***5b.* Supernatural signs: omens, portents, visitations, dreams, miracles**

OLD TESTAMENT: *Genesis,* 4:1-16 esp 4:14-15; 9:8-17; 28:10-22; 37:1-11; 40-41 / *Exodus,* 3:1-4:9; 7-17 passim; 31:18; 32:15-16; 40:34-*38-(D) Exodus,* 3:1-4 :9; 7-17 passim; 31:18; 32:15-16; 40:32-36/ *Numbers,* 9:15-23; 11-12; 16-17; 20:1-13; 22; 26:9-11 / *Deuteronomy,* 4:9-14,32-39; 5:22- 27; 6:20-25: 7:17-23; 10:20-11:9; 13:1-5; 28:1-29:9 / *Joshua, 3-4; 5:13-6:20; 10:12-14-(D) Josue, 3-4; 5:13- 6:20; 10:12-14 / Judges, 6:11-24,36-40; 7:13-15; 13 / I Samuel, 10:1-16; 12:12-20; 28-(D) I Kings, 10:1-16; 12:12-20; 28 / I Kings,* *13:4-6; 17; 18:16-39 esp 18:30-39; 19-(D) III Kings, 13:4-6; 17; 18:16-39 esp 18:30-39;* *19/ II Kings, 1-6 passim; 13:20-21; 20:1-11-* *(D) IV Kings, 1-6 passim; 13:20-21; 20:1-11/ II Chronicles, 32:9-22 esp 32:21-22-(D) II* *Paralipomenon, 32:9-22 esp 32:21-22 / Job,* *4:13-21; 38:1-42:8 / Psalms, 105 esp 105:16-41; 135:8-12-(D) Psalms, 104 esp 104:16-41;* *134:8-12 / Isaiah, 6; 7:10-16; 38:1-8-(D) Isaias, 6; 7:10-16; 38:1-8 / Jeremiah, 32:16-24-(D) Jeremias, 32:16-24 / Ezekiel passim,* *esp 1-3, 11:22-24, 40:1-48:35-(D) Ezechiel* *passim, esp 1-3, 11 :22-24, 40:1-48:35 /* *Daniel, 2-12 passim-(D) Daniel, 2 :1-3:23* *passim; 3:91-12:13 passim / Hosea, 1-3-(D)* *Osee, 1-3 / Amos, 7-8 / Jonah-(D) Jonas /* *Zechariah, 1-6-(D) Zacharias, 1-6*

APOCRYPHA*: Rest of Esther, 10-11-(D) OT, Esther, 10:4-11 :12 / Bel and Dragon, 30-42- (D) OT, Daniel, 14:30-42 / II Maccabees, 1:18-22; 15 :11-17-(D) QT, II Machabees, 1:18-22; 15:11-17*

NEW TESTAMENT: *Matthew* passim, esp 1:20-21, 2:12-13, 2:19-23, 8:1-17, 8:23-9:8, 9:18-34, 10:1,12:22-29, 12:38-40, 14:13-33, 15:22-16:4, 17:1-8, 17:14-20, 20:29-34 *I Mark* passim, esp 1:23-2:12, 5:1-43, 7:24-8:26, 9:1-9, 9:16-29, 10:46-52, 16:16-18 / *Luke* passim, esp 1:5-66, 4:33-5:26, 7:1-23, 8:22-56, 9:28-43, 11:16, 11:29, 14:1-6, 17:11-19, 18:35-43 / *John* passim, esp 1:43-2:11, 2:18, 2:22, 3:14-18, 4:46-54, 5:36, 6:30, 9:1-41, 11:1-48, 12:27-30, 12:37-40, 20:1-9 / *Acts* passim, esp 2:1-24, 3:2-11, 5:15-24, 7:55-56, 8:6-8, 8:13, 9:3-8, 9:33-42, 10:1-48, 13:9-12, 14:7-10, 18:9-11, 19:11-20, 20:9-12, 28:3-10 / *I Corinthians,* 1:22-24 / *Hebrews,* 2:3-4 / *Revelation-(D)* *Apocalypse*

4 HOMER: *Iliad,* BK I [33-100] 3b-4b; BK II [1-83]10a-d; [301-332]13a-b; BK VIII [167-183] 52d-53a; [245-252] 53c-d; BK XII [195-250] 84a-d / *Odyssey,* BK II [146-207] 189c-190b; UK IV [787-841] 207a-d; BK XVII [541-550] 282d; BK XIX [509-581] 294c-295a,c; BK xx [91- 121] 297a-b; [240-246] 298c; [345-357] 299d; BK XXIV [520-548] 322c-d

5 AESCHYLUS: *Persians* [176-230]17a-c / *Seven Against Thebes* [24-29] 27b / *Prometheus Bound* [484-499] 45a; [645-668] 46d-47a / *Agamemnon* [104-159] 53a-d / *Choephoroe* [514-552] 75a-c

5 SOPHOCLES: *Oedipus the King* [976-986]108b */ Oedipus at Colonus* [1447-1666] 127b-129b */ Antigone* [988-1097] 139c-140c / *Electra* [404-515]159b-160a

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6 HERODOTUS: *History,* BK I, 4d; 8a-b; 12b-d; 17a-b; 18b; 20d-21a; 38a-b; 39c-40a; BK II, 60d-61b; 79a-c; 83b-c; 86c-87a; BK III, 90d- 91a; 95d; 116a-b; BK IV, 124d-125a; 126d-127a; 135b-c; 138a-b; 150b-d; 154c-d; 155b-c; BK V, 170c-d; 176c-d; 183d-184a; BK VI, 190c-d; 200d-201a; 204b-c; 208b; BK VII, 219a-c; 238d-239a; BK VIII, 266b-d; 267a; 270c-271a; 283d; BK IX, 289d-290a; 302c; 309d-310a; 313d-314a

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9 ARISTOTLE: *History of Animals,* BK III, CH II [518ᵃ32-36] 43a; CH 20 [522ᵃ13-19] 47a-b

12 LUCRETIUS: *Nature of Things,* BK V [1161-1240] 76b-77b; BK VI [43-79] 80d-81b; [379-422] 85b-d

12 EPICTETUS: *Discourses,* BK I, CH 17, 123c-124a; BK III, CH I, 177a-b

13 VIRGIL: *Aeneid,* BK I [387-401] 113b-114a; BK II [162-233] 128b-130b; [679-704] 143b- 144a; BK III [90-101] 149b-150a; [135-191]

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19 AQUINAS: *Summa Theologica,* PART I, Q 51, A 2, REP I 276b-277a; Q 104, A 4, ANS 538a-c; Q 105, A 7 544a-d; Q 106, A 3, ANS and REP 2 547c-548b; Q 110, A 4 567c-568b

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22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 52-55 127a-b; STANZA 177-186 143b-144b; STANZA 207-219 147a-149a; STANZA 245 152a

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30 BACON: *Advancement of Learning,* 8c; 19b; 41 b-c; 54c-d; 55b-d / *New Atlantis,* 202c-203c

32 MILTON: *Paradise Lost,* BK I [594-599] 106b; BK V [28-128] 176a-178a; BK XI [193-366] 303b-307a / *Areopagitica,* 389a-b

33 PASCAL: *Pensees,* 803-856 328b-341b passim

35 LOCKE: *Human Understanding,* BK IV, CH XVI, SECT 13 371a-b; CH XIX, SECT 15 388a-c

35 BERKELEY: *Human Knowledge,* SECT 63 425b-c

35 HUME: *Human Understanding,* SECT X, DIV 92-101 491c-497b esp DIV 98-101 495d-497b

40 GIBBON: *Decline and Fall,* 180b-c; 189b-190d; 206b-d; 294a-296b; 445d-446b; 465d-467a; 547a-b; 571a; 605b-d; 614b-c

41 GIBBON: *Decline and Fall,* 232a-c; 398b-399b

44 BOSWELL: *Johnson,* 126b-c

47 GOETHE: *Faust,* PART I [430-513] 12b-14b

51 TOLSTOY: *War and Peace,* BK IX, 377b-379a; BK XII, 561 b-562a

52 DOSTOEVSKY: *Brothers Karamazov,* BK I, 11a-b; BK V, 129c-135a

54 FREUD: *Interpretation of Dreams,* 138a-c / *General Introduction,* 477b-c

***5b.* Supernatural signs: omens, portents, visitations, dreams, miracles**

**OLD TESTAMENT: *Genesis,* 4:1-16 esp 4:14-15; 9:8-17; 28:10-22; 37:1-11; 40-41 / *Exodus,* 3:1-4:9; 7-17 passim; 31:18; 32:15-16; 40:34-*38-(D) Exodus,* 3:1-4 :9; 7-17 passim; 31:18; 32:15-16; 40:32-36/ *Numbers,* 9:15-23; 11-12; 16-17; 20:1-13; 22; 26:9-11 / *Deuteronomy,* 4:9-14,32-39; 5:22- 27; 6:20-25: 7:17-23; 10:20-11:9; 13:1-5; 28:1-29:9 / *Joshua, 3-4; 5:13-6:20; 10:12-14-(D) Josue, 3-4; 5:13- 6:20; 10:12-14 / Judges, 6:11-24,36-40; 7:13-15; 13 / I Samuel, 10:1-16; 12:12-20; 28-(D) I Kings, 10:1-16; 12:12-20; 28 / I Kings,* *13:4-6; 17; 18:16-39 esp 18:30-39; 19-(D) III Kings, 13:4-6; 17; 18:16-39 esp 18:30-39;* *19/ II Kings, 1-6 passim; 13:20-21; 20:1-11-* *(D) IV Kings, 1-6 passim; 13:20-21; 20:1-11/ II Chronicles, 32:9-22 esp 32:21-22-(D) II* *Paralipomenon, 32:9-22 esp 32:21-22 / Job,* *4:13-21; 38:1-42:8 / Psalms, 105 esp 105:16-41; 135:8-12-(D) Psalms, 104 esp 104:16-41;* *134:8-12 / Isaiah, 6; 7:10-16; 38:1-8-(D) Isaias, 6; 7:10-16; 38:1-8 / Jeremiah, 32:16-24-(D) Jeremias, 32:16-24 / Ezekiel passim,* *esp 1-3, 11:22-24, 40:1-48:35-(D) Ezechiel* *passim, esp 1-3, 11 :22-24, 40:1-48:35 /* *Daniel, 2-12 passim-(D) Daniel, 2 :1-3:23* *passim; 3:91-12:13 passim / Hosea, 1-3-(D)* *Osee, 1-3 / Amos, 7-8 / Jonah-(D) Jonas /* *Zechariah, 1-6-(D) Zacharias, 1-6***

OLD TESTAMENT: *Genesis,* 4:1-16

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

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

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

**4**And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

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

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

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

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

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

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

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

**12**When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

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

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

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

**16**And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

OLD TESTAMENT: *Genesis,* esp 4:14-15

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

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

OLD TESTAMENT: *Genesis,* 9:8-17

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

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

**10**And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

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

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

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

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

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

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

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

OLD TESTAMENT: *Genesis,*28:10-22

**10**But Jacob being departed from Bersabee, went on to Haran.

**11**And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place.

**12**And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it;

**13**And the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed.

**14**And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed all the tribes of the earth SHALL BE BLESSED.

**15**And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

**16**And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew it not.

**17**And trembling he said: How terrible is this place! this is no other but the house of God, and the gate of heaven.

**18**And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it.

**19**And he called the name of the city Bethel, which before was called Luza.

**20**And he made a vow, saying: If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on,

**21**And I shall return prosperously to my father's house: the Lord shall be my God:

**22**And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

OLD TESTAMENT: *Genesis,*37:1-11

**37**And Jacob dwelt in the land of Chanaan wherein his father sojourned.

**2**And these are his generations: Joseph, when he was sixteen years old, was feeding the flock with his brethren, being but a boy: and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.

**3**Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

**4**And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

**5**Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

**6**And he said to them: Hear my dream which I dreamed.

**7**I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about, bowed down before my sheaf.

**8**His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.

**9**He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.

**10**And when he had told this to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth?

**11**His brethren therefore envied him: but his father considered the thing with himself.

OLD TESTAMENT: *Genesis,* 40-41

**40**After this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

**2**And Pharao being angry with them (now the one was chief butler, the other chief baker)

**3**He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner,

**4**But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

**5**And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

**6**And when Joseph was come in to them in the morning, and saw them sad,

**7**He asked them, saying: Why is your countenance sadder to day than usual?

**8**They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed.

**9**The chief butler first told his dream: I saw before me a vine,

**10**On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:

**11**And the cup of Pharao was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharao.

**12**Joseph answered: This is the interpretation of the dream: The three branches are yet three days:

**13**After which Pharao will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou wast wont to do.

**14**Only remember me, when it shall be well with thee, and do me this kindness: to put Pharao in mind to take me out of this prison:

**15**For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.

**16**The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head:

**17**And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

**18**Joseph answered: This is the interpretation of the dream: The three baskets are yet three days:

**19**After which Pharao will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh.

**20**The third day after this was the birthday of Pharao: and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

**21**And he restored the one to his place to present him the cup:

**22**The other he hanged on a gibbet, that the truth of the interpreter might be shewn.

**23**But the chief butler, when things prospered with him, forgot his interpreter.

**41**After two years Pharao had a dream. He thought he stood by the river,

**2**Out of which came up seven kine, very beautiful and fat: and they fed in marshy places.

**3**Other seven also came up out of the river, ill favoured, and leanfleshed: and they fed on the very bank of the river, in green places:

**4**And they devoured them, whose bodies were very beautiful and well conditioned. So Pharao awoke.

**5**He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair:

**6**Then seven other ears sprung up thin and blasted,

**7**And devoured all the beauty of the former. Pharao awaked after his rest:

**8**And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it.

**9**Then at length the chief butler remembering, said: I confess my sin:

**10**The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers:

**11**Where in one night both of us dreamed a dream foreboding things to come.

**12**There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams,

**13**And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.

**14**Forthwith at the king's command, Joseph was brought out of the prison, and they shaved him, and changing his apparel, brought him in to him.

**15**And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard that thou art very wise at interpreting them.

**16**Joseph answered: Without me, God shall give Pharao a prosperous answer.

**17**So Pharao told what he had dreamed: Methought I stood upon the bank of the river,

**18**And seven kine came up out of the river exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

**19**And behold, there followed these, other seven kine, so very ill favoured and lean, that I never saw the like in the land of Egypt:

**20**And they devoured and consumed the former,

**21**And yet gave no mark of their being full: but were as lean and ill favoured as before. I awoke, and then fell asleep again,

**22**And dreamed a dream: Seven ears of corn grew upon one stalk, full and very fair.

**23**Other seven also thin and blasted, sprung of the stock:

**24**And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no man that can expound it.

**25**Joseph answered: The king's dream is one: God hath shewn to Pharao what he is about to do.

**26**The seven beautiful kine, and the seven full ears, are seven years of plenty: and both contain the same meaning of the dream.

**27**And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

**28**Which shall be fulfilled in this order:

**29**Behold, there shall come seven years of great plenty in the whole land of Egypt:

**30**After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

**31**And the greatness of the scarcity shall destroy the greatness of the plenty.

**32**And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

**33**Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

**34**That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

**35**That shall now presently ensue: and let all the corn be laid up under Pharao's hands and be reserved in the cities.

**36**And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

**37**The counsel pleased Pharao and all his servants.

**38**And he said to them: Can we find such another man, that is full of the spirit of God?

**39**He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee?

**40**Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

**41**And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

**42**And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

**43**And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

**44**And the king said to Joseph: I am Pharao; without thy commandment no man shall move hand or foot in all the land of Egypt.

**45**And he turned his name, and called him in the Egyptian tongue, The saviour of the world. And he gave him to wife Aseneth the daughter of Putiphare priest of Heliopolis. Then Joseph went out to the land of Egypt:

**46**(Now he was thirty years old when he stood before king Pharao) and he went round all the countries of Egypt.

**47**And the fruitfulness of the seven years came: and the corn being bound up into sheaves was gathered together into the barns of Egypt.

**48**And all the abundance of grain was laid up in every city.

**49**And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

**50**And before the famine came, Joseph had two sons born: whom Aseneth the daughter of Putiphare priest of Heliopolis bore unto him.

**51**And he called the name of the firstborn Manasses, saying: God hath made me to forget all my labours, and my father's house.

**52**And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty.

**53**Now when the seven years of the plenty that had been in Egypt were past:

**54**The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

**55**And when there also they began to be famished, the people cried to Pharao for food. And he said to them: Go to Joseph: and do all that he shall say to you.

**56**And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.

**57**And all provinces came into Egypt, to buy food, and to seek some relief of their want.

OLD TESTAMENT: *Exodus,* 3:1-4

**3**Now Moses fed the sheep of Jethro his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.

**2**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.

**3**And Moses said: I will go and see this great sight, why the bush is not burnt.

**4**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.

OLD TESTAMENT: *Exodus, 9:7-17*

**7**And Pharao sent to see: and there was not any thing dead of that which Israel possessed. And Pharao's heart was hardened, and he did not let the people go.

**8**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 Pharao.

**9**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.

**10**And they took ashes out of the chimney, and stood before Pharao, and Moses sprinkled it in the air: and there came boils with swelling blains in men and beasts.

**11**Neither could the magicians stand before Moses for the boils that were upon them, and in all the land of Egypt.

**12**And the Lord hardened Pharao's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

**13**And the Lord said to Moses: Arise in the morning, and stand before Pharao, and thou shalt say to him: Thus saith the Lord the God of the Hebrews: Let my people go to sacrifice to me.

**14**For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayst know there is none like me in all the earth.

**15**For now I will stretch out my hand to strike thee, and thy people with pestilence, and thou shalt perish from the earth.

**16**And therefore have I raised thee, that I may shew my power in thee, and my name may be spoken of throughout all the earth.

**17**Dost thou yet hold back my people: and wilt thou not let them go?

OLD TESTAMENT: *Exodus, 31:18*

**18**And the Lord, when he had ended these words in mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.

OLD TESTAMENT: *Exodus, 32:15-16*

**15**And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

**16**And made by the work of God: the writing also of God was graven in the tables.

OLD TESTAMENT: *Exodus,* 40:34-*38-(D)*

**34**Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

**35**And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

**36**And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

**37**But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

**38**For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

OLD TESTAMENT: *Exodus,* 40:32-36

**32**When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

**33**And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

**34**Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

**35**And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

**36**And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

OLD TESTAMENT: *Numbers,* 9:15-23

**15**Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle, as it were, the appearance of fire until the morning.

**16**So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

**17**And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

**18**At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud abode over the tabernacle, they remained in the same place:

**19**And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not,

**20**For as many days soever as the cloud stayed over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

**21**If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.

**22**But if it remained over the tabernacle for two days or a month or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

**23**By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord according to his commandment by the hand of Moses.

OLD TESTAMENT: *Numbers,* 9: 11-12

**11**In the second month, on the fourteenth day of the month in the evening, they shall eat it with unleavened bread and wild lettuce:

**12**They shall not leave any thing thereof until morning, a nor break a bone thereof, they shall observe all the ceremonies of the phase.

OLD TESTAMENT: *Numbers,* 9:16-17

**16**So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

**17**And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

OLD TESTAMENT: *Numbers,* 20:1-13

**20**And the children of Israel, and all the multitude came into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

**2**And the people wanting water, came together against Moses and Aaron:

**3**And making a sedition, they said: Would God we had perished among our brethren before the Lord.

**4**Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die?

**5**Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

**6**And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them.

**7**And the Lord spoke to Moses, saying:

**8**Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

**9**Moses therefore took the rod, which was before the Lord, as he had commanded him,

**10**And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

**11**And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank,

**12**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 these people into the land, which I will give them.

**13**This is the Water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

OLD TESTAMENT: *Numbers,* 20: 22

**22**And when they had removed the camp from Cades, they came to mount Her, which is in the borders of the land of Edom:

OLD TESTAMENT: *Numbers,* 26:9-11

**9**His sons, were Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

**10**And the earth opening her mouth swallowed up Core, many others dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

**11**That when Core perished, his sons did not perish.

OLD TESTAMENT:*Deuteronomy,* 4:9-14

**9**Keep thyself therefore, and thy soul carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,

**10**From the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

**11**And you came to the foot of the mount, which burned even unto heaven: and there was darkness, and a cloud and obscurity in it.

**12**And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.

**13**And he shewed you his covenant, which he commanded you to do, and the ten words that he wrote in two tables of stone.

**14**And he commanded me at that time that I should teach you the ceremonies and judgments which you shall do in the land, that you shall possess.

OLD TESTAMENT: *Deuteronomy,* 4:32-39

**32**Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

**33**That a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived:

**34**If God ever did so as to go, and take to himself a nation out of the midst of nations by temptations, signs, and wonders, by fight, and a strong hand, and stretched out arm, and horrible visions according to all the things that the Lord your God did for you in Egypt, before thy eyes.

**35**That thou mightest know that the Lord he is God, and there is no other besides him.

**36**From heaven he made thee to hear his voice, that he might teach thee. And upon earth he shewed thee his exceeding great fire, and thou didst hear his words out of the midst of the fire,

**37**Because he loved thy fathers, and chose their seed after them. And he brought thee out of Egypt, going before thee with his great power,

**38**To destroy at thy coming very great nations, and stronger than thou art, and to bring thee in, and give thee their land for a possession, as thou seest at this present day.

**39**Know therefore this day, and think in thy heart that the Lord he is God in heaven above, and in the earth beneath, and there is no other.

OLD TESTAMENT**:***Deuteronomy,* 5:22-27

**22**These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.

**23**But you, after you heard the voice out of the midst of the darkness, and saw the mountain burn, came to me, all the princes of the tribes and the elders, and you said:

**24**Behold the Lord our God hath shewn us his majesty and his greatness, we have heard his voice out of the midst of the fire, and have proved this day that God speaking with man, man hath lived.

**25**Why shall we die therefore, and why shall this exceeding great fire consume us: for if we hear the voice of the Lord our God any more, we shall die.

**26**What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire, as we have heard, and be able to live?

**27**Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and will do them.

OLD TESTAMENT:*Deuteronomy,* 6:20-25

**20**And when thy son shall ask thee to morrow, saying: What mean these testimonies, and ceremonies and judgments, which the Lord our God hath commanded us?

**21**Thou shalt say to him: We were bondmen of Pharao in Egypt, and the Lord brought us out of Egypt with a strong hand.

**22**And he wrought signs and wonders great and very grievous in Egypt against Pharao, and all his house, in our sight,

**23**And he brought us out from thence, that he might bring us in and give us the land, concerning which he swore to our fathers.

**24**And the Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

**25**And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he hath commanded us.

OLD TESTAMENT:*Deuteronomy,* 7:17-23

**17**If thou say in thy heart: These nations are more than I, how shall I be able to destroy them?

**18**Fear not, but remember what the Lord thy God did to Pharao and to all the Egyptians,

**19**The exceeding great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, with which the Lord thy God brought thee out: so will he do to all the people, whom thou fearest.

**20**Moreover the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

**21**Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible:

**22**He will consume these nations in thy sight by little and little and by degrees. Thou wilt not be able to destroy them altogether: lest perhaps the beasts of the earth should increase upon thee.

**23**But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

OLD TESTAMENT:*Deuteronomy,* 10:20-11:9

**20**Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name.

**21**He is thy praise, and thy God, that hath done for thee these great and terrible things, which thy eyes have seen.

**22**In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

**11**Therefore love the Lord thy God and observe his precepts and ceremonies, his judgments and commandments at all times.

**2**Know this day the things that your children know not, who saw not the chastisements of the Lord your God. his great doings and strong hand, and stretched out arm,

**3**The signs and works which he did in the midst of Egypt to king Pharao, and to all his land,

**4**And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red Sea covered them, when they pursued you, and how the Lord destroyed them until this present day:

**5**And what he hath done to you in the wilderness, till you came to this place:

**6**And to Dathan and Abiron the sons of Eliab, who was the son of Ruben: whom the earth, opening her mouth swallowed up with their households and tents, and all their substance, which they had in the midst of Israel.

**7**Your eyes have seen all the greet works of the Lord, that he hath done,

**8**That you may keep all his commandments, which I command you this day, and may go in, and possess the land, to which you are entering,

**9**And may live in it a long time: which the Lord promised by oath to your fathers, and to their seed, a land which floweth with milk and honey.

OLD TESTAMENT:*Deuteronomy,* 13:1-5

**13**If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder,

**2**And that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them:

**3**Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.

**4**Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

**5**And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

OLD TESTAMENT**:***Deuteronomy,* 28:1-29:9

**28**Now if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

**2**And all these blessings shall come upon thee and overtake thee: yet so if thou hear his precepts,

**3**Blessed shalt thou be in the city, and blessed in the field.

**4**Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

**5**Blessed shall be thy barns and blessed thy stores.

**6**Blessed shalt thou be coming in and going out.

**7**The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

**8**The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

**9**The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

**10**And all the people of the earth shall see that the name of the Lord is invocated upon thee, and they shall fear thee.

**11**The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee.

**12**The Lord will open his excellent treasure, the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one.

**13**And the Lord shall make thee the head and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them,

**14**And turn not away from them neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

**15**But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

**16**Cursed shalt thou be in the city, cursed in the field.

**17**Cursed shall be thy barn, and cursed thy stores.

**18**Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

**19**Cursed shalt thou be coming in, and cursed going out.

**20**The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me.

**21**May the Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

**22**May the Lord afflict thee with miserable want, with the fever and with cold, with burning and with heat, and with corrupted air and with blasting, and pursue thee till thou perish.

**23**Be the heaven, that is over thee, of brass: and the ground thou treadest on, of iron.

**24**The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed.

**25**The Lord make thee to fall down before thy enemies, one way mayst thou go out against them, and flee seven ways, and be scattered throughout all the kingdoms of the earth.

**26**And be thy carcass meat for all the Fowls of the air, and the beasts of the earth, and be there none to drive them away.

**27**The Lord strike thee with the ulcer of Egypt, and the part of thy body, by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

**28**The Lord strike thee with madness and blindness and fury of mind.

**29**And mayst thou grope at midday as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

**30**Mayst thou take a wife, and another sleep with her. Mayst thou build a house, and not dwell therein. Mayest thou plant a vineyard and not gather the vintage thereof.

**31**May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

**32**May thy sons and thy daughters be given to another people, thy eyes looking on, and languishing at the sight of them all the day, and may there be no strength in thy hand.

**33**May a people which thou knowest not, eat the fruits of thy land, and all thy labours: and mayst thou always suffer oppression, and be crushed at all times.

**34**And be astonished at the terror of those things which thy eyes shall see:

**35**May the Lord strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of the head.

**36**The Lord shall bring thee, and thy king, whom thou shalt have appointed over thee, into a nation which thou and thy fathers know not: and there thou shalt serve strange gods, wood and stone.

**37**And thou shalt be lost, as a proverb and a byword to all people, among whom the Lord shall bring thee in.

**38**Thou shalt cast much seed into the ground, and gather little: because the locusts shall consume all.

**39**Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather any thing thereof: because it shall be wasted with worms.

**40**Thou shalt have olive trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off and perish.

**41**Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

**42**The blast shall consume all the trees and the fruits of thy ground.

**43**The stranger that liveth with thee in the land, shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

**44**He shall lend to thee, and thou shalt not lend to him. He shall be as the head, and thou shalt be the tail.

**45**And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardst not the voice of the Lord thy God, and didst not keep his commandments and ceremonies which he commanded thee.

**46**And they shall be as signs and wonders on thee, and on thy seed for ever.

**47**Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things:

**48**Thou shalt serve thy enemy, whom the Lord will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he consume thee.

**49**The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flyeth swiftly, whose tongue thou canst not understand,

**50**A most insolent nation, that will shew no regard to the ancients, nor have pity on the infant,

**51**And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee.

**52**And consume thee in all thy cities, and thy strong and high walls be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land which the Lord thy God will give thee:

**53**And thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

**54**The man that is nice among you, and very delicate, shall envy his own brother, and his wife, that lieth in his bosom,

**55**So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates.

**56**The tender and delicate woman, that could not go upon the ground, nor set down her foot for over much niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter,

**57**And the filth of the afterbirths, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress, wherewith thy enemy shall oppress thee within thy gates.

**58**If thou wilt not keep, and fulfill all the words of this law, that are written in this volume, and fear his glorious and terrible name: that is, The Lord thy God:

**59**The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

**60**And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of, and they shall stick fast to thee.

**61**Moreover the Lord will bring upon thee all the diseases, and plagues, that are not written in the volume of this law till he consume thee:

**62**And you shall remain few in number, who before were as the stars of heaven for multitude, because thou heardst not the voice of the Lord thy God.

**63**And as the Lord rejoiced upon you before doing good to you, and multiplying you: so he shall rejoice destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

**64**The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which both thou art ignorant of and thy fathers, wood and stone.

**65**Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness:

**66**And thy life shall be as it were hanging before thee. Thou shalt fear night and day, neither shalt thou trust thy life.

**67**In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things which thou shalt see with thy eyes.

**68**The Lord shall bring thee again with ships into Egypt, by the way whereof he said to thee that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bondmen and bondwomen, and no man shall buy you.

**29**These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab: beside that covenant which he made with them in Horeb.

**2**And Moses called all Israel, and said to them: You have seen all the things that the Lord did before you in the land of Egypt to Pharao, and to all his servants, and to his whole land.

**3**The great temptations, which thy eyes have seen, those mighty signs and wonders,

**4**And the Lord hath not given you a heart to understand, and eyes to see, and ears that may hear, unto this present day.

**5**He hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with age.

**6**You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God.

**7**And you came to this place: sand Sehon king of Hesebon, and Og king of Basan, came out against us to fight. And we slew them.

**8**And took their land, and delivered it for a possession to Ruben and Gad, and the half tribe of Manasses.

**9**Keep therefore the words of this covenant, and fulfill them: that you may understand all that you do.

OLD TESTAMENT: *Joshua, 3-4*

**3**And Josue rose before daylight, and removed the camp: and they departed from Setim, and came to the Jordan, he, and all the children of Israel, and they abode there for three days.

**2**After which, the heralds went through the midst of the camp,

**3**And began to proclaim: When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise you up also, and follow them as they go before:

**4**And let there be between you and the ark the space of two thousand cubits: that you may see it afar off, and know which way you must go: for you have not gone this way before: and take care you come not near the ark.

**5**And Josue said to the people: Be ye sanctified: for to morrow the Lord will do wonders among you.

**6**And he said to the priests: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up and walked before them.

**7**And the Lord said to Josue: This day will I begin to exalt thee before Israel: that they may know that as I was with Moses, so I am with thee also.

**8**And do thou command the priests that carry the ark of the covenant, and say to them: When you shall have entered into part of the water of the Jordan, stand in it.

**9**And Josue said to the children of Israel: Come hither and hear the word of the Lord your God.

**10**And again he said: By this you shall know that the Lord the living God is in the midst of you, and that he shall destroy before your sight the Chanaanite and the Hethite, the Hevite and the Pherezite, the Gergesite also and the Jebusite, and the Amorrhite.

**11**Behold the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

**12**Prepare ye twelve men of the tribes of Israel, one of every tribe.

**13**And when the priests, that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap.

**14**So the people went out of their tents, to pass over the Jordan: and the priests that carried the ark of the covenant. went on before them.

**15**And as soon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, it being harvest time, had filled the banks of its channel,)

**16**The waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off from the city that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the sea of the wilderness (which now is called the Dead Sea) until they wholly failed.

**17**And the people marched over against Jericho: and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over through the channel that was dried up.

**4**And when they were passed over, the Lord said to Josue:

**2**Choose twelve men, one of every tribe:

**3**And command them to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones, which you shall set in the place of the camp, where you shall pitch your tents this night.

**4**And Josue called twelve men, whom he had chosen out of the children of Israel, one out of every tribe,

**5**And he said to them: Go before the ark of the Lord your God to the midst of the Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel,

**6**That it may be a sign among you and when your children shall ask you to morrow, saying: What mean these stones?

**7**You shall answer them: The waters of the Jordan ran off before the ark of the covenant of the Lord, when it passed over the same: therefore were these atones set for a monument of the children of Israel for ever.

**8**The children of Israel therefore did as Josue commanded them, carrying out of the channel of the Jordan twelve stones, as the Lord had commanded him, according to the number of the children of Israel, unto the place wherein they camped, and there they set them.

**9**And Josue put other twelve stones in the midst of the channel of the Jordan, where the priests stood that carried the ark of the covenant: and they are there until this present day.

**10**Now the priests that carried the ark, stood in the midst of the Jordan till all things were accomplished which the Lord had commanded Josue to speak to the people, and Moses had said to him. And the people made haste and passed over.

**11**And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people.

**12**The children of Ruben also and Gad, and half the tribe of Manasses, went armed before the children of Israel as Moses had commanded them.

**13**And forty thousand fighting men by their troops, and bands, marched through the plains and fields of the city of Jericho.

**14**In that day the Lord magnified Josue in the sight of all Israel, that they should fear him, as they had feared Moses, while he lived.

**15**And he said to him:

**16**Command the priests, that carry the ark of the covenant, to come up out of the Jordan.

**17**And he commanded them, saying: Come ye up out of the Jordan.

**18**And when they that carried the ark of the covenant of the Lord, were come up, and began to tread on the dry ground, the waters returned into the channel, and ran as they were wont before.

**19**And the people came up out of the Jordan, the tenth day of the first month, and camped in Galgal, over against the east side of the city of Jericho.

**20**And the twelve stones which they had taken out of the channel of the Jordan, Josue pitched in Galgal,

**21**And said to the children of Israel: When your children shall ask their fathers, to morrow, and shall say to them: What mean these stones?

**22**You shall teach them and say: Israel passed over this Jordan through the dry channel.

**23**The Lord your God drying up the waters thereof in your sight, until you passed over:

**24**As he had done before in the Red Sea, which he dried up till we passed through:

**25**That all the people of the earth may learn the most mighty hand of the Lord, that you also may fear the Lord your God for ever.

OLD TESTAMENT: *Joshua, 5:13-6:20*

**13**And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him: holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

**14**And he answered: No: but I am prince of the host of the Lord, and now I am come.

**15**Josue fell on his face to the ground. And worshipping, add: What saith my lord to his servant?

**16**Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

**6**Now Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

**2**And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

**3**Go round about the city, all ye fighting men, once a day: so shall ye do for six days.

**4**And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

**5**And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

**6**Then Josue the son of Nun called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

**7**And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

**8**And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

**9**And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

**10**But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout.

**11**So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

**12**And Josue rising before day, the priests took the ark of the Lord,

**13**And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

**14**And they went round about the city the second day once, and returned into the camp. So they did six days.

**15**But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

**16**And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you:

**17**And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab the harlot live, with all that are with her in the house: for she hid the messengers whom we sent.

**18**But beware ye lest you touch ought of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

**19**But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures.

**20**So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forthwith fell down: and every man went up by the place that was over against him: and they took the city,

OLD TESTAMENT: *Joshua, 10:12-14-(D)*

**12**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.

**13**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.

**14**There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel.

OLD TESTAMENT: *Judges, 6:11-24*

**11**And an angel of the Lord came, and sat under an oak, that was in Ephra, and belonged to Joas the father of the family of Ezri. And when Gedeon his son was threshing and cleansing wheat by the winepress, to flee from Madian,

**12**The angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men.

**13**And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: The Lord brought us Out of Egypt? but now the Lord hath forsaken us, and delivered us into the bands of Madian.

**14**And the Lord looked upon him, and said: Go in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee.

**15**He answered and said: I beseech thee, my lord, wherewith shall I deliver Israel? Behold my family is the meanest in Manasses, and I am the least in my father's house.

**16**And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man.

**17**And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me,

**18**And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

**19**So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

**20**And the angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

**21**The angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the angel of the Lord vanished out of his sight.

**22**And Gedeon seeing that it was the angel of the Lord, said: Alas, my Lord God: for I have seen the angel of the Lord face to face.

**23**And the Lord said to him: Peace be with thee: fear not, thou shalt not die.

**24**And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

OLD TESTAMENT: *Judges, 6:36-40*

**36**And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

**37**I will put this fleece of wool on the floor: if there be dew on the fleece only, and it be dry on all the ground beside, I, shall know that by my hand, as thou hast said, thou wilt deliver Israel.

**38**And it was so. And rising before day wringing the fleece, he filled a vessel with the dew.

**39**And he said again to God: let not thy wrath be kindled against me if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

**40**And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

OLD TESTAMENT *Judges, 7:13-15*

**13**And when Gedeon was come, one told his neighbour a dream: and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth cake of barley bread rolled and came down into the camp of Madian: and when it was come to a tent it struck it, and beat it down flat to the ground.

**14**He to whom he spoke, answered: This is nothing else but the sword of Gedeon the son of Joas a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand.

**15**And when Gedeon had heard the dream, and the interpretation thereof, he adored: and returned to the camp of Israel, and said: Arise, for the Lord hath delivered the camp of Madian into our hands.

OLD TESTAMENT: *Judges, 13*

**13**And the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

**2**Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren.

**3**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.

**4**Now therefore beware and drink no wine nor strong drink, and eat not any unclean thing.

**5**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.

**6**And when she was come to her husband she said to him: A man of God came to me, having the countenance of an angel, very awful. And when I asked him who he was, and whence he came, and by what name he was called, he would not tell me.

**7**But he answered thus: Behold thou shalt conceive and bear a son: beware thou drink no wine, nor strong drink, nor eat any unclean thing: for the child shall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

**8**Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the mail of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child that shall be born.

**9**And the Lord heard the prayer of Manue, and the angel of the Lord appeared again to his wife as she was sitting in the field. But Manue her husband was not with her. And when she saw the angel,

**10**She made haste and ran to her husband: and told him saying: Behold the man hath appeared to me whom I saw before.

**11**He rose up and followed his wife: and coming to the man, said to him: Art thou he that spoke to the woman? And he answered: I am.

**12**And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?

**13**And the angel of the Lord said to Manue: From all the things I have spoken of to thy wife, let her refrain herself:

**14**And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: and whatsoever I have commanded her, let her fulfill and observe.

**15**And Manue said to the angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

**16**And the angel answered him: If thou press me, I will not eat of thy bread: but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the angel of the Lord.

**17**And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee?

**18**And he answered him: Why askest thou my name, which is wonderful?

**19**Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on.

**20**And when the flame from the altar went up towards heaven, the angel of the lord ascended also in the flame. And when Manue and his wife saw this, they fell flat on the ground.

**21**And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord,

**22**And he said to his wife: We shall certainly die, because we have seen God.

**23**And his wife answered him: If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands, neither would he have shewed us all these things, nor have told us the things that are to come.

**24**And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

**25**And the spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

OLD TESTAMENT: *I Samuel, 10:1-16*

**10**And Samuel took a little vial of oil and poured it upon his head, and kissed him, and 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. And this shall be a sign unto thee, that God hath anointed thee to be prince.

**2**When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father thinking no more of the asses is concerned for you, and saith: What shall I do for my son?

**3**And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

**4**And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

**5**After that thou shalt come to the hill of God, where the garrison of the Philistines is: and when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery and a timbrel, and a pipe, and a harp before them, and they shall be prophesying.

**6**And the spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man.

**7**When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee.

**8**And thou shalt go down before me to Galgal, (for I will come down to thee,) that thou mayest offer an oblation, and sacrifice victims of peace: seven days shalt thou wait, O till I come to thee, and I will shew thee what thou art to do.

**9**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.

**10**And they came to the foresaid hill, 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.

**11**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?

**12**And one answered another, saying: And who is their father? therefore it became a proverb: Is Saul also among the prophets?

**13**And when he had made an end of prophesying, he came to the high place.

**14**And Saul's uncle said to him, and to his servant: Whither went you? They answered: To seek the asses: and not finding them we went to Samuel.

**15**And his uncle said to him: Tell me what Samuel said to thee.

**16**And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

OLD TESTAMENT: *I Samuel, 12:12-20*

**12**But seeing that Naas king of the children of Ammon was come against you, you said to me: Nay, but a king shall reign over us: whereas the Lord your God was your king.

**13**Now therefore your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

**14**If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

**15**But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers.

**16**Now then stand, and see this great thing which the Lord will do in your sight.

**17**Is it not wheat harvest to day? I will call upon the Lord, and he shall send thunder and rain: and you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

**18**And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

**19**And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king.

**20**And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart.

OLD TESTAMENT: *I Samuel, 28*

**28**And it came to pass in those days, that the Philistines gathered together their armies to be prepared for war against Israel: and Achis said to David: Know thou now assuredly, that thou shalt go out with me to the war, thou, and thy men.

**2**And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee to guard my life for ever.

**3**Now Samuel was dead, and all Israel mourned for him, and buried him in Ramatha his city. And Saul had put away all the magicians and soothsayers out of the land.

**4**And the Philistines were gathered together, and came and camped in Sunam: and Saul also gathered together all Israel, and came to Gelboe.

**5**And Saul saw the army of the Plilistines, and was afraid, and his heart was very much dismayed.

**6**And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets.

**7**And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her, and inquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor.

**8**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.

**9**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?

**10**And Saul swore unto her by the Lord, saying: As the Lord liveth there shall no evil happen to thee for this thing.

**11**And the woman said to him: Whom shall I bring up to thee? And he said, Bring me up Samuel.

**12**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.

**13**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.

**14**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.

**15**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 shew me what I shall do.

**16**And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival:

**17**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 neighbour David:

**18**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.

**19**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.

**20**And forthwith Saul fell all along on the ground, for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

**21**And the woman came to Saul (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou spokest to me.

**22**Now therefore hear thou also the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayest eat and recover strength, and be able to go on thy journey.

**23**But he refused, and said: I will not eat. But his servants and the woman forced him, and at length hearkening to their voice, he arose from the ground and sat upon the bed.

**24**Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal kneaded it, and baked some unleavened bread,

**25**And set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

OLD TESTAMENT: *I Kings,* *13:4-6*

**4**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.

**5**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.

**6**And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

OLD TESTAMENT: *I Kings,* *17*

**17**And Elias the Thesbite of the inhabitants of Galaad 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.

**2**And the word of the Lord came to him, saying:

**3**Get thee hence, and go towards the east and hide thyself by the torrent of Carith, which is over against the Jordan,

**4**And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

**5**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.

**6**And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of tile torrent.

**7**But after some time the torrent was dried up, for it had not rained upon the earth.

**8**Then the word of the Lord came to him, saying:

**9**Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee.

**10**He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

**11**And when she was going to fetch it he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

**12**And 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.

**13**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.

**14**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.

**15**She went and did according to the word of Elias: and he ate, and she, and her house: and from that day

**16**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.

**17**And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

**18**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?

**19**And 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.

**20**And he cried to the Lord, and said: O Lord my God, hast thou afflicted also the widow, with whom I am after a so maintained, so as to kill her son?

**21**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.

**22**And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

**23**And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

**24**And the woman said to Elias: Now, by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

OLD TESTAMENT: *I Kings,* *18:16-39 esp*

**16**Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias.

**17**And when he had seen him, he said: Art thou he that troublest Israel?

**18**And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim.

**19**Nevertheless send now, and gather unto me all Israel, unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

**20**Achab sent to all the children of Israel, and gathered together the prophets unto mount Carmel.

**21**And Elias coming to all the people, said: How long do you halt between two sides? if the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word.

**22**And Elias said again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men.

**23**Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it.

**24**Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. And all the people answering said: A very good proposal.

**25**Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many: and call on the names of your gods, but put no fire under.

**26**And they took the bullock which he gave them, and dressed it: and they called on the name of Baal from morning even till noon, saying: O Baal, hear us. But there was no voice, nor any that answered: and they leaped over the altar that they had made.

**27**And when it was now noon, Elias jested at them, saying: Cry with a louder voice: for he is a God, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked.

**28**So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

**29**And after midday was past, and while they were prophesying, the time was come of offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed:

**30**Elias said to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

**31**And he took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: Israel shall be thy name.

**32**And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows round about the altar.

**33**And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood.

**34**And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

**35**And the water run round about the altar, and the trench was filled with water.

**36**And when it was now time to offer the holocaust, Elias the prophet came near and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

**37**Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou hast turned their heart again.

**38**Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

**39**And when all the people saw this, they fell on their faces, and they said: The Lord he is God, the Lord he is God.

OLD TESTAMENT: *esp I Kings,* *18:30-39*

**30**Elias said to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

**31**And he took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: Israel shall be thy name.

**32**And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows round about the altar.

**33**And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood.

**34**And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

**35**And the water run round about the altar, and the trench was filled with water.

**36**And when it was now time to offer the holocaust, Elias the prophet came near and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

**37**Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou hast turned their heart again.

**38**Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

**39**And when all the people saw this, they fell on their faces, and they said: The Lord he is God, the Lord he is God.

OLD TESTAMENT: *I Kings,* *19*

**19**And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

**2**And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to morrow I make not thy life as the life of one of them.

**3**Then Elias was afraid, and rising up he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there,

**4**And he went forward, one day's journey into the desert. And when he was there, and 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.

**5**And 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.

**6**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.

**7**And 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.

**8**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.

**9**And when he was come thither, he abode in a cave: and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias?

**10**And 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.

**11**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 over throwing the mountains, and breaking the rocks in pieces: the Lord is not in the wind, and after the wind an earthquake: the Lord is not in the earthquake.

**12**And after the earthquake a fire: the Lord is not in the fire, and after the fire a whistling of a gentle air.

**13**And 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? And he answered:

**14**With zeal have I been zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

**15**And the Lord said to him: Go, and return on thy way through the desert to Damascus: and when thou art come thither, thou shalt anoint Hazael to be king over Syria.

**16**And thou shalt anoint Jehu the son of Namsi to be king over Israel: and Eliseus the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room.

**17**And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

**18**And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him kissing the hands.

**19**And Elias departing from thence, found Eliseus the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him.

**20**And he forthwith left the oxen and ran after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my part, I have done to thee.

**21**And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up he went away, and followed Elias, and ministered to him.

OLD TESTAMENT: *II Kings, 1-6 passim; 13:20-21; 20:1-11*

**1**Then Moab rebelled against Israel after the death of Ahab.

**2**And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

**3**But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron?

**4**Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

**5**And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

**6**And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

**7**And he said unto them, What manner of man was he which came up to meet you, and told you these words?

**8**And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

**9**Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

**10**And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

**11**Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

**12**And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

**13**And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

**14**Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

**15**And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

**16**And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

**17**So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

**18**Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

**2**And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

**2**And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

**3**And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

**4**And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

**5**And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

**6**And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

**7**And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

**8**And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

**9**And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

**10**And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

**11**And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

**12**And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

**13**He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

**14**And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

**15**And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

**16**And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

**17**And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

**18**And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

**19**And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

**20**And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

**21**And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

**22**So the waters were healed unto this day, according to the saying of Elisha which he spake.

**23**And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

**24**And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

**25**And he went from thence to mount Carmel, and from thence he returned to Samaria.

**3**Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

**2**And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

**3**Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

**4**And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

**5**But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

**6**And king Jehoram went out of Samaria the same time, and numbered all Israel.

**7**And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

**8**And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

**9**So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

**10**And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!

**11**But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

**12**And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

**13**And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

**14**And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

**15**But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.

**16**And he said, Thus saith the Lord, Make this valley full of ditches.

**17**For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

**18**And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

**19**And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

**20**And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

**21**And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

**22**And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

**23**And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

**24**And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

**25**And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it.

**26**And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

**27**Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

**4**Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

**2**And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

**3**Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

**4**And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

**5**So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

**6**And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

**7**Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

**8**And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

**9**And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.

**10**Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

**11**And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

**12**And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

**13**And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

**14**And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

**15**And he said, Call her. And when he had called her, she stood in the door.

**16**And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

**17**And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

**18**And when the child was grown, it fell on a day, that he went out to his father to the reapers.

**19**And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

**20**And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

**21**And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

**22**And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

**23**And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well.

**24**Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

**25**So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

**26**Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well:

**27**And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

**28**Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

**29**Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

**30**And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

**31**And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

**32**And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

**33**He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

**34**And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon the child; and the flesh of the child waxed warm.

**35**Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

**36**And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

**37**Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

**38**And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

**39**And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

**40**So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

**41**But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

**42**And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

**43**And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.

**44**So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

**5**Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

**2**And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

**3**And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

**4**And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

**5**And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

**6**And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

**7**And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

**8**And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

**9**So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

**10**And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

**11**But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

**12**Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

**13**And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

**14**Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

**15**And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

**16**But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

**17**And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

**18**In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

**19**And he said unto him, Go in peace. So he departed from him a little way.

**20**But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

**21**So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

**22**And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

**23**And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

**24**And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

**25**But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

**26**And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

**27**The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

**6**And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

**2**Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

**3**And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

**4**So he went with them. And when they came to Jordan, they cut down wood.

**5**But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

**6**And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

**7**Therefore said he, Take it up to thee. And he put out his hand, and took it.

**8**Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

**9**And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

**10**And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

**11**Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

**12**And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

**13**And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

**14**Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

**15**And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

**16**And he answered, Fear not: for they that be with us are more than they that be with them.

**17**And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

**18**And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

**19**And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

**20**And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

**21**And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

**22**And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

**23**And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

**24**And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

**25**And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

**26**And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

**27**And he said, If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

**28**And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

**29**So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

**30**And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

**31**Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

**32**But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

**33**And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?

OLD TESTAMENT: *II Kings, 13:20-21*

**20**And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

**21**And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

OLD TESTAMENT: *II Kings, 20:1-11*

**20**In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

**2**Then he turned his face to the wall, and prayed unto the Lord, saying,

**3**I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

**4**And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying,

**5**Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.

**6**And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

**7**And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

**8**And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

**9**And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

**10**And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

**11**And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

OLD TESTAMENT:*II Chronicles, 32:9-22*

**9**After this, Sennacherib king of the Assyrians sent his servants to Jerusalem, (for he with all his army was besieging Lachis,) to Ezechias king of Juda, and to all the people that were in the city, saying:

**10**Thus saith Sennacherib king of the Assyrians: In whom do you trust, that you sit still besieged in Jerusalem?

**11**Doth not Ezechias deceive you, to give you up to die by hunger and thirst, affirming that the Lord your God shall deliver you from the hand of the king of the Assyrians?

**12**Is it not this same Ezechias, that hath destroyed his high places, and his altars, and commanded Juda and Jerusalem, saying: You shall worship before one altar, and upon it you shall burn incense?

**13**Know you not what I and my fathers have done to all the people of the lands? have the gods of any nations and lands been able to deliver their country out of my hand?

**14**Who is there among all the gods of the nations, which my fathers have destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of this hand?

**15**Therefore let not Ezechias deceive you, nor delude you with a vain persuasion, and do not believe him. For if no god of all the nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.

**16**And many other things did his servants speak against the Lord God, and against Ezechias his servant.

**17**He wrote also letters full of blasphemy against the Lord the God of Israel, and he spoke against him: As the gods of other nations could not deliver their people out of my hand, so neither can the God of Ezechias deliver his people out of this hand.

**18**Moreover he cried out with a loud voice, in the Jews' tongue, to the people that sat on the walls of Jerusalem, that he might frighten them, and take the city.

**19**And he spoke against the God of Jerusalem, as against the gods of the people of the earth, the works of the hands of men.

**20**And Ezechias the king, and Isaias the prophet the son of Amos, prayed against this blasphemy, and cried out to heaven.

**21**And the Lord sent an angel who cut off all the stout men and the warriors, and the captains of the army of the king of the Assyrians: and he returned with disgrace into his own country. And when he was come into the house of his god, his sons that came out of his bowels, slew him with the sword.

**22**And the Lord saved Ezechias and the inhabitants of Jerusalem, out of the hand of Sennacherib king of the Assyrians, and out of the hand of all, and gave them treasures on every side.

OLD TESTAMENT: *II Chronicles, esp 32:21-22*

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OLD TESTAMENT: *Job,* *4:13-21*

**13**In the horror of a vision by night, when deep sleep is wont to hold men,

**14**Fear seized upon me, and trembling, and all my bones were affrighted:

**15**And when a spirit passed before me, the hair of my flesh stood up.

**16**There stood one whose countenance I knew not, an image before my eyes, and I heard the voice as it were of a gentle wind:

**17**Shall man be justified in comparison of God, or shall a man be more pure than his maker?

**18**Behold they that serve him are not steadfast, and in his angels he found wickedness:

**19**How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?

**20**From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever.

**21**And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

OLD TESTAMENT: *Job, 38:1-42:8*

**38**Then the Lord answered Job out of a whirlwind, and said:

**2**Who is this that wrappeth up sentences in unskillful words?

**3**Gird up thy loins like a man: I will ask thee, and answer thou me.

**4**Where wast thou when I laid up the foundations of the earth? tell me if thou hast understanding.

**5**Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

**6**Upon what are its bases grounded? or who laid the corner stone thereof,

**7**When the morning stars praised me together, and all the sons of God made a joyful melody?

**8**Who shut up the sea with doors, when it broke forth as issuing out of the womb:

**9**When I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?

**10**I set my bounds around it, and made it bars and doors:

**11**And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.

**12**Didst thou since thy birth command the morning, and shew the dawning of the day its place?

**13**And didst thou hold the extremities of the earth shaking them, and hast thou shaken the ungodly out of it?

**14**The seal shall be restored as clay, and shall stand as a garment:

**15**From the wicked their light shall be taken away, and the high arm shall be broken.

**16**Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?

**17**Have the gates of death been opened to thee, and hast thou seen the darksome doors?

**18**Hast thou considered the breadth of the earth? tell me, if thou knowest all things?

**19**Where is the way where light dwelleth, and where is the place of darkness:

**20**That thou mayst bring every thing to its own bounds, and understand the paths of the house thereof.

**21**Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?

**22**Hast thou entered into the storehouses of the snow, or has thou beheld the treasures of the hail:

**23**Which I have prepared for the time of the enemy, against the day of battle and war?

**24**By what way is the light spread, and heat divided upon the earth?

**25**Who gave a course to violent showers, or a way for noisy thunder:

**26**That it should rain on the earth without man in the wilderness, where no mortal dwelleth:

**27**That it should fill the desert and desolate land, and should bring forth green grass?

**28**Who is the father of rain? or who begot the drops of dew?

**29**Out of whose womb came the ice; and the frost from heaven who hath gendered it?

**30**The waters are hardened like a stone, and the surface of the deep is congealed.

**31**Shalt thou be able to join together the shining stars the Pleiades, or canst thou stop the turning about of Arcturus?

**32**Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth?

**33**Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth?

**34**Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

**35**Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?

**36**Who hath put wisdom in the heart of man? or who gave the cock understanding?

**37**Who can declare the order of the heavens, or who can make the harmony of heaven to sleep?

**38**When was the dust poured on the earth, and the clods fastened together?

**39**Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

**40**When they couch in the dens and lie in wait in holes?

**41**Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

**39**Knowest thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?

**2**Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?

**3**They bow themselves to bring forth young, and they cast them, and send forth roarings.

**4**Their young are weaned and go to feed: they go forth, and return not to them.

**5**Who hath sent out the wild ass free, and who hath loosed his bonds?

**6**To whom I have given a house in the wilderness, and his dwellings in the barren land.

**7**He scorneth the multitude of the city, he heareth not the cry of the driver.

**8**He looketh round about the mountains of his pasture, and seeketh for every green thing.

**9**Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

**10**Canst thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?

**11**Wilt thou have confidence in his great strength, and leave thy labours to him?

**12**Wilt thou trust him that he will render thee the seed, and gather it into thy barnfloor?

**13**The wing of the ostrich is like the wings of the heron, and of the hawk.

**14**When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

**15**She forgetteth that the foot may tread upon them, or that the beasts of the field may break them.

**16**She is hardened against her young ones, as though they were not hers, she hath laboured in vain, no fear constraining her.

**17**For God hath deprived her of wisdom, neither hath he given her understanding.

**18**When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

**19**Wilt thou give strength to the horse, or clothe his neck with neighing?

**20**Wilt thou lift him up like the locusts? the glory of his nostrils is terror.

**21**He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

**22**He despiseth fear, he turneth not his back to the sword,

**23**Above him shall the quiver rattle, the spear and shield shall glitter.

**24**Chasing and raging he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.

**25**When he heareth the trumpet he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.

**26**Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?

**27**Will the eagle mount up at thy command, and make her nest in high places?

**28**She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

**29**From thence she looketh for the prey, and her eyes behold afar off.

**30**Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.

**31**And the Lord went on, and said to Job:

**32**Shall he that contendeth with God be so easily silenced? surely he that reproveth God, ought to answer him.

**33**Then Job answered the Lord, and said:

**34**What can I answer, who hath spoken inconsiderately? I will lay my hand upon my mouth.

**35**One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

**40**And the Lord answering Job out of the whirlwind, said:

**2**Gird up thy loins like a man: I will ask thee, and do thou tell me.

**3**Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

**4**And hast thou an arm like God, and canst thou thunder with a voice like him?

**5**Clothe thyself with beauty, and set thyself up on high and be glorious, and put on goodly garments.

**6**Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

**7**Look on all that are proud, and confound them, and crush the wicked in their place.

**8**Hide them in the dust together, and plunge their faces into the pit.

**9**Then I will confess that thy right hand is able to save thee.

**10**Behold behemoth whom I made with thee, he eateth grass like an ox.

**11**His strength is in his loins, and his force in the navel of his belly.

**12**He setteth up his tail like a cedar, the sinews of his testicles are wrapped together.

**13**His bones are like pipes of brass, his gristle like plates of iron.

**14**He is the beginning of the ways of God, who made him, he will apply his sword.

**15**To him the mountains bring forth grass: there all the beasts of the field shall play.

**16**He sleepeth under the shadow, in the covert of the reed, and in moist places.

**17**The shades cover his shadow, the willows of the brook shall compass him about.

**18**Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.

**19**In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.

**20**Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

**21**Canst thou put a ring in his nose, or bore through his jaw with a buckle?

**22**Will he make many supplications to thee, or speak soft words to thee?

**23**Will he make a covenant with thee, and wilt thou take him to be a servant for ever?

**24**Shalt thou play with him as with a bird, or tie him up for thy handmaids?

**25**Shall friends cut him in pieces, shall merchants divide him?

**26**Wilt thou fill nets with his skin, and the cabins of fishes with his head?

**27**Lay thy hand upon him: remember the battle, and speak no more.

**28**Behold his hope shall fail him, and in the sight of all he shall be cast down.

**41**I will not stir him up, like one that is cruel: for who can resist my countenance?

**2**Who hath given me before that I should repay him? All things that are under heaven are mine.

**3**I will not spare him, nor his mighty words, and framed to make supplication.

**4**Who can discover the face of his garment? or who can go into the midst of his mouth?

**5**Who can open the doors of his face? his teeth are terrible round about.

**6**His body is like molten shields, shut close up with scales pressing upon one another.

**7**One is joined to another, and not so much as any air can come between them:

**8**They stick one to another and they hold one another fast, and shall not be separated.

**9**His sneezing is like the shining of fire, and his eyes like the eyelids of the morning.

**10**Out of his mouth go forth lamps, like torches of lighted fire.

**11**Out of his nostrils goeth smoke, like that of a pot heated and boiling.

**12**His breath kindleth coals, and a flame cometh forth out of his mouth.

**13**In his neck strength shall dwell, and want goeth before his face.

**14**The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

**15**His heart shall be as hard as a stone, and as firm as a smith's anvil.

**16**When he shall raise him up, the angels shall fear, and being affrighted shall purify themselves.

**17**When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breastplate.

**18**For he shall esteem iron as straw, and brass as rotten wood.

**19**The archer shall not put him to flight, the stones of the sling are to him like stubble.

**20**As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

**21**The beams of the sun shall be under him, and he shall strew gold under him like mire.

**22**He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

**23**A path shall shine after him, he shall esteem the deep as growing old.

**24**There is no power upon earth that can be compared with him who was made to fear no one.

**25**He beholdeth every high thing, he is king over all the children of pride.

**42**Then Job answered the Lord, and said:

**2**I know that thou canst do all things, and no thought is hid from thee.

**3**Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

**4**Hear, and I will speak: I will ask thee, and do thou tell me.

**5**With the hearing of the ear, I have heard thee, but now my eye seeth thee.

**6**Therefore I reprehend myself, and do penance in dust and ashes.

**7**And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath.

**8**Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

OLD TESTAMENT: *Psalms, 105*

**105**Alleluia. Give glory to the Lord, for he is good: for his mercy endureth for ever.

**2**Who shall declare the powers of the Lord? who shall set forth all his praises?

**3**Blessed are they that keep judgment, and do justice at all times.

**4**Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

**5**That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.

**6**We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

**7**Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: And they provoked to wrath going up to the sea, even the Red Sea.

**8**And he saved them for his own name's sake: that he might make his power known.

**9**And he rebuked the Red Sea, and it was dried up: and he led them through the depths, as in a wilderness.

**10**And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

**11**And the water covered them that afflicted them: there was not one of them left.

**12**And they believed his words: and they sang his praises.

**13**They had quickly done, they forgot his works: and they waited not for his counsels.

**14**And they coveted their desire in the desert: and they tempted God in the place without water.

**15**And he gave them their request: and sent fulness into their souls.

**16**And they provoked Moses in the camp, Aaron the holy one of the Lord.

**17**The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

**18**And a fire was kindled in their congregation: the flame burned the wicked.

**19**They made also a calf in Horeb: and they adored the graven thing.

**20**And they changed their glory into the likeness of a calf that eateth grass.

**21**They forgot God, who saved them, who had done great things in Egypt,

**22**Wondrous works in the land of Cham: terrible things in the Red Sea.

**23**And he said that he would destroy them: had not Moses his chosen stood before him in the breach: To turn away his wrath, lest he should destroy them.

**24**And they set at nought the desirable land. They believed not his word,

**25**And they murmured in their tents: they hearkened not to the voice of the Lord.

**26**And he lifted up his hand over them: to overthrow them in the desert;

**27**And to cast down their seed among the nations, and to scatter them in the countries.

**28**They also were initiated to Beelphegor: and ate the sacrifices of the dead.

**29**And they provoked him with their inventions: and destruction was multiplied among them.

**30**Then Phinees stood up, and pacified him: and the slaughter ceased.

**31**And it was reputed to him unto justice, to generation and generation for evermore.

**32**They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes:

**33**Because they exasperated his spirit. And he distinguished with his lips.

**34**They did not destroy the nations of which the Lord spoke unto them.

**35**And they were mingled among the heathens, and learned their works:

**36**And served their idols, and it became a stumblingblock to them.

**37**And they sacrificed their sons, and their daughters to devils.

**38**And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood,

**39**And was defiled with their works: and they went aside after their own inventions.

**40**And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

**41**And he delivered them into the hands of the nations: and they that hated them had dominion over them.

**42**And their enemies afflicted them: and they were humbled under their hands:

**43**Many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities.

**44**And he saw when they were in tribulation: and he heard their prayer.

**45**And he was mindful of his covenant: and repented according to the multitude of his mercies.

**46**And he gave them unto mercies, in the sight of all those that had made them captives.

**47**Save us, O Lord, our God: and gather us from among nations: That we may give thanks to thy holy name, and may glory in thy praise.

**48**Blessed be the Lord the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

OLD TESTAMENT: *Psalms, esp 105:16-41*

**16**And they provoked Moses in the camp, Aaron the holy one of the Lord.

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**40**And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

**41**And he delivered them into the hands of the nations: and they that hated them had dominion over them.

OLD TESTAMENT: *Psalms, 135:8-12*

**8**The sun to rule over the day: for his mercy endureth for ever.

**9**The moon and the stars to rule the night: for his mercy endureth for ever.

**10**Who smote Egypt with their firstborn: for his mercy endureth for ever.

**11**Who brought Israel from among them: for his mercy endureth for ever.

**12**With a mighty hand and a stretched out arm: for his mercy endureth for ever.

OLD TESTAMENT:*Isaiah, 6*

**6**In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple.

**2**Upon it stood the seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they hew.

**3**And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.

**4**And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

**5**And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts.

**6**And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

**7**And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

**8**And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

**9**And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not.

**10**Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

**11**And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

**12**And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

**13**And there shall be still a tithing therein, and she shall turn, and shall be made a shew as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

OLD TESTAMENT: *Isaiah, 7:10-16*

**10**And the Lord spoke again to Achaz, saying:

**11**Ask thee a sign of the Lord thy God either unto the depth of hell, or unto the height above.

**12**And Achaz said: I will not ask, and I will not tempt the Lord.

**13**And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

**14**Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

**15**He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

**16**For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

OLD TESTAMENT: *Isaiah, 38:1-8*

**38**In those days Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

**2**And Ezechias turned his face toward the wall, and prayed to the Lord,

**3**And said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

**4**And the word of the Lord came to Isaias, saying:

**5**Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years:

**6**And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

**7**And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken:

**8**Behold I will bring again the shadow of the lines, by which it is now gone down in the sun dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

OLD TESTAMENT:*Jeremiah, 32:16-24*

**16**And after I had delivered the deed of purchase to Baruch the son of Neri, I prayed to the Lord, saying:

**17**Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee:

**18**Thou shewest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them: O most mighty, great, and powerful, the Lord of hosts is thy name.

**19**Great in counsel and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

**20**Who hast set signs and wonders in the land of Egypt even until this day, and in Israel, and amongst men, and hast made thee a name as at this day.

**21**And hast brought forth thy people Israel, out of the land of Egypt with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror.

**22**And hast given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

**23**And they came in, and possessed it: but they obeyed not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these evils are come upon them.

**24**Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken, is all come to pass, as thou thyself seest.

OLD TESTAMENT: *Ezekiel passim*

**1**Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

**2**On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

**3**The word of the Lord came to Ezechiel the priest the son of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

**4**And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

**5**And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

**6**Every one had four faces, and every one four wings.

**7**Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

**8**And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides,

**9**And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

**10**And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

**11**And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies:

**12**And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

**13**And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

**14**And the living creatures ran and returned like flashes of lightning.

**15**Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

**16**And the appearance of the wheels, and the work of them was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

**17**When they went, they went by their four parts: and they turned not when they went.

**18**The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

**19**And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

**20**Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

**21**When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.

**22**And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal terrible to behold, and stretched out over their heads above.

**23**And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

**24**And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

**25**For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

**26**And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.

**27**And I saw as it were the resemblance of amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

**28**As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

**2**This was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face, and I heard the voice of one that spoke. And he said to me: Son of man, stand upon thy feet, and I will speak to thee.

**2**And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

**3**And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me, they, and their fathers, have transgressed my covenant even unto this day.

**4**And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

**5**If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

**6**And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

**7**And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

**8**But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

**9**And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

**3**And he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

**2**And I opened my mouth, and he caused me to eat that book:

**3**And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee. And I did eat it: and it was sweet as honey in my mouth.

**4**And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

**5**For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the house of Israel:

**6**Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

**7**But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart.

**8**Behold I have made thy face stronger than their faces: and thy forehead harder than their foreheads.

**9**I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

**10**And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

**11**And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear and will forbear.

**12**And the spirit took me up, and I heard behind me the voice of a great commotion, saying: Blessed be the glory of the Lord, from his place.

**13**And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

**14**The spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

**15**And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

**16**And at the end of seven days the word of the Lord came to me, saying:

**17**Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

**18**If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

**19**But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

**20**Moreover if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumblingblock before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand.

**21**But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

**22**And the hand of the Lord was upon me, and he said to me: Rise and go forth into the plain, and there I will speak to thee.

**23**And I rose up, and went forth into the plain: and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

**24**And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in; and shut thyself up in the midst of thy house.

**25**And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

**26**And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth: because they are a provoking house.

**27**But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

**4**And thou, O son of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

**2**And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about it.

**3**And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the house of Israel.

**4**And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

**5**And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel.

**6**And when thou hast accomplished this, thou shalt sleep again upon thy right side, and thou shalt take upon thee the iniquity of the house of Juda forty days: a day for a year, yea, a day for a year I have appointed to thee.

**7**And thou shalt turn thy face to the siege of Jerusalem, and thy arm shall be stretched out: and thou shalt prophesy against it.

**8**Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

**9**And take to thee wheat and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

**10**And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it.

**11**And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it,

**12**And thou shalt eat it as barley bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

**13**And the Lord said: So shall the children of Israel eat their bread all filthy among the nations whither I will cast them out.

**14**And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

**15**And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

**16**And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

**17**So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

**5**And thou, son of man, take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh in, and divide the hair.

**2**A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege: and thou shalt take a third part, and cut it in pieces with the knife all round about: and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

**3**And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

**4**And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.

**5**Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her.

**6**And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.

**7**Therefore thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

**8**Therefore thus saith the Lord God: Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

**9**And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

**10**Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

**11**Therefore as I live, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces, and my eye shall not spare, and I will not have any pity.

**12**A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

**13**And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my indignation in them.

**14**And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

**15**And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

**16**I the Lord have spoken it: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you: and I will break among you the staff of bread.

**17**And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken it.

**6**And the word of the Lord came to me, saying:

**2**Son of man, set thy face towards the mountains of Israel, and prophesy against them.

**3**And say: Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places.

**4**And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.

**5**And I will lay the dead carcasses of the children of Israel before your idols: and I will scatter your bones round about your altars,

**6**In all your dwelling places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces: and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

**7**And the slain shall fall in the midst of you: and you shall know that I am the Lord.

**8**And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you, through the countries.

**9**And they that are saved of you shall remember me amongst the nations to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves because of the evils which they have committed in all their abominations.

**10**And they shall know that I the Lord have not spoken in vain that I would do this evil to them.

**11**Thus saith the Lord God: Strike with thy hand, and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine and by the pestilence.

**12**He that is far off shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.

**13**And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet smelling frankincense to all their idols.

**14**And I will stretch forth my hand upon them: and I will make the land desolate, and abandoned from the desert of Deblatha in all their dwelling places: and they shall know that I am the Lord.

**7**And the word of the Lord came to me, saying:

**2**And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

**3**Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

**4**And my eye shall not spare thee, and I will shew thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

**5**Thus saith the Lord God: One affliction, behold an affliction is come.

**6**An end is come, the end is come, it hath awaked against thee: behold it is come.

**7**Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

**8**Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

**9**And my eye shall not spare, neither will I shew mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

**10**Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded.

**11**Iniquity is risen up into a rod of impiety: nothing of them shall remain, nor of their people, nor of the noise of them: and there shall be no rest among them.

**12**The time is come, the day is at hand: let not the buyer rejoice: nor the seller mourn: for wrath is upon all the people thereof.

**13**For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

**14**Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

**15**The sword without: and the pestilence, and the famine within: he that is in the field shall die by the sword: and they that are in the city, shall be devoured by the pestilence, and the famine.

**16**And such of them as shall flee shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

**17**All hands shall be made feeble, and all knees shall run with water.

**18**And they shall gird themselves with haircloth, and fear shall cover them, and shame shall be upon every face, and baldness upon all their heads.

**19**Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumblingblock of their iniquity.

**20**And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols: therefore I have made it an uncleanness to them.

**21**And I will give it into the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.

**22**And I will turn away my face from them, and they shall violate my secret place: and robbers shall enter into it, and defile it.

**23**Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

**24**And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

**25**When distress cometh upon them, they will seek for peace and there shall be none.

**26**Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet, and the law shall perish from the priest, and counsel from the ancients.

**27**The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

**8**And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Juda sat before me, that the hand of the Lord God fell there upon me.

**2**And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.

**3**And the likeness of a hand was put forth and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked toward the north, where was set the idol of jealousy to provoke to jealousy.

**4**And behold the glory of the God of Israel was there, according to the vision which I had seen in the plain.

**5**And he said to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and behold on the north side of the gate of the altar the idol of jealousy in the very entry.

**6**And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanctuary? and turn thee yet again and thou shalt see greater abominations.

**7**And he brought me in to the door of the court: and I saw, and behold a hole in the wall.

**8**And he said to me: Son of man, dig in the wall. And when I had digged in the wall, behold a door.

**9**And he said to me: Go in, and see the wicked abominations which they commit here.

**10**And I went in and saw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel, were painted on the wall all round about.

**11**And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.

**12**And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

**13**And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

**14**And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonis.

**15**And he said to me: Surely thou hast seen, O son of man: but turn thee again, and thou shalt see greater abominations than these.

**16**And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

**17**And he said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, and have turned to provoke me to anger? and behold they put a branch to their nose.

**18**Therefore I also will deal with them in my wrath: my eye shall not spare them, neither will I shew mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

**9**And he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

**2**And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

**3**And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

**4**And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

**5**And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity.

**6**Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men who were before the house.

**7**And he said to them: Defile the house, and ill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

**8**And the slaughter being ended I was left: and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

**9**And he said to me: The iniquity of the house of Israel, and of Juda, is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

**10**Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

**11**And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

**10**And I saw and behold in the firmament that was over the heads of the cherubims, there appeared over them as it were the sapphire stone, as the appearance of the likeness of a throne.

**2**And he spoke to the man, that was clothed with linen, and said: Go in between the wheels that are under the cherubims and fill thy hand with the coals of fire that are between the cherubims, and pour them out upon the city. And he went in, in my sight:

**3**And the cherubims stood on the right side of the house, when the man went in, and a cloud filled the inner court.

**4**And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

**5**And the sound of the wings of the cherubims was heard even to the outward court as the voice of God Almighty speaking.

**6**And when he had commanded the man that was clothed with linen, saying: Take fire from the midst of the wheels that are between the cherubims: he went in and stood beside the wheel.

**7**And one cherub stretched out his arm from the midst of the cherubims to the fire that was between the cherubims: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

**8**And there appeared in the cherubims the likeness of a man's hand under their wings.

**9**And I saw, and behold there were four wheels by the cherubims: one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was to the sight like the chrysolite stone:

**10**And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

**11**And when they went, they went by four ways: and they turned not when they went: but to the place whither they first turned, the rest also followed, and did not turn back.

**12**And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

**13**And these wheels he called voluble, in my hearing.

**14**And every one had four faces: one face was the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

**15**And the cherubims were lifted up: this is the living creature that I had seen by the river Chobar.

**16**And when the cherubims went, the wheels also went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels stayed not behind, but were by them.

**17**When they stood, these stood: and when they were lifted up, these were lifted up: for the spirit of life was in them.

**18**And the glory of the Lord went forth from the threshold of the temple: and stood over the cherubims.

**19**And the cherubims lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

**20**This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubims.

**21**Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

**22**And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

**11**And the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son of Azur, and Pheltias the son of Banaias, princes of the people.

**2**And he said to me: Son of man, these are the men that study iniquity, and frame a wicked counsel in this city,

**3**Saying: Were not houses lately built? This city is the caldron, and we the flesh.

**4**Therefore prophesy against them, prophesy, thou son of man.

**5**And the spirit of the Lord fell upon me, and said to me: Speak: Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

**6**You have killed a great many in this city, and you have filled the streets thereof with the slain.

**7**Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, and this is the caldron: and I will bring you forth out of the midst thereof.

**8**You have feared the sword, and I will bring the sword upon you, saith the Lord God.

**9**And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

**10**You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

**11**This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

**12**And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that; are round about you.

**13**And it came to pass, when I prophesied, that Pheltias the son of Banaias died: and I fell down upon my face, and cried with a loud voice: and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel?

**14**And the word of the Lord came to me, saying:

**15**Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

**16**Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries: I will be to them a little sanctuary in the countries whither they are come.

**17**Therefore speak to them: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

**18**And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

**19**And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

**20**That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

**21**But as for them whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

**22**And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

**23**And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

**24**And the spirit lifted me up, and brought me into Chaldea, to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

**25**And I spoke to them of the captivity all the words of the Lord, which he had shewn me.

**12**And the word of the Lord came to me, saying:

**2**Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

**3**Thou, therefore, O son of man, prepare thee all necessaries for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

**4**And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

**5**Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

**6**In their sight thou shalt be carried out upon men's shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel.

**7**I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand: and I went forth in the dark, and was carried on men's shoulders in their sight.

**8**And the word of the Lord came to me in the morning, saying:

**9**Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?

**10**Say to them: Thus saith the Lord God: This burden concerneth my prince that is in Jerusalem, and all the house of Israel, that are among them.

**11**Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

**12**And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

**13**And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he shall not see it, and there he shall die.

**14**And all that are about him, his guards, and his troops I will scatter into every wind: and I will draw out the sword after them.

**15**And they shall know that I am the Lord, when I shall have dispersed them among the nations, and scattered them in the countries.

**16**And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

**17**And the word of the Lord came to me, saying:

**18**Son of man, eat thy bread in trouble: and drink thy water in hurry and sorrow.

**19**And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

**20**And the cities that are now inhabited shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord.

**21**And the word of the Lord came to me, saying:

**22**Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

**23**Say to them therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

**24**For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

**25**For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

**26**And the word of the Lord came to me, saying:

**27**Son of man, behold the house of Israel, they that say: The vision that this man seeth, is for many days to come: and this man prophesieth of times afar off.

**28**Therefore say to them: Thus saith the Lord God: Not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God.

**13**And the word of the Lord came to me, saying:

**2**Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

**3**Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing.

**4**Thy prophets, O Israel, were like foxes in the deserts.

**5**You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

**6**They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

**7**Have you not seen a vain vision and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

**8**Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore behold I come against you, saith the Lord God.

**9**And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and you shall know that I am the Lord God.

**10**Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

**11**Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

**12**Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

**13**Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

**14**And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

**15**And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

**16**Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

**17**And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them,

**18**And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

**19**And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

**20**Therefore thus saith the Lord God: Behold I declare against your cushions, wherewith you catch flying souls: and I will tear them off from your arms: and I will let go the souls that you catch, the souls that should fly.

**21**And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

**22**Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

**23**Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you shall know that I am the Lord.

**14**And some of the ancients of Israel came to me, and sat before me.

**2**And the word of the Lord came to me, saying:

**3**Son of man, these men have placed their uncleannesses in their hearts, and have set up before their face the stumblingblock of their iniquity: and shall I answer when they inquire of me?

**4**Therefore speak to them, and say to them: Thus saith the Lord God: Man, man of the house of Israel that shall place his uncleannesses in his heart, and set up the stumblingblock of his iniquity before his face, and shall come to the prophet inquiring of me by him: I the Lord will answer him according to the multitude of his uncleannesses:

**5**That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

**6**Therefore say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

**7**For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumblingblock of his iniquity before his face, and come to the prophet to inquire of me by him: I the Lord will answer him by myself.

**8**And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from the midst of my people: and you shall know that I am the Lord.

**9**And when the prophet shall err, and speak a word: I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel.

**10**And they shall bear their iniquity: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be.

**11**That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

**12**And the word of the Lord came to me, saying:

**13**Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it, and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

**14**And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

**15**And if I shall bring mischievous beasts also upon the land to waste it, and it be desolate, so that there is none that can pass because of the beasts:

**16**If these three men shall be in it, as I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

**17**Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

**18**And these three men be in the midst thereof: as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

**19**Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

**20**And Noe, and Daniel, and Job be in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

**21**For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast,

**22**Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

**23**And they shall comfort you, when you shall see their ways, and their doings: and you shall know that I have not done without cause all that I have done in it, saith the Lord God.

**15**And the word of the Lord came to me, saying:

**2**Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

**3**Shall wood be taken of it, to do any work, or shall a pin be made of it for any vessel to hang thereon?

**4**Behold it is cast into the fire for fuel: the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

**5**Even when it was whole it was not fit for work: how much less, when the fire hath devoured and consumed it, shall any work be made of it?

**6**Therefore thus saith the Lord God: As the vine tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

**7**And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

**8**And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

**16**And the word of the Lord came to me, saying:

**2**Son of man, make known to Jerusalem her abominations.

**3**And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrhite, and thy mother a Cethite.

**4**And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

**5**No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

**6**And passing by thee, I saw that thou wast trodden under foot in thy own blood. and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

**7**I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion.

**8**And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

**9**And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

**10**And I clothed thee with embroidery, and shod thee with violet coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

**11**I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

**12**And I put a jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head.

**13**And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

**14**And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

**15**But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

**16**And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

**17**And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them.

**18**And thou tookest thy garments of divers colours, and coveredst them: and settest my oil and my sweet incense before them.

**19**And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

**20**And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy fornication small?

**21**Thou hast sacrificed and given my children to them, consecrating them by fire.

**22**And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

**23**And it came to pass after all thy wickedness (woe, woe to thee, saith the Lord God)

**24**That thou didst also build thee a common stew, and madest thee a brothel house in every street.

**25**At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

**26**And thou hast committed fornication with the Egyptians thy neighbours, men of large bodies, and hast multiplied thy fornications to provoke me.

**27**Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

**28**Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

**29**Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

**30**Wherein shall I cleanse thy heart, saith the Lord God: seeing thou dost all these the works of a shameless prostitute?

**31**Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

**32**But as an adulteress, that bringeth in strangers over her husband.

**33**Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

**34**And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no such fornication: for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

**35**Therefore, O harlot, hear the word of the Lord.

**36**Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations, by the blood of thy children whom thou gavest them:

**37**Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

**38**And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

**39**And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

**40**And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall slay thee with their swords.

**41**And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

**42**And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more.

**43**Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned thy ways upon thy head, saith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

**44**Behold every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.

**45**Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorrhite.

**46**And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

**47**But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickednesses: thou hast done almost more wicked things than they in all thy ways.

**48**As I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.

**49**Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor.

**50**And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

**51**And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

**52**Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

**53**And I will bring back and restore them by bringing back Sodom, with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

**54**That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, comforting them.

**55**And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

**56**And Sodom thy sister was not heard of in thy mouth, in the day of thy pride,

**57**Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.

**58**Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

**59**For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

**60**And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

**61**And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

**62**And I will establish my covenant with thee: and thou shalt know that I am the Lord,

**63**That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the Lord God.

**17**And the word of the Lord came to me, saying:

**2**Son of man, put forth a riddle, and speak a parable to the house of Israel,

**3**And say: Thus saith the Lord God: A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

**4**He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.

**5**And he took of the seed of the land, and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

**6**And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and shot forth sprigs.

**7**And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

**8**It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

**9**Say thou: Thus saith the Lord God: Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people, to pluck it up by the root?

**10**Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

**11**And the word of the Lord came to me, saying:

**12**Say to the provoking house: Know you not what these things mean? Tell them: Behold the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof, and carry them with him to Babylon.

**13**And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land,

**14**That it may be a low kingdom and not lift itself up, but keep his covenant, and observe it.

**15**But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses, and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

**16**As I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die.

**17**And not with a great army, nor with much people shall Pharao fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

**18**For he had despised the oath, breaking his covenant, and behold he hath given his hand: and having done all these things, he shall not escape.

**19**Therefore thus saith the Lord God: As I live, I will lay upon his head the oath he hath despised, and the covenant he hath broken.

**20**And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

**21**And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

**22**Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

**23**On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

**24**And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and have done it.

**18**And the word of the Lord came to me, saying: What is the meaning?

**2**That you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

**3**As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

**4**Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

**5**And if a man be just, and do judgment and justice,

**6**And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman:

**7**And hath not wronged any man: but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment:

**8**Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

**9**Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

**10**And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

**11**Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

**12**That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that committeth abomination:

**13**That giveth upon usury, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

**14**But if he beget a son, who, seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them:

**15**That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife:

**16**And hath not grieved any man, nor withholden the pledge, nor taken away with violence, but hath given his bread to the hungry, and covered the naked with a garment:

**17**That hath turned away his hand from injuring the poor, hath not taken usury and increase, but hath executed my judgments, and hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

**18**As for his father, because he oppressed and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

**19**And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living, he shall live.

**20**The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

**21**But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.

**22**I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.

**23**Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

**24**But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

**25**And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?

**26**For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

**27**And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive.

**28**Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

**29**And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse?

**30**Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.

**31**Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel?

**32**For I desire not the death of him that dieth, saith the Lord God, return ye and live.

**19**Moreover take thou up a lamentation for the princes of Israel,

**2**And say: Why did thy mother the lioness lie down among the lions, and bring up her whelps in the midst of young lions?

**3**And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

**4**And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

**5**But she seeing herself weakened, and that her hope was lost, took one of her young lions, and set him up for a lion.

**6**And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

**7**He learned to make widows, and to lay waste their cities: and the land became desolate, and the fulness thereof by the noise of his roaring.

**8**And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

**9**And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

**10**Thy mother is like a vine in thy blood planted by the water: her fruit and her branches have grown out of many waters.

**11**And she hath strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

**12**But she was plucked up in wrath, and cast on the ground, and the burning wind dried up her fruit: her strong rods are withered, and dried up: the fire hath devoured her.

**13**And now she is transplanted into the desert, in a land not passable, and dry.

**14**And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

**20**And it came to pass in the seventh year, in the fifth month, the tenth day of the month: there came men of the ancients of Israel to inquire of the Lord, and they sat before me.

**2**And the word of the Lord came to me, saying:

**3**Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Are you come to inquire of me? As I live, I will not answer you, saith the Lord God.

**4**If thou judgest them, if thou judgest, son of man, declare to them the abominations of their fathers.

**5**And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God:

**6**In that day I lifted up my hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongst all lands.

**7**And I said to them: Let every man cast away the scandals of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

**8**But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them in the midst of the land of Egypt.

**9**But I did otherwise for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.

**10**Therefore I brought them out from the land of Egypt, and brought them into the desert.

**11**And I gave them my statutes, and I shewed them my judgments, which if a man do, he shall live in them.

**12**Moreover I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.

**13**But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judgments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said therefore that I would pour out my indignation upon them in the desert, and would consume them.

**14**But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out, in their sight.

**15**So I lifted up my hand over them in the desert, not to bring them into the land which I had given them flowing with milk and honey, the best of all lands.

**16**Because they cast off my judgments, and walked not in my statutes, and violated my sabbaths: for their heart went after idols.

**17**Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

**18**And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

**19**I am the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

**20**And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

**21**But their children provoked me, they walked not in my commandments, nor observed my judgments to do them: which if a man do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

**22**But I turned away my hand, and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

**23**Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

**24**Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

**25**Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

**26**And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they shall know that I am the Lord.

**27**Wherefore speak to the house of Israel, O son of man, and say to them: Thus saith the Lord God: Moreover in this also your fathers blasphemed me, when they had despised and contemned me;

**28**And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims: and there they presented the provocation of their offerings, and there they set their sweet odours, and poured forth their libations.

**29**And I said to them: What meaneth the high place to which you go? and the name thereof was called High-place even to this day.

**30**Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

**31**And you defile yourselves with all your: idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? As I live, saith the Lord God, I will not answer you.

**32**Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

**33**As I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

**34**And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

**35**And I will bring you into the wilderness of people, and there will I plead with you face to face.

**36**As I pleaded against your fathers in the desert of the land of Egypt; even so will I judge you, saith the Lord God.

**37**And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

**38**And I will pick out from among you the transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel: and you shall know that I am the Lord.

**39**And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols;

**40**In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me; all of them I say, in the land in which they shall please me, and there will I require your firstfruits, and the chief of your tithes with all your sanctifications.

**41**I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered, and I will be sanctified in you in the sight of the nations.

**42**And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers.

**43**And there you shall remember your ways, and all your wicked doings with which you have been defiled; and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

**44**And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

**45**And the word of the Lord came to me, saying:

**46**Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

**47**And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

**48**And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

**49**And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

**21**And the word of the Lord came to me, saying:

**2**Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

**3**And say to the land of Israel: Thus saith the Lord God: Behold I come against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the just, and the wicked.

**4**And forasmuch as I have cut off in thee the just, and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

**5**That all flesh may know that I the Lord have drawn my sword out of its sheath not to be turned back.

**6**And thou, son of man, mourn with the breaking of thy loins, and with bitterness sigh before them.

**7**And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

**8**And the word of the Lord came to me, saying:

**9**Son of man, prophesy, and say: Thus saith the Lord God: Say: The sword, the sword is sharpened, and furbished.

**10**It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

**11**And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

**12**Cry, and howl, O son of man, for this sword is upon my people, it is upon all the princes of Israel, that are fled: they are delivered up to the sword with my people, strike therefore upon thy thigh,

**13**Because it is tried: and that when it shall overthrow the sceptre, and it shall not be, saith the Lord God.

**14**Thou therefore, O son of man, prophesy, and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

**15**And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

**16**Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

**17**And I will clap my hands together, and will satisfy my indignation: I the Lord have spoken.

**18**And the word of the Lord came to me, saying:

**19**And thou son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

**20**Thou shalt make a way that the sword may come to Rabbath of the children of Ammon, and to Juda unto Jerusalem the strong city.

**21**For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the idols, and consulted entrails.

**22**On his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

**23**And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity that they may be taken.

**24**Therefore thus saith the Lord God: Because you have remembered your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, you have remembered, you shall be taken with the hand.

**25**But thou profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:

**26**Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

**27**I will shew it to be iniquity, iniquity, iniquity: but this was not done till he came to whom judgment belongeth, and I will give it him.

**28**And thou son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, be furbished to destroy, and to glitter,

**29**Whilst they see vain things in thy regard, and they divine lies: to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.

**30**Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

**31**And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.

**32**Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: for I the Lord have spoken it.

**22**And the word of the Lord came to me, saying:

**2**And thou son of man, dost thou not judge, dost thou not judge the city of blood?

**3**And thou shalt shew her all her abominations, and shalt say: Thus saith the Lord God: This is the city that sheddeth blood in the midst of her, that her time may come: and that hath made idols against herself, to defile herself.

**4**Thou art become guilty in thy blood which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

**5**Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

**6**Behold the princes of Israel, every one hath employed his arm in thee to shed blood.

**7**They have abused father and mother in thee, they have oppressed the stranger in the midst of thee, they have grieved the fatherless and widow in thee.

**8**Thou hast despised my sanctuaries, and profaned my sabbaths.

**9**Slanderers have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed wickedness in the midst of thee.

**10**They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.

**11**And every one hath committed abomination with his neighbour's wife, and the father in law hath wickedly defiled his daughter in law, the brother hath oppressed his sister the daughter of his father in thee.

**12**They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbours: and thou hast forgotten me, saith the Lord God.

**13**Behold, I have clapped my hands at thy covetousness, which thou hast exercised: and at the blood that hath been shed in the midst of thee.

**14**Shall thy heart endure, or shall thy hands prevail ill the days which I will bring upon thee: I the Lord have spoken, and will do it.

**15**And I will disperse thee in the nations, and will scatter thee among the countries, and I will put an end to thy uncleanness in thee.

**16**And I will possess thee in the sight of the Gentiles, and thou shalt know that I am the Lord.

**17**And the word of the Lord came to me, saying:

**18**Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

**19**Therefore thus saith the Lord God: Because you are all turned into dross, therefore behold I will gather you together in the midst of Jerusalem.

**20**As they gather silver, and brass, and tin, and iron, and lead in the midst of the furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury and in my wrath, and will take my rest, and I will melt you down.

**21**And I will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

**22**As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out my indignation upon you.

**23**And the word of the Lord came to me, saying:

**24**Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

**25**There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof.

**26**Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

**27**Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains through covetousness.

**28**And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

**29**The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and they oppressed the stranger by calumny without judgment.

**30**And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

**31**And I poured out my indignation upon them, in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

**23**And the word of the Lord came to me, saying:

**2**Son of man, there were two women, daughters of one mother.

**3**And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

**4**And their names were Oolla the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their names, Samaria is Oolla, and Jerusalem is Ooliba.

**5**And Oolla committed fornication against me, and doted on her lovers, on the Assyrians that came to her,

**6**Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

**7**And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

**8**Moreover also she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

**9**Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

**10**They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

**11**And when her sister Ooliba saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister.

**12**Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men all of great beauty.

**13**And I saw that she was defiled, and that they both took one way.

**14**And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

**15**And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans wherein they were born,

**16**She doted upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

**17**And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

**18**And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister.

**19**For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

**20**And she was mad with lust after lying with them whose flesh is as the flesh of asses: and whose issue as the issue of horses.

**21**And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity broken.

**22**Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers with whom thy soul hath been glutted: and I will gather them together against thee round about.

**23**The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

**24**And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

**25**And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

**26**And they shall strip thee of thy garments, and take away the instruments of thy glory.

**27**And I will put an end to thy wickedness in thee, and thy fornication brought out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

**28**For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

**29**And they shall deal with thee in hatred, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornication shall be discovered, thy wickedness, and thy fornications.

**30**They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

**31**Thou hast walked in the way of thy sister, and I will give her cup into thy hand.

**32**Thus saith the Lord God: Thou shalt drink thy sister's cup, deep, and wide: thou shalt be had in derision and scorn, which containeth very much.

**33**Thou shalt be filled with drunkenness, and sorrow: with the cup of grief, and sadness, with the cup of thy sister Samaria.

**34**And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the Lord God.

**35**Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

**36**And the Lord spoke to me, saying: Son of man, dost thou judge Oolla, and Ooliba, and dost thou declare to them their wicked deeds?

**37**Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have offered to them to be devoured.

**38**Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

**39**And when they sacrificed their children to their idols, and went into my sanctuary the same day to profane it: they did these things even in the midst of my house.

**40**They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

**41**Thou sattest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

**42**And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

**43**And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

**44**And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

**45**They therefore are just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

**46**For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

**47**And let the people stone them with stones, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

**48**And I will take away wickedness out of the land: and all women shall learn, not to do according to the wickedness of them.

**49**And they shall render your wickedness upon you, and you shall bear the sins of your idols: and you shall know that I am the Lord God.

**24**And the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

**2**Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to day.

**3**And thou shalt speak by a figure a parable to the provoking house, and say to them: Thus saith the Lord God: Set on a pot, set it on, I say, and put water into it.

**4**Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

**5**Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

**6**Therefore thus saith the Lord God: Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

**7**For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

**8**And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

**9**Therefore thus saith the Lord God: Woe to the bloody city, of which I will make a great bonfire.

**10**Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

**11**Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted: and let the filth of it be melted in the midst thereof, and let the rust of it be consumed.

**12**Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

**13**Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

**14**I the Lord have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the Lord.

**15**And the word of the Lord came to me, saying:

**16**Son of man, behold I take from thee the desire of thy eyes with a stroke: and thou shalt not lament, nor weep: neither shall thy tears run down.

**17**Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

**18**So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

**19**And the people said to me: Why dost thou not tell us what these things mean that thou doest?

**20**And I said to them: The word of the Lord came to me, saying:

**21**Speak to the house of Israel: Thus saith the Lord God: Behold I will profane my sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons, and your daughters, whom you have left, shall fall by the sword.

**22**And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat of mourners.

**23**You shall have crowns on your heads, and shoes on your feet: you shall not lament nor weep, but you shall pine away for your iniquities, and every one shall sigh with his brother.

**24**And Ezechiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall know that I am the Lord God.

**25**And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

**26**In that day when he that escapeth shall come to thee, to tell thee:

**27**In that day, I say, shall thy mouth be opened to him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come, and you shall know that I am the Lord.

**25**And the word of the Lord came to me, saying:

**2**Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

**3**And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said: Ha, ha, upon my sanctuary, because it was profaned: and upon the land of Israel, because it was laid waste: and upon the house of Juda, because they are led into captivity:

**4**Therefore will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

**5**And I will make Rabbath a stable for camels, and the children of Ammon a couching place for flocks: and you shall know that I am the Lord.

**6**For thus saith the Lord God: Because thou hast clapped thy hands and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel:

**7**Therefore behold I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

**8**Thus saith the Lord God: Because Moab and Seir have said: Behold the house of Juda is like all other nations:

**9**Therefore behold I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

**10**To the people of the east with the children of Ammon, and I will give it them for an inheritance: that there may be no more any remembrance of the children of Ammon among the nations.

**11**And I will execute judgments in Moab: and they shall know that I am the Lord.

**12**Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:

**13**Therefore thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan shall fall by the sword.

**14**And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and they shall know my vengeance, saith the Lord God.

**15**Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

**16**Therefore thus saith the Lord God: Behold I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

**17**And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them.

**26**And it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

**2**Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

**3**Therefore thus saith the Lord God: Behold I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of the sea rise up.

**4**And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

**5**She shall be a drying place for nets in the midst of the sea, because I have spoken it, saith the Lord God: and she shall be a spoil to the nations.

**6**Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

**7**For thus saith the Lord God: Behold I will bring against Tyre Nabuchodonosor king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

**8**Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against thee.

**9**And he shall set engines of war and battering rams against thy walls, and shall destroy thy towers with his arms.

**10**By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

**11**With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword, and thy famous statues shall fall to the ground.

**12**They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones and thy timber, and thy dust in the midst of the waters.

**13**And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

**14**And I will make thee like a naked rock, thou shalt be a drying place for nets, neither shalt thou be built any more: for I have spoken it, saith. the Lord God.

**15**Thus saith the Lord God to Tyre: Shall not the islands shake at the sound of thy fall, and the groans of thy slain when they shall be killed in the midst of thee?

**16**Then all the princes of the sea shall come down from their thrones: and take off their robes, and cast away their broidered garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

**17**And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city that wast strong in the sea, with thy inhabitants whom all did dread?

**18**Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall be troubled because no one cometh out of thee.

**19**For thus saith the Lord God: When I shall make thee a desolate city like the cities that are not inhabited: and shall bring the deep upon thee, and many waters shall cover thee:

**20**And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth, as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land of the living,

**21**I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the Lord God.

**27**And the word of the Lord came to me, saying:

**2**Thou therefore, O son of man, take up a lamentation for Tyre:

**3**And say to Tyre that dwelleth at the entry of the sea, being the mart of the people for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty,

**4**And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty:

**5**With fir trees of Sanir they have built thee with all sea planks: they have taken cedars from Libanus to make thee masts.

**6**They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory and cabins with things brought from the islands of Italy.

**7**Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

**8**The inhabitants of Sidon, and the Arabians were thy rowers: thy wise men, O Tyre, were thy pilots.

**9**The ancients of Gebal, and the wise men thereof furnished mariners for the service of thy various furniture: all the ships of the sea, and their mariners were thy factors.

**10**The Persians, and Lydians, and the Libyans were thy soldiers in thy army: they hung up the buckler and the helmet in thee for thy ornament.

**11**The men of Arad were with thy army upon thy walls round about: the Pygmeans also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

**12**The Carthaginians thy merchants supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead.

**13**Greece, Thubal, and Mosoch, they were thy merchants: they brought to thy people slaves and vessels of brass.

**14**From the house of Thogorma they brought horses, and horsemen, and mules to thy market.

**15**The men of Dedan were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory and ebony.

**16**The Syrian was thy merchant: by reason of the multitude of thy works, they set forth precious stones, and purple, and broidered works, and fine linen, and silk, and chodchod in thy market.

**17**Juda and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil, and rosin in thy fairs.

**18**The men of Damascus were thy merchants in the multitude of thy works, in the multitude of divers riches, in rich wine, in wool of the best colour.

**19**Dan, and Greece, and Mosel have set forth in thy marts wrought iron: stacte, and calamus were in thy market.

**20**The men of Dedan were thy merchants in tapestry for seats.

**21**Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

**22**The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

**23**Haran, and Chene, and Eden were thy merchants; Saba, Assur, and Chelmad sold to thee.

**24**They were thy merchants in divers manners, with bales of blue cloth, and of embroidered work, and of precious riches, which were wrapped up and bound with cords: they had cedars also in thy merchandise.

**25**The ships of the sea, were thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

**26**Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

**27**Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin.

**28**Thy fleets shall be troubled at the sound of the cry of thy pilots.

**29**And all that handled the oar shall come down from their ships: the mariners, and all the pilots of the sea shall stand upon the land:

**30**And they shall mourn over thee with a loud voice, and shall cry bitterly: and they shall cast up dust upon their heads, and shall be sprinkled with ashes.

**31**And they shall shave themselves bald for thee, and shall be girded with haircloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.

**32**And they shall take up a mournful song for thee, and shall lament thee: What city is like Tyre, which is become silent in the midst of the sea?

**33**Which by thy merchandise that went from thee by sea didst fill many people: which by the multitude of thy riches, and of thy people didst enrich the kings of the earth.

**34**Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

**35**All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm have changed their countenance.

**36**The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

**28**And the word of the Lord came to me, saying:

**2**Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast set thy heart as if it were the heart of God.

**3**Behold thou art wiser than Daniel: no secret is hid from thee.

**4**In thy wisdom and thy understanding thou hast made thyself strong: and hast gotten gold and silver into thy treasures.

**5**By the greatness of thy wisdom, and by thy traffic thou hast increased thy strength: and thy heart is lifted up with thy strength.

**6**Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

**7**Therefore behold, I will bring upon thee strangers the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

**8**They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

**9**Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

**10**Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

**11**And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

**12**And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty.

**13**Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

**14**Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

**15**Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

**16**By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

**17**And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

**18**Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

**19**All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

**20**And the word of the Lord came to me, saying:

**21**Son of man, set thy face against Sidon: and thou shalt prophesy of it,

**22**And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified in her.

**23**And I will send into her pestilence, and blood in her streets: and they shall fall being slain by the sword on all sides in the midst thereof: and they shall know that I am the Lord.

**24**And the house of Israel shall have no more a stumblingblock of bitterness, nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord God.

**25**Thus saith the Lord God: When I shall have gathered together the house of Israel out of the people among whom they are scattered: I will be sanctified in them before the Gentiles: and they shall dwell in their own land, which I gave to my servant Jacob.

**26**And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

**29**In the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, saying:

**2**Son of man, set thy face against Pharao king of Egypt: and thou shalt prophesy of him, and of all Egypt:

**3**Speak, and say: Thus saith the Lord God: Behold, I come against thee, Pharao king of Egypt, thou great dragon that liest in the midst of thy rivers, and sayest: The river is mine, and I made myself.

**4**But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

**5**And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth, thou shalt not be taken up, nor gathered together: I have given thee for meat to the beasts of the earth, and to the fowls of the air.

**6**And all the inhabitants of Egypt shall know that I am the Lord: because thou hast been a staff of a reed to the house of Israel.

**7**When they took hold of thee with the hand thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brokest, and weakenest all their loins.

**8**Therefore thus saith the Lord God: Behold, I will bring the sword upon thee: and cut off man and beast out of thee.

**9**And the land of Egypt shall become a desert, and a wilderness: and they shall know that I am the Lord: because thou hast said: The river is mine, and I made it.

**10**Therefore, behold I come against thee, and thy rivers: and I will make the land of Egypt utterly desolate, and wasted by the sword, from the tower of Syene, even to the borders of Ethiopia.

**11**The foot of man shall not pass through it, neither shall the foot of beasts go through it: nor shall it be inhabited during forty years.

**12**And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

**13**For thus saith the Lord God: At the end of forty years I will gather the Egyptians from the people among whom they had been scattered.

**14**And I will bring back the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they shall be there a low kingdom:

**15**It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations, and I will diminish them that they shall rule no more over the nations.

**16**And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

**17**And it came to pass in the seven and twentieth year, in the first month, in the first of the month: that the word of the Lord came to me, saying:

**18**Son of man, Nabuchodonosor king of Babylon hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

**19**Therefore thus saith the Lord God: Behold, I will set Nabuchodonosor the king of Babylon in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army.

**20**And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

**21**In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

**30**And the word of the Lord came to me, saying:

**2**Son of man prophesy, and say: Thus saith the Lord God: Howl ye, Woe, woe to the day:

**3**For the day is near, yea the day of the Lord is near: a cloudy day, it shall be the time of the nations.

**4**And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

**5**Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

**6**Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord the God of hosts.

**7**And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

**8**And they shall know that I am the Lord: when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

**9**In that day shall messengers go forth from my face in ships to destroy the confidence of Ethiopia, and there shall be dread among them in the day of Egypt: because it shall certainly come.

**10**Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor the king of Babylon.

**11**He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt: and shall fill the land with the slain.

**12**And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land and all that is therein by the hands of strangers, I the Lord have spoken it.

**13**Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall be no more a prince of the land of Egypt: and I will cause a terror in the land of Egypt.

**14**And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.

**15**And I will pour out my indignation upon Pelusium the strength of Egypt, and will cut off the multitude of Alexandria.

**16**And I will make a fire in Egypt: Pelusium shall be in pain like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

**17**The young men of Heliopolis, and of Bubastus shall fall by the sword, and they themselves shall go into captivity.

**18**And in Taphnis the day shall be darkened, when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

**19**And I will execute judgments in Egypt: and they shall know that I am the Lord.

**20**And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came to me, saying:

**21**Son of man, I have broken the arm of Pharao king of Egypt: and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength, and hold the sword.

**22**Therefore, thus saith the Lord God: Behold, I come against Pharao king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

**23**And I will disperse Egypt among the nations, and scatter them through the countries.

**24**And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharao, and they shall groan bitterly being slain before his face.

**25**And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt.

**26**And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

**31**And it came to pass in the eleventh year, the third month, the first day of the month, that the word of the Lord came to me, saying:

**2**Son of man, speak to Pharao king of Egypt, and to his people: To whom art thou like in thy greatness?

**3**Behold, the Assyrian was like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

**4**The waters nourished him, the deep set him up on high, the streams thereof ran round about his roots, and it sent forth its rivulets to all the trees of the country.

**5**Therefore was his height exalted above all the trees of the country: and his branches were multiplied, and his boughs were elevated because of many waters.

**6**And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

**7**And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

**8**The cedars in the paradise of God were not higher than he, the fir trees did not equal his top, neither were the plane trees to be compared with him for branches: no tree in the paradise of God was like him in his beauty.

**9**For I made him beautiful and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.

**10**Therefore thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

**11**I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness.

**12**And strangers, and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

**13**All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

**14**For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their tops among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.

**15**Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

**16**I shook the nations with the sound of his fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

**17**For they also shall go down with him to hell to them that are slain by the sword: and the arm of every one shall sit down under his shadow in the midst of the nations.

**18**To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharao, and all his multitude, saith the Lord God.

**32**And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came to me, saying:

**2**Son of man, take up a lamentation for Pharao the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

**3**Therefore, thus saith the Lord God: I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

**4**And I will throw thee out on the land, I will cast thee away into the open field: and I will cause all the fowls of the air to dwell upon thee, and I will fill the beasts of all the earth with thee.

**5**And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption,

**6**And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

**7**And I will cover the heavens, when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

**8**I will make all the lights of heaven to mourn over thee: and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

**9**And I shall provoke to anger the heart of many people, when I shall have brought in thy destruction among the nations upon the lands, which thou knowest not.

**10**And I will make many people to be amazed at thee, and their kings shall be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of their ruin.

**11**For thus saith the Lord God: The sword of the king of Babylon shall come upon thee,

**12**By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

**13**I will destroy also all the beasts thereof that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

**14**Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

**15**When I shall have made the land of Egypt desolate: and the land shall be destitute of her fulness, when I shall have struck all the inhabitants thereof: and they shall know that I am the Lord.

**16**This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith: for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

**17**And it came to pass in the twelfth year, in the fifteenth day of the month that the word of the Lord came to me, saying:

**18**Son of man, sing a mournful song for the multitude of Egypt: and cast her down, both her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

**19**Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

**20**They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

**21**The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers, and slept uncircumcised, slain by the sword.

**22**Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

**23**Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

**24**There is Elam and all his multitude round about his grave, all of them slain, and fallen by the sword; that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

**25**In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

**26**There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised and slain, and fallen by the sword: though they spread their terror in the land of the living.

**27**And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones, because they were the terror of the mighty in the land of the living.

**28**So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

**29**There is Edom, and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

**30**There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing, and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

**31**Pharao saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharao, and all his army, saith the Lord God:

**32**Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharao and all his multitude, saith the Lord God.

**33**And the word of the Lord came to me, saying:

**2**Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them:

**3**And he see the sword coming upon the land, and sound the trumpet, and tell the people:

**4**Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head.

**5**He heard the sound of the trumpet and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life.

**6**And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

**7**So thou, O son of man, I have made thee a watchman to the house of Israel: therefore thou shalt hear the word from my mouth, and shalt tell it them from me.

**8**When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at thy hand.

**9**But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way: he shall die in his iniquity: but thou hast delivered thy soul.

**10**Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities, and our sins are upon us, and we pine away in them: how then can we live?

**11**Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?

**12**Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin.

**13**Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity: all his justices shall be forgotten, and in his iniquity, which he hath committed, in the same shall he die.

**14**And if I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice,

**15**And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die.

**16**None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice, he shall surely live.

**17**And the children of thy people have said: The way of the Lord is not equitable: whereas their own way is unjust.

**18**For when the just shall depart from his justice, and commit iniquities, he shall die in them.

**19**And when the wicked shall depart from his wickedness, and shall do judgments, and justice: he shall live in them.

**20**And you say: The way of the Lord is not right, I will judge every one of you according to his ways, O house of Israel.

**21**And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying: The city is laid waste.

**22**And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

**23**And the word of the Lord came to me, saying:

**24**Son of man, they that dwell in these ruinous places in the land of Israel, speak, saying: Abraham was one, and he inherited the land, but we are many, the land is given us in possession.

**25**Therefore say to them: Thus saith the Lord God, You that eat with the blood and lift up your eyes to your uncleannesses, and that shed blood: shall you possess the land by inheritance?

**26**You stood on your swords, you have committed abominations, and every one hath defiled his neighbour's wife; and shall you possess the land by inheritance?

**27**Say thou thus to them: Thus saith the Lord God: As I live, they that dwell in the ruinous places, shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence.

**28**And I will make the land a wilderness, and a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them.

**29**And they shall know that I am the Lord, when I shall have made their land waste and desolate, for all their abominations which they have committed.

**30**And thou son of man: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another each man to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the Lord.

**31**And they come to thee, as if a people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness.

**32**And thou art to them as a musical song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

**33**And when that which was foretold shall come to pass, (for behold it is coming,) then shall they know that a prophet hath been among them.

**34**And the word of the Lord came to me, saying:

**2**Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds?

**3**You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

**4**The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

**5**And my sheep were scattered, because there was no shepherd: and they became the prey of all the beasts of the field, and were scattered.

**6**My sheep have wandered in every mountain, and in every high hill: and my flocks were scattered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them.

**7**Therefore, ye shepherds, hear the word of the Lord:

**8**As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

**9**Therefore, ye shepherds, hear the word of the Lord:

**10**Thus saith the Lord God: Behold I myself come upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.

**11**For thus saith the Lord God: Behold I myself will seek my sheep, and will visit them.

**12**As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.

**13**And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land.

**14**I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel.

**15**I will feed my sheep: and I will cause them to lie down, saith the Lord God.

**16**I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment.

**17**And as for you, O my flocks, thus saith the Lord God: Behold I judge between cattle and cattle, of rams and of he goats.

**18**Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet.

**19**And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

**20**Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

**21**Because you thrusted with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

**22**I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle.

**23**AND I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd.

**24**And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken it.

**25**And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests.

**26**And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

**27**And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

**28**And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them: but they shall dwell securely without any terror.

**29**And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

**30**And they shall know that I the Lord their God am with them, and that they are my people the house of Israel: saith the Lord God.

**31**And you my flocks, the flocks of my pasture are men: and I am the Lord your God, saith the Lord God.

**35**And the word of the Lord came to me, saying:

**2**Son of man, set thy face against mount Seir, and prophesy concerning it, and say to it:

**3**Thus saith the Lord God: Behold I come against thee, mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

**4**I will destroy thy cities, and thou shalt be desolate: and thou shalt know that I am the Lord.

**5**Because thou hast been an everlasting enemy, and hast shut up the children of Israel in the hands of the sword in the time of their affliction, in the time of their last iniquity.

**6**Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast hated blood, blood shall pursue thee.

**7**And I will make mount Seir waste and desolate: and I will take away from it him that goeth and him that returneth.

**8**And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

**9**I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

**10**Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord was there.

**11**Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to thy envy, which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

**12**And thou shalt know that I the Lord have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying: They are desolate, they are given to us to consume.

**13**And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

**14**Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

**15**As thou hast rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O mount Seir, and all Idumea: and they shall know that I am the Lord.

**36**And thou son of man, prophesy to the mountains of Israel, and say: Ye mountains of Israel, hear the word of the Lord:

**2**Thus saith the Lord God: Because the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance.

**3**Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

**4**Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

**5**Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

**6**Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

**7**Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

**8**But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

**9**For lo I am for you, and I will turn to you, and you shall be ploughed and sown.

**10**And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

**11**And I will make you abound with men and with beasts: and they shall be multiplied, and increased: and I will settle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you shall know that I am the Lord.

**12**And I will bring men upon you, my people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

**13**Thus saith the Lord God: Because they say of you: Thou art a devourer of men, and one that suffocatest thy nation:

**14**Therefore thou shalt devour men no more, nor destroy thy nation any more, saith the Lord God:

**15**Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.

**16**And the word of the Lord came to me, saying:

**17**Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanness of a menstruous woman.

**18**And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.

**19**And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.

**20**And when they entered among the nations whither they went, they profaned my holy name, when it was said of them: This is the people of the Lord, and they are come forth out of his land.

**21**And I have regarded my own holy name, which the house of Israel hath profaned among the nations to which they went in.

**22**Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do this, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.

**23**And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.

**24**For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

**25**And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.

**26**And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

**27**And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

**28**And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.

**29**And I will save you from all your uncleannesses: and I will call for corn, and will multiply it, and will lay no famine upon you.

**30**And I will multiply the fruit of the tree, and the increase of the field, that you bear no more the reproach of famine among the nations.

**31**And you shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

**32**It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

**33**Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places,

**34**And the desolate land shall be tilled, which before was waste in the sight of all that passed by,

**35**They shall say: This land that was untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

**36**And the nations, that shall be left round about you, shall know that I the Lord have built up what was destroyed, and planted what was desolate, that I the Lord have spoken and done it.

**37**Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do it for them: I will multiply them as a flock of men,

**38**As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

**37**The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones.

**2**And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry.

**3**And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest.

**4**And he said to me: Prophesy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord.

**5**Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

**6**And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord.

**7**And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint.

**8**And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.

**9**And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again.

**10**And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

**11**And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

**12**Therefore prophesy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel.

**13**And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people:

**14**And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God:

**15**And the word of the Lord came to me, saying:

**16**And thou son of man, take thee a stick: and write upon it: Of Juda, and of the children of Israel his associates: and take another stick and write upon it: For Joseph the stick of Ephraim, and for all the house of Israel, and of his associates.

**17**And join them one to the other into one stick, and they shall become one in thy hand.

**18**And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

**19**Say to them: Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him, and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.

**20**And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

**21**And thou shalt say to them: Thus saith the Lord God: Behold, I will take the children of Israel from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

**22**And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

**23**Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them: and they shall be my people, and I will be their God.

**24**And my servant David shall be king over them, and they shall have one shepherd: they shall walk in my judgments, and shall keep my commandments, and shall do them.

**25**And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, for ever: and David my servant shall be their prince for ever.

**26**And I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

**27**And my tabernacle shall be with them: and I will be their God, and they shall be my people.

**28**And the nations shall know that I am the Lord the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

**38**And the word of the Lord came to me, saying:

**2**Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

**3**And say to him: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

**4**And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horses and horsemen all clothed with coats of mail, a great multitude, armed with spears and shields and swords.

**5**The Persians, Ethiopians, and Libyans with them, all with shields and helmets.

**6**Gomer, and all his bands, the house of Thogorma, the northern parts and all his strength, and many peoples with thee.

**7**Prepare and make thyself ready, and all thy multitude that is assembled about thee, and be thou commander over them.

**8**After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

**9**And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands and many people with thee.

**10**Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

**11**And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

**12**To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

**13**Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

**14**Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

**15**And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

**16**And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.

**17**Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them.

**18**And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

**19**And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

**20**So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

**21**And I will call in the sword against him in all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

**22**And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

**23**And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations: and they shall know that I am the Lord.

**39**And thou, son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

**2**And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of Israel.

**3**And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

**4**Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

**5**Thou shalt fall upon the face of the field: for I have spoken it, saith the Lord God.

**6**And I will send a fire on Magog, and on them that dwell confidently in the islands: and they shall know that I am the Lord.

**7**And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more: and the Gentiles shall know that I am the Lord, the Holy One of Israel.

**8**Behold it cometh, and it is done, saith the Lord God: this is the day whereof I have spoken.

**9**And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes: and they shall burn them with fire seven years.

**10**And they shall not bring wood out of the countries, nor cut down out of the forests: for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

**11**And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel: the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

**12**And the house of Israel shall bury them for seven months to cleanse the land.

**13**And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

**14**And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

**15**And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up a sign by it, till the buriers bury it in the valley of the multitude of Gog.

**16**And the name of the city shall be Amona, and they shall cleanse the land.

**17**And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

**40**In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the selfsame day the hand of the Lord was upon me, and he brought me thither.

**2**In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

**3**And he brought me in thither, and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand, and he stood in the gate.

**4**And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall shew thee: for thou art brought hither that they may be shewn to thee: declare all that thou seest, to the house of Israel.

**5**And behold there was a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a handbreadth: and he measured the breadth of the building one reed, and the height one reed.

**6**And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is, one threshold was one reed broad:

**7**And every little chamber was one reed long, and one reed broad: and between the little chambers were five cubits:

**8**And the threshold of the gate by the porch of the gate within, was one reed.

**9**And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

**10**And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

**11**And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

**12**And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

**13**And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

**14**He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

**15**And before the face of the gate which reached even to the face of the porch of the inner gate, fifty cubits.

**16**And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like, manner there were also in the porches windows round about within, and before the fronts the representation of palm trees.

**17**And he brought me into the outward court, and behold there were chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

**18**And the pavement in the front of the gates according to the length of the gates was lower.

**19**And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

**20**He measured also both the length and the breadth of the gate of the outward court, which looked northward.

**21**And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

**22**And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

**23**And the gate of the inner court was over against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

**24**And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

**25**And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

**26**And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

**27**And there was a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

**28**And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

**29**The little chamber thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the porch thereof round about it was fifty cubits in length, and five and twenty cubits in breadth.

**30**And the porch round about was five and twenty cubits long, and five cubits broad.

**31**And the porch thereof to the outward court, and the palm trees thereof in the front: and there were eight steps to go up to it.

**32**And he brought me into the inner court by the way of the east: and he measured the gate according to the former measures.

**33**The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about it was fifty cubits long, and five and twenty cubits broad.

**34**And the porch thereof, that is, of the outward court: and the graven palm trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

**35**And he brought me into the gate that looked to the north: and he measured according to the former measures.

**36**The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about it was fifty cubits long, and five and twenty cubits broad.

**37**And the porch thereof looked to the outward court: and the graving of palm trees in the front thereof was on this side and on that side: and the going up to it was by eight steps.

**38**And at every chamber was a door in the forefronts of the gates: there they washed the holocaust.

**39**And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin offering, and the trespass offering might be slain thereon.

**40**And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables: and at the other side before the porch of the gate were two tables.

**41**Four tables were on this side, and four tables on that side: at the sides of the gate were eight tables, upon which they slew the victims.

**42**And the four tables for the holocausts were made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon, in which the holocaust and the victim is slain.

**43**And the borders of them were of one handbreadth, turned inwards round about: and upon the tables was the flesh of the offering.

**44**And without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looketh toward the north.

**45**And he said to me: This chamber, which looketh toward the south shall be for the priests that watch in the wards of the temple.

**46**But the chamber that looketh towards the north shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who among the sons of Levi, come near to the Lord, to minister to him.

**47**And he measured the court a hundred cubits long, and a hundred cubits broad foursquare: and the altar that was before the face of the temple.

**48**And he brought me into the porch of the temple: and he measured the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side.

**49**And the length of the porch was twenty cubits, and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

**41**And he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

**2**And the breadth of the gate was ten cubits: and the sides of the gate five cubits on this side, and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

**3**Then going inward he measured the front of the gate two cubits: and the gate six cubits, and the breadth of the gate seven cubits.

**4**And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he said to me: This is the holy of holies.

**5**And he measured the wall of the house six cubits: and the breadth of every side chamber four cubits round about the house on every side.

**6**And the side chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.

**7**And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and so from the lower parts they went to the higher by the midst.

**8**And I saw in the house the height round about, the foundations of the side chambers which were the measure of a reed the space of six cubits:

**9**And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house.

**10**And between the chambers was the breadth of twenty cubits round about the house on every side.

**11**And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer, was five cubits round about.

**12**And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad: and the wall of the building, five cubits thick round about: and ninety cubits long.

**13**And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

**14**And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

**15**And he measured the length of the building over against it, which was separated at the back of it: and the galleries on both sides a hundred cubits: and the inner temple, and the porches of the court.

**16**The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.

**17**And even to the inner house, and without all the wall round about within and without, by measure.

**18**And there were cherubims and palm trees wrought, so that a palm tree was between a cherub and a cherub, and every cherub had two faces.

**19**The face of a man was toward the palm tree on one side, and the face of a lion was toward the palm tree on the other side: set forth through all the house round about.

**20**From the ground even to the upper parts of the gate, were cherubims and palm trees wrought in the wall of the temple.

**21**The threshold was foursquare, and the face of the sanctuary, sight to sight.

**22**The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof were of wood. And he said to me: This is the table before the Lord.

**23**And there were two doors in the temple, and in the sanctuary.

**24**And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

**25**And there were cherubims also wrought in the doors of the temple, and the figures of palm trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

**26**Upon which were the oblique windows, and the representation of palm trees on this side, and on that side in the sides of the porch, according to the sides of the house, and the breadth of the walls.

**42**And he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

**2**In the face of the north door was the length of a hundred cubits, and the breadth of fifty cubits.

**3**Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.

**4**And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north.

**5**Where were the store chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

**6**For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

**7**And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

**8**For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

**9**And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

**10**In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

**11**And the way before them was like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going in to them, and their fashions, and their doors were alike.

**12**According to the doors of the chambers that were towards the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

**13**And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies: there they shall lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

**14**And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

**15**Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

**16**And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

**17**And he measured toward the north five hundred reeds with the measuring reed round about.

**18**And towards the south he measured five hundred reeds with the measuring reed round about.

**19**And toward the west he measured five hundred reeds, with the measuring reed.

**20**By the four winds he measured the wall thereof on every side round about, five hundred cubits long and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

**43**And he brought me to the gate that looked towards the east.

**2**And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

**3**And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by the river Chobar: and I fell upon my face.

**4**And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

**5**And the spirit lifted me up and brought me into the inner court: and behold the house was filled with the glory of the Lord.

**6**And I heard one speaking to me out of the house, and the man that stood by me,

**7**Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

**8**They who have set their threshold by my threshold, and their posts by my posts: and there was but a wall between me and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

**9**Now therefore let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

**10**But thou, son of man, shew to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

**11**And be ashamed of all that they have done. Shew them the form of the house, and of the fashion thereof, the goings out and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

**12**This is the law of the house upon the top of the mountain: All its border round about is most holy: this then is the law of the house.

**13**And these are the measures of the altar by the truest cubit, which is a cubit and a handbreadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one handbreadth: and this was the trench of the altar.

**14**And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

**15**And the Ariel itself was four cubits: and from the Ariel upward were four horns.

**16**And the Ariel was twelve cubits long, and twelve cubits broad, foursquare, with equal sides.

**17**And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

**18**And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

**19**And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

**20**And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

**21**And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

**22**And in the second day thou shalt offer a he goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

**23**And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

**24**And thou shalt offer them in the sight of the Lord: and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

**25**Seven days shalt thou offer a he goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

**26**Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

**27**And the days being expired, on the eighth day and thenceforward, the priests shall offer your holocausts upon the altar, and the peace offerings: and I will be pacified towards you, saith the Lord God.

**44**And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

**2**And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut

**3**For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

**4**And he brought me by the way of the north gate, in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

**5**And the Lord said to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

**6**And thou shalt say to the house of Israel that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

**7**In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

**8**And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

**9**Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

**10**Moreover the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

**11**They shall be officers in my sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

**12**Because they ministered to them before their idols, and were a stumblingblock of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

**13**And they shall not come near to me to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

**14**And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

**15**But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

**16**They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

**17**And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court and within.

**18**They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

**19**And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

**20**Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

**21**And no priest shall drink wine when he is to go into the inner court.

**22**Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is, the widow of a priest.

**23**And they shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean.

**24**And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

**25**And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

**26**And after one is cleansed, they shall reckon unto him seven days.

**27**And in the day that he goeth into the sanctuary, to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

**28**And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

**29**They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

**30**And the firstfruits of all the firstborn, and all the libations of all things that are offered, shall be the priest's: and you shall give the firstfruits of your meats to the priest, that he may return a blessing upon thy house.

**31**The priests shall not eat of any thing that is dead of itself or caught by a beast, whether it be fowl or cattle.

**45**And when you shall begin to divide the land by lot, separate ye firstfruits to the Lord, a portion of the land to be holy, in length twenty-five thousand and in breadth ten thousand: it shall be holy in all the borders thereof round about.

**2**And there shall be for the sanctuary on every side five hundred by five hundred, foursquare round about: and fifty cubits for the suburbs thereof round about.

**3**And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple and the holy of holies.

**4**The holy portion of the land shall be for the priests the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

**5**And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store chambers.

**6**And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

**7**For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city: from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

**8**He shall have a portion of the land in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel according to their tribes:

**9**Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

**10**You shall have just balances, and a just ephi, and a just bate.

**11**The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

**12**And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles make a mna.

**13**And these are the firstfruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

**14**The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

**15**And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace offerings, to make atonement for them, saith the Lord God.

**16**All the people of the land shall be bound to these firstfruits for the prince in Israel.

**17**And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace offerings to make expiation for the house of Israel.

**18**Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

**19**And the priest shall take of the blood of the sin offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

**20**And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

**21**In the first month, the fourteenth day of the month, you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten.

**22**And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

**23**And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he goat daily.

**24**And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

**25**In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin offering, as to the holocaust, and. the sacrifice, and the oil.

**46**Thus saith the Lord God: The gate of the inner court that looketh toward the east, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, yea and on the day of the new moon it shall be opened.

**2**And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

**3**And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

**4**And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

**5**And the sacrifice of an ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

**6**And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

**7**And he shall offer in sacrifice an ephi for a calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

**8**And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

**9**But when the people of the land shall go in before the Lord in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate: and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

**10**And the prince in the midst of them, shall go in when they go in, and go out when they go out.

**11**And in the fairs, and in the solemnities there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

**12**But when the prince shall offer a voluntary holocaust, or voluntary peace offerings to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

**13**And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

**14**And he shall offer the sacrifice for it morning by morning, the sixth part of an ephi: and the third part of a hin of oil be mingled with the fine flour: a sacrifice to the Lord by ordinance continual and everlasting.

**15**He shall offer the lamb, and the sacrifice, and the oil morning by morning: an everlasting holocaust.

**16**Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

**17**But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

**18**And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

**19**And he brought me in by the entry that was at the side of the gate, into the chambers of the sanctuary that were for the priests, which looked toward the north. And there was a place bending to the west.

**20**And he said to me: This is the place where the priests shall boil the sin offering, and the trespass offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

**21**And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

**22**In the four corners of the court were little courts disposed, forty cubits long, and thirty broad, all the four were of one measure.

**23**And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

**24**And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

**47**And he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront, of the house looked toward the east: but the waters came down to the right side of the temple to the south part of the altar.

**2**And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate to the way that looked toward the east: and behold there ran out waters on the right side.

**3**And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

**4**And again he measured a thousand, and he brought me through the water up to the knees.

**5**And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

**6**And he said to me: Surely thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

**7**And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

**8**And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

**9**And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

**10**And the fishers shall stand over these waters, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

**11**But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into saltpits.

**12**And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth firstfruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

**13**Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

**14**And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

**15**And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

**16**Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auran.

**17**And the border from the sea even to the court of Enan, shall be the border of Damascus, and from the north to the north: the border of Emath, this is the north side.

**18**And the east side is from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and thus you shall measure the east side.

**19**And the south side southward is from Thamar even to the waters of contradiction of Cades: and the torrent even to the great sea: and this is the south side southward.

**20**And the side toward the sea, is the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

**21**And you shall divide this land unto you by the tribes of Israel:

**22**And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

**23**And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

**48**And these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus northward, by the way of Emath. And from the east side thereof to the sea, shall be one portion for Dan.

**2**And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

**3**And by the border of Aser, from the east side even to the side of the sea, one portion for Nephthali.

**4**And by the border of Nephthali, from the east side even to the side of the sea, one portion for Manasses.

**5**And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

**6**And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

**7**And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

**8**And by the border of Juda, from the east side even to the side of the sea, shall be the firstfruits which you shall set apart, five and twenty thousand in breadth, and in length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst thereof.

**9**The firstfruits which you shall set apart for the Lord: shall be the length of five and twenty thousand, and the breadth of ten thousand.

**10**And these shall be the firstfruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

**11**The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

**12**And for them shall be the firstfruits of the firstfruits of the land holy of holies, by the border of the Levites.

**13**And the Levites in like manner shall have by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand.

**14**And they shall not sell thereof, nor exchange, neither shall the firstfruits of the land be alienated, because they are sanctified to the Lord.

**15**But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

**16**And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

**17**And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

**18**And the residue in length by the firstfruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the firstfruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

**19**And they that serve the city, shall serve it out of all the tribes of Israel.

**20**All the firstfruits, of five and twenty thousand, by five and twenty thousand foursquare, shall be set apart for the firstfruits of the sanctuary, and for the possession of the city.

**21**And the residue shall be for the prince on every side of the firstfruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the firstfruits unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the firstfruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof.

**22**And from the possession of the Levites, and from the possession of the city which are in the midst of the prince's portions: what shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

**23**And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

**24**And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

**25**And by the border of Simeon, from the east side to the west side, one portion for Issachar.

**26**And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

**27**And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

**28**And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over against the great sea.

**29**This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

**30**And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

**31**And the gates of the city according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

**32**And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

**33**And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

**34**And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

**35**Its circumference was eighteen thousand: and the name of the city from that day, The Lord is there.

OLD TESTAMENT: *Ezekiel,* *1-3*

**1**Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

**2**On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

**3**The word of the Lord came to Ezechiel the priest the son of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

**4**And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

**5**And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

**6**Every one had four faces, and every one four wings.

**7**Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

**8**And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides,

**9**And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

**10**And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

**11**And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies:

**12**And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

**13**And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

**14**And the living creatures ran and returned like flashes of lightning.

**15**Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

**16**And the appearance of the wheels, and the work of them was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

**17**When they went, they went by their four parts: and they turned not when they went.

**18**The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

**19**And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

**20**Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

**21**When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.

**22**And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal terrible to behold, and stretched out over their heads above.

**23**And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

**24**And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

**25**For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

**26**And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.

**27**And I saw as it were the resemblance of amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

**28**As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

**2**This was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face, and I heard the voice of one that spoke. And he said to me: Son of man, stand upon thy feet, and I will speak to thee.

**2**And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

**3**And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me, they, and their fathers, have transgressed my covenant even unto this day.

**4**And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

**5**If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

**6**And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

**7**And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

**8**But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

**9**And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

**3**And he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

**2**And I opened my mouth, and he caused me to eat that book:

**3**And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee. And I did eat it: and it was sweet as honey in my mouth.

**4**And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

**5**For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the house of Israel:

**6**Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

**7**But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart.

**8**Behold I have made thy face stronger than their faces: and thy forehead harder than their foreheads.

**9**I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

**10**And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

**11**And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear and will forbear.

**12**And the spirit took me up, and I heard behind me the voice of a great commotion, saying: Blessed be the glory of the Lord, from his place.

**13**And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

**14**The spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

**15**And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

**16**And at the end of seven days the word of the Lord came to me, saying:

**17**Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

**18**If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

**19**But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

**20**Moreover if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumblingblock before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand.

**21**But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

**22**And the hand of the Lord was upon me, and he said to me: Rise and go forth into the plain, and there I will speak to thee.

**23**And I rose up, and went forth into the plain: and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

**24**And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in; and shut thyself up in the midst of thy house.

**25**And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

**26**And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth: because they are a provoking house.

**27**But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

OLD TESTAMENT: *Ezekiel, 11:22-24*

**22**And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

**23**And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

**24**And the spirit lifted me up, and brought me into Chaldea, to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

OLD TESTAMENT: *Ezekiel,* *40:1-48:35*

**40**In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the selfsame day the hand of the Lord was upon me, and he brought me thither.

**2**In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

**3**And he brought me in thither, and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand, and he stood in the gate.

**4**And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall shew thee: for thou art brought hither that they may be shewn to thee: declare all that thou seest, to the house of Israel.

**5**And behold there was a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a handbreadth: and he measured the breadth of the building one reed, and the height one reed.

**6**And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is, one threshold was one reed broad:

**7**And every little chamber was one reed long, and one reed broad: and between the little chambers were five cubits:

**8**And the threshold of the gate by the porch of the gate within, was one reed.

**9**And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

**10**And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

**11**And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

**12**And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

**13**And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

**14**He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

**15**And before the face of the gate which reached even to the face of the porch of the inner gate, fifty cubits.

**16**And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like, manner there were also in the porches windows round about within, and before the fronts the representation of palm trees.

**17**And he brought me into the outward court, and behold there were chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

**18**And the pavement in the front of the gates according to the length of the gates was lower.

**19**And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

**20**He measured also both the length and the breadth of the gate of the outward court, which looked northward.

**21**And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

**22**And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

**23**And the gate of the inner court was over against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

**24**And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

**25**And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

**26**And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

**27**And there was a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

**28**And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

**29**The little chamber thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the porch thereof round about it was fifty cubits in length, and five and twenty cubits in breadth.

**30**And the porch round about was five and twenty cubits long, and five cubits broad.

**31**And the porch thereof to the outward court, and the palm trees thereof in the front: and there were eight steps to go up to it.

**32**And he brought me into the inner court by the way of the east: and he measured the gate according to the former measures.

**33**The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about it was fifty cubits long, and five and twenty cubits broad.

**34**And the porch thereof, that is, of the outward court: and the graven palm trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

**35**And he brought me into the gate that looked to the north: and he measured according to the former measures.

**36**The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about it was fifty cubits long, and five and twenty cubits broad.

**37**And the porch thereof looked to the outward court: and the graving of palm trees in the front thereof was on this side and on that side: and the going up to it was by eight steps.

**38**And at every chamber was a door in the forefronts of the gates: there they washed the holocaust.

**39**And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin offering, and the trespass offering might be slain thereon.

**40**And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables: and at the other side before the porch of the gate were two tables.

**41**Four tables were on this side, and four tables on that side: at the sides of the gate were eight tables, upon which they slew the victims.

**42**And the four tables for the holocausts were made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon, in which the holocaust and the victim is slain.

**43**And the borders of them were of one handbreadth, turned inwards round about: and upon the tables was the flesh of the offering.

**44**And without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looketh toward the north.

**45**And he said to me: This chamber, which looketh toward the south shall be for the priests that watch in the wards of the temple.

**46**But the chamber that looketh towards the north shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who among the sons of Levi, come near to the Lord, to minister to him.

**47**And he measured the court a hundred cubits long, and a hundred cubits broad foursquare: and the altar that was before the face of the temple.

**48**And he brought me into the porch of the temple: and he measured the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side.

**49**And the length of the porch was twenty cubits, and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

**41**And he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

**2**And the breadth of the gate was ten cubits: and the sides of the gate five cubits on this side, and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

**3**Then going inward he measured the front of the gate two cubits: and the gate six cubits, and the breadth of the gate seven cubits.

**4**And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he said to me: This is the holy of holies.

**5**And he measured the wall of the house six cubits: and the breadth of every side chamber four cubits round about the house on every side.

**6**And the side chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.

**7**And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and so from the lower parts they went to the higher by the midst.

**8**And I saw in the house the height round about, the foundations of the side chambers which were the measure of a reed the space of six cubits:

**9**And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house.

**10**And between the chambers was the breadth of twenty cubits round about the house on every side.

**11**And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer, was five cubits round about.

**12**And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad: and the wall of the building, five cubits thick round about: and ninety cubits long.

**13**And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

**14**And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

**15**And he measured the length of the building over against it, which was separated at the back of it: and the galleries on both sides a hundred cubits: and the inner temple, and the porches of the court.

**16**The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.

**17**And even to the inner house, and without all the wall round about within and without, by measure.

**18**And there were cherubims and palm trees wrought, so that a palm tree was between a cherub and a cherub, and every cherub had two faces.

**19**The face of a man was toward the palm tree on one side, and the face of a lion was toward the palm tree on the other side: set forth through all the house round about.

**20**From the ground even to the upper parts of the gate, were cherubims and palm trees wrought in the wall of the temple.

**21**The threshold was foursquare, and the face of the sanctuary, sight to sight.

**22**The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof were of wood. And he said to me: This is the table before the Lord.

**23**And there were two doors in the temple, and in the sanctuary.

**24**And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

**25**And there were cherubims also wrought in the doors of the temple, and the figures of palm trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

**26**Upon which were the oblique windows, and the representation of palm trees on this side, and on that side in the sides of the porch, according to the sides of the house, and the breadth of the walls.

**42**And he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

**2**In the face of the north door was the length of a hundred cubits, and the breadth of fifty cubits.

**3**Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.

**4**And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north.

**5**Where were the store chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

**6**For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

**7**And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

**8**For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

**9**And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

**10**In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

**11**And the way before them was like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going in to them, and their fashions, and their doors were alike.

**12**According to the doors of the chambers that were towards the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

**13**And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies: there they shall lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

**14**And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

**15**Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

**16**And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

**17**And he measured toward the north five hundred reeds with the measuring reed round about.

**18**And towards the south he measured five hundred reeds with the measuring reed round about.

**19**And toward the west he measured five hundred reeds, with the measuring reed.

**20**By the four winds he measured the wall thereof on every side round about, five hundred cubits long and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

**43**And he brought me to the gate that looked towards the east.

**2**And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

**3**And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by the river Chobar: and I fell upon my face.

**4**And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

**5**And the spirit lifted me up and brought me into the inner court: and behold the house was filled with the glory of the Lord.

**6**And I heard one speaking to me out of the house, and the man that stood by me,

**7**Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

**8**They who have set their threshold by my threshold, and their posts by my posts: and there was but a wall between me and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

**9**Now therefore let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

**10**But thou, son of man, shew to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

**11**And be ashamed of all that they have done. Shew them the form of the house, and of the fashion thereof, the goings out and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

**12**This is the law of the house upon the top of the mountain: All its border round about is most holy: this then is the law of the house.

**13**And these are the measures of the altar by the truest cubit, which is a cubit and a handbreadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one handbreadth: and this was the trench of the altar.

**14**And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

**15**And the Ariel itself was four cubits: and from the Ariel upward were four horns.

**16**And the Ariel was twelve cubits long, and twelve cubits broad, foursquare, with equal sides.

**17**And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

**18**And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

**19**And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

**20**And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

**21**And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

**22**And in the second day thou shalt offer a he goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

**23**And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

**24**And thou shalt offer them in the sight of the Lord: and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

**25**Seven days shalt thou offer a he goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

**26**Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

**27**And the days being expired, on the eighth day and thenceforward, the priests shall offer your holocausts upon the altar, and the peace offerings: and I will be pacified towards you, saith the Lord God.

**44**And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

**2**And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut

**3**For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

**4**And he brought me by the way of the north gate, in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

**5**And the Lord said to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

**6**And thou shalt say to the house of Israel that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

**7**In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

**8**And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

**9**Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

**10**Moreover the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

**11**They shall be officers in my sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

**12**Because they ministered to them before their idols, and were a stumblingblock of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

**13**And they shall not come near to me to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

**14**And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

**15**But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

**16**They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

**17**And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court and within.

**18**They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

**19**And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

**20**Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

**21**And no priest shall drink wine when he is to go into the inner court.

**22**Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is, the widow of a priest.

**23**And they shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean.

**24**And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

**25**And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

**26**And after one is cleansed, they shall reckon unto him seven days.

**27**And in the day that he goeth into the sanctuary, to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

**28**And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

**29**They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

**30**And the firstfruits of all the firstborn, and all the libations of all things that are offered, shall be the priest's: and you shall give the firstfruits of your meats to the priest, that he may return a blessing upon thy house.

**31**The priests shall not eat of any thing that is dead of itself or caught by a beast, whether it be fowl or cattle.

**45**And when you shall begin to divide the land by lot, separate ye firstfruits to the Lord, a portion of the land to be holy, in length twenty-five thousand and in breadth ten thousand: it shall be holy in all the borders thereof round about.

**2**And there shall be for the sanctuary on every side five hundred by five hundred, foursquare round about: and fifty cubits for the suburbs thereof round about.

**3**And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple and the holy of holies.

**4**The holy portion of the land shall be for the priests the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

**5**And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store chambers.

**6**And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

**7**For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city: from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

**8**He shall have a portion of the land in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel according to their tribes:

**9**Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

**10**You shall have just balances, and a just ephi, and a just bate.

**11**The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

**12**And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles make a mna.

**13**And these are the firstfruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

**14**The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

**15**And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace offerings, to make atonement for them, saith the Lord God.

**16**All the people of the land shall be bound to these firstfruits for the prince in Israel.

**17**And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace offerings to make expiation for the house of Israel.

**18**Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

**19**And the priest shall take of the blood of the sin offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

**20**And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

**21**In the first month, the fourteenth day of the month, you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten.

**22**And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

**23**And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he goat daily.

**24**And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

**25**In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin offering, as to the holocaust, and. the sacrifice, and the oil.

**46**Thus saith the Lord God: The gate of the inner court that looketh toward the east, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, yea and on the day of the new moon it shall be opened.

**2**And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

**3**And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

**4**And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

**5**And the sacrifice of an ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

**6**And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

**7**And he shall offer in sacrifice an ephi for a calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

**8**And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

**9**But when the people of the land shall go in before the Lord in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate: and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

**10**And the prince in the midst of them, shall go in when they go in, and go out when they go out.

**11**And in the fairs, and in the solemnities there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

**12**But when the prince shall offer a voluntary holocaust, or voluntary peace offerings to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

**13**And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

**14**And he shall offer the sacrifice for it morning by morning, the sixth part of an ephi: and the third part of a hin of oil be mingled with the fine flour: a sacrifice to the Lord by ordinance continual and everlasting.

**15**He shall offer the lamb, and the sacrifice, and the oil morning by morning: an everlasting holocaust.

**16**Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

**17**But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

**18**And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

**19**And he brought me in by the entry that was at the side of the gate, into the chambers of the sanctuary that were for the priests, which looked toward the north. And there was a place bending to the west.

**20**And he said to me: This is the place where the priests shall boil the sin offering, and the trespass offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

**21**And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

**22**In the four corners of the court were little courts disposed, forty cubits long, and thirty broad, all the four were of one measure.

**23**And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

**24**And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

**47**And he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront, of the house looked toward the east: but the waters came down to the right side of the temple to the south part of the altar.

**2**And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate to the way that looked toward the east: and behold there ran out waters on the right side.

**3**And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

**4**And again he measured a thousand, and he brought me through the water up to the knees.

**5**And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

**6**And he said to me: Surely thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

**7**And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

**8**And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

**9**And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

**10**And the fishers shall stand over these waters, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

**11**But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into saltpits.

**12**And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth firstfruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

**13**Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

**14**And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

**15**And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

**16**Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auran.

**17**And the border from the sea even to the court of Enan, shall be the border of Damascus, and from the north to the north: the border of Emath, this is the north side.

**18**And the east side is from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and thus you shall measure the east side.

**19**And the south side southward is from Thamar even to the waters of contradiction of Cades: and the torrent even to the great sea: and this is the south side southward.

**20**And the side toward the sea, is the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

**21**And you shall divide this land unto you by the tribes of Israel:

**22**And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

**23**And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

**48**And these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus northward, by the way of Emath. And from the east side thereof to the sea, shall be one portion for Dan.

**2**And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

**3**And by the border of Aser, from the east side even to the side of the sea, one portion for Nephthali.

**4**And by the border of Nephthali, from the east side even to the side of the sea, one portion for Manasses.

**5**And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

**6**And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

**7**And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

**8**And by the border of Juda, from the east side even to the side of the sea, shall be the firstfruits which you shall set apart, five and twenty thousand in breadth, and in length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst thereof.

**9**The firstfruits which you shall set apart for the Lord: shall be the length of five and twenty thousand, and the breadth of ten thousand.

**10**And these shall be the firstfruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

**11**The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

**12**And for them shall be the firstfruits of the firstfruits of the land holy of holies, by the border of the Levites.

**13**And the Levites in like manner shall have by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand.

**14**And they shall not sell thereof, nor exchange, neither shall the firstfruits of the land be alienated, because they are sanctified to the Lord.

**15**But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

**16**And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

**17**And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

**18**And the residue in length by the firstfruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the firstfruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

**19**And they that serve the city, shall serve it out of all the tribes of Israel.

**20**All the firstfruits, of five and twenty thousand, by five and twenty thousand foursquare, shall be set apart for the firstfruits of the sanctuary, and for the possession of the city.

**21**And the residue shall be for the prince on every side of the firstfruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the firstfruits unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the firstfruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof.

**22**And from the possession of the Levites, and from the possession of the city which are in the midst of the prince's portions: what shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

**23**And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

**24**And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

**25**And by the border of Simeon, from the east side to the west side, one portion for Issachar.

**26**And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

**27**And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

**28**And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over against the great sea.

**29**This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

**30**And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

**31**And the gates of the city according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

**32**And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

**33**And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

**34**And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

**35**Its circumference was eighteen thousand: and the name of the city from that day, The Lord is there.

OLD TESTAMENT: *Daniel, 2-12 passim*

**2**In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

**2**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.

**3**And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

**4**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.

**5**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.

**6**But if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore tell me the dream, and the interpretation thereof.

**7**They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

**8**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.

**9**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.

**10**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.

**11**For the thing that thou askest, O king, is difficult; nor can any one be found that can shew it before the king, except the gods, whose conversation is not with men.

**12**Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

**13**And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

**14**Then Daniel inquired concerning the law and the sentence, of Arioch the general of the king's army, who was gone forth to kill the wise men of Babylon.

**15**And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

**16**Daniel went in and desired of the king, that he would give him time to resolve the question and declare it to the king.

**17**And he went into his house, and told the matter to Ananias, and Misael, and Azarias his companions:

**18**To the end that they should ask mercy at the face of the God of heaven concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

**19**Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

**20**And speaking he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

**21**And he changeth times and ages: taketh away kingdoms and establisheth them, giveth wisdom to the wise, and knowledge to them that have understanding.

**22**He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.

**23**To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us, the king's discourse.

**24**After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

**25**Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

**26**The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

**27**And Daniel made answer before the king, and 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.

**28**But there is a God in heaven that revealeth mysteries, who hath shewn 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:

**29**Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass.

**30**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.

**31**Thou, O king, sawest, and behold there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

**32**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:

**33**And the legs of iron, the feet part of iron and part of clay.

**34**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.

**35**Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's thrashingfloor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue, became a great mountain, and filled the whole earth.

**36**This is the dream: we will also tell the interpretation thereof before thee, O king.

**37**Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

**38**And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou therefore art the head of gold.

**39**And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

**40**And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these.

**41**And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

**42**And as the toes of the feet were part of iron, and part of clay, the kingdom shall be partly strong, and partly broken.

**43**And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

**44**But 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.

**45**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 shewn the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

**46**Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

**47**And the king spoke to Daniel, and said: Verily your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret.

**48**Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon, and chief of the magistrates over all the wise men of Babylon.

**49**And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago over the works of the province of Babylon: but Daniel himself was in the king's palace.

**3**King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon.

**2**Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

**3**Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

**4**Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages:

**5**That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

**6**But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

**7**Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

**8**And presently at that very time some Chaldeans came and accused the Jews,

**9**And said to king Nabuchodonosor: O king, live for ever:

**10**Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

**11**And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

**12**Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

**13**Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

**14**And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

**15**Now therefore if you be ready at what 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?

**16**Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

**17**For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

**18**But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

**19**Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

**20**And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

**21**And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

**22**For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

**23**But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

**24**And they walked in the midst of the flame, praising God and blessing the Lord.

**25**Then Azarias standing up prayed in this manner, and opening his mouth in the midst of the fire, he said:

**26**Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

**27**For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

**28**For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

**29**For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

**30**And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

**31**Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

**32**And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

**33**And now we cannot open our mouths: we are become a shame and reproach to thy servants, and to them that worship thee.

**34**Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

**35**And take not away thy mercy from us for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one:

**36**To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

**37**For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

**38**Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of firstfruits before thee,

**39**That we may find thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted.

**40**As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

**41**And now we follow thee with all our heart, and we fear thee, and seek thy face.

**42**Put us not to confusion, but deal. with us according to thy meekness, and according to the multitude of thy mercies.

**43**And deliver us according to thy wonderful works, and give glory to thy name, O Lord:

**44**And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken.

**45**And let them know that thou art the Lord, the only God, and glorious over all the world.

**46**Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone, and tow, and pitch, and dry sticks,

**47**And the flame mounted up above the furnace nine and forty cubits:

**48**And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

**49**But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

**50**And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

**51**Then these three as with one mouth praised, and glorified, and blessed God in the furnace, saying:

**52**Blessed art thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised, and exalted above all in all ages.

**53**Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious for ever.

**54**Blessed art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all for ever.

**55**Blessed art thou, that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

**56**Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

**57**All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

**58**O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

**59**O ye heavens, bless the Lord: praise and exalt him above all for ever.

**60**O all ye waters that are above the heavens, bless the Lord; praise and exalt him above all for ever.

**61**O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

**62**O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

**63**O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

**64**O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

**65**O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

**66**O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

**67**O ye cold and heat, bless the Lord: praise and exalt him above all for ever.

**68**O ye dews and hoar frosts, bless the Lord: praise and exalt him above all for ever.

**69**O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

**70**O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

**71**O ye nights and days, bless the Lord: praise and exalt him above all for ever.

**72**O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

**73**O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

**74**O let the earth bless the Lord: let it praise and exalt him above all for ever.

**75**O ye mountains and hills, bless the Lord: praise and exalt him above all for ever.

**76**O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

**77**O ye fountains, bless the Lord: praise and exalt him above all for ever.

**78**O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

**79**O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

**80**O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.

**81**O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.

**82**O ye sons of men, bless the Lord, praise and exalt him above all for ever.

**83**O let Israel bless the Lord: let them praise and exalt him above all for ever.

**84**O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

**85**O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.

**86**O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

**87**O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

**88**O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

**89**O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.

**90**O all ye religious, bless the Lord the God of gods: praise him and give him thanks, because his mercy endureth for ever and ever.

**91**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.

**92**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.

**93**Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago went out from the midst of the fire.

**94**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 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.

**95**Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and 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.

**96**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 laid waste: for there is no other God that can save in this manner.

**97**Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

**98**Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

**99**The most high God hath wrought signs and wonders toward me. It hath seemed good to me therefore to publish

**100**His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, I and his power to all generations.

**4**I, Nabuchodonosor, was at rest in my house, and flourishing in my palace:

**2**I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head troubled me.

**3**Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should shew me the interpretation of the dream.

**4**Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not shew me the interpretation thereof:

**5**Till their colleague Daniel came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

**6**Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee: tell me the visions of my dreams that I have seen, and the interpretation of them.

**7**This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

**8**The tree was great, and strong: and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

**9**Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle, and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

**10**I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

**11**He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

**12**Nevertheless leave the stump of its roots in the earth, and let it be tied with a band of iron, and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

**13**Let his heart be changed from man's, and let a beast's heart be given him; and let seven times pass over him.

**14**This is the decree by the sentence of the watchers, and the word and demand of the holy ones; till the living know that the most High ruleth in the kingdom of men; and he will give it to whomsoever it shall please him, and he will appoint the basest man over it.

**15**I king Nabuchodonosor saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

**16**Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

**17**The tree which thou sawest which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

**18**And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

**19**It is thou, O king, who art grown great and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

**20**And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

**21**This is the interpretation of the sentence of the most High, which is come upon my lord the king.

**22**They shall cast thee out from among men, and thy dwelling shall be with cattle and with wild beasts, and thou shalt eat grass as an ox, and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

**23**But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee after thou shalt have known that power is from heaven.

**24**Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

**25**All these things came upon king Nabuchodonosor.

**26**At the end of twelve months he was walking in the palace of Babylon.

**27**And the king answered, 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?

**28**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,

**29**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.

**30**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.

**31**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.

**32**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?

**33**At the same time my sense returned to me, and I came to the honour 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.

**34**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**Baltasar the king made a great feast for a thousand of his nobles: and every one drank according to his age.

**2**And being now drunk he commanded that they should bring the vessels of gold and silver which Nabuchodonosor his father had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives and his concubines, might drink in them.

**3**Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives and his concubines, drank in them.

**4**They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

**5**In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

**6**Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

**7**And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

**8**Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

**9**Wherewith king Baltasar was much troubled, and his countenance was changed: and his nobles also were troubled.

**10**Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet house: and she spoke and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

**11**There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor thy father appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

**12**Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now therefore let Daniel be called for, and he will tell the interpretation.

**13**Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea?

**14**I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

**15**And now the wise men the magicians have come in before me, to read this writing, and shew me the interpretation thereof: and they could not declare to me the meaning of this writing.

**16**But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

**17**To which Daniel made answer, and said before the king: 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 shew thee the interpretation thereof.

**18**O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honour.

**19**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.

**20**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.

**21**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.

**22**Thou also his son, O Baltasar, hast not humbled thy heart, whereas thou knewest all these things:

**23**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.

**24**Wherefore he hath sent the part of the hand which hath written this that is set down.

**25**And this is the writing that is written: MANE, THECEL, PHARES.

**26**And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

**27**THECEL: thou art weighed in the balance, and art found wanting.

**28**PHARES: thy kingdom is divided, and is given to the Medes and Persians.

**29**Then by the king's command Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

**30**The same night Baltasar the Chaldean king was slain.

**31**And Darius the Mede succeeded to the kingdom, being threescore and two years old.

**6**It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom.

**2**And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

**3**And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

**4**And the king thought to set him over all the kingdom: whereupon the princes, and the governors sought to find occasion against Daniel with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

**5**Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.

**6**Then the princes, and the governors craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

**7**All the princes of the kingdom, the magistrates, and governors, the senators, and judges have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of lions.

**8**Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

**9**So king Darius set forth the decree, and established it.

**10**Now when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before.

**11**Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

**12**And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true according to the decree of the Medes and Persians, which it is not lawful to violate.

**13**Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

**14**Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him and even till sunset he laboured to save him.

**15**But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

**16**Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

**17**And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

**18**And the king went away to his house and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

**19**Then the king rising very early in the morning, went in haste to the lions' den:

**20**And coming 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?

**21**And Daniel answering the king, said: O king, live for ever:

**22**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.

**23**Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

**24**And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

**25**Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

**26**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.

**27**He is the deliverer, and saviour, doing signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

**28**Now Daniel continued unto the reign of Darius, and the reign of Cyrus the Persian.

**7**In the first year of Baltasar king of Babylon, Daniel saw a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in few words: and relating the sum of it in short, he said:

**2**I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

**3**And four great beasts, different one from another, came up out of the sea.

**4**The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

**5**And behold another beast like a bear stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

**6**After this I beheld, and lo, another like a leopard, and it had upon it four wings as of a fowl, and the beast had four heads, and power was given to it.

**7**After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

**8**I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

**9**I beheld till thrones were placed, and the Ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

**10**A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened.

**11**I beheld because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

**12**And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.

**13**I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him.

**14**And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

**15**My spirit trembled, I Daniel was affrighted at these things, and the visions of my head troubled me.

**16**I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

**17**These four great beasts are four kingdoms, which shall arise out of the earth.

**18**But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

**19**After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet:

**20**And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

**21**I beheld, and lo, that horn made war against the saints, and prevailed over them,

**22**Till the Ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom.

**23**And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

**24**And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

**25**And he shall speak words against the High One, and shall crush the saints of the most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

**26**And judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

**27**And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

**28**Hitherto is the end of the word. I Daniel was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

**8**In the third year of the reign of king Baltasar, a vision appeared to me. I Daniel, after what I had seen in the beginning,

**2**Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

**3**And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up.

**4**Afterward I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

**5**And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes.

**6**And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

**7**And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

**8**And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

**9**And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

**10**And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

**11**And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

**12**And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

**13**And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

**14**And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

**15**And it came to pass when I Daniel saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

**16**And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

**17**And he came and stood near where I stood: and when he was come, I fell on my face trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

**18**And when he spoke to me I fell flat on the ground: and he touched me, and set me upright,

**19**And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end.

**20**The ram, which thou sawest with horns, is the king of the Medes and Persians.

**21**And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

**22**But whereas when that was broken, there arose up four for it: four kings shall rise up of his nation, but not with his strength.

**23**And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

**24**And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

**25**According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

**26**And the vision of the evening and the morning, which was told, is true: thou therefore seal up the vision, because it shall come to pass after many days.

**27**And I Daniel languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

**9**In the first year of Darius the son of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

**2**The first year of his reign, I Daniel understood by books the number of the years, concerning which the word of the Lord came to Jeremias the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

**3**And I set my face to the Lord my God, to pray and make supplication with fasting, and sackcloth, and ashes.

**4**And I prayed to the Lord my God, and I made my confession, and said: I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

**5**We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments.

**6**We have not hearkened to thy servants the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

**7**To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel to them that are near, and to them that are far off in all the countries whither thou hast driven them, for their iniquities by which they have sinned against thee.

**8**O Lord, to us belongeth confusion of face, to our princes, and to our fathers that have sinned.

**9**But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

**10**And we have not hearkened to the voice of the Lord our God, to walk in his law, which he set before us by his servants the prophets.

**11**And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, which is written in the book of Moses the servant of God, is fallen upon us, because we have sinned against him.

**12**And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

**13**As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

**14**And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all his works which he hath done: for we have not hearkened to his voice.

**15**And now, O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

**16**O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people are a reproach to all that are round about us.

**17**Now therefore, O our God, hear the supplication of thy servant, and his prayers: and shew thy face upon thy sanctuary which is desolate, for thy own sake.

**18**Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.

**19**O Lord, hear: O Lord, be appeased: hearken and do: delay not for thy own sake, O my God: because thy name is invocated upon thy city, and upon thy people.

**20**Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

**21**As I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly touched me at the time of the evening sacrifice.

**22**And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

**23**From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore do thou mark the word, and understand the vision.

**24**Seventy weeks are shortened upon thy people, and upon 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.

**25**Know thou 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 straitness of times.

**26**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.

**27**And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fall: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

**10**In the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

**2**In those days I Daniel mourned the days of three weeks.

**3**I ate no desirable bread, and neither flesh, nor wine entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

**4**And in the four and twentieth day of the first month I was by the great river which is the Tigris.

**5**And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

**6**And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

**7**And I Daniel alone saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

**8**And I being left alone saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

**9**And I heard the voice of his words: and when I heard, I lay in a consternation, upon my face, and my face was close to the ground.

**10**And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

**11**And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

**12**And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

**13**But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

**14**But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

**15**And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

**16**And behold, as it were the likeness of a son of man touched my lips: then I opened my mouth, and spoke, and said to him that stood before me: O my Lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

**17**And how can the servant of my lord speak with my lord? for no strength remaineth in me, moreover my breath is stopped.

**18**Therefore he that looked like a man touched me again, and strengthened me.

**19**And he said: Fear not, O man of desires, peace be to thee: take courage and be strong. And when he spoke to me, I grew strong: and I said: Speak, O my lord, for thou hast strengthened me.

**20**And he said: Dost thou know wherefore I am come to thee? and now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

**21**But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince.

**11**And from the first year of Darius the Mede I stood up that he might be strengthened and confirmed.

**2**And now I will shew thee the truth. Behold there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece.

**3**But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

**4**And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, beside these.

**5**And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominion shall be great.

**6**And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

**7**And a plant of the bud of her roots, shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

**8**And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

**9**And the king of the south shall enter into the kingdom, and shall return to his own land.

**10**And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return and be stirred up, and he shall join battle with his forces.

**11**And the king of the south being provoked shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hand.

**12**And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

**13**For the king of the north shall return and shall prepare a multitude much greater than before: and in the end of times and years, he shall come in haste with a great army, and much riches.

**14**And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfill the vision, and they shall fall.

**15**And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

**16**And he shall come upon him and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

**17**And he shall set his face to come to possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

**18**And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

**19**And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

**20**And there shall stand up in his place, one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

**21**And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

**22**And the arms of the fighter shall be overcome before his face, and shall be broken; yea also the prince of the covenant.

**23**And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

**24**And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

**25**And his strength and his heart shall be stirred up against the king of the south with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

**26**And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

**27**And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

**28**And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed and shall return into his own land.

**29**At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

**30**And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return and shall devise against them that have forsaken the covenant of the sanctuary.

**31**And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice, and they shall place there the abomination unto desolation.

**32**And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

**33**And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

**34**And when they shall have fallen they shall be relieved with a small help: and many shall be joined to them deceitfully.

**35**And some of the learned shall fall, that they may be tried, and may be chosen, and made white even to the appointed time, because yet there shall be another time.

**36**And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

**37**And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

**38**But he shall worship the god Maozim in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

**39**And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory and shall give them power over many, and shall divide the land gratis.

**40**And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

**41**And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

**42**And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

**43**And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Libya, and Ethiopia.

**44**And tidings out of the east, and out of the north shall trouble him: and he shall come with a great multitude to destroy and slay many.

**45**And he shall fix his tabernacle Apadno between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

**12**But at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

**2**And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always.

**3**But they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

**4**But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

**5**And I Daniel looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

**6**And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

**7**And I heard the man that was clothed in linen, that stood upon the waters of the river: when he had lifted up his right hand, and his left hand to heaven, and had sworn, by him that liveth for ever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

**8**And I heard, and understood not. And I said: O my lord, what shall be after these things?

**9**And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

**10**Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

**11**And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days,

**12**Blessed is he that waiteth and cometh unto a thousand three hundred thirty-five days.

**13**But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

OLD TESTAMENT: *Hosea, 1-3*

**1**The word of the Lord, that came to Osee the son of Beeri, in the days of Ozias, Joathan, Achaz, and Ezechias kings of Juda, and in the days of Jeroboam the son of Joas king of Israel.

**2**The beginning of the Lord's speaking by Osse: and the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the Lord.

**3**So he went, and took Gomer the daughter of Debelaim: and she conceived and bore him a son.

**4**And the Lord said to him: Call his name Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

**5**And in that day I will break in pieces the bow of Israel in the valley of Jezrahel.

**6**And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for I will not add any more to have mercy on the house of Israel, but I will utterly forget them.

**7**And I will have mercy on the house of Juda, and I will save them by the Lord their God: and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

**8**And she weaned her that was called Without mercy. And she conceived, and bore a son.

**9**And he said: Call his name, Not my people: for you are not my people, and I will not be yours.

**10**And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them: Ye are the sons of the living God.

**11**And the children of Juda, and the children of Israel shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezrahel.

**2**Say ye to your brethren: You are my people, and to your sister: Thou hast obtained mercy.

**2**Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

**3**Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through, and will kill her with drought.

**4**And I will not have mercy on her children: for they are the children of fornications.

**5**For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

**6**Wherefore behold I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

**7**And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my first husband, because it was better with me then, than now.

**8**And she did not know that I gave her corn and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

**9**Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

**10**And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

**11**And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

**12**And I will destroy her vines, and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest, and the beasts of the field shall devour her.

**13**And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her earrings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

**14**Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

**15**And I will give her vinedressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

**16**And it shall be in that day, saith the Lord, That she shall call me: My husband, and she shall call me no more Baali.

**17**And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

**18**And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

**19**And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations.

**20**And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

**21**And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.

**22**And the earth shall hear the corn, and the wine, and the oil, and these shall hear Jezrahel.

**23**And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

**24**And I will say to that which was not my people: Thou art my people: and they shall say: Thou art my God.

**3**And the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

**2**And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

**3**And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.

**4**For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

**5**And after this the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall fear the Lord, and his goodness in the last days.

OLD TESTAMENT:*Amos, 7-8*

**7**These things the Lord God shewed to me: and behold the locust was formed in the beginning of the shooting up of the latter rain, and lo, it was the latter rain after the king's mowing.

**2**And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?

**3**The Lord had pity upon this: It shall not be, said the Lord.

**4**These things the Lord God shewed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep, and ate up a part at the same time.

**5**And I said: O Lord God, cease, I beseech thee, who shall raise up Jacob, for he is a little one?

**6**The Lord had pity upon this. Yea this also shall not be, said the Lord God.

**7**These things the Lord shewed to me: and behold the Lord was standing upon a plastered wall, and in his hand a mason's trowel.

**8**And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people Israel. I will plaster them over no more.

**9**And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

**10**And Amasias the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

**11**For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

**12**And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.

**13**But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

**14**And Amos answered and said to Amasias: I am not a prophet, nor am I the son of a prophet: but I am a herdsman plucking wild figs.

**15**And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people Israel.

**16**And now hear thou the word of the Lord: Thou sayest, thou shalt not prophesy against Israel, and thou shalt not drop thy word upon the house of the idol.

**17**Therefore thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

**8**These things the Lord shewed to me: and behold a hook to draw down the fruit.

**2**And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people Israel: I will not again pass by them any more.

**3**And the hinges of the temple shall screak in that day, saith the Lord God: many shall die: silence shall be cast in every place.

**4**Hear this, you that crush the poor, and make the needy of the land to fail,

**5**Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure, and increase the sicle, and may convey in deceitful balances,

**6**That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn?

**7**The Lord hath sworn against the pride of Jacob: surely I will never forget all their works.

**8**Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?

**9**And it shall come to pass in that day, saith the Lord God, that the sun shall go down at midday, and I will make the earth dark in the day of light:

**10**And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

**11**Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

**12**And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.

**13**In that day the fair virgins, and the young men shall faint for thirst.

**14**They that swear by the sin of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

OLD TESTAMENT: *Jonah*

**1**Now the word of the Lord came to Jonas the son of Amathi, saying:

**2**Arise, and go to Ninive the great city, and preach in it: for the wickedness thereof is come up before me.

**3**And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord.

**4**But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

**5**And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

**6**And the shipmaster came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish.

**7**And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

**8**And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

**9**And he said to them: I am a Hebrew, and I fear the Lord the God of heaven, who made both the sea and the dry land.

**10**And the men were greatly afraid, and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord: because he had told them.)

**11**And they said to him: What shall we do to thee, that the sea may be calm to us? for the sea flowed and swelled.

**12**And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

**13**And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them.

**14**And they cried to the Lord, and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

**15**And they took Jonas, and cast him into the sea, and the sea ceased from raging.

**16**And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

**2**Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights.

**2**And Jonas prayed to the Lord his God out of the belly of the fish.

**3**And he said: I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

**4**And thou hast cast me forth into the deep in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

**5**And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

**6**The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

**7**I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord my God.

**8**When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.

**9**They that are vain observe vanities, forsake their own mercy.

**10**But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.

**11**And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

**3**And the word of the Lord came to Jonas the second time, saying:

**2**Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee.

**3**And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey.

**4**And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed.

**5**And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.

**6**And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.

**7**And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water.

**8**And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

**9**Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?

**10**And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

**4**And Jonas was exceedingly troubled, and was angry:

**2**And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

**3**And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

**4**And the Lord said: Dost thou think thou hast reason to be angry?

**5**Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.

**6**And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

**7**But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

**8**And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

**9**And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

**10**And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

**11**And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?

OLD TESTAMENT:*Zechariah, 1-6*

**1**In the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

**2**The Lord hath been exceeding angry with your fathers.

**3**And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

**4**Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear, neither did they hearken to me, saith the Lord.

**5**Your fathers, where are they? and the prophets, shall they live always?

**6**But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, so he hath done to us.

**7**In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

**8**I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees, that were in the bottom: and behind him were horses, red, speckled, and white.

**9**And I said: What are these, my Lord? and the angel that spoke in me, said to me: I will shew thee what these are:

**10**And the man that stood among the myrtle trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

**11**And they answered the angel of the Lord, that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

**12**And the angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year.

**13**And the Lord answered the angel, that spoke in me, good words, comfortable words.

**14**And the angel that spoke in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: I am zealous for Jerusalem, and Sion with a great zeal.

**15**And I am angry with a great anger with the wealthy nations: for I was angry a little, but they helped forward the evil.

**16**Therefore thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem.

**17**Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

**18**And I lifted up my eyes, and saw: and behold four horns.

**19**And I said to the angel that spoke to me: What are these? And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

**20**And the Lord shewed me four smiths.

**21**And I said: What come these to do? and he spoke, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations, that have lifted up the horn upon the land of Juda to scatter it.

**2**And I lifted up my eyes, and saw, and behold a man, with a measuring line in his hand.

**2**And I said: Whither goest thou? and he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

**3**And behold the angel that spoke in me went forth, and another angel went out to meet him.

**4**And he said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts in the midst thereof.

**5**And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof.

**6**O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord.

**7**O Sion, flee, thou that dwellest with the daughter of Babylon:

**8**For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

**9**For behold I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me.

**10**Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord.

**11**And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

**12**And the Lord shall possess Juda his portion in the sanctified land: and he shall yet choose Jerusalem.

**13**Let all flesh be silent at the presence of the Lord: for he is risen up out of his. holy habitation.

**3**And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

**2**And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?

**3**And Jesus was clothed with filthy garments: and he stood before the face of the angel.

**4**Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

**5**And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments, and the angel of the Lord stood.

**6**And the angel of the Lord protested to Jesus, saying:

**7**Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.

**8**Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold I WILL BRING MY SERVANT THE ORIENT.

**9**For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

**10**In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree.

**4**And the angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep.

**2**And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.

**3**And two olive trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

**4**And I answered, and said to the angel that spoke in me, saying: What are these things, my lord?

**5**And the angel that spoke in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

**6**And he answered, and spoke to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army, nor by might, but by my spirit, saith the Lord of hosts.

**7**Who art thou, O great mountain, before Zorobabel? thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof.

**8**And the word of the Lord came to me, saying:

**9**The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

**10**For who hath despised little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the Lord, that run to and fro through the whole earth.

**11**And I answered, and said to him: What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?

**12**And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

**13**And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

**14**And he said: These are two sons of oil who stand before the Lord of the whole earth.

**5**And I turned and lifted up my eyes: and I saw, and behold a volume flying.

**2**And he said to me: What seest thou? And I said: I see a volume flying: the length thereof is twenty cubits, and the breadth thereof ten cubits.

**3**And he said to me: This is the curse that goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that sweareth in like manner shall be judged by it.

**4**I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

**5**And the angel went forth that spoke in me, and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

**6**And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

**7**And behold a talent of lead was carried, and behold a woman sitting in the midst of the vessel.

**8**And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

**9**And I lifted up my eyes and looked: and behold there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

**10**And I said to the angel that spoke in me: Whither do these carry the vessel?

**11**And he said to me: That a house may be built for it in the land of Sennaar, and that it may be established, and set there upon its own basis.

**6**And I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass.

**2**In the first chariot were red horses, and in the second chariot black horses.

**3**And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

**4**And I answered, and said to the angel that spoke in me: What are these, my lord?

**5**And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

**6**That in which were the black horses went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land of the south.

**7**And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

**8**And he called me, and spoke to me, saying: Behold they that go forth into the land of the north, have quieted my spirit in the land of the north.

**9**And the word of the Lord came to me, saying:

**10**Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

**11**And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec, the high priest.

**12**And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: BEHOLD A MAN, THE ORIENT IS HIS NAME: and under him shall he spring up, and shall build a temple to the Lord.

**13**Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

**14**And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

**15**And they that are far off, shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing you will hear the voice of the Lord your God.

**APOCRYPHA*: Rest of Esther, 10-11-(D) OT, Esther, 10:4-11 :12 / Bel and Dragon, 30-42- (D) OT, Daniel, 14:30-42 / II Maccabees, 1:18-22; 15 :11-17-(D) QT, II Machabees, 1:18-22; 15:11-17***

APOCRYPHA*:**Esther, 10:4-11 :12*

⁴[Then Mardocheus said, God hath done these things.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-4/)

⁵[For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-5/)

⁶[A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-6/)

⁷[And the two dragons are I and Aman.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-7/)

⁸[And the nations were those that were assembled to destroy the name of the Jews:](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-8/)

⁹[And my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-9/)

¹⁰[Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-10/)

¹¹[And these two lots came at the hour, and time, and day of judgment, before God among all nations.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-11/)

¹²[So God remembered his people, and justified his inheritance.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-12/)

¹³[Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.](https://www.kingjamesbibleonline.org/Additions-to-Esther-10-13/)

APOCRYPHA*: Daniel, 14:30-42*

**30**And they cast him into the den of lions, and he was there six days.

**31**And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.

**32**Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

**33**And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den.

**34**And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

**35**And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit.

**36**And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

**37**And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

**38**And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place.

**39**And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

**40**And the king cried out with a loud voice, saying: Great art thou, O Lord the God of Daniel. And he drew him out of the lions' den.

**41**But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

**42**Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

APOCRYPHA*: II Maccabees, 1:18-22*

**18**Therefore whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

**19**For when our fathers were led into Persia, the priests that then were worshippers of God took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

**20**But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

**21**Then he bade them draw it up, and bring it to him: and the priest Nehemias commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

**22**And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

APOCRYPHA*: II Maccabees, 15:11-17*

**11**So he armed every one of them, not with defence of shield and spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

**12**Now the vision was in this manner: Onias who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews:

**13**After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

**14**Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God.

**15**Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

**16**Take this holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

**17**Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city and the temple were in danger.

**NEW TESTAMENT: *Matthew* passim, esp 1:20-21, 2:12-13, 2:19-23, 8:1-17, 8:23-9:8, 9:18-34, 10:1,12:22-29, 12:38-40, 14:13-33, 15:22-16:4, 17:1-8, 17:14-20, 20:29-34 *I Mark* passim, esp 1:23-2:12, 5:1-43, 7:24-8:26, 9:1-9, 9:16-29, 10:46-52, 16:16-18 / *Luke* passim, esp 1:5-66, 4:33-5:26, 7:1-23, 8:22-56, 9:28-43, 11:16, 11:29, 14:1-6, 17:11-19, 18:35-43 / *John* passim, esp 1:43-2:11, 2:18, 2:22, 3:14-18, 4:46-54, 5:36, 6:30, 9:1-41, 11:1-48, 12:27-30, 12:37-40, 20:1-9 / *Acts* passim, esp 2:1-24, 3:2-11, 5:15-24, 7:55-56, 8:6-8, 8:13, 9:3-8, 9:33-42, 10:1-48, 13:9-12, 14:7-10, 18:9-11, 19:11-20, 20:9-12, 28:3-10 / *I Corinthians,* 1:22-24 / *Hebrews,* 2:3-4 / *Revelation-(D)* *Apocalypse***

NEW TESTAMENT: *Matthew* passim

**1**The book of the generation of Jesus Christ, the son of David, the son of Abraham:

**2**Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.

**3**And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram.

**4**And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

**5**And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

**6**And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias.

**7**And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa.

**8**And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

**9**And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias.

**10**And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias.

**11**And Josias begot Jechonias and his brethren in the transmigration of Babylon.

**12**And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

**13**And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

**14**And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

**15**And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

**16**And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

**17**So all the generations, from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

**18**Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

**19**Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

**20**But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.

**21**And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins.

**22**Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

**23**Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

**24**And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

**25**And he knew her not till she brought forth her firstborn son: and he called his name JESUS.

**2**When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem.

**2**Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him.

**3**And king Herod hearing this, was troubled, and all Jerusalem with him.

**4**And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

**5**But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

**6**And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.

**7**Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them;

**8**And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come to adore him.

**9**Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

**10**And seeing the star they rejoiced with exceeding great joy.

**11**And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

**12**And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

**13**And after they were departed, behold 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 shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

**14**Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod:

**15**That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.

**16**Then Herod perceiving that he was deluded by the wise men, was exceeding 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 inquired of the wise men.

**17**Then was fulfilled that which was spoken by Jeremias the prophet, saying:

**18**A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

**19**But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt,

**20**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.

**21**Who arose, and took the child and his mother, and came into the land of Israel.

**22**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.

**23**And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by prophets: That he shall be called a Nazarene.

**3**And in those days cometh John the Baptist preaching in the desert of Judea.

**2**And saying: Do penance: for the kingdom of heaven is at hand.

**3**For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.

**4**And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

**5**Then went out to him Jerusalem and all Judea, and all the country about Jordan:

**6**And were baptized by him in the Jordan, confessing their sins.

**7**And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

**8**Bring forth therefore fruit worthy of penance.

**9**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.

**10**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.

**11**I indeed baptize you in the 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.

**12**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.

**13**Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

**14**But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?

**15**And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him.

**16**And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him.

**17**And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

**4**Then Jesus was led by the spirit into the desert, to be tempted by the devil.

**2**And when he had fasted forty days and forty nights, afterwards he was hungry.

**3**And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread.

**4**Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

**5**Then the devil took him up into the holy city, and set him upon the pinnacle of the temple,

**6**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.

**7**Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.

**8**Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them,

**9**And said to him: All these will I give thee, if falling down thou wilt adore me.

**10**Then Jesus saith to him: Begone, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.

**11**Then the devil left him; and behold angels came and ministered to him.

**12**And when Jesus had heard that John was delivered up, he retired into Galilee:

**13**And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and Nephthalim;

**14**That it might be fulfilled which was said by Isaias the prophet:

**15**Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles:

**16**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.

**17**From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

**18**And 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).

**19**And he saith to them: Come ye after me, and I will make you to be fishers of men.

**20**And they immediately leaving their nets, followed him.

**21**And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

**22**And they forthwith left their nets and father, and followed him.

**23**And 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.

**24**And 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 palsy, and he cured them:

**25**And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

**5**And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him.

**2**And opening his mouth, he taught them, saying:

**3**Blessed are the poor in spirit: for theirs is the kingdom of heaven.

**4**Blessed are the meek: for they shall possess the land.

**5**Blessed are they that mourn: for they shall be comforted.

**6**Blessed are they that hunger and thirst after justice: for they shall have their fill.

**7**Blessed are the merciful: for they shall obtain mercy.

**8**Blessed are the clean of heart: for they shall see God.

**9**Blessed are the peacemakers: for they shall be called children of God.

**10**Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

**11**Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake:

**12**Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

**13**You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.

**14**You are the light of the world. A city seated on a mountain cannot be hid.

**15**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.

**16**So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

**17**Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill.

**18**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.

**19**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, he shall be called great in the kingdom of heaven.

**20**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.

**21**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.

**22**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.

**23**If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee;

**24**Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

**25**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.

**26**Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

**27**You have heard that it was said to them of old: Thou shalt not commit adultery.

**28**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.

**29**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 that thy whole body be cast into hell.

**30**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 be cast into hell.

**31**And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce.

**32**But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

**33**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.

**34**But I say to you not to swear at all, neither by heaven, for it is the throne of God:

**35**Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:

**36**Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

**37**But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

**38**You have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

**39**But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other:

**40**And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

**41**And whosoever will force thee one mile, go with him other two,

**42**Give to him that asketh of thee and from him that would borrow of thee turn not away.

**43**You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy.

**44**But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:

**45**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.

**46**For if you love them that love you, what reward shall you have? do not even the publicans this?

**47**And if you salute your brethren only, what do you more? do not also the heathens this?

**48**Be you therefore perfect, as also your heavenly Father is perfect.

**6**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.

**2**Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward.

**3**But when thou dost alms, let not thy left hand know what thy right hand doth.

**4**That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

**5**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.

**6**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.

**7**And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.

**8**Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.

**9**Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name.

**10**Thy kingdom come. Thy will be done on earth as it is in heaven.

**11**Give us this day our supersubstantial bread.

**12**And forgive us our debts, as we also forgive our debtors.

**13**And lead us not into temptation. But deliver us from evil. Amen.

**14**For if you will forgive men their offences, your heavenly Father will forgive you also your offences.

**15**But if you will not forgive men, neither will your Father forgive you your offences.

**16**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.

**17**But thou, when thou fastest anoint thy head, and wash thy face;

**18**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.

**19**Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal.

**20**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.

**21**For where thy treasure is, there is thy heart also.

**22**The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome.

**23**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!

**24**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.

**25**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?

**26**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?

**27**And which of you by taking thought, can add to his stature by one cubit?

**28**And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin.

**29**But I say to you, that not even Solomon in all his glory was arrayed as one of these.

**30**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?

**31**Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed?

**32**For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

**33**Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

**34**Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

**7**Judge not, that you may not be judged,

**2**For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again.

**3**And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?

**4**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?

**5**Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

**6**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.

**7**Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

**8**For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

**9**Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?

**10**Or if he shall ask him a fish, will he reach him a serpent?

**11**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?

**12**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.

**13**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.

**14**How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

**15**Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

**16**By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

**17**Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.

**18**A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

**19**Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire.

**20**Wherefore by their fruits you shall know them.

**21**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.

**22**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?

**23**And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

**24**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,

**25**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.

**26**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,

**27**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.

**28**And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

**29**For he was teaching them as one having power, and not as the scribes and Pharisees.

**8**And when he was come down from the mountain, great multitudes followed him:

**2**And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean.

**3**And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.

**4**And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

**5**And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

**6**And saying, Lord, my servant lieth at home sick of the palsy, and is grieviously tormented.

**7**And Jesus saith to him: I will come and heal him.

**8**And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

**9**For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

**10**And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.

**11**And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:

**12**But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

**13**And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

**14**And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever:

**15**And he touched her hand, and the fever left her, and she arose and ministered to them.

**16**And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:

**17**That it might be fulfilled, which was spoken by the prophet Isaias, saying: He took our infirmities, and bore our diseases.

**18**And Jesus seeing great multitudes about him, gave orders to pass over the water.

**19**And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.

**20**And Jesus saith 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.

**21**And another of his disciples said to him: Lord, suffer me first to go and bury my father.

**22**But Jesus said to him: Follow me, and let the dead bury their dead.

**23**And when he entered into the boat, his disciples followed him:

**24**And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

**25**And they came to him, and awaked him, saying: Lord, save us, we perish.

**26**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.

**27**But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

**28**And when he 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.

**29**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?

**30**And there was, not far from them, an herd of many swine feeding.

**31**And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

**32**And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.

**33**And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

**34**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.

**9**And entering into a boat, he passed over the water and came into his own city.

**2**And behold they brought to 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.

**3**And behold some of the scribes said within themselves: He blasphemeth.

**4**And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

**5**Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?

**6**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 palsy,) Arise, take up thy bed, and go into thy house.

**7**And he arose, and went into his house.

**8**And the multitude seeing it, feared, and glorified God that gave such power to men.

**9**And when Jesus passed on from hence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. And he rose up and followed him.

**10**And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples.

**11**And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?

**12**But Jesus hearing it, said: They that are in health need not a physician, but they that are ill.

**13**Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners.

**14**Then came to him the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do not fast?

**15**And 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.

**16**And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fullness thereof from the garment, and there is made a greater rent.

**17**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.

**18**As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.

**19**And Jesus rising up followed him, with his disciples.

**20**And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

**21**For she said within herself: If I shall touch only his garment, I shall be healed.

**22**But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

**23**And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout,

**24**He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn.

**25**And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

**26**And the fame hereof went abroad into all that country.

**27**And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David.

**28**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.

**29**Then he touched their eyes, saying, According to your faith, be it done unto you.

**30**And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this.

**31**But they going out, spread his fame abroad in all that country.

**32**And when they were gone out, behold they brought him a dumb man, possessed with a devil.

**33**And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel.

**34**But the Pharisees said, By the prince of devils he casteth out devils.

**35**And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

**36**And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.

**37**Then he saith to his disciples, The harvest indeed is great, but the labourers are few.

**38**Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

**10**And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

**2**And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother,

**3**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,

**4**Simon the Cananean, and Judas Iscariot, who also betrayed him.

**5**These twelve Jesus sent: commanding them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not.

**6**But go ye rather to the lost sheep of the house of Israel.

**7**And going, preach, saying: The kingdom of heaven is at hand.

**8**Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.

**9**Do not possess gold, nor silver, nor money in your purses:

**10**Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

**11**And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

**12**And when you come into the house, salute it, saying: Peace be to this house.

**13**And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

**14**And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

**15**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.

**16**Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

**17**But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.

**18**And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:

**19**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.

**20**For it is not you that speak, but the Spirit of your Father that speaketh in you.

**21**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.

**22**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.

**23**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.

**24**The disciple is not above the master, nor the servant above his lord.

**25**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?

**26**Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known.

**27**That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.

**28**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 in hell.

**29**Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.

**30**But the very hairs of your head are all numbered.

**31**Fear not therefore: better are you than many sparrows.

**32**Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

**33**But he that shall deny me before men, I will also deny him before my Father who is in heaven.

**34**Do not think that I came to send peace upon earth: I came not to send peace, but the sword.

**35**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.

**36**And a man's enemies shall be they of his own household.

**37**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.

**38**And he that taketh not up his cross, and followeth me, is not worthy of me.

**39**He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

**40**He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

**41**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.

**42**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.

**11**And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

**2**Now when John had heard in prison the works of Christ: sending two of his disciples he said to him:

**3**Art thou he that art to come, or look we for another?

**4**And Jesus making answer said to them: Go and relate to John what you have heard and seen.

**5**The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.

**6**And blessed is he that shall not be scandalized in me.

**7**And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?

**8**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.

**9**But what went you out to see? a prophet? yea I tell you, and more than a prophet.

**10**For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

**11**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.

**12**And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.

**13**For all the prophets and the law prophesied until John:

**14**And if you will receive it, he is Elias that is to come.

**15**He that hath ears to hear, let him hear.

**16**But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place.

**17**Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

**18**For John came neither eating nor drinking; and they say: He hath a devil.

**19**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.

**20**Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.

**21**Woe to thee, Corozain, woe 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.

**22**But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

**23**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.

**24**But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

**25**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 the little ones.

**26**Yea, Father; for so hath it seemed good in thy sight.

**27**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.

**28**Come to me, all you that labour, and are burdened, and I will refresh you.

**29**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.

**30**For my yoke is sweet and my burden light.

**12**At that time Jesus went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat.

**2**And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath days.

**3**But he said to them: Have you not read what David did when he was hungry, and they that were with him:

**4**How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only?

**5**Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame?

**6**But I tell you that there is here a greater than the temple.

**7**And if you knew what this meaneth: I will have mercy, and not sacrifice: you would never have condemned the innocent.

**8**For the Son of man is Lord even of the sabbath.

**9**And when he had passed from thence, he came into their synagogues.

**10**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.

**11**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 on it and lift it up?

**12**How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days.

**13**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.

**14**And the Pharisees going out made a consultation against him, how they might destroy him.

**15**But Jesus knowing it, retired from thence: and many followed him, and he healed them all.

**16**And he charged them that they should not make him known.

**17**That it might be fulfilled which was spoken by Isaias the prophet, saying:

**18**Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.

**19**He shall not contend, nor cry out, neither shall any man hear his voice in the streets.

**20**The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory.

**21**And in his name the Gentiles shall hope.

**22**Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw.

**23**And all the multitudes were amazed, and said: Is not this the son of David?

**24**But the Pharisees hearing it, said: This man casteth not out the devils but by Beelzebub the prince of the devils.

**25**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.

**26**And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?

**27**And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

**28**But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

**29**Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.

**30**He that is not with me, is against me: and he that gathereth not with me, scattereth.

**31**Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

**32**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.

**33**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.

**34**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.

**35**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.

**36**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.

**37**For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

**38**Then some of the scribes and Pharisees answered him, saying: Master we would see a sign from thee.

**39**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.

**40**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.

**41**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.

**42**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.

**43**And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.

**44**Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

**45**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.

**46**As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

**47**And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.

**48**But he answering him that told him, said: Who is my mother, and who are my brethren?

**49**And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.

**50**For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

**13**The same day Jesus going out of the house, sat by the sea side.

**2**And great multitudes were gathered unto him, so that he went up into a boat and sat: and all the multitude stood on the shore.

**3**And he spoke to them many things in parables, saying: Behold the sower went forth to sow.

**4**And whilst he soweth some fell by the way side, and the birds of the air came and ate them up.

**5**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.

**6**And when the sun was up they were scorched: and because they had not root, they withered away.

**7**And others fell among thorns: and the thorns grew up and choked them.

**8**And others fell upon good ground: and they brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold.

**9**He that hath ears to hear, let him hear.

**10**And his disciples came and said to him: Why speakest thou to them in parables?

**11**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.

**12**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.

**13**Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

**14**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.

**15**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.

**16**But blessed are your eyes, because they see, and your ears, because they hear.

**17**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.

**18**Hear you therefore the parable of the sower.

**19**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 way side.

**20**And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.

**21**Yet hath he 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.

**22**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.

**23**But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.

**24**Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seeds in his field.

**25**But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way.

**26**And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

**27**And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle?

**28**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?

**29**And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.

**30**Suffer both to grow 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.

**31**Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

**32**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.

**33**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.

**34**All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.

**35**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.

**36**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.

**37**Who made answer and said to them: He that soweth the good seed, is the Son of man.

**38**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.

**39**And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels.

**40**Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

**41**The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.

**42**And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

**43**Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

**44**The kingdom of heaven is like unto a treasure 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.

**45**Again the kingdom of heaven is like to a merchant seeking good pearls.

**46**Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

**47**Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

**48**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.

**49**So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just.

**50**And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

**51**Have ye understood all these things? They say to him: Yes.

**52**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.

**53**And it came to pass: when Jesus had finished these parables, he passed from thence.

**54**And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles?

**55**Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude:

**56**And his sisters, are they not all with us? Whence therefore hath he all these things?

**57**And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house.

**58**And he wrought not many miracles there, because of their unbelief.

**14**At the time Herod the Tetrarch heard the fame of Jesus.

**2**And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him.

**3**For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife.

**4**For John said to him: It is not lawful for thee to have her.

**5**And having a mind to put him to death, he feared the people: because they esteemed him as a prophet.

**6**But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod.

**7**Whereupon he promised with an oath, to give her whatsoever she would ask of him.

**8**But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.

**9**And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given.

**10**And he sent, and beheaded John in the prison.

**11**And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

**12**And his disciples came and took the body, and buried it, and came and told Jesus.

**13**Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

**14**And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

**15**And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals.

**16**But Jesus said to them, They have no need to go: give you them to eat.

**17**They answered him: We have not here, but five loaves, and two fishes.

**18**He said to them: Bring them hither to me.

**19**And when he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.

**20**And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.

**21**And the number of them that did eat, was five thousand men, besides women and children.

**22**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.

**23**And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone.

**24**But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

**25**And in the fourth watch of the night, he came to them walking upon the sea.

**26**And they seeing him walk upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.

**27**And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.

**28**And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

**29**And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus.

**30**But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

**31**And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt?

**32**And when they were come up into the boat, the wind ceased.

**33**And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.

**34**And having passed the water, they came into the country of Genesar.

**35**And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased.

**36**And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

**15**Then came to him from Jerusalem scribes and Pharisees, saying:

**2**Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.

**3**But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:

**4**Honour thy father and mother: And: He that shall curse father or mother, let him die the death.

**5**But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee.

**6**And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

**7**Hypocrites, well hath Isaias prophesied of you, saying:

**8**This people honoureth me with their lips: but their heart is far from me.

**9**And in vain do they worship me, teaching doctrines and commandments of men.

**10**And having called together the multitudes unto him, he said to them: Hear ye and understand.

**11**Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man.

**12**Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

**13**But he answering them, said: Every plant which my heavenly Father hath not planted, shall be rooted up.

**14**Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both will fall into the pit.

**15**And Peter answering, said to him: Expound to us this parable.

**16**But he said: Are you also yet without understanding?

**17**Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

**18**But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

**19**For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

**20**These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

**21**And Jesus went from thence, and retired into the coasts of Tyre and Sidon.

**22**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 grieviously troubled by the devil.

**23**Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

**24**And he answering, said: I was not sent but to the sheep that are lost of the house of Israel.

**25**But she came and adored him, saying: Lord, help me.

**26**Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs.

**27**But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters.

**28**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.

**29**And when Jesus had passed away from thence, he came nigh the sea of Galilee. And going up into a mountain, he sat there.

**30**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:

**31**So that the multitudes marvelled seeing the dumb speak, the lame walk, and the blind see: and they glorified the God of Israel.

**32**And Jesus called together his disciples, and said: I have compassion on the multitudes, 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.

**33**And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

**34**And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

**35**And he commanded the multitude to sit down upon the ground.

**36**And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples to the people.

**37**And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

**38**And they that did eat, were four thousand men, beside children and women.

**39**And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

**16**And there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven.

**2**But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red.

**3**And in the morning: To day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times?

**4**A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away.

**5**And when his disciples were come over the water, they had forgotten to take bread.

**6**Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees.

**7**But they thought within themselves, saying: Because we have taken no bread.

**8**And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?

**9**Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up?

**10**Nor the seven loaves among four thousand men, and how many baskets you took up?

**11**Why do you not understand that it was not concerning the bread I said to you: Beware of the leaven of the Pharisees and Sadducees?

**12**Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

**13**And Jesus came into the quarters of Caesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?

**14**But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

**15**Jesus saith to them: But whom do you say that I am?

**16**Simon Peter answered and said: Thou art Christ, the Son of the living God.

**17**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.

**18**And 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.

**19**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 upon earth, it shall be loosed also in heaven.

**20**Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.

**21**From that time Jesus began to shew 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.

**22**And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.

**23**Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

**24**Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.

**25**For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

**26**For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?

**27**For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.

**28**Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

**17**And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

**2**And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

**3**And behold there appeared to them Moses and Elias talking with him.

**4**And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

**5**And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

**6**And the disciples hearing, fell upon their face, and were very much afraid.

**7**And Jesus came and touched them: and said to them, Arise, and fear not.

**8**And they lifting up their eyes saw no one but only Jesus.

**9**And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

**10**And his disciples asked him, saying: Why then do the scribes say that Elias must come first?

**11**But he answering, said to them: Elias indeed shall come, and restore all things.

**12**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.

**13**Then the disciples understood, that he had spoken to them of John the Baptist.

**14**And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water.

**15**And I brought him to thy disciples, and they could not cure him.

**16**Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.

**17**And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

**18**Then came the disciples to Jesus secretly, and said: Why could not we cast him out?

**19**Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you.

**20**But this kind is not cast out but by prayer and fasting.

**21**And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men:

**22**And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.

**23**And when they were come to Capharnaum, they that received the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas?

**24**He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers?

**25**And he said: Of strangers. Jesus said to him: Then the children are free.

**26**But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

**18**At that hour the disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven?

**2**And Jesus calling unto him a little child, set him in the midst of them,

**3**And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

**4**Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

**5**And he that shall receive one such little child in my name, receiveth me.

**6**But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

**7**Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh.

**8**And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

**9**And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

**10**See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.

**11**For the Son of man is come to save that which was lost.

**12**What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray?

**13**And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

**14**Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

**15**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.

**16**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.

**17**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.

**18**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.

**19**Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven.

**20**For where there are two or three gathered together in my name, there am I in the midst of them.

**21**Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times?

**22**Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

**23**Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

**24**And when he had begun to take the account, one was brought to him, that owed him ten thousand talents.

**25**And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made.

**26**But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

**27**And the lord of that servant being moved with pity, let him go and forgave him the debt.

**28**But when that servant was gone out, he found one of his fellow servants that owed him an hundred pence: and laying hold of him, throttled him, saying: Pay what thou owest.

**29**And his fellow servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

**30**And he would not: but went and cast him into prison, till he paid the debt.

**31**Now his fellow servants seeing what was done, were very much grieved, and they came and told their lord all that was done.

**32**Then his lord called him; and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

**33**Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?

**34**And his lord being angry, delivered him to the torturers until he paid all the debt.

**35**So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

**19**And it came to pass when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

**2**And great multitudes followed him: and he healed them there.

**3**And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause?

**4**Who answering, said to them: Have ye not read, that he who made man from the beginning, Made them male and female? And he said:

**5**For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.

**6**Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

**7**They say to him: Why then did Moses command to give a bill of divorce, and to put away?

**8**He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.

**9**And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.

**10**His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.

**11**Who said to them: All men take not this word, but they to whom it is given.

**12**For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

**13**Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them.

**14**But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.

**15**And when he had imposed hands upon them, he departed from thence.

**16**And behold one came and said to him: Good master, what good shall I do that I may have life everlasting?

**17**Who said to him: Why asketh thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.

**18**He said to him: Which? And Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

**19**Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

**20**The young man saith to him: All these I have kept from my youth, what is yet wanting to me?

**21**Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.

**22**And when the young man had heard this word, he went away sad: for he had great possessions.

**23**Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.

**24**And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

**25**And when they had heard this, the disciples wondered very much, saying: Who then can be saved?

**26**And Jesus beholding, said to them: With men this is impossible: but with God all things are possible.

**27**Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

**28**And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

**29**And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting.

**30**And many that are first, shall be last: and the last shall be first.

**20**The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard.

**2**And having agreed with the labourers for a penny a day, he sent them into his vineyard.

**3**And going out about the third hour, he saw others standing in the market place idle.

**4**And he said to them: Go you also into my vineyard, and I will give you what shall be just.

**5**And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner.

**6**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?

**7**They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

**8**And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

**9**When therefore they were come, that came about the eleventh hour, they received every man a penny.

**10**But when the first also came, they thought that they should receive more: and they also received every man a penny.

**11**And receiving it they murmured against the master of the house,

**12**Saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

**13**But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny?

**14**Take what is thine, and go thy way: I will also give to this last even as to thee.

**15**Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?

**16**So shall the last be first, and the first last. For many are called, but few chosen.

**17**And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them:

**18**Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death.

**19**And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

**20**Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him.

**21**Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

**22**And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can.

**23**He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.

**24**And the ten hearing it, were moved with indignation against the two brethren.

**25**But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them.

**26**It shall not be so among you: but whosoever will be the greater among you, let him be your minister:

**27**And he that will be first among you, shall be your servant.

**28**Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

**29**And when they went out from Jericho, a great multitude followed him.

**30**And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us.

**31**And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us.

**32**And Jesus stood, and called them, and said: What will ye that I do to you?

**33**They say to him: Lord, that our eyes be opened.

**34**And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

**21**And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples,

**2**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.

**3**And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

**4**Now all this was done that it might be fulfilled which was spoken by the prophet, saying:

**5**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.

**6**And the disciples going, did as Jesus commanded them.

**7**And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon.

**8**And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way:

**9**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.

**10**And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

**11**And the people said: This is Jesus the prophet, from Nazareth of Galilee.

**12**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:

**13**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.

**14**And there came to him the blind and the lame in the temple; and he healed them.

**15**And the chief priests and scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation.

**16**And said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise?

**17**And leaving them, he went out of the city into Bethania, and remained there.

**18**And in the morning, returning into the city, he was hungry.

**19**And seeing a certain fig tree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away.

**20**And the disciples seeing it wondered, saying: How is it presently withered away?

**21**And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

**22**And in all things whatsoever you shall ask in prayer, believing, you shall receive.

**23**And when he was come into the temple, there came to him, as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? and who hath given thee this authority?

**24**Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

**25**The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying:

**26**If we shall say, from heaven, he will say to us: Why then did you not believe him? But if we shall say, from men, we are afraid of the multitude: for all held John as a prophet.

**27**And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

**28**But what think you? A certain man had two sons; and coming to the first, he said: Son, go work to day in my vineyard.

**29**And he answering, said: I will not. But afterwards, being moved with repentance, he went.

**30**And coming to the other, he said in like manner. And he answering, said: I go, Sir; and he went not.

**31**Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

**32**For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.

**33**Hear ye another parable. There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country.

**34**And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof.

**35**And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another.

**36**Again he sent other servants more than the former; and they did to them in like manner.

**37**And last of all he sent to them his son, saying: They will reverence my son.

**38**But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance.

**39**And taking him, they cast him forth out of the vineyard, and killed him.

**40**When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

**41**They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

**42**Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes.

**43**Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

**44**And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

**45**And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them.

**46**And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

**22**And Jesus answering, spoke again in parables to them, saying:

**2**The kingdom of heaven is likened to a king, who made a marriage for his son.

**3**And he sent his servants, to call them that were invited to the marriage; and they would not come.

**4**Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner; my calves and fatlings are killed, and all things are ready: come ye to the marriage.

**5**But they neglected, and went their own ways, one to his farm, and another to his merchandise.

**6**And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

**7**But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

**8**Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy.

**9**Go ye therefore into the highways; and as many as you shall find, call to the marriage.

**10**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.

**11**And the king went in to see the guests: and he saw there a man who had not on a wedding garment.

**12**And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent.

**13**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.

**14**For many are called, but few are chosen.

**15**Then the Pharisees going, consulted among themselves how to insnare him in his speech.

**16**And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men.

**17**Tell us therefore what dost thou think, is it lawful to give tribute to Caesar, or not?

**18**But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

**19**Shew me the coin of the tribute. And they offered him a penny.

**20**And Jesus saith to them: Whose image and inscription is this?

**21**They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.

**22**And hearing this they wondered, and leaving him, went their ways.

**23**That day there came to him the Sadducees, who say there is no resurrection; and asked him,

**24**Saying: Master, Moses said: If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.

**25**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.

**26**In like manner the second, and the third, and so on to the seventh.

**27**And last of all the woman died also.

**28**At the resurrection therefore whose wife of the seven shall she be? for they all had her.

**29**And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God.

**30**For in the resurrection they shall neither marry nor be married; but shall be as the angels of God in heaven.

**31**And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you:

**32**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.

**33**And the multitudes hearing it, were in admiration at his doctrine.

**34**But the Pharisees hearing that he had silenced the Sadducees, came together:

**35**And one of them, a doctor of the law, asking him, tempting him:

**36**Master, which is the greatest commandment in the law?

**37**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.

**38**This is the greatest and the first commandment.

**39**And the second is like to this: Thou shalt love thy neighbour as thyself.

**40**On these two commandments dependeth the whole law and the prophets.

**41**And the Pharisees being gathered together, Jesus asked them,

**42**Saying: What think you of Christ? whose son is he? They say to him: David's.

**43**He saith to them: How then doth David in spirit call him Lord, saying:

**44**The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?

**45**If David then call him Lord, how is he his son?

**46**And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

**23**Then Jesus spoke to the multitudes and to his disciples,

**2**Saying: The scribes and the Pharisees have sitten on the chair of Moses.

**3**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.

**4**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.

**5**And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes.

**6**And they love the first places at feasts, and the first chairs in the synagogues,

**7**And salutations in the market place, and to be called by men, Rabbi.

**8**But be not you called Rabbi. For one is your master; and all you are brethren.

**9**And call none your father upon earth; for one is your father, who is in heaven.

**10**Neither be ye called masters; for one is your master, Christ.

**11**He that is the greatest among you shall be your servant.

**12**And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.

**13**But woe 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.

**14**Woe to you scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

**15**Woe 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.

**16**Woe 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.

**17**Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold?

**18**And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor.

**19**Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

**20**He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it:

**21**And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it:

**22**And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

**23**Woe 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.

**24**Blind guides, who strain out a gnat, and swallow a camel.

**25**Woe 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.

**26**Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

**27**Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.

**28**So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

**29**Woe to you scribes and Pharisees, hypocrites; that build the sepulchres of the prophets, and adorn the monuments of the just,

**30**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.

**31**Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.

**32**Fill ye up then the measure of your fathers.

**33**You serpents, generation of vipers, how will you flee from the judgment of hell?

**34**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:

**35**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.

**36**Amen I say to you, all these things shall come upon this generation.

**37**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 wouldest not?

**38**Behold, your house shall be left to you, desolate.

**39**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.

**24**And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple.

**2**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.

**3**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?

**4**And Jesus answering, said to them: Take heed that no man seduce you:

**5**For many will come in my name saying, I am Christ: and they will seduce many.

**6**And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet.

**7**For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places:

**8**Now all these are the beginnings of sorrows.

**9**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.

**10**And then shall many be scandalized: and shall betray one another: and shall hate one another.

**11**And many false prophets shall rise, and shall seduce many.

**12**And because iniquity hath abounded, the charity of many shall grow cold.

**13**But he that shall persevere to the end, he shall be saved.

**14**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.

**15**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.

**16**Then they that are in Judea, let them flee to the mountains:

**17**And he that is on the housetop, let him not come down to take any thing out of his house:

**18**And he that is in the field, let him not go back to take his coat.

**19**And woe to them that are with child, and that give suck in those days.

**20**But pray that your flight be not in the winter, or on the sabbath.

**21**For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

**22**And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.

**23**Then if any man shall say to you: Lo here is Christ, or there, do not believe him.

**24**For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.

**25**Behold I have told it to you, beforehand.

**26**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.

**27**For as lightning cometh out of the east, and appeareth even into the west: so shall the coming of the Son of man be.

**28**Wheresoever the body shall be, there shall the eagles also be gathered together.

**29**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:

**30**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.

**31**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.

**32**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.

**33**So you also, when you shall see all these things, know ye that it is nigh, even at the doors.

**34**Amen I say to you, that this generation shall not pass, till all these things be done.

**35**Heaven and earth shall pass, but my words shall not pass.

**36**But of that day and hour no one knoweth, not the angels of heaven, but the Father alone.

**37**And as in the days of Noe, so shall also the coming of the Son of man be.

**38**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,

**39**And they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be.

**40**Then two shall be in the field: one shall be taken, and one shall be left.

**41**Two women shall be grinding at the mill: one shall be taken, and one shall be left.

**42**Watch ye therefore, because ye know not what hour your Lord will come.

**43**But know this ye, that if the goodman of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open.

**44**Wherefore be you also ready, because at what hour you know not the Son of man will come.

**45**Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season.

**46**Blessed is that servant, whom when his lord shall come he shall find so doing.

**47**Amen I say to you, he shall place him over all his goods.

**48**But if that evil servant shall say in his heart: My lord is long a coming:

**49**And shall begin to strike his fellow servants, and shall eat and drink with drunkards:

**50**The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not:

**51**And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

**25**Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.

**2**And five of them were foolish, and five wise.

**3**But the five foolish, having taken their lamps, did not take oil with them:

**4**But the wise took oil in their vessels with the lamps.

**5**And the bridegroom tarrying, they all slumbered and slept.

**6**And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.

**7**Then all those virgins arose and trimmed their lamps.

**8**And the foolish said to the wise: Give us of your oil, for our lamps are gone out.

**9**The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves.

**10**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.

**11**But at last come also the other virgins, saying: Lord, Lord, open to us.

**12**But he answering said: Amen I say to you, I know you not.

**13**Watch ye therefore, because you know not the day nor the hour.

**14**For even as a man going into a far country, called his servants, and delivered to them his goods;

**15**And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

**16**And he that had received the five talents, went his way, and traded with the same, and gained other five.

**17**And in like manner he that had received the two, gained other two.

**18**But he that had received the one, going his way digged into the earth, and hid his lord's money.

**19**But after a long time the lord of those servants came, and reckoned with them.

**20**And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above.

**21**His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

**22**And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two.

**23**His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

**24**But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.

**25**And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine.

**26**And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed:

**27**Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.

**28**Take ye away therefore the talent from him, and give it to him that hath ten talents.

**29**For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.

**30**And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

**31**And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.

**32**And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

**33**And he shall set the sheep on his right hand, but the goats on his left.

**34**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.

**35**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:

**36**Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.

**37**Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink?

**38**And when did we see thee a stranger, and took thee in? or naked, and covered thee?

**39**Or when did we see thee sick or in prison, and came to thee?

**40**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.

**41**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.

**42**For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink.

**43**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.

**44**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?

**45**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.

**46**And these shall go into everlasting punishment: but the just, into life everlasting.

**26**And it came to pass, when Jesus had ended all these words, he said to his disciples:

**2**You know that after two days shall be the pasch, and the son of man shall be delivered up to be crucified:

**3**Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas:

**4**And they consulted together, that by subtilty they might apprehend Jesus, and put him to death.

**5**But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

**6**And when Jesus was in Bethania, in the house of Simon the leper,

**7**There came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table.

**8**And the disciples seeing it, had indignation, saying: To what purpose is this waste?

**9**For this might have been sold for much, and given to the poor.

**10**And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

**11**For the poor you have always with you: but me you have not always.

**12**For she in pouring this ointment upon my body, hath done it for my burial.

**13**Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

**14**Then went one of the twelve, who was called Judas Iscariot, to the chief priests,

**15**And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

**16**And from thenceforth he sought opportunity to betray him.

**17**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?

**18**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.

**19**And the disciples did as Jesus appointed to them, and they prepared the pasch.

**20**But when it was evening, he sat down with his twelve disciples.

**21**And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me.

**22**And they being very much troubled, began every one to say: Is it I, Lord?

**23**But he answering, said: He that dippeth his hand with me in the dish, he shall betray me.

**24**The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born.

**25**And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.

**26**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.

**27**And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this.

**28**For this is my blood of the new testament, which shall be shed for many unto remission of sins.

**29**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.

**30**And a hymn being said, they went out unto mount Olivet.

**31**Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed.

**32**But after I shall be risen again, I will go before you into Galilee.

**33**And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.

**34**Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice.

**35**Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

**36**Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray.

**37**And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.

**38**Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me.

**39**And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.

**40**And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me?

**41**Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.

**42**Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done.

**43**And he cometh again and findeth them sleeping: for their eyes were heavy.

**44**And leaving them, he went again: and he prayed the third time, saying the selfsame word.

**45**Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

**46**Rise, let us go: behold he is at hand that will betray me.

**47**As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

**48**And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

**49**And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

**50**And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

**51**And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear.

**52**Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword.

**53**Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels?

**54**How then shall the scriptures be fulfilled, that so it must be done?

**55**In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple, and you laid not hands on me.

**56**Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

**57**But they holding Jesus led him to Caiphas the high priest, where the scribes and the ancients were assembled.

**58**And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end.

**59**And the chief priests and the whole council sought false witness against Jesus, that they might put him to death:

**60**And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses:

**61**And they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it.

**62**And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?

**63**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.

**64**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.

**65**Then the high priests rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy:

**66**What think you? But they answering, said: He is guilty of death.

**67**Then did they spit in his face, and buffeted him: and others struck his face with the palms of their hands,

**68**Saying: Prophesy unto us, O Christ, who is he that struck thee?

**69**But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean.

**70**But he denied before them all, saying: I know not what thou sayest.

**71**And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth.

**72**And again he denied with an oath, I know not the man.

**73**And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee.

**74**Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

**75**And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

**27**And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death.

**2**And they brought him bound, and delivered him to Pontius Pilate the governor.

**3**Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,

**4**Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

**5**And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter.

**6**But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.

**7**And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers.

**8**For this cause the field was called Haceldama, that is, The field of blood, even to this day.

**9**Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.

**10**And they gave them unto the potter's field, as the Lord appointed to me.

**11**And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.

**12**And when he was accused by the chief priests and ancients, he answered nothing.

**13**Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

**14**And he answered him to never a word; so that the governor wondered exceedingly.

**15**Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

**16**And he had then a notorious prisoner, that was called Barabbas.

**28**And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre.

**2**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.

**3**And his countenance was as lightning, and his raiment as snow.

**4**And for fear of him, the guards were struck with terror, and became as dead men.

**5**And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified.

**6**He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid.

**7**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.

**8**And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

**9**And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him.

**10**Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

**11**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.

**12**And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers,

**13**Saying: Say you, His disciples came by night, and stole him away when we were asleep.

**14**And if the governor shall hear this, we will persuade him, and secure you.

**15**So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.

**16**And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

**17**And seeing him they adored: but some doubted.

**18**And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.

**19**Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

**20**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.

NEW TESTAMENT: *Matthew,* esp 1:20-21

**20**But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.

**21**And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins.

NEW TESTAMENT: *Matthew,* esp, 2:12-13,

**12**And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

**13**And after they were departed, behold 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 shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

NEW TESTAMENT: *Matthew,* esp 2:19-23

**19**But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt,

**20**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.

**21**Who arose, and took the child and his mother, and came into the land of Israel.

**22**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.

**23**And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by prophets: That he shall be called a Nazarene.

NEW TESTAMENT: *Matthew,* esp 8:1-17

**8**And when he was come down from the mountain, great multitudes followed him:

**2**And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean.

**3**And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.

**4**And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

**5**And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

**6**And saying, Lord, my servant lieth at home sick of the palsy, and is grieviously tormented.

**7**And Jesus saith to him: I will come and heal him.

**8**And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

**9**For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

**10**And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.

**11**And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:

**12**But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

**13**And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

**14**And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever:

**15**And he touched her hand, and the fever left her, and she arose and ministered to them.

**16**And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:

**17**That it might be fulfilled, which was spoken by the prophet Isaias, saying: He took our infirmities, and bore our diseases.

NEW TESTAMENT: *Matthew,* esp 8:23-9:8

**23**And when he entered into the boat, his disciples followed him:

**24**And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

**25**And they came to him, and awaked him, saying: Lord, save us, we perish.

**26**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.

**27**But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

**28**And when he 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.

**29**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?

**30**And there was, not far from them, an herd of many swine feeding.

**31**And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

**32**And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.

**33**And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

**34**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.

**9**And entering into a boat, he passed over the water and came into his own city.

**2**And behold they brought to 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.

**3**And behold some of the scribes said within themselves: He blasphemeth.

**4**And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

**5**Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?

**6**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 palsy,) Arise, take up thy bed, and go into thy house.

**7**And he arose, and went into his house.

**8**And the multitude seeing it, feared, and glorified God that gave such power to men.

NEW TESTAMENT: *Matthew,* esp 9:18-34

**18**As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.

**19**And Jesus rising up followed him, with his disciples.

**20**And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

**21**For she said within herself: If I shall touch only his garment, I shall be healed.

**22**But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

**23**And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout,

**24**He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn.

**25**And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

**26**And the fame hereof went abroad into all that country.

**27**And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David.

**28**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.

**29**Then he touched their eyes, saying, According to your faith, be it done unto you.

**30**And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this.

**31**But they going out, spread his fame abroad in all that country.

**32**And when they were gone out, behold they brought him a dumb man, possessed with a devil.

**33**And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel.

**34**But the Pharisees said, By the prince of devils he casteth out devils.

NEW TESTAMENT: *Matthew,* esp 10:1

**10**And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

NEW TESTAMENT: *Matthew,* esp, 12:22-29

**22**Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw.

**23**And all the multitudes were amazed, and said: Is not this the son of David?

**24**But the Pharisees hearing it, said: This man casteth not out the devils but by Beelzebub the prince of the devils.

**25**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.

**26**And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?

**27**And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

**28**But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

**29**Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.

NEW TESTAMENT: *Matthew,* esp 12:38-40

**38**Then some of the scribes and Pharisees answered him, saying: Master we would see a sign from thee.

**39**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.

**40**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.

NEW TESTAMENT: *Matthew,* esp 14:13-33

**13**Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

**14**And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

**15**And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals.

**16**But Jesus said to them, They have no need to go: give you them to eat.

**17**They answered him: We have not here, but five loaves, and two fishes.

**18**He said to them: Bring them hither to me.

**19**And when he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.

**20**And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.

**21**And the number of them that did eat, was five thousand men, besides women and children.

**22**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.

**23**And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone.

**24**But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

**25**And in the fourth watch of the night, he came to them walking upon the sea.

**26**And they seeing him walk upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.

**27**And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.

**28**And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

**29**And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus.

**30**But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

**31**And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt?

**32**And when they were come up into the boat, the wind ceased.

**33**And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.

NEW TESTAMENT: *Matthew,* esp 15:22-16:4

**22**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 grieviously troubled by the devil.

**23**Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

**24**And he answering, said: I was not sent but to the sheep that are lost of the house of Israel.

**25**But she came and adored him, saying: Lord, help me.

**26**Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs.

**27**But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters.

**28**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.

**29**And when Jesus had passed away from thence, he came nigh the sea of Galilee. And going up into a mountain, he sat there.

**30**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:

**31**So that the multitudes marvelled seeing the dumb speak, the lame walk, and the blind see: and they glorified the God of Israel.

**32**And Jesus called together his disciples, and said: I have compassion on the multitudes, 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.

**33**And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

**34**And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

**35**And he commanded the multitude to sit down upon the ground.

**36**And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples to the people.

**37**And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

**38**And they that did eat, were four thousand men, beside children and women.

**39**And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

**16**And there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven.

**2**But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red.

**3**And in the morning: To day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times?

**4**A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away.

NEW TESTAMENT: *Matthew,* esp 17:1-8

**17**And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

**2**And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

**3**And behold there appeared to them Moses and Elias talking with him.

**4**And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

**5**And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

**6**And the disciples hearing, fell upon their face, and were very much afraid.

**7**And Jesus came and touched them: and said to them, Arise, and fear not.

**8**And they lifting up their eyes saw no one but only Jesus.

NEW TESTAMENT: *Matthew,* esp 17:14-20

**14**And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water.

**15**And I brought him to thy disciples, and they could not cure him.

**16**Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.

**17**And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

**18**Then came the disciples to Jesus secretly, and said: Why could not we cast him out?

**19**Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you.

**20**But this kind is not cast out but by prayer and fasting.

NEW TESTAMENT: *Matthew,* esp 20:29-34

**29**And when they went out from Jericho, a great multitude followed him.

**30**And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us.

**31**And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us.

**32**And Jesus stood, and called them, and said: What will ye that I do to you?

**33**They say to him: Lord, that our eyes be opened.

**34**And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

NEW TESTAMENT: *Mark* passim

**1**The beginning of the gospel of Jesus Christ, the Son of God.

**2**As it is written in Isaias the prophet: Behold I send my angel before thy face, who shall prepare the way before thee.

**3**A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths.

**4**John was in the desert baptizing, and preaching the baptism of penance, unto remission of sins.

**5**And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins.

**6**And John was clothed with camel's hair, and a leathern girdle about his loins; and he ate locusts and wild honey.

**7**And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

**8**I have baptized you with water; but he shall baptize you with the Holy Ghost.

**9**And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

**10**And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him.

**11**And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased.

**12**And immediately the Spirit drove him out into the desert.

**13**And he was in the desert forty days and forty nights, and was tempted by Satan; and he was with beasts, and the angels ministered to him.

**14**And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God,

**15**And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

**16**And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen).

**17**And Jesus said to them: Come after me, and I will make you to become fishers of men.

**18**And immediately leaving their nets, they followed him.

**19**And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship:

**20**And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

**21**And they entered into Capharnaum, and forthwith upon the sabbath days going into the synagogue, he taught them.

**22**And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes.

**23**And there was in their synagogue a man with an unclean spirit; and he cried out,

**24**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.

**25**And Jesus threatened him, saying: Speak no more, and go out of the man.

**26**And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

**27**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.

**28**And the fame of him was spread forthwith into all the country of Galilee.

**29**And immediately going out of the synagogue they came into the house of Simon and Andrew, with James and John.

**30**And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her.

**31**And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them.

**32**And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils.

**33**And all the city was gathered together at the door.

**34**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.

**35**And rising very early, going out, he went into a desert place: and there he prayed.

**36**And Simon, and they that were with him, followed after him.

**37**And when they had found him, they said to him: All seek for thee.

**38**And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come.

**39**And he was preaching in their synagogues, and in all Galilee, and casting out devils.

**40**And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean.

**41**And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

**42**And when he had spoken, immediately the leprosy departed from him, and he was made clean.

**43**And he strictly charged him, and forthwith sent him away.

**44**And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

**45**But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides.

**2**And again he entered into Capharnaum after some days.

**2**And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door; and he spoke to them the word.

**3**And they came to him, bringing one sick of the palsy, who was carried by four.

**4**And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they let down the bed wherein the man sick of the palsy lay.

**5**And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

**6**And there were some of the scribes sitting there, and thinking in their hearts:

**7**Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only?

**8**Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

**9**Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?

**10**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,)

**11**I say to thee: Arise, take up thy bed, and go into thy house.

**12**And immediately he arose; and taking up his bed, went his way in the sight of all; so that all wondered and glorified God, saying: We never saw the like.

**13**And he went forth again to the sea side; and all the multitude came to him, and he taught them.

**14**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.

**15**And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples. For they were many, who also followed him.

**16**And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?

**17**Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.

**18**And the disciples of John and the Pharisees used to fast; and they come and say to him: Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast?

**19**And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

**20**But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days.

**21**No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

**22**And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

**23**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.

**24**And the Pharisees said to him: Behold, why do they on the sabbath day that which is not lawful?

**25**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?

**26**How he went into the house of God, under Abiathar the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him?

**27**And he said to them: The sabbath was made for man, and not man for the sabbath.

**28**Therefore the Son of man is Lord of the sabbath also.

**3**And he entered again into the synagogue, and there was a man there who had a withered hand.

**2**And they watched him whether he would heal on the sabbath days; that they might accuse him.

**3**And he said to the man who had the withered hand: Stand up in the midst.

**4**And he saith to them: Is it lawful to do good on the sabbath days, or to do evil? to save life, or to destroy? But they held their peace.

**5**And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

**6**And the Pharisees going out, immediately made a consultation with the Herodians against him, how they might destroy him.

**7**But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea,

**8**And from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

**9**And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him.

**10**For he healed many, so that they pressed upon him for to touch him, as many as had evils.

**11**And the unclean spirits, when they saw him, fell down before him: and they cried, saying:

**12**Thou art the Son of God. And he strictly charged them that they should not make him known.

**13**And going up into a mountain, he called unto him whom he would himself: and they came to him.

**14**And he made that twelve should be with him, and that he might send them to preach.

**15**And he gave them power to heal sicknesses, and to cast out devils.

**16**And to Simon he gave the name Peter:

**17**And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder:

**18**And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus, and Simon the Cananean:

**19**And Judas Iscariot, who also betrayed him.

**20**And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread.

**21**And when his friends had heard of it, they went out to lay hold on him. For they said: He is become mad.

**22**And the scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils.

**23**And after he had called them together, he said to them in parables: How can Satan cast out Satan?

**24**And if a kingdom be divided against itself, that kingdom cannot stand.

**25**And if a house be divided against itself, that house cannot stand.

**26**And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.

**27**No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

**28**Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:

**29**But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

**30**Because they said: He hath an unclean spirit.

**31**And his mother and his brethren came; and standing without, sent unto him, calling him.

**32**And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee.

**33**And answering them, he said: Who is my mother and my brethren?

**34**And looking round about on them who sat about him, he saith: Behold my mother and my brethren.

**35**For whosoever shall do the will of God, he is my brother, and my sister, and mother.

**4**And again he began to teach by the sea side; and a great multitude was gathered together unto him, so that he went up into a ship, and sat in the sea; and all the multitude was upon the land by the sea side.

**2**And he taught them many things in parables, and said unto them in his doctrine:

**3**Hear ye: Behold, the sower went out to sow.

**4**And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up.

**5**And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth.

**6**And when the sun was risen, it was scorched; and because it had no root, it withered away.

**7**And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

**8**And some fell upon good ground; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred.

**9**And he said: He that hath ears to hear, let him hear.

**10**And when he was alone, the twelve that were with him asked him the parable.

**11**And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:

**12**That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

**13**And he saith to them: Are you ignorant of this parable? and how shall you know all parables?

**14**He that soweth, soweth the word.

**15**And these are they by the way side, where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts.

**16**And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy.

**17**And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word they are presently scandalized.

**18**And others there are who are sown among thorns: these are they that hear the word,

**19**And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless.

**20**And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

**21**And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

**22**For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

**23**If any man have ears to hear, let him hear.

**24**And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you.

**25**For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

**26**And he said: So is the kingdom of God, as if a man should cast seed into the earth,

**27**And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

**28**For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

**29**And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

**30**And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?

**31**It is as a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth:

**32**And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

**33**And with many such parables, he spoke to them the word, according as they were able to hear.

**34**And without parable he did not speak unto them; but apart, he explained all things to his disciples.

**35**And he saith to them that day, when evening was come: Let us pass over to the other side.

**36**And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

**37**And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

**38**And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish?

**39**And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm.

**40**And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

**5**And they came over the strait of the sea into the country of the Gerasens.

**2**And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit,

**3**Who had his dwelling in the tombs, and no man now could bind him, not even with chains.

**4**For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.

**5**And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.

**6**And seeing Jesus afar off, he ran and adored him.

**7**And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.

**8**For he said unto him: Go out of the man, thou unclean spirit.

**9**And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many.

**10**And he besought him much, that he would not drive him away out of the country.

**11**And there was there near the mountain a great herd of swine, feeding.

**12**And the spirits besought him, saying: Send us into the swine, that we may enter into them.

**13**And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

**14**And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done:

**15**And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid.

**16**And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine.

**17**And they began to pray him that he would depart from their coasts.

**18**And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

**19**And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

**20**And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

**21**And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

**22**And there cometh one of the rulers of the synagogue named Jairus: and seeing him, falleth down at his feet.

**23**And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live.

**24**And he went with him, and a great multitude followed him, and they thronged him.

**25**And a woman who was under an issue of blood twelve years,

**26**And had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse,

**27**When she had heard of Jesus, came in the crowd behind him, and touched his garment.

**28**For she said: If I shall touch but his garment, I shall be whole.

**29**And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

**30**And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

**31**And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me?

**32**And he looked about to see her who had done this.

**33**But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

**34**And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.

**35**While he was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further?

**36**But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe.

**37**And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

**38**And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.

**39**And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepeth.

**40**And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

**41**And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.

**42**And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment.

**43**And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

**6**And going out from thence, he went into his own country; and his disciples followed him.

**2**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?

**3**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.

**4**And 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.

**5**And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them.

**6**And he wondered because of their unbelief, and he went through the villages round about teaching.

**7**And he called the twelve; and began to send them two and two, and gave them power over unclean spirits.

**8**And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse,

**9**But to be shod with sandals, and that they should not put on two coats.

**10**And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place.

**11**And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them.

**12**And going forth they preached that men should do penance:

**13**And they cast out many devils, and anointed with oil many that were sick, and healed them.

**14**And king Herod heard, (for his name was made manifest,) and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him.

**15**And others said: It is Elias. But others said: It is a prophet, as one of the prophets.

**16**Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

**17**For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her.

**18**For John said to Herod: It is not lawful for thee to have thy brother's wife.

**19**Now Herodias laid snares for him: and was desirous to put him to death, and could not.

**20**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.

**21**And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

**22**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.

**23**And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.

**24**Who when she was gone out, said to her mother, What shall I ask? But she said: The head of John the Baptist.

**25**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.

**26**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:

**27**But sending an executioner, he commanded that his head should be brought in a dish.

**28**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.

**29**Which his disciples hearing came, and took his body, and laid it in a tomb.

**30**And the apostles coming together unto Jesus, related to him all things that they had done and taught.

**31**And he said to them: Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.

**32**And going up into a ship, they went into a desert place apart.

**33**And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

**34**And Jesus going out saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

**35**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:

**36**Send them away, that going into the next villages and towns, they may buy themselves meat to eat.

**37**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.

**38**And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

**39**And he commanded them that they should make them all sit down by companies upon the green grass.

**40**And they sat down in ranks, by hundreds and by fifties.

**41**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.

**42**And they all did eat, and had their fill.

**43**And they took up the leavings, twelve full baskets of fragments, and of the fishes.

**44**And they that did eat, were five thousand men.

**45**And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida, whilst he dismissed the people.

**46**And when he had dismissed them, he went up to the mountain to pray.

**47**And when it was late, the ship was in the midst of the sea, and himself alone on the land.

**48**And seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night, he cometh to them walking upon the sea, and he would have passed by them.

**49**But they seeing him walking upon the sea, thought it was an apparition, and they cried out.

**50**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.

**51**And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:

**52**For they understood not concerning the loaves; for their heart was blinded.

**53**And when they had passed over, they came into the land of Genezareth, and set to the shore.

**54**And when they were gone out of the ship, immediately they knew him:

**55**And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.

**56**And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

**7**And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem.

**2**And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault.

**3**For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients:

**4**And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels, and of beds.

**5**And the Pharisees and scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands?

**6**But he answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me.

**7**And in vain do they worship me, teaching doctrines and precepts of men.

**8**For leaving the commandment of God, you hold the tradition of men, the washing of pots and of cups: and many other things you do like to these.

**9**And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

**10**For Moses said: Honour thy father and thy mother; and He that shall curse father or mother, dying let him die.

**11**But you say: If a man shall say to his father or mother, Corban, (which is a gift,) whatsoever is from me, shall profit thee.

**12**And further you suffer him not to do any thing for his father or mother,

**13**Making void the word of God by your own tradition, which you have given forth. And many other such like things you do.

**14**And calling again the multitude unto him, he said to them: Hear ye me all, and understand.

**15**There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man.

**16**If any man have ears to hear, let him hear.

**17**And when he was come into the house from the multitude, his disciples asked him the parable.

**18**And he saith to them: So are you also without knowledge? understand you not that every thing from without, entering into a man cannot defile him:

**19**Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

**20**But he said that the things which come out from a man, they defile a man.

**21**For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

**22**Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

**23**All these evil things come from within, and defile a man.

**24**And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid.

**25**For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet.

**26**For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter.

**27**Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs.

**28**But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

**29**And he said to her: For this saying go thy way, the devil is gone out of thy daughter.

**30**And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

**31**And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis.

**32**And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him.

**33**And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue:

**34**And looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened.

**35**And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

**36**And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

**37**And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

**8**In those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them:

**2**I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat.

**3**And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off.

**4**And his disciples answered him: From whence can any one fill them here with bread in the wilderness?

**5**And he asked them: How many loaves have ye? Who said: Seven.

**6**And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people.

**7**And they had a few little fishes; and he blessed them, and commanded them to be set before them.

**8**And they did eat and were filled; and they took up that which was left of the fragments, seven baskets.

**9**And they that had eaten were about four thousand; and he sent them away.

**10**And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

**11**And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him.

**12**And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation.

**13**And leaving them, he went up again into the ship, and passed to the other side of the water.

**14**And they forgot to take bread; and they had but one loaf with them in the ship.

**15**And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.

**16**And they reasoned among themselves, saying: Because we have no bread.

**17**Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?

**18**Having eyes, see you not? and having ears, hear you not? neither do you remember.

**19**When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.

**20**When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven.

**21**And he said to them: How do you not yet understand?

**22**And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him.

**23**And taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing.

**24**And looking up, he said: I see men as it were trees, walking.

**25**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.

**26**And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

**27**And Jesus went out, and his disciples, into the towns of Caesarea Philippi. And in the way, he asked his disciples, saying to them: Whom do men say that I am?

**28**Who answered him, saying: John the Baptist; but some Elias, and others as one of the prophets.

**29**Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ.

**30**And he strictly charged them that they should not tell any man of him.

**31**And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients and by the high priests, and the scribes, and be killed: and after three days rise again.

**32**And he spoke the word openly. And Peter taking him, began to rebuke him.

**33**Who turning about and seeing his disciples, threatened Peter, saying: Go behind me, Satan, because thou savorest not the things that are of God, but that are of men.

**34**And calling the multitude together with his disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me.

**35**For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it.

**36**For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?

**37**Or what shall a man give in exchange for his soul?

**38**For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.

**39**And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

**9**And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them.

**2**And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.

**3**And there appeared to them Elias with Moses; and they were talking with Jesus.

**4**And Peter answering, said to Jesus: Rabbi, 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.

**5**For he knew not what he said: for they were struck with fear.

**6**And there was a cloud overshadowing them: and a voice came out of the cloud, saying: This is my most beloved son; hear ye him.

**7**And immediately looking about, they saw no man any more, but Jesus only with them.

**8**And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.

**9**And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead.

**10**And they asked him, saying: Why then do the Pharisees and scribes say that Elias must come first?

**11**Who answering, said to them: Elias, when he shall come first, shall restore all things; and as it is written of the Son of man, that he must suffer many things and be despised.

**12**But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) as it is written of him.

**13**And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them.

**14**And presently all the people seeing Jesus, were astonished and struck with fear; and running to him, they saluted him.

**15**And he asked them: What do you question about among you?

**16**And one of the multitude, answering, said: Master, I have brought my son to thee, having a dumb spirit.

**17**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.

**18**Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

**19**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.

**20**And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy:

**21**And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us.

**22**And Jesus saith to him: If thou canst believe, all things are possible to him that believeth.

**23**And immediately the father of the boy crying out, with tears said: I do believe, Lord: help my unbelief.

**24**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.

**25**And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead.

**26**But Jesus taking him by the hand, lifted him up; and he arose.

**27**And when he was come into the house, his disciples secretly asked him: Why could not we cast him out?

**28**And he said to them: This kind can go out by nothing, but by prayer and fasting.

**29**And departing from thence, they passed through Galilee, and he would not that any man should know it.

**30**And he taught his disciples, and said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

**31**But they understood not the word, and they were afraid to ask him.

**32**And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?

**33**But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.

**34**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.

**35**And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them:

**36**Whosoever 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.

**37**John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.

**38**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.

**39**For he that is not against you, is for you.

**40**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.

**41**And whosoever shall scandalize one of these little ones that believe in me; it were better for him that a millstone were hanged around his neck, and he were cast into the sea.

**42**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:

**43**Where their worm dieth not, and the fire is not extinguished.

**44**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:

**45**Where their worm dieth not, and the fire is not extinguished.

**46**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:

**47**Where their worm dieth not, and the fire is not extinguished.

**48**For every one shall be salted with fire: and every victim shall be salted with salt.

**49**Salt is good. But if the salt became unsavoury; wherewith will you season it? Have salt in you, and have peace among you.

**10**And rising up from thence, he cometh into the coasts of Judea beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.

**2**And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him.

**3**But he answering, saith to them: What did Moses command you?

**4**Who said: Moses permitted to write a bill of divorce, and to put her away.

**5**To whom Jesus answering, said: Because of the hardness of your heart he wrote you that precept.

**6**But from the beginning of the creation, God made them male and female.

**7**For this cause a man shall leave his father and mother; and shall cleave to his wife.

**8**And they two shall be in one flesh. Therefore now they are not two, but one flesh.

**9**What therefore God hath joined together, let not man put asunder.

**10**And in the house again his disciples asked him concerning the same thing.

**11**And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her.

**12**And if the wife shall put away her husband, and be married to another, she committeth adultery.

**13**And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.

**14**Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

**15**Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.

**16**And embracing them, and laying his hands upon them, he blessed them.

**17**And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, Good Master, what shall I do that I may receive life everlasting?

**18**And Jesus said to him, Why callest thou me good? None is good but one, that is God.

**19**Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.

**20**But he answering, said to him: Master, all these things I have observed from my youth.

**21**And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

**22**Who being struck sad at that saying, went away sorrowful: for he had great possessions.

**23**And Jesus looking round about, saith to his disciples: How hardly shall they that have riches, enter into the kingdom of God!

**24**And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

**25**It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

**26**Who wondered the more, saying among themselves: Who then can be saved?

**27**And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

**28**And Peter began to say unto him: Behold, we have left all things, and have followed thee.

**29**Jesus answering, said: Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel,

**30**Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.

**31**But many that are first, shall be last: and the last, first.

**32**And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished; and following were afraid. And taking again the twelve, he began to tell them the things that should befall him.

**33**Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.

**34**And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

**35**And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us:

**36**But he said to them: What would you that I should do for you?

**37**And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

**38**And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

**39**But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.

**40**But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

**41**And the ten hearing it, began to be much displeased at James and John.

**42**But Jesus calling them, saith to them: You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

**43**But it is not so among you: but whosoever will be greater, shall be your minister.

**44**And whosoever will be first among you, shall be the servant of all.

**45**For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

**46**And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.

**47**Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me.

**48**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.

**49**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.

**50**Who casting off his garment leaped up, and came to him.

**51**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.

**52**And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

**11**And when they were drawing near to Jerusalem and to Bethania at the mount of Olives, he sendeth two of his disciples,

**2**And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

**3**And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

**4**And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him.

**5**And some of them that stood there, said to them: What do you loosing the colt?

**6**Who said to them as Jesus had commanded them; and they let him go with them.

**7**And they brought the colt to Jesus; and they lay their garments on him, and he sat upon him.

**8**And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

**9**And they that went before and they that followed, cried, saying: Hosanna, blessed is he that cometh in the name of the Lord.

**10**Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

**11**And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.

**12**And the next day when they came out from Bethania, he was hungry.

**13**And when he had seen afar off a fig tree having leaves, he came if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs.

**14**And answering he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

**15**And they came to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the chairs of them that sold doves.

**16**And he suffered not that any man should carry a vessel through the temple;

**17**And he taught, saying to them: Is it not written, My house shall be called the house of prayer to all nations? But you have made it a den of thieves.

**18**Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine.

**19**And when evening was come, he went forth out of the city.

**20**And when they passed by in the morning they saw the fig tree dried up from the roots.

**21**And Peter remembering, said to him: Rabbi, behold the fig tree, which thou didst curse, is withered away.

**22**And Jesus answering, saith to them: Have the faith of God.

**23**Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him.

**24**Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you.

**25**And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins.

**26**But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

**27**And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients,

**28**And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things?

**29**And Jesus answering, said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things.

**30**The baptism of John, was it from heaven, or from men? Answer me.

**31**But they thought with themselves, saying: If we say, From heaven; he will say, Why then did you not believe him?

**32**If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

**33**And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

**12**And he began to speak to them in parables: A certain man planted a vineyard and made a hedge about it, and dug a place for the winefat, and built a tower, and let it to husbandmen; and went into a far country.

**2**And at the season he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard.

**3**Who having laid hands on him, beat him, and sent him away empty.

**4**And again he sent to them another servant; and him they wounded in the head, and used him reproachfully.

**5**And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

**6**Therefore having yet one son, most dear to him; he also sent him unto them last of all, saying: They will reverence my son.

**7**But the husbandmen said one to another: This is the heir; come let us kill him; and the inheritance shall be ours.

**8**And laying hold on him, they killed him, and cast him out of the vineyard.

**9**What therefore will the lord of the vineyard do? He will come and destroy those husbandmen; and will give the vineyard to others.

**10**And have you not read this scripture, The stone which the builders rejected, the same is made the head of the corner:

**11**By the Lord has this been done, and it is wonderful in our eyes.

**12**And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable to them. And leaving him, they went their way.

**13**And they sent to him some of the Pharisees and of the Herodians; that they should catch him in his words.

**14**Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it?

**15**Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see it.

**16**And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Caesar's.

**17**And Jesus answering, said to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

**18**And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:

**19**Master, Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

**20**Now there were seven brethren; and the first took a wife, and died leaving no issue.

**21**And the second took her, and died: and neither did he leave any issue. And the third in like manner.

**22**And the seven all took her in like manner; and did not leave issue. Last of all the woman also died.

**23**In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

**24**And Jesus answering, saith to them: Do ye not therefore err, because you know not the scriptures, nor the power of God?

**25**For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven.

**26**And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

**27**He is not the God of the dead, but of the living. You therefore do greatly err.

**28**And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all.

**29**And Jesus answered him: The first commandment of all is, Hear, O Israel: the Lord thy God is one God.

**30**And thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

**31**And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.

**32**And the scribe said to him: Well, Master, thou hast said in truth, that there is one God, and there is no other besides him.

**33**And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as one's self, is a greater thing than all holocausts and sacrifices.

**34**And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

**35**And Jesus answering, said, teaching in the temple: How do the scribes say, that Christ is the son of David?

**36**For David himself saith by the Holy Ghost: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool.

**37**David therefore himself calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.

**38**And he said to them in his doctrine: Beware of the scribes, who love to walk in long robes, and to be saluted in the marketplace,

**39**And to sit in the first chairs, in the synagogues, and to have the highest places at suppers:

**40**Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

**41**And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

**42**And there came a certain poor widow, and she cast in two mites, which make a farthing.

**43**And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

**44**For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

**13**And as he was going out of the temple, one of his disciples said to him: Master, behold what manner of stones and what buildings are here.

**2**And Jesus answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

**3**And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart:

**4**Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

**5**And Jesus answering, began to say to them, Take heed lest any man deceive you.

**6**For many shall come in my name, saying, I am he; and they shall deceive many.

**7**And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet.

**8**For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

**9**But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.

**10**And unto all nations the gospel must first be preached.

**11**And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.

**12**And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death.

**13**And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

**14**And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains:

**15**And let him that is on the housetop, not go down into the house, nor enter therein to take any thing out of the house:

**16**And let him that shall be in the field, not turn back to take up his garment.

**17**And woe to them that are with child, and that give suck in those days.

**18**But pray ye, that these things happen not in winter.

**19**For in those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be.

**20**And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

**21**And then if any man shall say to you, Lo, here is Christ; lo, he is here: do not believe.

**22**For there will rise up false Christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect.

**23**Take you heed therefore; behold I have foretold you all things.

**24**But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

**25**And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved.

**26**And then shall they see the Son of man coming in the clouds, with great power and glory.

**27**And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

**28**Now of the fig tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near.

**29**So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

**30**Amen I say to you, that this generation shall not pass, until all these things be done.

**31**Heaven and earth shall pass away, but my word shall not pass away.

**32**But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.

**33**Take ye heed, watch and pray. For ye know not when the time is.

**34**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.

**35**Watch ye therefore, (for you know not when the lord of the house cometh: at even, or at midnight, or at the cockcrowing, or in the morning,)

**36**Lest coming on a sudden, he find you sleeping.

**37**And what I say to you, I say to all: Watch.

**14**Now the feast of the pasch, and of the Azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him.

**2**But they said: Not on the festival day, lest there should be a tumult among the people.

**3**And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head.

**4**Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?

**5**For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

**6**But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me.

**7**For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always.

**8**She hath done what she could: she is come beforehand to anoint my body for burial.

**9**Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

**10**And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

**11**Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.

**12**Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch?

**13**And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him;

**14**And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples?

**15**And he will shew you a large dining room furnished; and there prepare ye for us.

**16**And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

**17**And when evening was come, he cometh with the twelve.

**18**And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me.

**19**But they began to be sorrowful, and to say to him one by one: Is it I?

**20**Who saith to them: One of the twelve, who dippeth with me his hand in the dish.

**21**And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.

**22**And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye. This is my body.

**23**And having taken the chalice, giving thanks, he gave it to them. And they all drank of it.

**24**And he said to them: This is my blood of the new testament, which shall be shed for many.

**25**Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

**26**And when they had said an hymn, they went forth to the mount of Olives.

**27**And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed.

**28**But after I shall be risen again, I will go before you into Galilee.

**29**But Peter saith to him: Although all shall be scandalized in thee, yet not I.

**30**And Jesus saith to him: Amen I say to thee, to day, even in this night, before the cock crow twice, thou shall deny me thrice.

**31**But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

**32**And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray.

**33**And he taketh Peter and James and John with him; and he began to fear and to be heavy.

**34**And he saith to them: My soul is sorrowful even unto death; stay you here, and watch.

**35**And 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.

**36**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.

**37**And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

**38**Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

**39**And going away again, he prayed, saying the same words.

**40**And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him.

**41**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.

**42**Rise up, let us go. Behold, he that will betray me is at hand.

**43**And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients.

**44**And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully.

**45**And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him.

**46**But they laid hands on him, and held him.

**47**And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear.

**48**And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me?

**49**I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled.

**50**Then his disciples leaving him, all fled away.

**51**And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him.

**52**But he, casting off the linen cloth, fled from them naked.

**53**And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together.

**54**And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself.

**55**And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none.

**56**For many bore false witness against him, and their evidences were not agreeing.

**57**And some rising up, bore false witness against him, saying:

**58**We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands.

**59**And their witness did not agree.

**60**And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

**61**But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God?

**62**And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

**63**Then the high priest rending his garments, saith: What need we any further witnesses?

**64**You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.

**65**And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy: and the servants struck him with the palms of their hands.

**66**Now when Peter was in the court below, there cometh one of the maidservants of the high priest.

**67**And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth.

**68**But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew.

**69**And again a maidservant seeing him, began to say to the standers by: This is one of them.

**70**But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean.

**71**But he began to curse and to swear, saying; I know not this man of whom you speak.

**72**And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

**15**And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate.

**2**And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it.

**3**And the chief priests accused him in many things.

**4**And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

**5**But Jesus still answered nothing; so that Pilate wondered.

**6**Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.

**7**And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.

**8**And when the multitude was come up, they began to desire that he would do, as he had ever done unto them.

**9**And Pilate answered them, and said: Will you that I release to you the king of the Jews?

**10**For he knew that the chief priests had delivered him up out of envy.

**11**But the chief priests moved the people, that he should rather release Barabbas to them.

**12**And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?

**13**But they again cried out: Crucify him.

**14**And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

**15**And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

**16**And the soldiers led him away into the court of the palace, and they called together the whole band:

**17**And they clothe him with purple, and platting a crown of thorns, they put it upon him.

**18**And they began to salute him: Hail, king of the Jews.

**19**And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.

**20**And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

**21**And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.

**22**And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary.

**23**And they gave him to drink wine mingled with myrrh; but he took it not.

**24**And crucifying him, they divided his garments, casting lots upon them, what every man should take.

**25**And it was the third hour, and they crucified him.

**26**And the inscription of his cause was written over: THE KING OF THE JEWS.

**27**And with him they crucify two thieves; the one on his right hand, and the other on his left.

**28**And the scripture was fulfilled, which saith: And with the wicked he was reputed.

**29**And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again;

**30**Save thyself, coming down from the cross.

**31**In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save.

**32**Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.

**33**And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

**34**And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?

**35**And some of the standers by hearing, said: Behold he calleth Elias.

**36**And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.

**37**And Jesus having cried out with a loud voice, gave up the ghost.

**38**And the veil of the temple was rent in two, from the top to the bottom.

**39**And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God.

**40**And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome:

**41**Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.

**42**And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,)

**43**Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus.

**44**But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

**45**And when he had understood it by the centurion, he gave the body to Joseph.

**46**And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

**47**And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.

**16**And when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus.

**2**And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

**3**And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

**4**And looking, they saw the stone rolled back. For it was very great.

**5**And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

**6**Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him.

**7**But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you.

**8**But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid.

**9**But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils.

**10**She went and told them that had been with him, who were mourning and weeping.

**11**And they hearing that he was alive, and had been seen by her, did not believe.

**12**And after that he appeared in another shape to two of them walking, as they were going into the country.

**13**And they going told it to the rest: neither did they believe them.

**14**At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

**15**And he said to them: Go ye into the whole world, and preach the gospel to every creature.

**16**He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.

**17**And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues.

**18**They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

**19**And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.

**20**But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed.

NEW TESTAMENT: *Mark*, esp 1:23-2:12

**23**And there was in their synagogue a man with an unclean spirit; and he cried out,

**24**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.

**25**And Jesus threatened him, saying: Speak no more, and go out of the man.

**26**And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

**27**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.

**28**And the fame of him was spread forthwith into all the country of Galilee.

**29**And immediately going out of the synagogue they came into the house of Simon and Andrew, with James and John.

**30**And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her.

**31**And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them.

**32**And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils.

**33**And all the city was gathered together at the door.

**34**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.

**35**And rising very early, going out, he went into a desert place: and there he prayed.

**36**And Simon, and they that were with him, followed after him.

**37**And when they had found him, they said to him: All seek for thee.

**38**And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come.

**39**And he was preaching in their synagogues, and in all Galilee, and casting out devils.

**40**And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean.

**41**And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

**42**And when he had spoken, immediately the leprosy departed from him, and he was made clean.

**43**And he strictly charged him, and forthwith sent him away.

**44**And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

**45**But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides.

**2**And again he entered into Capharnaum after some days.

**2**And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door; and he spoke to them the word.

**3**And they came to him, bringing one sick of the palsy, who was carried by four.

**4**And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they let down the bed wherein the man sick of the palsy lay.

**5**And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

**6**And there were some of the scribes sitting there, and thinking in their hearts:

**7**Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only?

**8**Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

**9**Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?

**10**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,)

**11**I say to thee: Arise, take up thy bed, and go into thy house.

**12**And immediately he arose; and taking up his bed, went his way in the sight of all; so that all wondered and glorified God, saying: We never saw the like.

NEW TESTAMENT: *Mark*, esp 5:1-43

**5**And they came over the strait of the sea into the country of the Gerasens.

**2**And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit,

**3**Who had his dwelling in the tombs, and no man now could bind him, not even with chains.

**4**For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.

**5**And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.

**6**And seeing Jesus afar off, he ran and adored him.

**7**And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.

**8**For he said unto him: Go out of the man, thou unclean spirit.

**9**And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many.

**10**And he besought him much, that he would not drive him away out of the country.

**11**And there was there near the mountain a great herd of swine, feeding.

**12**And the spirits besought him, saying: Send us into the swine, that we may enter into them.

**13**And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

**14**And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done:

**15**And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid.

**16**And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine.

**17**And they began to pray him that he would depart from their coasts.

**18**And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

**19**And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

**20**And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

**21**And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

**22**And there cometh one of the rulers of the synagogue named Jairus: and seeing him, falleth down at his feet.

**23**And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live.

**24**And he went with him, and a great multitude followed him, and they thronged him.

**25**And a woman who was under an issue of blood twelve years,

**26**And had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse,

**27**When she had heard of Jesus, came in the crowd behind him, and touched his garment.

**28**For she said: If I shall touch but his garment, I shall be whole.

**29**And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

**30**And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

**31**And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me?

**32**And he looked about to see her who had done this.

**33**But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

**34**And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.

**35**While he was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further?

**36**But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe.

**37**And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

**38**And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.

**39**And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepeth.

**40**And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

**41**And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.

**42**And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment.

**43**And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

NEW TESTAMENT: *Mark*, esp 7:24-8:26

**24**And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid.

**25**For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet.

**26**For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter.

**27**Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs.

**28**But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

**29**And he said to her: For this saying go thy way, the devil is gone out of thy daughter.

**30**And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

**31**And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis.

**32**And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him.

**33**And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue:

**34**And looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened.

**35**And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

**36**And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

**37**And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

**8**In those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them:

**2**I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat.

**3**And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off.

**4**And his disciples answered him: From whence can any one fill them here with bread in the wilderness?

**5**And he asked them: How many loaves have ye? Who said: Seven.

**6**And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people.

**7**And they had a few little fishes; and he blessed them, and commanded them to be set before them.

**8**And they did eat and were filled; and they took up that which was left of the fragments, seven baskets.

**9**And they that had eaten were about four thousand; and he sent them away.

**10**And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

**11**And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him.

**12**And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation.

**13**And leaving them, he went up again into the ship, and passed to the other side of the water.

**14**And they forgot to take bread; and they had but one loaf with them in the ship.

**15**And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.

**16**And they reasoned among themselves, saying: Because we have no bread.

**17**Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?

**18**Having eyes, see you not? and having ears, hear you not? neither do you remember.

**19**When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.

**20**When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven.

**21**And he said to them: How do you not yet understand?

**22**And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him.

**23**And taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing.

**24**And looking up, he said: I see men as it were trees, walking.

**25**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.

**26**And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

NEW TESTAMENT: *Mark*, esp 9:1-9

**9**And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them.

**2**And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.

**3**And there appeared to them Elias with Moses; and they were talking with Jesus.

**4**And Peter answering, said to Jesus: Rabbi, 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.

**5**For he knew not what he said: for they were struck with fear.

**6**And there was a cloud overshadowing them: and a voice came out of the cloud, saying: This is my most beloved son; hear ye him.

**7**And immediately looking about, they saw no man any more, but Jesus only with them.

**8**And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.

**9**And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead.

NEW TESTAMENT: *Mark*, esp 9:16-29

**16**And one of the multitude, answering, said: Master, I have brought my son to thee, having a dumb spirit.

**17**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.

**18**Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

**19**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.

**20**And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy:

**21**And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us.

**22**And Jesus saith to him: If thou canst believe, all things are possible to him that believeth.

**23**And immediately the father of the boy crying out, with tears said: I do believe, Lord: help my unbelief.

**24**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.

**25**And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead.

**26**But Jesus taking him by the hand, lifted him up; and he arose.

**27**And when he was come into the house, his disciples secretly asked him: Why could not we cast him out?

**28**And he said to them: This kind can go out by nothing, but by prayer and fasting.

**29**And departing from thence, they passed through Galilee, and he would not that any man should know it.

NEW TESTAMENT: *Mark*, esp 10:46-52

**46**And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.

**47**Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me.

**48**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.

**49**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.

**50**Who casting off his garment leaped up, and came to him.

**51**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.

**52**And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

NEW TESTAMENT: *Mark*, esp 16:16-18

**16**He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.

**17**And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues.

**18**They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

NEW TESTAMENT: *Luke* passim

**1**Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us;

**2**According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word:

**3**It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,

**4**That thou mayest know the verity of those words in which thou hast been instructed.

**5**There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth.

**6**And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

**7**And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

**8**And it came to pass, when he executed the priestly function in the order of his course before God,

**9**According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord.

**10**And all the multitude of the people was praying without, at the hour of incense.

**11**And there appeared to him an angel of the Lord, standing on the right side of the alter of incense.

**12**And Zachary seeing him, was troubled, and fear fell upon him.

**13**But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John:

**14**And thou shalt have joy and gladness, and many shall rejoice in his nativity.

**15**For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

**16**And he shall convert many of the children of Israel to the Lord their God.

**17**And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

**18**And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

**19**And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings.

**20**And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.

**21**And the people were waiting for Zachary; and they wondered that he tarried so long in the temple.

**22**And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

**23**And it came to pass, after the days of his office were accomplished, he departed to his own house.

**24**And after those days, Elizabeth his wife conceived, and hid herself five months, saying:

**25**Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

**26**And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth,

**27**To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

**28**And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

**29**Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

**30**And the angel said to her: Fear not, Mary, for thou hast found grace with God.

**31**Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.

**32**He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever.

**33**And of his kingdom there shall be no end.

**34**And Mary said to the angel: How shall this be done, because I know not man?

**35**And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

**36**And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren:

**37**Because no word shall be impossible with God.

**38**And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.

**39**And Mary rising up in those days, went into the hill country with haste into a city of Juda.

**40**And she entered into the house of Zachary, and saluted Elizabeth.

**41**And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

**42**And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

**43**And whence is this to me, that the mother of my Lord should come to me?

**44**For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

**45**And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

**46**And Mary said: My soul doth magnify the Lord.

**47**And my spirit hath rejoiced in God my Saviour.

**48**Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

**49**Because he that is mighty, hath done great things to me; and holy is his name.

**50**And his mercy is from generation unto generations, to them that fear him.

**51**He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

**52**He hath put down the mighty from their seat, and hath exalted the humble.

**53**He hath filled the hungry with good things; and the rich he hath sent empty away.

**54**He hath received Israel his servant, being mindful of his mercy:

**55**As he spoke to our fathers, to Abraham and to his seed for ever.

**56**And Mary abode with her about three months; and she returned to her own house.

**57**Now Elizabeth's full time of being delivered was come, and she brought forth a son.

**58**And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

**59**And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary.

**60**And his mother answering, said: Not so; but he shall be called John.

**61**And they said to her: There is none of thy kindred that is called by this name.

**62**And they made signs to his father, how he would have him called.

**63**And demanding a writing table, he wrote, saying: John is his name. And they all wondered.

**64**And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.

**65**And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea.

**66**And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

**67**And Zachary his father was filled with the Holy Ghost; and he prophesied, saying:

**68**Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people:

**69**And hath raised up an horn of salvation to us, in the house of David his servant:

**70**As he spoke by the mouth of his holy prophets, who are from the beginning:

**71**Salvation from our enemies, and from the hand of all that hate us:

**72**To perform mercy to our fathers, and to remember his holy testament,

**73**The oath, which he swore to Abraham our father, that he would grant to us,

**74**That being delivered from the hand of our enemies, we may serve him without fear,

**75**In holiness and justice before him, all our days.

**76**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:

**77**To give knowledge of salvation to his people, unto the remission of their sins:

**78**Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

**79**To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

**80**And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel.

**2**And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled.

**2**This enrolling was first made by Cyrinus, the governor of Syria.

**3**And all went to be enrolled, every one into his own city.

**4**And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David,

**5**To be enrolled with Mary his espoused wife, who was with child.

**6**And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

**7**And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

**8**And there were in the same country shepherds watching, and keeping the night watches over their flock.

**9**And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear.

**10**And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people:

**11**For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David.

**12**And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.

**13**And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying:

**14**Glory to God in the highest; and on earth peace to men of good will.

**15**And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.

**16**And they came with haste; and they found Mary and Joseph, and the infant lying in the manger.

**17**And seeing, they understood of the word that had been spoken to them concerning this child.

**18**And all that heard, wondered; and at those things that were told them by the shepherds.

**19**But Mary kept all these words, pondering them in her heart.

**20**And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

**21**And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb.

**22**And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord:

**23**As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord:

**24**And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons:

**25**And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him.

**26**And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

**27**And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law,

**28**He also took him into his arms, and blessed God, and said:

**29**Now thou dost dismiss thy servant, O Lord, according to thy word in peace;

**30**Because my eyes have seen thy salvation,

**31**Which thou hast prepared before the face of all peoples:

**32**A light to the revelation of the Gentiles, and the glory of thy people Israel.

**33**And his father and mother were wondering at those things which were spoken concerning him.

**34**And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted;

**35**And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.

**36**And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity.

**37**And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day.

**38**Now she, at the same hour, coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.

**39**And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

**40**And the child grew, and waxed strong, full of wisdom; and the grace of God was in him.

**41**And his parents went every year to Jerusalem, at the solemn day of the pasch,

**42**And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast,

**43**And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not.

**44**And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

**45**And not finding him, they returned into Jerusalem, seeking him.

**46**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.

**47**And all that heard him were astonished at his wisdom and his answers.

**48**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 sorrowing.

**49**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?

**50**And they understood not the word that he spoke unto them.

**51**And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart.

**52**And Jesus advanced in wisdom, and age, and grace with God and men.

**3**Now in the fifteenth year of the reign of Tiberius Caesar, 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;

**2**Under the high priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert.

**3**And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins;

**4**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.

**5**Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways plain;

**6**And all flesh shall see the salvation of God.

**7**He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come?

**8**Bring forth therefore fruits worthy of penance; and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.

**9**For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire.

**10**And the people asked him, saying: What then shall we do?

**11**And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

**12**And the publicans also came to be baptized, and said to him: Master, what shall we do?

**13**But he said to them: Do nothing more than that which is appointed you.

**14**And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay.

**15**And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ;

**16**John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with fire:

**17**Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire.

**18**And many other things exhorting, did he preach to the people.

**19**But Herod the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done;

**20**He added this also above all, and shut up John in prison.

**21**Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened;

**22**And the Holy Ghost descended in a bodily shape, as a dove upon him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased.

**23**And Jesus himself 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,

**24**Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

**25**Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,

**26**Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

**27**Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

**28**Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her,

**29**Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

**30**Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

**31**Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

**32**Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

**33**Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

**34**Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

**35**Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

**36**Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

**37**Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,

**38**Who was of Henos, who was of Seth, who was of Adam, who was of God.

**4**And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert,

**2**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.

**3**And the devil said to him: If thou be the Son of God, say to this stone that it be made bread.

**4**And Jesus answered him: It is written, that Man liveth not by bread alone, but by every word of God.

**5**And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time;

**6**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.

**7**If thou therefore wilt adore before me, all shall be thine.

**8**And Jesus answering said to him: It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.

**9**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.

**10**For it is written, that He hath given his angels charge over thee, that they keep thee.

**11**And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.

**12**And Jesus answering, said to him: It is said: Thou shalt not tempt the Lord thy God.

**13**And all the temptation being ended, the devil departed from him for a time.

**14**And Jesus returned in the power of the spirit, into Galilee, and the fame of him went out through the whole country.

**15**And he taught in their synagogues, and was magnified by all.

**16**And he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the sabbath day; and he rose up to read.

**17**And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:

**18**The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart,

**19**To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

**20**And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

**21**And he began to say to them: This day is fulfilled this scripture in your ears.

**22**And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

**23**And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.

**24**And he said: Amen I say to you, that no prophet is accepted in his own country.

**25**In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth.

**26**And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman.

**27**And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.

**28**And all they in the synagogue, hearing these things, were filled with anger.

**29**And they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong.

**30**But he passing through the midst of them, went his way.

**31**And he went down into Capharnaum, a city of Galilee, and there he taught them on the sabbath days.

**32**And they were astonished at his doctrine: for his speech was with power.

**33**And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice,

**34**Saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

**35**And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

**36**And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out?

**37**And the fame of him was published into every place of the country.

**38**And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her.

**39**And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

**40**And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

**41**And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.

**42**And when it was day, going out he went into a desert place, and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them.

**43**To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.

**44**And he was preaching in the synagogues of Galilee.

**5**And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth,

**2**And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

**3**And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

**4**Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

**5**And Simon answering said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net.

**6**And when they had done this, they enclosed a very great multitude of fishes, and their net broke.

**7**And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

**8**Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord.

**9**For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

**10**And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men.

**11**And having brought their ships to land, leaving all things, they followed him.

**12**And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

**13**And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him.

**14**And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them.

**15**But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities.

**16**And he retired into the desert, and prayed.

**17**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.

**18**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.

**19**And 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.

**20**Whose faith when he saw, he said: Man, thy sins are forgiven thee.

**21**And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?

**22**And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts?

**23**Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?

**24**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.

**25**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.

**26**And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day.

**27**And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me.

**28**And leaving all things, he rose up and followed him.

**29**And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with them.

**30**But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

**31**And Jesus answering, said to them: They that are whole, need not the physician: but they that are sick.

**32**I came not to call the just, but sinners to penance.

**33**And they said to him: Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?

**34**To whom he said: Can you make the children of the bridegroom fast, whilst the bridegroom is with them?

**35**But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those days.

**36**And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

**37**And no man putteth new wine into old bottles: otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost.

**38**But new wine must be put into new bottles; and both are preserved.

**39**And no man drinking old, hath presently a mind to new: for he saith, The old is better.

**6**And it came to pass on the second first sabbath, that as he went through the corn fields, his disciples plucked the ears, and did eat, rubbing them in their hands.

**2**And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days?

**3**And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him:

**4**How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat but only for the priests?

**5**And he said to them: The Son of man is Lord also of the sabbath.

**6**And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered.

**7**And the scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him.

**8**But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth.

**9**Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil; to save life, or to destroy?

**10**And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored.

**11**And they were filled with madness; and they talked one with another, what they might do to Jesus.

**12**And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God.

**13**And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles):

**14**Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

**15**Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes,

**16**And Jude, the brother of James, and Judas Iscariot, who was the traitor.

**17**And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon,

**18**Who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured.

**19**And all the multitude sought to touch him, for virtue went out from him, and healed all.

**20**And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God.

**21**Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.

**22**Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

**23**Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.

**24**But woe to you that are rich: for you have your consolation.

**25**Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep.

**26**Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.

**27**But I say to you that hear: Love your enemies, do good to them that hate you.

**28**Bless them that curse you, and pray for them that calumniate you.

**29**And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also.

**30**Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.

**31**And as you would that men should do to you, do you also to them in like manner.

**32**And if you love them that love you, what thanks are to you? for sinners also love those that love them.

**33**And if you do good to them who do good to you, what thanks are to you? for sinners also do this.

**34**And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much.

**35**But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil.

**36**Be ye therefore merciful, as your Father also is merciful.

**37**Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.

**38**Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

**39**And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

**40**The disciple is not above his master: but every one shall be perfect, if he be as his master.

**41**And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not?

**42**Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

**43**For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit.

**44**For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape.

**45**A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

**46**And why call you me, Lord, Lord; and do not the things which I say?

**47**Every one that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like.

**48**He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it; for it was founded on a rock.

**49**But he that heareth, and doth not, is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

**7**And when he had finished all his words in the hearing of the people, he entered into Capharnaum.

**2**And the servant of a certain centurion, who was dear to him, being sick, was ready to die.

**3**And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant.

**4**And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldest do this for him.

**5**For he loveth our nation; and he hath built us a synagogue.

**6**And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.

**7**For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed.

**8**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.

**9**Which Jesus hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith, not even in Israel.

**10**And they who were sent, being returned to the house, found the servant whole who had been sick.

**11**And it came to pass afterwards, that he went into a city that is called Naim; and there went with him his disciples, and a great multitude.

**12**And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her.

**13**Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not.

**14**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.

**15**And he that was dead, sat up, and began to speak. And he gave him to his mother.

**16**And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and, God hath visited his people.

**17**And this rumour of him went forth throughout all Judea, and throughout all the country round about.

**18**And John's disciples told him of all these things.

**19**And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he that art to come; or look we for another?

**20**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?

**21**(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.)

**22**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:

**23**And blessed is he whosoever shall not be scandalized in me.

**24**And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? a reed shaken with the wind?

**25**But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings.

**26**But what went you out to see? a prophet? Yea, I say to you, and more than a prophet.

**27**This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

**28**For I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he.

**29**And all the people hearing, and the publicans, justified God, being baptized with John's baptism.

**30**But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.

**31**And the Lord said: Whereunto then shall I liken the men of this generation? and to what are they like?

**32**They are like to children sitting in the marketplace, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

**33**For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil.

**34**The Son of man is come eating and drinking: and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

**35**And wisdom is justified by all her children.

**36**And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

**37**And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment;

**38**And standing behind at his feet, she 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.

**39**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.

**40**And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

**41**A certain creditor had two debtors, the one who owed five hundred pence, and the other fifty.

**42**And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

**43**Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

**44**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.

**45**Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.

**46**My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

**47**Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

**48**And he said to her: Thy sins are forgiven thee.

**49**And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also?

**50**And he said to the woman: Thy faith hath made thee safe, go in peace.

**8**And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him:

**2**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,

**3**And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

**4**And when a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude.

**5**The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

**6**And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture.

**7**And other some fell among thorns, and the thorns growing up with it, choked it.

**8**And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear.

**9**And his disciples asked him what this parable might be.

**10**To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand.

**11**Now the parable is this: The seed is the word of God.

**12**And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved.

**13**Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation, they fall away.

**14**And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

**15**But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

**16**Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light.

**17**For there is not any thing secret that shall not be made manifest, nor hidden, that shall not be known and come abroad.

**18**Take heed therefore how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

**19**And his mother and brethren came unto him; and they could not come at him for the crowd.

**20**And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

**21**Who answering, said to them: My mother and my brethren are they who hear the word of God, and do it.

**22**And it came to pass on a certain day that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth.

**23**And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger.

**24**And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water; and it ceased, and there was a calm.

**25**And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this, (think you), that he commandeth both the winds and the sea, and they obey him?

**26**And they sailed to the country of the Gerasens, which is over against Galilee.

**27**And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres.

**28**And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.

**29**For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds, he was driven by the devil into the deserts.

**30**And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him.

**31**And they besought him that he would not command them to go into the abyss.

**32**And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

**33**The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were stifled.

**34**Which when they that fed them saw done, they fled away, and told it in the city and in the villages.

**35**And they went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind; and they were afraid.

**36**And they also that had seen, told them how he had been healed from the legion.

**37**And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again.

**38**Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

**39**Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

**40**And it came to pass, that when Jesus was returned, the multitude received him: for they were all waiting for him.

**41**And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house:

**42**For he had an only daughter, almost twelve years old, and she was dying. And it happened as he went, that he was thronged by the multitudes.

**43**And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any.

**44**She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped.

**45**And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me?

**46**And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.

**47**And the woman seeing that she was not hid, came trembling, and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed.

**48**But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.

**49**As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.

**50**And Jesus hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe.

**51**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.

**52**And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.

**53**And they laughed him to scorn, knowing that she was dead.

**54**But he taking her by the hand, cried out, saying: Maid, arise.

**55**And her spirit returned, and she arose immediately. And he bid them give her to eat.

**56**And her parents were astonished, whom he charged to tell no man what was done.

**9**Then calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases.

**2**And he sent them to preach the kingdom of God, and to heal the sick.

**3**And he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats.

**4**And whatsoever house you shall enter into, abide there, and depart not from thence.

**5**And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them.

**6**And going out, they went about through the towns, preaching the gospel, and healing everywhere.

**7**Now Herod, the tetrarch, heard of all things that were done by him; and he was in a doubt, because it was said

**8**By some, that John was risen from the dead: but by other some, that Elias had appeared; and by others, that one of the old prophets was risen again.

**9**And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

**10**And the apostles, when they were returned, told him all they had done. And taking them, he went aside into a desert place, apart, which belongeth to Bethsaida.

**11**Which when the people knew, they followed him; and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing.

**12**Now the day began to decline. And the twelve came and said to him: Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.

**13**But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes; unless perhaps we should go and buy food for all this multitude.

**14**Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company.

**15**And they did so; and made them all sit down.

**16**And taking the five loaves and the two fishes, he looked up to heaven, and blessed them; and he broke, and distributed to his disciples, to set before the multitude.

**17**And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baskets.

**18**And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: Whom do the people say that I am?

**19**But they answered, and said: John the Baptist; but some say Elias; and others say that one of the former prophets is risen again.

**20**And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of God.

**21**But he strictly charging them, commanded they should tell this to no man.

**22**Saying: The Son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

**23**And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

**24**For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it.

**25**For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself?

**26**For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels.

**27**But I tell you of a truth: There are some standing here that shall not taste death, till they see the kingdom of God.

**28**And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

**29**And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering.

**30**And behold two men were talking with him. And they were Moses and Elias,

**31**Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem.

**32**But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him.

**33**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.

**34**And as he spoke these things, there came a cloud, and overshadowed them; and they were afraid, when they entered into the cloud.

**35**And a voice came out of the cloud, saying: This is my beloved Son; hear him.

**36**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.

**37**And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

**38**And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one.

**39**And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him.

**40**And I desired thy disciples to cast him out, and they could not.

**41**And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son.

**42**And as he was coming to him, the devil threw him down, and tore him.

**43**And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

**44**And all were astonished at the mighty power of God. But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass, that the Son of man shall be delivered into the hands of men.

**45**But they understood not this word; and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

**46**And there entered a thought into them, which of them should be greater.

**47**But Jesus seeing the thoughts of their heart, took a child and set him by him,

**48**And said to them: Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

**49**And John, answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us.

**50**And Jesus said to him: Forbid him not; for he that is not against you, is for you.

**51**And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem.

**52**And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him.

**53**And they received him not, because his face was of one going to Jerusalem.

**54**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?

**55**And turning, he rebuked them, saying: You know not of what spirit you are.

**56**The Son of man came not to destroy souls, but to save. And they went into another town.

**57**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.

**58**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.

**59**But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father.

**60**And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God.

**61**And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house.

**62**Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

**10**And after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come.

**2**And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

**3**Go: Behold I send you as lambs among wolves.

**4**Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

**5**Into whatsoever house you enter, first say: Peace be to this house.

**6**And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you.

**7**And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house.

**8**And into what city soever you enter, and they receive you, eat such things as are set before you.

**9**And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

**10**But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

**11**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.

**12**I say to you, it shall be more tolerable at that day for Sodom, than for that city.

**13**Woe to thee, Corozain, woe 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.

**14**But it shall be more tolerable for Tyre and Sidon at the judgement, than for you.

**15**And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell.

**16**He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

**17**And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name.

**18**And he said to them: I saw Satan like lightning falling from heaven.

**19**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.

**20**But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

**21**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.

**22**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.

**23**And turning to his disciples, he said: Blessed are the eyes that see the things which you see.

**24**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.

**25**And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life?

**26**But he said to him: What is written in the law? how readest thou?

**27**He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.

**28**And he said to him: Thou hast answered right: this do, and thou shalt live.

**29**But he willing to justify himself, said to Jesus: And who is my neighbour?

**30**And Jesus answering, said: 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.

**31**And it chanced, that a certain priest went down the same way: and seeing him, passed by.

**32**In like manner also a Levite, when he was near the place and saw him, passed by.

**33**But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion.

**34**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.

**35**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.

**36**Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

**37**But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

**38**Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house.

**39**And she had a sister called Mary, who sitting also at the Lord's feet, heard his word.

**40**But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

**41**And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things:

**42**But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

**11**And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

**2**And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come.

**3**Give us this day our daily bread.

**4**And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

**5**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,

**6**Because a friend of mine is come off his journey to me, and I have not what to set before him.

**7**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.

**8**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.

**9**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.

**10**For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

**11**And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent?

**12**Or if he shall ask an egg, will he reach him a scorpion?

**13**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?

**14**And he was casting out a devil, and the same was dumb: and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it:

**15**But some of them said: He casteth out devils by Beelzebub, the prince of devils.

**16**And others tempting, asked of him a sign from heaven.

**17**But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall.

**18**And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils.

**19**Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore they shall be your judges.

**20**But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you.

**21**When a strong man armed keepeth his court, those things are in peace which he possesseth.

**22**But if a stronger than he come upon him, and overcome him; he will take away all his armour wherein he trusted, and will distribute his spoils.

**23**He that is not with me, is against me; and he that gathereth not with me, scattereth.

**24**When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out.

**25**And when he is come, he findeth it swept and garnished.

**26**Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

**27**And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

**28**But he said: Yea rather, blessed are they who hear the word of God, and keep it.

**29**And the multitudes running together, he began to say: 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.

**30**For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation.

**31**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.

**32**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.

**33**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.

**34**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 also will be darksome.

**35**Take heed therefore, that the light which is in thee, be not darkness.

**36**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.

**37**And as he was speaking, a certain Pharisee prayed him, that he would dine with him. And he going in, sat down to eat.

**38**And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

**39**And 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.

**40**Ye fools, did not he that made that which is without, make also that which is within?

**41**But yet that which remaineth, give alms; and behold, all things are clean unto you.

**42**But woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone.

**43**Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the marketplace.

**44**Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware.

**45**And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

**46**But he said: Woe 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.

**47**Woe to you who build the monuments of the prophets: and your fathers killed them.

**48**Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

**49**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.

**50**That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation,

**51**From the blood of Abel unto the blood of Zacharias, who was slain between the alter and the temple: Yea I say to you, It shall be required of this generation.

**52**Woe 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.

**53**And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to oppress his mouth about many things,

**54**Lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

**12**And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy.

**2**For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

**3**For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the housetops.

**4**And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do.

**5**But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him.

**6**Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

**7**Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

**8**And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

**9**But he that shall deny me before men, shall be denied before the angels of God.

**10**And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

**11**And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say;

**12**For the Holy Ghost shall teach you in the same hour what you must say.

**13**And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

**14**But he said to him: Man, who hath appointed me judge, or divider, over you?

**15**And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.

**16**And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits.

**17**And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?

**18**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.

**19**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.

**20**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?

**21**So is he that layeth up treasure for himself, and is not rich towards God.

**22**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.

**23**The life is more than the meat, and the body is more than the raiment.

**24**Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they?

**25**And which of you, by taking thought, can add to his stature one cubit?

**26**If then ye be not able to do so much as the least thing, why are you solicitous for the rest?

**27**Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.

**28**Now if God clothe in this manner the grass that is to day in the field, and to morrow is cast into the oven; how much more you, O ye of little faith?

**29**And seek not you what you shall eat, or what you shall drink: and be not lifted up on high.

**30**For all these things do the nations of the world seek. But your Father knoweth that you have need of these things.

**31**But seek ye first the kingdom of God and his justice, and all these things shall be added unto you.

**32**Fear not, little flock, for it hath pleased your Father to give you a kingdom.

**33**Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth.

**34**For where your treasure is, there will your heart be also.

**35**Let your loins be girt, and lamps burning in your hands.

**36**And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.

**37**Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them.

**38**And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

**39**But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.

**40**Be you then also ready: for at what hour you think not, the Son of man will come.

**41**And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

**42**And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

**43**Blessed is that servant, whom when his lord shall come, he shall find so doing.

**44**Verily I say to you, he will set him over all that he possesseth.

**45**But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the menservants and maidservants, and to eat and to drink and be drunk:

**46**The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

**47**And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes.

**48**But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

**49**I am come to cast fire on the earth; and what will I, but that it be kindled?

**50**And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?

**51**Think ye, that I am come to give peace on earth? I tell you, no; but separation.

**52**For there shall be from henceforth five in one house divided: three against two, and two against three.

**53**The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

**54**And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: and so it happeneth:

**55**And when ye see the south wind blow, you say: There will be heat: and it cometh to pass.

**56**You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time?

**57**And why even of yourselves, do you not judge that which is just?

**58**And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison.

**59**I say to thee, thou shalt not go out thence, until thou pay the very last mite.

**13**And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

**2**And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

**3**No, I say to you: but unless you shall do penance, you shall all likewise perish.

**4**Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem?

**5**No, I say to you; but except you do penance, you shall all likewise perish.

**6**He spoke also this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none.

**7**And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it done therefore: why cumbereth it the ground?

**8**But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it.

**9**And if happily it bear fruit: but if not, then after that thou shalt cut it down.

**10**And he was teaching in their synagogue on their sabbath.

**11**And 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.

**12**Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity.

**13**And he laid his hands upon her, and immediately she was made straight, and glorified God.

**14**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.

**15**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?

**16**And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

**17**And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

**18**He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it?

**19**It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof.

**20**And again he said: Whereunto shall I esteem the kingdom of God to be like?

**21**It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

**22**And he went through the cities and towns teaching, and making his journey to Jerusalem.

**23**And a certain man said to him: Lord, are they few that are saved? But he said to them:

**24**Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able.

**25**But when the master of the house shall be gone in, and shall shut 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.

**26**Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets.

**27**And he shall say to you: I know you not, whence you are: depart from me, all ye workers of iniquity.

**28**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.

**29**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.

**30**And behold, they are last that shall be first; and they are first that shall be last.

**31**The same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee.

**32**And 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.

**33**Nevertheless I must walk to day and to morrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem.

**34**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 wouldest not?

**35**Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

**14**And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him.

**2**And behold, there was a certain man before him that had the dropsy.

**3**And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day?

**4**But they held their peace. But he taking him, healed him, and sent him away.

**5**And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day?

**6**And they could not answer him to these things.

**7**And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

**8**When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him:

**9**And he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place.

**10**But when thou art invited, go, sit down in the lowest place; that when he who invited thee, cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

**11**Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

**12**And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee.

**13**But when thou makest a feast, call the poor, the maimed, the lame, and the blind;

**14**And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

**15**When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

**16**But he said to him: A certain man made a great supper, and invited many.

**17**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.

**18**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.

**19**And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused.

**20**And another said: I have married a wife, and therefore I cannot come.

**21**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.

**22**And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

**23**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.

**24**But I say unto you, that none of those men that were invited, shall taste of my supper.

**25**And there went great multitudes with him. And turning, he said to them:

**26**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.

**27**And whosoever doth not carry his cross and come after me, cannot be my disciple.

**28**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:

**29**Lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him,

**30**Saying: This man began to build, and was not able to finish.

**31**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?

**32**Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace.

**33**So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

**34**Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?

**35**It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

**15**Now the publicans and sinners drew near unto him to hear him.

**2**And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

**3**And he spoke to them this parable, saying:

**4**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?

**5**And when he hath found it, lay it upon his shoulders, rejoicing:

**6**And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

**7**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.

**8**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?

**9**And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

**10**So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

**11**And he said: A certain man had two sons:

**12**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.

**13**And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance, living riotously.

**14**And after he had spent all, there came a mighty famine in that country; and he began to be in want.

**15**And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.

**16**And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him.

**17**And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger?

**18**I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee:

**19**I am not worthy to be called thy son: make me as one of thy hired servants.

**20**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.

**21**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.

**22**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 his feet:

**23**And bring hither the fatted calf, and kill it, and let us eat and make merry:

**24**Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry.

**25**Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing:

**26**And he called one of the servants, and asked what these things meant.

**27**And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

**28**And he was angry, and would not go in. His father therefore coming out began to entreat him.

**29**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:

**30**But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

**31**But he said to him: Son, thou art always with me, and all I have is thine.

**32**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**And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.

**2**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.

**3**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.

**4**I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

**5**Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

**6**But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty.

**7**Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

**8**And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

**9**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.

**10**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.

**11**If then you have not been faithful in the unjust mammon; who will trust you with that which is the true?

**12**And if you have not been faithful in that which is another's; who will give you that which is your own?

**13**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.

**14**Now the Pharisees, who were covetous, heard all these things: and they derided him.

**15**And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an abomination before God.

**16**The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it.

**17**And it is easier for heaven and earth to pass, than one tittle of the law to fall.

**18**Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

**19**There was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day.

**20**And there was a certain beggar, named Lazarus, who lay at his gate, full of sores,

**21**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.

**22**And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell.

**23**And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom:

**24**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.

**25**And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazareth evil things, but now he is comforted; and thou art tormented.

**26**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.

**27**And he said: Then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren,

**28**That he may testify unto them, lest they also come into this place of torments.

**29**And Abraham said to him: They have Moses and the prophets; let them hear them.

**30**But he said: No, father Abraham: but if one went to them from the dead, they will do penance.

**31**And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

**17**And he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come.

**2**It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

**3**Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him.

**4**And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him.

**5**And the apostles said to the Lord: Increase our faith.

**6**And the Lord said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.

**7**But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat:

**8**And will not rather say to him: Make ready my supper, and gird thyself, and serve me, whilst I eat and drink, and afterwards thou shalt eat and drink?

**9**Doth he thank that servant, for doing the things which he commanded him?

**10**I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

**11**And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.

**12**And as he entered into a certain town, there met him ten men that were lepers, who stood afar off;

**13**And lifted up their voice, saying: Jesus, master, have mercy on us.

**14**Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean.

**15**And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God.

**16**And he fell on his face before his feet, giving thanks: and this was a Samaritan.

**17**And Jesus answering, said, Were not ten made clean? and where are the nine?

**18**There is no one found to return and give glory to God, but this stranger.

**19**And he said to him: Arise, go thy way; for thy faith hath made thee whole.

**20**And being asked by the Pharisees, when the kingdom of God should come? he answered them, and said: The kingdom of God cometh not with observation:

**21**Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.

**22**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.

**23**And they will say to you: See here, and see there. Go ye not after, nor follow them:

**24**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.

**25**But first he must suffer many things, and be rejected by this generation.

**26**And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man.

**27**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.

**28**Likewise as it came to pass, in the days of Lot: they did eat and drink, they bought and sold, they planted and built.

**29**And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

**30**Even thus shall it be in the day when the Son of man shall be revealed.

**31**In that hour, he that shall be on the housetop, 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.

**32**Remember Lot's wife.

**33**Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it.

**34**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.

**35**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.

**36**They answering, say to him: Where, Lord?

**37**Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

**18**And he spoke also a parable to them, that we ought always to pray, and not to faint,

**2**Saying: There was a judge in a certain city, who feared not God, nor regarded man.

**3**And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary.

**4**And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man,

**5**Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

**6**And the Lord said: Hear what the unjust judge saith.

**7**And will not God revenge his elect who cry to him day and night: and will he have patience in their regard?

**8**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?

**9**And to some who trusted in themselves as just, and despised others, he spoke also this parable:

**10**Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

**11**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.

**12**I fast twice in a week: I give tithes of all that I possess.

**13**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.

**14**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.

**15**And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them.

**16**But Jesus, calling them together, said: Suffer children to come to me, and forbid them not: for of such is the kingdom of God.

**17**Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

**18**And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?

**19**And Jesus said to him: Why dost thou call me good? None is good but God alone.

**20**Thou knowest the commandments: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.

**21**Who said: All these things have I kept from my youth.

**22**Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

**23**He having heard these things, became sorrowful; for he was very rich.

**24**And Jesus seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God.

**25**For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

**26**And they that heard it, said: Who then can be saved?

**27**He said to them: The things that are impossible with men, are possible with God.

**28**Then Peter said: Behold, we have left all things, and have followed thee.

**29**Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

**30**Who shall not receive much more in this present time, and in the world to come life everlasting.

**31**Then Jesus took unto him the twelve, 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.

**32**For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:

**33**And after they have scourged him, they will put him to death; and the third day he shall rise again.

**34**And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

**35**Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging.

**36**And when he heard the multitude passing by, he asked what this meant.

**37**And they told him, that Jesus of Nazareth was passing by.

**38**And he cried out, saying: Jesus, son of David, have mercy on me.

**39**And they that went before, rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me.

**40**And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him,

**41**Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

**42**And Jesus said to him: Receive thy sight: thy faith hath made thee whole.

**43**And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

**19**And entering in, he walked through Jericho.

**2**And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich.

**3**And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature.

**4**And running before, he climbed up into a sycamore tree, that he might see him; for he was to pass that way.

**5**And 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.

**6**And he made haste and came down; and received him with joy.

**7**And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner.

**8**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 any thing, I restore him fourfold.

**9**Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham.

**10**For the Son of man is come to seek and to save that which was lost.

**11**As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested.

**12**He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

**13**And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come.

**14**But his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us.

**15**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.

**16**And the first came, saying: Lord, thy pound hath gained ten pounds.

**17**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.

**18**And the second came, saying: Lord, thy pound hath gained five pounds.

**19**And he said to him: Be thou also over five cities.

**20**And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin;

**21**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.

**22**He saith 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:

**23**And why then didst thou not give my money into the bank, that at my coming, I might have exacted it with usury?

**24**And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds.

**25**And they said to him: Lord, he hath ten pounds.

**26**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.

**27**But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.

**28**And having said these things, he went before, going up to Jerusalem.

**29**And it came to pass, when he was come nigh to Bethphage and Bethania, unto the mount called Olivet, he sent two of his disciples,

**30**Saying: Go into the town which is over against you, at your entering into which you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither.

**31**And if any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service.

**32**And they that were sent, went their way, and found the colt standing, as he had said unto them.

**33**And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

**34**But they said: Because the Lord hath need of him.

**35**And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.

**36**And as he went, they spread their clothes underneath in the way.

**37**And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen,

**38**Saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high!

**39**And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples.

**40**To whom he said: I say to you, that if these shall hold their peace, the stones will cry out.

**41**And when he drew near, seeing the city, he wept over it, saying:

**42**If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes.

**43**For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

**44**And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

**45**And entering into the temple, he began to cast out them that sold therein, and them that bought.

**46**Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves.

**47**And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him:

**48**And they found not what to do to him: for all the people were very attentive to hear him.

**20**And it came to pass, that on one of the days, as he was teaching the people in the temple, and preaching the gospel, the chief priests and the scribes, with the ancients, met together,

**2**And spoke to him, saying: Tell us, by what authority dost thou these things? or, Who is he that hath given thee this authority?

**3**And Jesus answering, said to them: I will also ask you one thing. Answer me:

**4**The baptism of John, was it from heaven, or of men?

**5**But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe him?

**6**But if we say, Of men, the whole people will stone us: for they are persuaded that John was a prophet.

**7**And they answered, that they knew not whence it was.

**8**And Jesus said to them: Neither do I tell thee by what authority I do these things.

**9**And he began to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

**10**And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty.

**11**And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty.

**12**And again he sent the third: and they wounded him also, and cast him out.

**13**Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be, when they see him, they will reverence him.

**14**Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the inheritance may be ours.

**15**So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

**16**He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.

**17**But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the head of the corner?

**18**Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder.

**19**And the chief priests and the scribes sought to lay hands on him the same hour: but they feared the people, for they knew that he spoke this parable to them.

**20**And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

**21**And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of God in truth.

**22**Is it lawful for us to give tribute to Caesar, or no?

**23**But he considering their guile, said to them: Why tempt you me?

**24**shew me a penny. Whose image and inscription hath it? They answering, said to him, Caesar's.

**25**And he said to them: Render therefore to Caesar the things that are Caesar's: and to God the things that are God's.

**26**And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

**27**And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,

**28**Saying: Master, Moses wrote unto us, If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother.

**29**There were therefore seven brethren: and the first took a wife, and died without children.

**30**And the next took her to wife, and he also died childless.

**31**And the third took her. And in like manner all the seven, and they left no children, and died.

**32**Last of all the woman died also.

**33**In the resurrection therefore, whose wife of them shall she be? For all the seven had her to wife.

**34**And Jesus said to them: The children of this world marry, and are given in marriage:

**35**But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives.

**36**Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection.

**37**Now that the dead rise again, Moses also shewed, at the bush, when he called the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob;

**38**For he is not the God of the dead, but of the living: for all live to him.

**39**And some of the scribes answering, said to him: Master, thou hast said well.

**40**And after that they durst not ask him any more questions.

**41**But he said to them: How say they that Christ is the son of David?

**42**And David himself saith in the book of Psalms: The Lord said to my Lord, sit thou on my right hand,

**43**Till I make thy enemies thy footstool.

**44**David then calleth him Lord: and how is he his son?

**45**And in the hearing of all the people, he said to his disciples:

**46**Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplace, and the first chairs in the synagogues, and the chief rooms at feasts:

**47**Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

**21**And looking on, he saw the rich men cast their gifts into the treasury.

**2**And he saw also a certain poor widow casting in two brass mites.

**3**And he said: Verily I say to you, that this poor widow hath cast in more than they all:

**4**For all these have of their abundance cast into the offerings of God: but she of her want, hath cast in all the living that she had.

**5**And some saying of the temple, that it was adorned with goodly stones and gifts, he said:

**6**These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.

**7**And they asked him, saying: Master, when shall these things be? and what shall be the sign when they shall begin to come to pass?

**8**Who said: Take heed you be not seduced; for many will come in my name, saying, I am he; and the time is at hand: go ye not therefore after them.

**9**And when you shall hear of wars and seditions, be not terrified: these things must first come to pass; but the end is not yet presently.

**10**Then he said to them: Nation shall rise against nation, and kingdom against kingdom.

**11**And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven; and there shall be great signs.

**12**But before all these things, they will lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake.

**13**And it shall happen unto you for a testimony.

**14**Lay it up therefore into your hearts, not to meditate before how you shall answer:

**15**For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

**16**And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death.

**17**And you shall be hated by all men for my name's sake.

**18**But a hair of your head shall not perish.

**19**In your patience you shall possess your souls.

**20**And when you shall see Jerusalem compassed about with an army; then know that the desolation thereof is at hand.

**21**Then let those who are in Judea, flee to the mountains; and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it.

**22**For these are the days of vengeance, that all things may be fulfilled, that are written.

**23**But woe to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people.

**24**And they shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles; till the times of the nations be fulfilled.

**25**And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves;

**26**Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved;

**27**And then they shall see the Son of man coming in a cloud, with great power and majesty.

**28**But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand.

**29**And he spoke to them in a similitude. See the fig tree, and all the trees:

**30**When they now shoot forth their fruit, you know that summer is nigh;

**31**So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

**32**Amen, I say to you, this generation shall not pass away, till all things be fulfilled.

**33**Heaven and earth shall pass away, but my words shall not pass away.

**34**And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly.

**35**For as a snare shall it come upon all that sit upon the face of the whole earth.

**36**Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

**37**And in the daytime, he was teaching in the temple; but at night, going out, he abode in the mount that is called Olivet.

**38**And all the people came early in the morning to him in the temple, to hear him.

**22**Now the feast of unleavened bread, which is called the pasch, was at hand.

**2**And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people.

**3**And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

**4**And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them.

**5**And they were glad, and covenanted to give him money.

**6**And he promised. And he sought opportunity to betray him in the absence of the multitude.

**7**And the day of the unleavened bread came, on which it was necessary that the pasch should be killed.

**8**And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat.

**9**But they said: Where wilt thou that we prepare?

**10**And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in.

**11**And you shall say to the goodman of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples?

**12**And he will shew you a large dining room, furnished; and there prepare.

**13**And they going, found as he had said to them, and made ready the pasch.

**14**And when the hour was come, he sat down, and the twelve apostles with him.

**15**And he said to them: With desire I have desired to eat this pasch with you, before I suffer.

**16**For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

**17**And having taken the chalice, he gave thanks, and said: Take, and divide it among you:

**18**For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

**19**And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me.

**20**In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

**21**But yet behold, the hand of him that betrayeth me is with me on the table.

**22**And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed.

**23**And they began to inquire among themselves, which of them it was that should do this thing.

**24**And there was also a strife amongst them, which of them should seem to be the greater.

**25**And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.

**26**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.

**27**For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth:

**28**And you are they who have continued with me in my temptations:

**29**And I dispose to you, as my Father hath disposed to me, a kingdom;

**23**And the whole multitude of them rising up, led him to Pilate.

**2**And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king.

**3**And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it.

**4**And Pilate said to the chief priests and to the multitudes: I find no cause in this man.

**5**But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

**6**But Pilate hearing Galilee, asked if the man were of Galilee?

**7**And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days.

**8**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.

**9**And he questioned him in many words. But he answered him nothing.

**10**And the chief priests and the scribes stood by, earnestly accusing him.

**11**And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate.

**12**And Herod and Pilate were made friends, that same day; for before they were enemies one to another.

**13**And Pilate, calling together the chief priests, and the magistrates, and the people,

**14**Said to them: 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 man, in those things wherein you accuse him.

**15**No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him.

**16**I will chastise him therefore, and release him.

**17**Now of necessity he was to release unto them one upon the feast day.

**18**But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas:

**19**Who, for a certain sedition made in the city, and for a murder, was cast into prison.

**20**And Pilate again spoke to them, desiring to release Jesus.

**21**But they cried again, saying: Crucify him, crucify him.

**22**And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go.

**23**But they were instant with loud voices, requiring that he might be crucified; and their voices prevailed.

**24**And Pilate gave sentence that it should be as they required.

**25**And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will.

**26**And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus.

**27**And there followed him a great multitude of people, and of women, who bewailed and lamented him.

**28**But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children.

**29**For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

**30**Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us.

**31**For if in the green wood they do these things, what shall be done in the dry?

**32**And there were also two other malefactors led with him to be put to death.

**33**And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left.

**34**And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots.

**35**And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect of God.

**36**And the soldiers also mocked him, coming to him, and offering him vinegar,

**37**And saying: If thou be the king of the Jews, save thyself.

**38**And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

**39**And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us.

**40**But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art condemned under the same condemnation?

**41**And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil.

**42**And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.

**43**And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

**44**And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

**45**And the sun was darkened, and the veil of the temple was rent in the midst.

**46**And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

**47**Now the centurion, seeing what was done, glorified God, saying: Indeed this was a just man.

**48**And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

**49**And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

**50**And behold there was a man named Joseph, who was a counsellor, a good and just man,

**51**(The same had not consented to their counsel and doings;) of Arimathea, a city of Judea; who also himself looked for the kingdom of God.

**52**This man went to Pilate, and begged the body of Jesus.

**53**And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

**54**And it was the day of the Parasceve, and the sabbath drew on.

**55**And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid.

**56**And returning, they prepared spices and ointments; and on the sabbath day they rested, according to the commandment.

**24**And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.

**2**And they found the stone rolled back from the sepulchre.

**3**And going in, they found not the body of the Lord Jesus.

**4**And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel.

**5**And as they were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead?

**6**He is not here, but is risen. Remember how he spoke unto you, when he was in Galilee,

**7**Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

**8**And they remembered his words.

**9**And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

**10**And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles.

**11**And these words seemed to them as idle tales; and they did not believe them.

**12**But Peter rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which was come to pass.

**13**And behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus.

**14**And they talked together of all these things which had happened.

**15**And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them.

**16**But their eyes were held, that they should not know him.

**17**And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

**18**And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger to Jerusalem, and hast not known the things that have been done there in these days?

**19**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;

**20**And how our chief priests and princes delivered him to be condemned to death, and crucified him.

**21**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.

**22**Yea and certain women also of our company affrighted us, who before it was light, were at the sepulchre,

**23**And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive.

**24**And some of our people went to the sepulchre, and found it so as the women had said, but him they found not.

**25**Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken.

**26**Ought not Christ to have suffered these things, and so to enter into his glory?

**27**And beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him.

**28**And they drew nigh to the town, whither they were going: and he made as though he would go farther.

**29**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.

**30**And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

**31**And their eyes were opened, and they knew him: and he vanished out of their sight.

**32**And they said one to the other: Was not our heart burning within us, whilst he spoke in this way, and opened to us the scriptures?

**33**And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were staying with them,

**34**Saying: The Lord is risen indeed, and hath appeared to Simon.

**35**And they told what things were done in the way; and how they knew him in the breaking of the bread.

**36**Now whilst they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not.

**37**But they being troubled and frightened, supposed that they saw a spirit.

**38**And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

**39**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.

**40**And when he had said this, he shewed them his hands and feet.

**41**But while they yet believed not, and wondered for joy, he said: Have you any thing to eat?

**42**And they offered him a piece of a broiled fish, and a honeycomb.

**43**And when he had eaten before them, taking the remains, he gave to them.

**44**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.

**45**Then he opened their understanding, that they might understand the scriptures.

**46**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:

**47**And that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem.

**48**And you are witnesses of these things.

**49**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.

**50**And he led them out as far as Bethania: and lifting up his hands, he blessed them.

**51**And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven.

**52**And they adoring went back into Jerusalem with great joy.

**53**And they were always in the temple, praising and blessing God. Amen.

NEW TESTAMENT: *Luke,* esp 1:5-66

**5**There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth.

**6**And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

**7**And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

**8**And it came to pass, when he executed the priestly function in the order of his course before God,

**9**According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord.

**10**And all the multitude of the people was praying without, at the hour of incense.

**11**And there appeared to him an angel of the Lord, standing on the right side of the alter of incense.

**12**And Zachary seeing him, was troubled, and fear fell upon him.

**13**But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John:

**14**And thou shalt have joy and gladness, and many shall rejoice in his nativity.

**15**For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

**16**And he shall convert many of the children of Israel to the Lord their God.

**17**And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

**18**And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

**19**And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings.

**20**And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.

**21**And the people were waiting for Zachary; and they wondered that he tarried so long in the temple.

**22**And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

**23**And it came to pass, after the days of his office were accomplished, he departed to his own house.

**24**And after those days, Elizabeth his wife conceived, and hid herself five months, saying:

**25**Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

**26**And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth,

**27**To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

**28**And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

**29**Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

**30**And the angel said to her: Fear not, Mary, for thou hast found grace with God.

**31**Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.

**32**He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever.

**33**And of his kingdom there shall be no end.

**34**And Mary said to the angel: How shall this be done, because I know not man?

**35**And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

**36**And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren:

**37**Because no word shall be impossible with God.

**38**And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.

**39**And Mary rising up in those days, went into the hill country with haste into a city of Juda.

**40**And she entered into the house of Zachary, and saluted Elizabeth.

**41**And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

**42**And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

**43**And whence is this to me, that the mother of my Lord should come to me?

**44**For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

**45**And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

**46**And Mary said: My soul doth magnify the Lord.

**47**And my spirit hath rejoiced in God my Saviour.

**48**Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

**49**Because he that is mighty, hath done great things to me; and holy is his name.

**50**And his mercy is from generation unto generations, to them that fear him.

**51**He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

**52**He hath put down the mighty from their seat, and hath exalted the humble.

**53**He hath filled the hungry with good things; and the rich he hath sent empty away.

**54**He hath received Israel his servant, being mindful of his mercy:

**55**As he spoke to our fathers, to Abraham and to his seed for ever.

**56**And Mary abode with her about three months; and she returned to her own house.

**57**Now Elizabeth's full time of being delivered was come, and she brought forth a son.

**58**And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

**59**And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary.

**60**And his mother answering, said: Not so; but he shall be called John.

**61**And they said to her: There is none of thy kindred that is called by this name.

**62**And they made signs to his father, how he would have him called.

**63**And demanding a writing table, he wrote, saying: John is his name. And they all wondered.

**64**And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.

**65**And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea.

**66**And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

NEW TESTAMENT: *Luke*, esp 4:33-5:26

**33**And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice,

**34**Saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

**35**And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

**36**And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out?

**37**And the fame of him was published into every place of the country.

**38**And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her.

**39**And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

**40**And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

**41**And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.

**42**And when it was day, going out he went into a desert place, and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them.

**43**To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.

**44**And he was preaching in the synagogues of Galilee.

**5**And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth,

**2**And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

**3**And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

**4**Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

**5**And Simon answering said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net.

**6**And when they had done this, they enclosed a very great multitude of fishes, and their net broke.

**7**And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

**8**Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord.

**9**For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

**10**And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men.

**11**And having brought their ships to land, leaving all things, they followed him.

**12**And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

**13**And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him.

**14**And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them.

**15**But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities.

**16**And he retired into the desert, and prayed.

**17**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.

**18**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.

**19**And 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.

**20**Whose faith when he saw, he said: Man, thy sins are forgiven thee.

**21**And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?

**22**And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts?

**23**Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?

**24**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.

**25**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.

**26**And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day.

NEW TESTAMENT: *Luke*, esp 7:1-23

**7**And when he had finished all his words in the hearing of the people, he entered into Capharnaum.

**2**And the servant of a certain centurion, who was dear to him, being sick, was ready to die.

**3**And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant.

**4**And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldest do this for him.

**5**For he loveth our nation; and he hath built us a synagogue.

**6**And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.

**7**For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed.

**8**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.

**9**Which Jesus hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith, not even in Israel.

**10**And they who were sent, being returned to the house, found the servant whole who had been sick.

**11**And it came to pass afterwards, that he went into a city that is called Naim; and there went with him his disciples, and a great multitude.

**12**And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her.

**13**Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not.

**14**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.

**15**And he that was dead, sat up, and began to speak. And he gave him to his mother.

**16**And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and, God hath visited his people.

**17**And this rumour of him went forth throughout all Judea, and throughout all the country round about.

**18**And John's disciples told him of all these things.

**19**And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he that art to come; or look we for another?

**20**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?

**21**(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.)

**22**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:

**23**And blessed is he whosoever shall not be scandalized in me.

NEW TESTAMENT: *Luke*, esp 8:22-56

**22**And it came to pass on a certain day that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth.

**23**And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger.

**24**And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water; and it ceased, and there was a calm.

**25**And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this, (think you), that he commandeth both the winds and the sea, and they obey him?

**26**And they sailed to the country of the Gerasens, which is over against Galilee.

**27**And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres.

**28**And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.

**29**For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds, he was driven by the devil into the deserts.

**30**And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him.

**31**And they besought him that he would not command them to go into the abyss.

**32**And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

**33**The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were stifled.

**34**Which when they that fed them saw done, they fled away, and told it in the city and in the villages.

**35**And they went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind; and they were afraid.

**36**And they also that had seen, told them how he had been healed from the legion.

**37**And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again.

**38**Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

**39**Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

**40**And it came to pass, that when Jesus was returned, the multitude received him: for they were all waiting for him.

**41**And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house:

**42**For he had an only daughter, almost twelve years old, and she was dying. And it happened as he went, that he was thronged by the multitudes.

**43**And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any.

**44**She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped.

**45**And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me?

**46**And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.

**47**And the woman seeing that she was not hid, came trembling, and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed.

**48**But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.

**49**As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.

**50**And Jesus hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe.

**51**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.

**52**And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.

**53**And they laughed him to scorn, knowing that she was dead.

**54**But he taking her by the hand, cried out, saying: Maid, arise.

**55**And her spirit returned, and she arose immediately. And he bid them give her to eat.

**56**And her parents were astonished, whom he charged to tell no man what was done.

NEW TESTAMENT: *Luke*, esp 9:28-43

**28**And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

**29**And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering.

**30**And behold two men were talking with him. And they were Moses and Elias,

**31**Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem.

**32**But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him.

**33**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.

**34**And as he spoke these things, there came a cloud, and overshadowed them; and they were afraid, when they entered into the cloud.

**35**And a voice came out of the cloud, saying: This is my beloved Son; hear him.

**36**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.

**37**And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

**38**And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one.

**39**And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him.

**40**And I desired thy disciples to cast him out, and they could not.

**41**And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son.

**42**And as he was coming to him, the devil threw him down, and tore him.

**43**And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

NEW TESTAMENT: *Luke*, esp 11:16

**16**And others tempting, asked of him a sign from heaven.

NEW TESTAMENT: *Luke*, esp 11:29

**29**And the multitudes running together, he began to say: 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.

NEW TESTAMENT: *Luke*, esp 14:1-6

**14**And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him.

**2**And behold, there was a certain man before him that had the dropsy.

**3**And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day?

**4**But they held their peace. But he taking him, healed him, and sent him away.

**5**And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day?

**6**And they could not answer him to these things.

NEW TESTAMENT: *Luke*, esp 17:11-19

**11**And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.

**12**And as he entered into a certain town, there met him ten men that were lepers, who stood afar off;

**13**And lifted up their voice, saying: Jesus, master, have mercy on us.

**14**Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean.

**15**And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God.

**16**And he fell on his face before his feet, giving thanks: and this was a Samaritan.

**17**And Jesus answering, said, Were not ten made clean? and where are the nine?

**18**There is no one found to return and give glory to God, but this stranger.

**19**And he said to him: Arise, go thy way; for thy faith hath made thee whole.

NEW TESTAMENT: *Luke*, esp 18:35-43

**35**Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging.

**36**And when he heard the multitude passing by, he asked what this meant.

**37**And they told him, that Jesus of Nazareth was passing by.

**38**And he cried out, saying: Jesus, son of David, have mercy on me.

**39**And they that went before, rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me.

**40**And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him,

**41**Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

**42**And Jesus said to him: Receive thy sight: thy faith hath made thee whole.

**43**And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

NEW TESTAMENT: *John* passim

**1**In the beginning was the Word, and the Word was with God, and the Word was God.

**2**The same was in the beginning with God.

**3**All things were made by him: and without him was made nothing that was made.

**4**In him was life, and the life was the light of men.

**5**And the light shineth in darkness, and the darkness did not comprehend it.

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

**7**This man came for a witness, to give testimony of the light, that all men might believe through him.

**8**He was not the light, but was to give testimony of the light.

**9**That was the true light, which enlighteneth every man that cometh into this world.

**10**He was in the world, and the world was made by him, and the world knew him not.

**11**He came unto his own, and his own received him not.

**12**But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.

**13**Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

**14**And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

**15**John beareth witness of him, and crieth out, saying: This was he of whom I spoke: He that shall come after me, is preferred before me: because he was before me.

**16**And of his fulness we all have received, and grace for grace.

**17**For the law was given by Moses; grace and truth came by Jesus Christ.

**18**No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him.

**19**And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?

**20**And he confessed, and did not deny: and he confessed: I am not the Christ.

**21**And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.

**22**They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

**23**He said: I am the voice of one crying out in the wilderness, make straight the way of the Lord, as said the prophet Isaias.

**24**And they that were sent, were of the Pharisees.

**25**And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

**26**John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not.

**27**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.

**28**These things were done in Bethania, beyond the Jordan, where John was baptizing.

**29**The next day, John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world.

**30**This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me.

**31**And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

**32**And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him.

**33**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.

**34**And I saw, and I gave testimony, that this is the Son of God.

**35**The next day again John stood, and two of his disciples.

**36**And beholding Jesus walking, he saith: Behold the Lamb of God.

**37**And the two disciples heard him speak, and they followed Jesus.

**38**And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

**39**He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour.

**40**And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.

**41**He findeth first his brother Simon, and saith to him: We have found the Messias, which is, being interpreted, the Christ.

**42**And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.

**43**On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.

**44**Now Philip was of Bethsaida, the city of Andrew and Peter.

**45**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.

**46**And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

**47**Jesus saw Nathanael coming to him: and he saith of him: Behold an Israelite indeed, in whom there is no guile.

**48**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.

**49**Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel.

**50**Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see.

**51**And 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.

**2**And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there.

**2**And Jesus also was invited, and his disciples, to the marriage.

**3**And the wine failing, the mother of Jesus saith to him: They have no wine.

**4**And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come.

**5**His mother saith to the waiters: Whatsoever he shall say to you, do ye.

**6**Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

**7**Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

**8**And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

**9**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,

**10**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.

**11**This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

**12**After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

**13**And the pasch of the Jews was at hand, and Jesus went up to Jerusalem.

**14**And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting.

**15**And when he had made, as it were, a scourge of little cords, he 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.

**16**And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic.

**17**And his disciples remembered, that it was written: The zeal of thy house hath eaten me up.

**18**The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?

**19**Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up.

**20**The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days?

**21**But he spoke of the temple of his body.

**22**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.

**23**Now when he was at Jerusalem, at the pasch, upon the festival day, many believed in his name, seeing his signs which he did.

**24**But Jesus did not trust himself unto them, for that he knew all men,

**25**And because he needed not that any should give testimony of man: for he knew what was in man.

**3**And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

**2**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.

**3**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.

**4**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?

**5**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.

**6**That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

**7**Wonder not, that I said to thee, you must be born again.

**8**The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit.

**9**Nicodemus answered, and said to him: How can these things be done?

**10**Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things?

**11**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.

**12**If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things?

**13**And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.

**14**And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:

**15**That whosoever believeth in him, may not perish; but may have life everlasting.

**16**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.

**17**For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

**18**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.

**19**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.

**20**For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.

**21**But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

**22**After these things Jesus and his disciples came into the land of Judea: and there he abode with them, and baptized.

**23**And John also was baptizing in Ennon near Salim; because there was much water there; and they came and were baptized.

**24**For John was not yet cast into prison.

**25**And there arose a question between some of John's disciples and the Jews concerning purification:

**26**And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him.

**27**John answered, and said: A man cannot receive any thing, unless it be given him from heaven.

**28**You yourselves do bear me witness, that I said, I am not Christ, but that I am sent before him.

**29**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.

**30**He must increase, but I must decrease.

**31**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.

**32**And what he hath seen and heard, that he testifieth: and no man receiveth his testimony.

**33**He that hath received his testimony, hath set to his seal that God is true.

**34**For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure.

**35**The Father loveth the Son: and he hath given all things into his hand.

**36**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.

**4**When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John,

**2**(Though Jesus himself did not baptize, but his disciples,)

**3**He left Judea, and went again into Galilee.

**4**And he was of necessity to pass through Samaria.

**5**He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph.

**6**Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

**7**There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink.

**8**For his disciples were gone into the city to buy meats.

**9**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.

**10**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 wouldst have asked of him, and he would have given thee living water.

**11**The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water?

**12**Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

**13**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:

**14**But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting.

**15**The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

**16**Jesus saith to her: Go, call thy husband, and come hither.

**17**The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband:

**18**For thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly.

**19**The woman saith to him: Sir, I perceive that thou art a prophet.

**20**Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore.

**21**Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father.

**22**You adore that which you know not: we adore that which we know; for salvation is of the Jews.

**23**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.

**24**God is a spirit; and they that adore him, must adore him in spirit and in truth.

**25**The woman saith to him: I know that the Messias cometh (who is called Christ); therefore, when he is come, he will tell us all things.

**26**Jesus saith to her: I am he, who am speaking with thee.

**27**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?

**28**The woman therefore left her waterpot, and went her way into the city, and saith to the men there:

**29**Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?

**30**They went therefore out of the city, and came unto him.

**31**In the mean time the disciples prayed him, saying: Rabbi, eat.

**32**But he said to them: I have meat to eat, which you know not.

**33**The disciples therefore said one to another: Hath any man brought him to eat?

**34**Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work.

**35**Do you not 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.

**36**And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together.

**37**For in this is the saying true: That it is one man that soweth, and it is another that reapeth.

**38**I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

**39**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.

**40**So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days.

**41**And many more believed in him because of his own word.

**42**And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.

**43**Now after two days, he departed thence, and went into Galilee.

**44**For Jesus himself gave testimony that a prophet hath no honour in his own country.

**45**And when he was come into 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.

**46**He 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.

**47**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.

**48**Jesus therefore said to him: Unless you see signs and wonders, you believe not.

**49**The ruler saith to him: Lord, come down before that my son die.

**50**Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way.

**51**And as he was going down, his servants met him; and they brought word, saying, that his son lived.

**52**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.

**53**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.

**54**This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

**5**After these things was a festival day of the Jews, and Jesus went up to Jerusalem.

**2**Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches.

**3**In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water.

**4**And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under.

**5**And there was a certain man there, that had been eight and thirty years under his infirmity.

**6**Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

**7**The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.

**8**Jesus saith to him: Arise, take up thy bed, and walk.

**9**And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day.

**10**The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed.

**11**He answered them: He that made me whole, he said to me, Take up thy bed, and walk.

**12**They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk?

**13**But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place.

**14**Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

**15**The man went his way, and told the Jews, that it was Jesus who had made him whole.

**16**Therefore did the Jews persecute Jesus, because he did these things on the sabbath.

**17**But Jesus answered them: My Father worketh until now; and I work.

**18**Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.

**19**Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner.

**20**For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder.

**21**For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.

**22**For neither doth the Father judge any man, but hath given all judgment to the Son.

**23**That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father, who hath sent him.

**24**Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life.

**25**Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

**26**For as the Father hath life in himself, so he hath given the Son also to have life in himself:

**27**And he hath given him power to do judgment, because he is the Son of man.

**28**Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

**29**And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

**30**I cannot of myself do any thing. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me.

**31**If I bear witness of myself, my witness is not true.

**32**There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

**33**You sent to John, and he gave testimony to the truth.

**34**But I receive not testimony from man: but I say these things, that you may be saved.

**35**He was a burning and a shining light: and you were willing for a time to rejoice in his light.

**36**But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me.

**37**And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape.

**38**And you have not his word abiding in you: for whom he hath sent, him you believe not.

**39**Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me.

**40**And you will not come to me that you may have life.

**41**I receive glory not from men.

**42**But I know you, that you have not the love of God in you.

**43**I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.

**44**How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?

**45**Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.

**46**For if you did believe Moses, you would perhaps believe me also; for he wrote of me.

**47**But if you do not believe his writings, how will you believe my words?

**6**After these things Jesus went over the sea of Galilee, which is that of Tiberias.

**2**And a great multitude followed him, because they saw the miracles which he did on them that were diseased.

**3**Jesus therefore went up into a mountain, and there he sat with his disciples.

**4**Now the pasch, the festival day of the Jews, was near at hand.

**5**When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat?

**6**And this he said to try him; for he himself knew what he would do.

**7**Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

**8**One of his disciples, Andrew, the brother of Simon Peter, saith to him:

**9**There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

**10**Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand.

**11**And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would.

**12**And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

**13**They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

**14**Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world.

**15**Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.

**16**And when evening was come, his disciples went down to the sea.

**17**And when they had gone up into a ship, they went over the sea to Capharnaum; and it was now dark, and Jesus was not come unto them.

**18**And the sea arose, by reason of a great wind that blew.

**19**When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid.

**20**But he saith to them: It is I; be not afraid.

**21**They were willing therefore to take him into the ship; and presently the ship was at the land to which they were going.

**22**The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone.

**23**But other ships came in from Tiberias; nigh unto the place where they had eaten the bread, the Lord giving thanks.

**24**When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.

**25**And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

**26**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.

**27**Labour 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.

**28**They said therefore unto him: What shall we do, that we may work the works of God?

**29**Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent.

**30**They said therefore to him: What sign therefore dost thou shew, that we may see, and may believe thee? What dost thou work?

**31**Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.

**32**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.

**33**For the bread of God is that which cometh down from heaven, and giveth life to the world.

**34**They said therefore unto him: Lord, give us always this bread.

**35**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.

**36**But I said unto you, that you also have seen me, and you believe not.

**37**All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out.

**38**Because I came down from heaven, not to do my own will, but the will of him that sent me.

**39**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.

**40**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.

**41**The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven.

**42**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?

**43**Jesus therefore answered, and said to them: Murmur not among yourselves.

**44**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.

**45**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.

**46**Not that any man hath seen the Father; but he who is of God, he hath seen the Father.

**47**Amen, amen I say unto you: He that believeth in me, hath everlasting life.

**48**I am the bread of life.

**49**Your fathers did eat manna in the desert, and are dead.

**50**This is the bread which cometh down from heaven; that if any man eat of it, he may not die.

**51**I am the living bread which came down from heaven.

**52**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.

**53**The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat?

**54**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.

**55**He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

**56**For my flesh is meat indeed: and my blood is drink indeed.

**57**He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

**58**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.

**59**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.

**60**These things he said, teaching in the synagogue, in Capharnaum.

**61**Many therefore of his disciples, hearing it, said: This saying is hard, and who can hear it?

**62**But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you?

**63**If then you shall see the Son of man ascend up where he was before?

**64**It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.

**65**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.

**66**And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

**67**After this many of his disciples went back; and walked no more with him.

**68**Then Jesus said to the twelve: Will you also go away?

**69**And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life.

**70**And we have believed and have known, that thou art the Christ, the Son of God.

**71**Jesus answered them: Have not I chosen you twelve; and one of you is a devil?

**72**Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

**7**After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

**2**Now the Jews' feast of tabernacles was at hand.

**3**And his brethren said to him: Pass from hence, and go into Judea; that thy disciples also may see thy works which thou dost.

**4**For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world.

**5**For neither did his brethren believe in him.

**6**Then Jesus said to them: My time is not yet come; but your time is always ready.

**7**The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil.

**8**Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished.

**9**When he had said these things, he himself stayed in Galilee.

**10**But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret.

**11**The Jews therefore sought him on the festival day, and said: Where is he?

**12**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.

**13**Yet no man spoke openly of him, for fear of the Jews.

**14**Now about the midst of the feast, Jesus went up into the temple, and taught.

**15**And the Jews wondered, saying: How doth this man know letters, having never learned?

**16**Jesus answered them, and said: My doctrine is not mine, but his that sent me.

**17**If any man do the will of him; he shall know of the doctrine, whether it be of God, or whether I speak of myself.

**18**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.

**19**Did Moses not give you the law, and yet none of you keepeth the law?

**20**Why seek you to kill me? The multitude answered, and said: Thou hast a devil; who seeketh to kill thee?

**21**Jesus answered, and said to them: One work I have done; and you all wonder:

**22**Therefore, Moses gave you circumcision (not because it is of Moses, but of the fathers;) and on the sabbath day you circumcise a man.

**23**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?

**24**Judge not according to the appearance, but judge just judgment.

**25**Some therefore of Jerusalem said: Is not this he whom they seek to kill?

**26**And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth, that this is the Christ?

**27**But we know this man, whence he is: but when the Christ cometh, no man knoweth whence he is.

**28**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.

**29**I know him, because I am from him, and he hath sent me.

**30**They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come.

**31**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?

**32**The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

**33**Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me.

**34**You shall seek me, and shall not find me: and where I am, thither you cannot come.

**35**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?

**36**What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come?

**37**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.

**38**He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water.

**39**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.

**40**Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed.

**41**Others said: This is the Christ. But some said: Doth the Christ come out of Galilee?

**42**Doth not the scripture say: That Christ cometh of the seed of David, and from Bethlehem the town where David was?

**43**So there arose a dissension among the people because of him.

**44**And some of them would have apprehended him: but no man laid hands on him.

**45**The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?

**46**The ministers answered: Never did man speak like this man.

**47**The Pharisees therefore answered them: Are you also seduced?

**48**Hath any one of the rulers believed in him, or of the Pharisees?

**49**But this multitude, that knoweth not the law, are accursed.

**50**Nicodemus said to them, (he that came to him by night, who was one of them:)

**51**Doth our law judge any man, unless it first hear him, and know what he doth?

**52**They answered, and said to him: Art thou also a Galilean? Search the scriptures, and see, that out of Galilee a prophet riseth not.

**53**And every man returned to his own house.

**8**And Jesus went unto mount Olivet.

**2**And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.

**3**And the scribes and the Pharisees bring unto him a woman taken in adultery: and they set her in the midst,

**4**And said to him: Master, this woman was even now taken in adultery.

**5**Now Moses in the law commanded us to stone such a one. But what sayest thou?

**6**And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.

**7**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.

**8**And again stooping down, he wrote on the ground.

**9**But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

**10**Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

**11**Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

**12**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.

**13**The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true.

**14**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.

**15**You judge according to the flesh: I judge not any man.

**16**And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me.

**17**And in your law it is written, that the testimony of two men is true.

**18**I am one that give testimony of myself: and the Father that sent me giveth testimony of me.

**19**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.

**20**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.

**21**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.

**22**The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come?

**23**And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.

**24**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.

**25**They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you.

**26**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.

**27**And they understood not, that he called God his Father.

**28**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:

**29**And he that sent me, is with me, and he hath not left me alone: for I do always the things that please him.

**30**When he spoke these things, many believed in him.

**31**Then Jesus said to those Jews, who believed him: If you continue in my word, you shall be my disciples indeed.

**32**And you shall know the truth, and the truth shall make you free.

**33**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?

**34**Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin, is the servant of sin.

**35**Now the servant abideth not in the house for ever; but the son abideth for ever.

**36**If therefore the son shall make you free, you shall be free indeed.

**37**I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.

**38**I speak that which I have seen with my Father: and you do the things that you have seen with your father.

**39**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.

**40**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.

**41**You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God.

**42**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:

**43**Why do you not know my speech? Because you cannot hear my word.

**44**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.

**45**But if I say the truth, you believe me not.

**46**Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

**47**He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

**48**The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil?

**49**Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me.

**50**But I seek not my own glory: there is one that seeketh and judgeth.

**51**Amen, amen I say to you: If any man keep my word, he shall not see death for ever.

**52**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.

**53**Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

**54**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.

**55**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.

**56**Abraham your father rejoiced that he might see my day: he saw it, and was glad.

**57**The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

**58**Jesus said to them: Amen, amen I say to you, before Abraham was made, I am.

**59**They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

**9**And Jesus passing by, saw a man, who was blind from his birth:

**2**And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

**3**Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

**4**I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work.

**5**As long as I am in the world, I am the light of the world.

**6**When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay on his eyes,

**7**And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing.

**8**The neighbours 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.

**9**But others said: No, but he is like him. But he said: I am he.

**10**They said therefore to him: How were thy eyes opened?

**11**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.

**12**And they said to him: Where is he? He saith: I know not.

**13**They bring him that had been blind to the Pharisees.

**14**Now it was the sabbath, when Jesus made the clay, and opened his eyes.

**15**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.

**16**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.

**17**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.

**18**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,

**19**And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

**20**His parents answered them, and said: We know that this is our son, and that he was born blind:

**21**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.

**22**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.

**23**Therefore did his parents say: He is of age, ask himself.

**24**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.

**25**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.

**26**They said then to him: What did he to thee? How did he open thy eyes?

**27**He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

**28**They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses.

**29**We know that God spoke to Moses: but as to this man, we know not from whence he is.

**30**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.

**31**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.

**32**From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

**33**Unless this man were of God, he could not do any thing.

**34**They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

**35**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?

**36**He answered, and said: Who is he, Lord, that I may believe in him?

**37**And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.

**38**And he said: I believe, Lord. And falling down, he adored him.

**39**And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind.

**40**And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind?

**41**Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

**10**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.

**2**But he that entereth in by the door is the shepherd of the sheep.

**3**To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

**4**And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

**5**But a stranger they follow not, but fly from him, because they know not the voice of strangers.

**6**This proverb Jesus spoke to them. But they understood not what he spoke to them.

**7**Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep.

**8**All others, as many as have come, are thieves and robbers: and the sheep heard them not.

**9**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.

**10**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.

**11**I am the good shepherd. The good shepherd giveth his life for his sheep.

**12**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:

**13**And the hireling flieth, because he is a hireling: and he hath no care for the sheep.

**14**I am the good shepherd; and I know mine, and mine know me.

**15**As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

**16**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.

**17**Therefore doth the Father love me: because I lay down my life, that I may take it again.

**18**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.

**19**A dissension rose again among the Jews for these words.

**20**And many of them said: He hath a devil, and is mad: why hear you him?

**21**Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

**22**And it was the feast of the dedication at Jerusalem: and it was winter.

**23**And Jesus walked in the temple, in Solomon's porch.

**24**The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.

**25**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.

**26**But you do not believe, because you are not of my sheep.

**27**My sheep hear my voice: and I know them, and they follow me.

**28**And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand.

**29**That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father.

**30**I and the Father are one.

**31**The Jews then took up stones to stone him.

**32**Jesus answered them: Many good works I have shewed you from my Father; for which of these works do you stone me?

**33**The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou, being a man, maketh thyself God.

**34**Jesus answered them: Is it not written in your law: I said you are gods?

**35**If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken;

**36**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?

**37**If I do not the works of my Father, believe me not.

**38**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.

**39**They sought therefore to take him; and he escaped out of their hands.

**40**And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode.

**41**And many resorted to him, and they said: John indeed did no sign.

**42**But all things whatsoever John said of this man, were true. And many believed in him.

**11**Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and Martha her sister.

**2**(And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

**3**His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

**4**And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

**5**Now Jesus loved Martha, and her sister Mary, and Lazarus.

**6**When he had heard therefore that he was sick, he still remained in the same place two days.

**7**Then after that, he said to his disciples: Let us go into Judea again.

**8**The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again?

**9**Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

**10**But if he walk in the night, he stumbleth, because the light is not in him.

**11**These things he said; and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep.

**12**His disciples therefore said: Lord, if he sleep, he shall do well.

**13**But Jesus spoke of his death; and they thought that he spoke of the repose of sleep.

**14**Then therefore Jesus said to them plainly: Lazarus is dead.

**15**And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him.

**16**Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.

**17**Jesus therefore came, and found that he had been four days already in the grave.

**18**(Now Bethania was near Jerusalem, about fifteen furlongs off.)

**19**And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

**20**Martha therefore, as soon as she heard that Jesus had come, went to meet him: but Mary sat at home.

**21**Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

**22**But now also I know that whatsoever thou wilt ask of God, God will give it thee.

**23**Jesus saith to her: Thy brother shall rise again.

**24**Martha saith to him: I know that he shall rise again, in the resurrection at the last day.

**25**Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

**26**And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

**27**She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

**28**And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee.

**29**She, as soon as she heard this, riseth quickly, and cometh to him.

**30**For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

**31**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.

**32**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.

**33**Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself,

**34**And said: Where have you laid him? They say to him: Lord, come and see.

**35**And Jesus wept.

**36**The Jews therefore said: Behold how he loved him.

**37**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?

**38**Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it.

**39**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.

**40**Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God?

**41**They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me.

**42**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.

**43**When he had said these things, he cried with a loud voice: Lazarus, come forth.

**44**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.

**45**Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

**46**But some of them went to the Pharisees, and told them the things that Jesus had done.

**47**The chief priests therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles?

**48**If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation.

**49**But one of them, named Caiphas, being the high priest that year, said to them: You know nothing.

**50**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.

**51**And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.

**52**And not only for the nation, but to gather together in one the children of God, that were dispersed.

**53**From that day therefore they devised to put him to death.

**54**Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

**55**And the pasch of the Jews was at hand; and many from the country went up to Jerusalem, before the pasch to purify themselves.

**56**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 Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

**12**Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

**2**And they made him a supper there: and Martha served: but Lazarus was one of them that were at table with him.

**3**Mary therefore took a pound of ointment 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 odour of the ointment.

**4**Then one of his disciples, Judas Iscariot, he that was about to betray him, said:

**5**Why was not this ointment sold for three hundred pence, and given to the poor?

**6**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.

**7**Jesus therefore said: Let her alone, that she may keep it against the day of my burial.

**8**For the poor you have always with you; but me you have not always.

**9**A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

**10**But the chief priests thought to kill Lazarus also:

**11**Because many of the Jews, by reason of him, went away, and believed in Jesus.

**12**And on the next day, a great multitude that was to come to the festival day, when they had heard that Jesus was coming to Jerusalem,

**13**Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

**14**And Jesus found a young ass, and sat upon it, as it is written:

**15**Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.

**16**These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.

**17**The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead.

**18**For which reason also the people came to meet him, because they heard that he had done this miracle.

**19**The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.

**20**Now there were certain Gentiles among them, who came up to adore on the festival day.

**21**These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus.

**22**Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus.

**23**But Jesus answered them, saying: The hour is come, that the Son of man should be glorified.

**24**Amen, amen I say to you, unless the grain of wheat falling into the ground die,

**25**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.

**26**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 honour.

**27**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.

**28**Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.

**29**The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him.

**30**Jesus answered, and said: This voice came not because of me, but for your sakes.

**31**Now is the judgment of the world: now shall the prince of this world be cast out.

**32**And I, if I be lifted up from the earth, will draw all things to myself.

**33**(Now this he said, signifying what death he should die.)

**34**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?

**35**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.

**36**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.

**37**And whereas he had done so many miracles before them, they believed not in him:

**38**That the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?

**39**Therefore they could not believe, because Isaias said again:

**40**He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

**41**These things said Isaias, when he saw his glory, and spoke of him.

**42**However, many of the chief men also believed in him; but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue.

**43**For they loved the glory of men more than the glory of God.

**44**But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me.

**45**And he that seeth me, seeth him that sent me.

**46**I am come a light into the world; that whosoever believeth in me, may not remain in darkness.

**47**And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world.

**48**He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.

**49**For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak.

**50**And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

**13**Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

**2**And when supper was done, (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him,)

**3**Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God;

**4**He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

**5**After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

**6**He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

**7**Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter.

**8**Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

**9**Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

**10**Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

**11**For he knew who he was that would betray him; therefore he said: You are not all clean.

**12**Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you?

**13**You call me Master, and Lord; and you say well, for so I am.

**14**If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet.

**15**For I have given you an example, that as I have done to you, so you do also.

**16**Amen, amen I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him.

**17**If you know these things, you shall be blessed if you do them.

**18**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.

**19**At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he.

**20**Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

**21**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.

**22**The disciples therefore looked one upon another, doubting of whom he spoke.

**23**Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

**24**Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh?

**25**He therefore, leaning on the breast of Jesus, saith to him: Lord, who is it?

**26**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.

**27**And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly.

**28**Now no man at the table knew to what purpose he said this unto him.

**29**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.

**30**He therefore having received the morsel, went out immediately. And it was night.

**31**When he therefore was gone out, Jesus said: Now is the Son of man glorified, and God is glorified in him.

**32**If God be glorified in him, God also will glorify him in himself; and immediately will he glorify him.

**33**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.

**34**A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

**35**By this shall all men know that you are my disciples, if you have love one for another.

**36**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.

**37**Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee.

**38**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.

**14**Let not your heart be troubled. You believe in God, believe also in me.

**2**In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you.

**3**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.

**4**And whither I go you know, and the way you know.

**5**Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

**6**Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

**7**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.

**8**Philip saith to him: Lord, shew us the Father, and it is enough for us.

**9**Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, shew us the Father?

**10**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.

**11**Believe you not that I am in the Father, and the Father in me?

**12**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.

**13**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.

**14**If you shall ask me any thing in my name, that I will do.

**15**If you love me, keep my commandments.

**16**And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever.

**17**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.

**18**I will not leave you orphans, I will come to you.

**19**Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

**20**In that day you shall know, that I am in my Father, and you in me, and I in you.

**21**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.

**22**Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

**23**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.

**24**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.

**25**These things have I spoken to you, abiding with you.

**26**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.

**27**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.

**28**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.

**29**And now I have told you before it comes to pass: that when it shall come to pass, you may believe.

**30**I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing.

**31**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.

**15**I am the true vine; and my Father is the husbandman.

**2**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.

**3**Now you are clean by reason of the word, which I have spoken to you.

**4**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.

**5**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.

**6**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.

**7**If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

**8**In this is my Father glorified; that you bring forth very much fruit, and become my disciples.

**9**As the Father hath loved me, I also have loved you. Abide in my love.

**10**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.

**11**These things I have spoken to you, that my joy may be in you, and your joy may be filled.

**12**This is my commandment, that you love one another, as I have loved you.

**13**Greater love than this no man hath, that a man lay down his life for his friends.

**14**You are my friends, if you do the things that I command you.

**15**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.

**16**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.

**17**These things I command you, that you love one another.

**18**If the world hate you, know ye, that it hath hated me before you.

**19**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.

**20**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.

**21**But all these things they will do to you for my name's sake: because they know not him who sent me.

**22**If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin.

**23**He that hateth me, hateth my Father also.

**24**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.

**25**But that the word may be fulfilled which is written in their law: They hated me without cause.

**26**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.

**27**And you shall give testimony, because you are with me from the beginning.

**16**These things have I spoken to you, that you may not be scandalized.

**2**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.

**3**And these things will they do to you; because they have not known the Father, nor me.

**4**But these things I have told you, that when the hour shall come, you may remember that I told you of them.

**5**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?

**6**But because I have spoken these things to you, sorrow hath filled your heart.

**7**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.

**8**And when he is come, he will convince the world of sin, and of justice, and of judgment.

**9**Of sin: because they believed not in me.

**10**And of justice: because I go to the Father; and you shall see me no longer.

**11**And of judgment: because the prince of this world is already judged.

**12**I have yet many things to say to you: but you cannot bear them now.

**13**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 shew you.

**14**He shall glorify me; because he shall receive of mine, and shall shew it to you.

**15**All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and shew it to you.

**16**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.

**17**Then some of the 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?

**18**They said therefore: What is this that he saith, A little while? we know not what he speaketh.

**19**And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me?

**20**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.

**21**A woman, when she is in labour, 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.

**22**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.

**23**And in that day you shall not ask me any thing. Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you.

**24**Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.

**25**These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father.

**26**In that day you shall ask in my name; and I say not to you, that I will ask the Father for you:

**27**For the Father himself loveth you, because you have loved me, and have believed that I came out from God.

**28**I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

**29**His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb.

**30**Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

**31**Jesus answered them: Do you now believe?

**32**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.

**33**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.

**17**These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

**2**As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him.

**3**Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

**4**I have glorified thee on the earth; I have finished the work which thou gavest me to do.

**5**And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

**6**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.

**7**Now they have known, that all things which thou hast given me, are from thee:

**8**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.

**9**I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine:

**10**And all my things are thine, and thine are mine; and I am glorified in them.

**11**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 has given me; that they may be one, as we also are.

**12**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.

**13**And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves.

**14**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.

**15**I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

**16**They are not of the world, as I also am not of the world.

**17**Sanctify them in truth. Thy word is truth.

**18**As thou hast sent me into the world, I also have sent them into the world.

**19**And for them do I sanctify myself, that they also may be sanctified in truth.

**20**And not for them only do I pray, but for them also who through their word shall believe in me;

**21**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.

**22**And the glory which thou hast given me, I have given to them; that they may be one, as we also are one:

**23**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.

**24**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.

**25**Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me.

**26**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.

**18**When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

**2**And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples.

**3**Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

**4**Jesus therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye?

**5**They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them.

**6**As soon therefore as he had said to them: I am he; they went backward, and fell to the ground.

**7**Again therefore he asked them: Whom seek ye? And they said, Jesus of Nazareth.

**8**Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way.

**9**That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.

**10**Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

**11**Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

**12**Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him:

**13**And they led him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year.

**14**Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people.

**15**And Simon Peter followed 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.

**16**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.

**17**The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.

**18**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.

**19**The high priest therefore asked Jesus of his disciples, and of his doctrine.

**20**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.

**21**Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.

**22**And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so?

**23**Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?

**24**And Annas sent him bound to Caiphas the high priest.

**25**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.

**26**One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him?

**27**Again therefore Peter denied; and immediately the cock crew.

**28**Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch.

**29**Pilate therefore went out to them, and said: What accusation bring you against this man?

**30**They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

**31**Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death;

**32**That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

**33**Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

**34**Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

**35**Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?

**36**Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

**37**Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.

**38**Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him.

**39**But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews?

**40**Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

**19**Then therefore, Pilate took Jesus, and scourged him.

**2**And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment.

**3**And they came to him, and said: Hail, king of the Jews; and they gave him blows.

**4**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.

**5**(Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man.

**6**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.

**7**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.

**8**When Pilate therefore had heard this saying, he feared the more.

**9**And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer.

**10**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?

**11**Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin.

**12**And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar.

**13**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.

**14**And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king.

**15**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 Caesar.

**16**Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth.

**17**And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha.

**18**Where they crucified him, and with him two others, one on each side, and Jesus in the midst.

**19**And Pilate wrote a title also, and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

**20**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.

**21**Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews.

**22**Pilate answered: What I have written, I have written.

**23**The soldiers therefore, when they had crucified him, 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.

**24**They said then one to another: Let us not cut it, but let us cast lots for it, 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 lots. And the soldiers indeed did these things.

**25**Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.

**26**When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.

**27**After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

**28**Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst.

**29**Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and hyssop, put it to his mouth.

**30**Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

**31**Then the Jews, (because it was the parasceve,) that the bodies might not remain on 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.

**32**The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him.

**33**But after they were come to Jesus, when they saw that he was already dead, they did not break his legs.

**34**But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

**35**And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe.

**36**For these things were done, that the scripture might be fulfilled: You shall not break a bone of him.

**37**And again another scripture saith: They shall look on him whom they pierced.

**38**And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus.

**39**And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight.

**40**They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury.

**41**Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid.

**42**There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

**20**And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre.

**2**She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

**3**Peter therefore went out, and that other disciple, and they came to the sepulchre.

**4**And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre.

**5**And when he stooped down, he saw the linen cloths lying; but yet he went not in.

**6**Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying,

**7**And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.

**8**Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed.

**9**For as yet they knew not the scripture, that he must rise again from the dead.

**10**The disciples therefore departed again to their home.

**11**But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre,

**12**And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

**13**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.

**14**When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

**15**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.

**16**Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).

**17**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 to your Father, to my God and your God.

**18**Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me.

**19**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.

**20**And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord.

**21**He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.

**22**When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost.

**23**Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

**24**Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

**25**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.

**26**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.

**27**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.

**28**Thomas answered, and said to him: My Lord, and my God.

**29**Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

**30**Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

**31**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.

**21**After this, Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner.

**2**There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

**3**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.

**4**But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

**5**Jesus therefore said to them: Children, have you any meat? They answered him: No.

**6**He saith to 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.

**7**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.

**8**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.

**9**As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

**10**Jesus saith to them: Bring hither of the fishes which you have now caught.

**11**Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

**12**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.

**13**And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

**14**This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

**15**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.

**16**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.

**17**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.

**18**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.

**19**And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.

**20**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?

**21**Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

**22**Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me.

**23**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?

**24**This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

**25**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.

NEW TESTAMENT: *John*, esp 1:43-2:11

**43**On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.

**44**Now Philip was of Bethsaida, the city of Andrew and Peter.

**45**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.

**46**And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

**47**Jesus saw Nathanael coming to him: and he saith of him: Behold an Israelite indeed, in whom there is no guile.

**48**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.

**49**Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel.

**50**Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see.

**51**And 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.

**2**And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there.

**2**And Jesus also was invited, and his disciples, to the marriage.

**3**And the wine failing, the mother of Jesus saith to him: They have no wine.

**4**And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come.

**5**His mother saith to the waiters: Whatsoever he shall say to you, do ye.

**6**Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

**7**Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

**8**And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

**9**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,

**10**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.

**11**This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

NEW TESTAMENT: *John*, esp 2:18

**18**The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?

NEW TESTAMENT: *John*, esp 2:22

**22**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.

NEW TESTAMENT: *John* , esp 3:14-18

**14**And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:

**15**That whosoever believeth in him, may not perish; but may have life everlasting.

**16**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.

**17**For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

**18**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.

NEW TESTAMENT: *John,* esp 4:46-54

**46**He 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.

**47**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.

**48**Jesus therefore said to him: Unless you see signs and wonders, you believe not.

**49**The ruler saith to him: Lord, come down before that my son die.

**50**Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way.

**51**And as he was going down, his servants met him; and they brought word, saying, that his son lived.

**52**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.

**53**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.

**54**This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

NEW TESTAMENT: *John*, esp 5:36

**36**But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me.

NEW TESTAMENT: *John*, esp 6:30

**30**They said therefore to him: What sign therefore dost thou shew, that we may see, and may believe thee? What dost thou work?

NEW TESTAMENT: *John*, esp 9:1-41

**9**And Jesus passing by, saw a man, who was blind from his birth:

**2**And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

**3**Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

**4**I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work.

**5**As long as I am in the world, I am the light of the world.

**6**When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay on his eyes,

**7**And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing.

**8**The neighbours 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.

**9**But others said: No, but he is like him. But he said: I am he.

**10**They said therefore to him: How were thy eyes opened?

**11**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.

**12**And they said to him: Where is he? He saith: I know not.

**13**They bring him that had been blind to the Pharisees.

**14**Now it was the sabbath, when Jesus made the clay, and opened his eyes.

**15**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.

**16**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.

**17**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.

**18**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,

**19**And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

**20**His parents answered them, and said: We know that this is our son, and that he was born blind:

**21**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.

**22**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.

**23**Therefore did his parents say: He is of age, ask himself.

**24**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.

**25**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.

**26**They said then to him: What did he to thee? How did he open thy eyes?

**27**He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

**28**They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses.

**29**We know that God spoke to Moses: but as to this man, we know not from whence he is.

**30**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.

**31**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.

**32**From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

**33**Unless this man were of God, he could not do any thing.

**34**They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

**35**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?

**36**He answered, and said: Who is he, Lord, that I may believe in him?

**37**And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.

**38**And he said: I believe, Lord. And falling down, he adored him.

**39**And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind.

**40**And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind?

**41**Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

NEW TESTAMENT: *John*, esp 11:1-48

**11**Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and Martha her sister.

**2**(And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

**3**His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

**4**And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

**5**Now Jesus loved Martha, and her sister Mary, and Lazarus.

**6**When he had heard therefore that he was sick, he still remained in the same place two days.

**7**Then after that, he said to his disciples: Let us go into Judea again.

**8**The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again?

**9**Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

**10**But if he walk in the night, he stumbleth, because the light is not in him.

**11**These things he said; and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep.

**12**His disciples therefore said: Lord, if he sleep, he shall do well.

**13**But Jesus spoke of his death; and they thought that he spoke of the repose of sleep.

**14**Then therefore Jesus said to them plainly: Lazarus is dead.

**15**And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him.

**16**Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.

**17**Jesus therefore came, and found that he had been four days already in the grave.

**18**(Now Bethania was near Jerusalem, about fifteen furlongs off.)

**19**And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

**20**Martha therefore, as soon as she heard that Jesus had come, went to meet him: but Mary sat at home.

**21**Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

**22**But now also I know that whatsoever thou wilt ask of God, God will give it thee.

**23**Jesus saith to her: Thy brother shall rise again.

**24**Martha saith to him: I know that he shall rise again, in the resurrection at the last day.

**25**Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

**26**And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

**27**She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

**28**And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee.

**29**She, as soon as she heard this, riseth quickly, and cometh to him.

**30**For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

**31**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.

**32**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.

**33**Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself,

**34**And said: Where have you laid him? They say to him: Lord, come and see.

**35**And Jesus wept.

**36**The Jews therefore said: Behold how he loved him.

**37**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?

**38**Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it.

**39**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.

**40**Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God?

**41**They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me.

**42**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.

**43**When he had said these things, he cried with a loud voice: Lazarus, come forth.

**44**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.

**45**Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

**46**But some of them went to the Pharisees, and told them the things that Jesus had done.

**47**The chief priests therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles?

**48**If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation.

NEW TESTAMENT: *John*, esp 12:27-30

**27**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.

**28**Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.

**29**The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him.

**30**Jesus answered, and said: This voice came not because of me, but for your sakes.

NEW TESTAMENT: *John*, esp 12:37-40

**37**And whereas he had done so many miracles before them, they believed not in him:

**38**That the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?

**39**Therefore they could not believe, because Isaias said again:

**40**He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

NEW TESTAMENT: *John*, esp 20:1-9

**20**And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre.

**2**She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

**3**Peter therefore went out, and that other disciple, and they came to the sepulchre.

**4**And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre.

**5**And when he stooped down, he saw the linen cloths lying; but yet he went not in.

**6**Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying,

**7**And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.

**8**Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed.

**9**For as yet they knew not the scripture, that he must rise again from the dead.

NEW TESTAMENT: *Acts* passim

**1**The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach,

**2**Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

**3**To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

**4**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.

**5**For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.

**6**They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?

**7**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:

**8**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.

**9**And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

**10**And while they were beholding him going up to heaven, behold two men stood by them in white garments.

**11**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.

**12**Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

**13**And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James.

**14**All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

**15**In those days Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty:)

**16**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:

**17**Who was numbered with us, and had obtained part of this ministry.

**18**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.

**19**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.

**20**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.

**21**Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us,

**22**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.

**23**And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

**24**And praying, they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen,

**25**To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

**26**And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

**2**And when the days of the Pentecost were accomplished, they were all together in one place:

**2**And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

**3**And there appeared to them parted tongues as it were of fire, and it sat upon every one of them:

**4**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.

**5**Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

**6**And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

**7**And they were all amazed, and wondered, saying: Behold, are not all these, that speak, Galileans?

**8**And how have we heard, every man our own tongue wherein we were born?

**9**Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

**10**Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome,

**11**Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

**12**And they were all astonished, and wondered, saying one to another: What meaneth this?

**13**But others mocking, said: These men are full of new wine.

**14**But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

**15**For these are not drunk, as you suppose, seeing it is but the third hour of the day:

**16**But this is that which was spoken of by the prophet Joel:

**17**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.

**18**And upon my servants indeed, and upon my handmaids will I pour out in those days of my spirit, and they shall prophesy.

**19**And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

**20**The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.

**21**And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

**22**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:

**23**This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

**24**Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

**25**For David saith concerning him: I foresaw the Lord before my face: because he is at my right hand, that I may not be moved.

**26**For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

**27**Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

**28**Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

**29**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.

**30**Whereas therefore he was a prophet, and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.

**31**Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption.

**32**This Jesus hath God raised again, whereof all we are witnesses.

**33**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.

**34**For David ascended not into heaven; but he himself said: The Lord said to my Lord, sit thou on my right hand,

**35**Until I make thy enemies thy footstool.

**36**Therefore let all the house of Israel know most certainly, that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

**37**Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren?

**38**But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

**39**For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

**40**And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

**41**They therefore that received his word, were baptized; and there were added in that day about three thousand souls.

**42**And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

**43**And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.

**44**And all they that believed, were together, and had all things common.

**45**Their possessions and goods they sold, and divided them to all, according as every one had need.

**46**And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart;

**47**Praising God, and having favour with all the people. And the Lord increased daily together such as should be saved.

**3**Now Peter and John went up into the temple at the ninth hour of prayer.

**2**And a certain man who was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

**3**He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

**4**But Peter with John fastening his eyes upon him, said: Look upon us.

**5**But he looked earnestly upon them, hoping that he should receive something of them.

**6**But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk.

**7**And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength.

**8**And he leaping up, stood, and walked, and went in with them into the temple, walking, and leaping, and praising God.

**9**And all the people saw him walking and praising God.

**10**And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

**11**And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

**12**But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk?

**13**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.

**14**But you denied the Holy One and the Just, and desired a murderer to be granted unto you.

**15**But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

**16**And in the faith of his name, this man, whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all.

**17**And now, brethren, I know that you did it through ignorance, as did also your rulers.

**18**But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

**19**Be penitent, therefore, and be converted, that your sins may be blotted out.

**20**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,

**21**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.

**22**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.

**23**And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.

**24**And all the prophets, from Samuel and afterwards, who have spoken, have told of these days.

**25**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.

**26**To you first God, raising up his Son, hath sent him to bless you; that every one may convert himself from his wickedness.

**4**And as they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them,

**2**Being grieved that they taught the people, and preached in Jesus the resurrection from the dead:

**3**And they laid hands upon them, and put them in hold till the next day; for it was now evening.

**4**But many of them who had heard the word, believed; and the number of the men was made five thousand.

**5**And it came to pass on the morrow, that their princes, and ancients, and scribes, were gathered together in Jerusalem;

**6**And Annas the high priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high priest.

**7**And setting them in the midst, they asked: By what power, or by what name, have you done this?

**8**Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people, and ancients, hear:

**9**If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole:

**10**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.

**11**This is the stone which was rejected by you the builders, which is become the head of the corner.

**12**Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

**13**Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered; and they knew them that they had been with Jesus.

**14**Seeing the man also who had been healed standing with them, they could say nothing against it.

**15**But they commanded them to go aside out of the council; and they conferred among themselves,

**16**Saying: What shall we do to these men? for indeed a known miracle hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

**17**But that it may be no farther spread among the people, let us threaten them that they speak no more in this name to any man.

**18**And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

**19**But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye.

**20**For we cannot but speak the things which we have seen and heard.

**21**But they threatening, sent them away, not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass.

**22**For the man was above forty years old, in whom that miraculous cure had been wrought.

**23**And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.

**24**Who having heard it, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them.

**25**Who, by the Holy Ghost, by the mouth of our father David, thy servant, hast said: Why did the Gentiles rage, and the people meditate vain things?

**26**The kings of the earth stood up, and the princes assembled together against the Lord and his Christ.

**27**For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,

**28**To do what thy hand and thy counsel decreed to be done.

**29**And now, Lord, behold their threatenings, and grant unto thy servants, that with all confidence they may speak thy word,

**30**By stretching forth thy hand to cures, and signs, and wonders to be done by the name of thy holy Son Jesus.

**31**And when they had prayed, the place was moved wherein they were assembled; and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

**32**And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed, was his own; but all things were common unto them.

**33**And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all.

**34**For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold,

**35**And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need.

**36**And Joseph, who, by the apostles, was surnamed Barnabas, (which is, by interpretation, The son of consolation,) a Levite, a Cyprian born,

**37**Having land, sold it, and brought the price, and laid it at the feet of the apostles.

**5**But a certain man named Ananias, with Saphira his wife, sold a piece of land,

**2**And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles.

**3**But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land?

**4**Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

**5**And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it.

**6**And the young men rising up, removed him, and carrying him out, buried him.

**7**And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

**8**And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.

**9**And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out.

**10**Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead: and carried her out, and buried her by her husband.

**11**And there came great fear upon the whole church, and upon all that heard these things.

**12**And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch.

**13**But of the rest no man durst join himself unto them; but the people magnified them.

**14**And the multitude of men and women who believed in the Lord, was more increased:

**15**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.

**16**And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

**17**Then the high priest rising up, and all they that were with him, (which is the heresy of the Sadducees,) were filled with envy.

**18**And they laid hands on the apostles, and put them in the common prison.

**19**But an angel of the Lord by night opening the doors of the prison, and leading them out, said:

**20**Go, and standing speak in the temple to the people all the words of this life.

**21**Who having heard this, early in the morning, entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and they sent to the prison to have them brought.

**22**But when the ministers came, and opening the prison, found them not there, they returned and told,

**23**Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors; but opening it, we found no man within.

**24**Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.

**25**But one came and told them: Behold, the men whom you put in prison are in the temple standing, and teaching the people.

**26**Then went the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned.

**27**And when they had brought them, they set them before the council. And the high priest asked them,

**28**Saying: Commanding we commanded you, that you should not teach in this name; and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

**29**But Peter and the apostles answering, said: We ought to obey God, rather than men.

**30**The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

**31**Him hath God exalted with his right hand, to be Prince and Saviour, to give repentance to Israel, and remission of sins.

**32**And we are witnesses of these things and the Holy Ghost, whom God hath given to all that obey him.

**33**When they had heard these things, they were cut to the heart, and they thought to put them to death.

**34**But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

**35**And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

**36**For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain; and all that believed him were scattered, and brought to nothing.

**37**After 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.

**38**And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought;

**39**But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him.

**40**And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus; and they dismissed them.

**41**And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

**42**And every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus.

**6**And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration.

**2**Then the twelve calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables.

**3**Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

**4**But we will give ourselves continually to prayer, and to the ministry of the word.

**5**And the saying was liked by all the multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

**6**These they set before the apostles; and they praying, imposed hands upon them.

**7**And the word of the Lord increased; and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

**8**And Stephen, full of grace and fortitude, did great wonders and signs among the people.

**9**Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen.

**10**And they were not able to resist the wisdom and the spirit that spoke.

**11**Then they suborned men to say, they had heard him speak words of blasphemy against Moses and against God.

**12**And they stirred up the people, and the ancients, and the scribes; and running together, they took him, and brought him to the council.

**13**And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law.

**14**For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us.

**15**And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

**7**Then the high priest said: Are these things so?

**2**Who said: Ye men, brethren, and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

**3**And said to him: Go forth out of thy country, and from thy kindred, and come into the land which I shall shew thee.

**4**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.

**5**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.

**6**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.

**7**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.

**8**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.

**9**And the patriarchs, through envy, sold Joseph into Egypt; and God was with him,

**10**And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharao, the king of Egypt; and he appointed him governor over Egypt, and over all his house.

**11**Now there came a famine upon all Egypt and Chanaan, and great tribulation; and our fathers found no food.

**12**But when Jacob had heard that there was corn in Egypt, he sent our fathers first:

**13**And at the second time, Joseph was known by his brethren, and his kindred was made known to Pharao.

**14**And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.

**15**So Jacob went down into Egypt; and he died, and our fathers.

**16**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.

**17**And when the time of the promise drew near, which God had promised to Abraham, the people increased, and were multiplied in Egypt,

**18**Till another king arose in Egypt, who knew not Joseph.

**19**This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

**20**At the same time was Moses born, and he was acceptable to God: who was nourished three months in his father's house.

**21**And when he was exposed, Pharao's daughter took him up, and nourished him for her own son.

**22**And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and in his deeds.

**23**And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

**24**And when he had seen one of them suffer wrong, he defended him; and striking the Egyptian, he avenged him who suffered the injury.

**25**And he thought that his brethren understood that God by his hand would save them; but they understood it not.

**26**And the day following, he shewed 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?

**27**But he that did the injury to his neighbour thrust him away, saying: Who hath appointed thee prince and judge over us?

**28**What, wilt thou kill me, as thou didst yesterday kill the Egyptian?

**29**And Moses fled upon this word, and was a stranger in the land of Madian, where he begot two sons.

**30**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.

**31**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:

**32**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.

**33**And the Lord said to him: Loose the shoes from thy feet, for the place wherein thou standest, is holy ground.

**34**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.

**35**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.

**36**He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years.

**37**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.

**38**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.

**39**Whom our fathers would not obey; but thrust him away, and in their hearts turned back into Egypt,

**40**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.

**41**And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands.

**42**And God turned, and gave them up to serve the host of heaven, as it is written in the books of the prophets: Did you offer victims and sacrifices to me for forty years, in the desert, O house of Israel?

**43**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.

**44**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.

**45**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.

**46**Who found grace before God, and desired to find a tabernacle for the God of Jacob.

**47**But Solomon built him a house.

**48**Yet the most High dwelleth not in houses made by hands, as the prophet saith:

**49**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?

**50**Hath not my hand made all these things?

**51**You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost: as your fathers did, so do you also.

**52**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:

**53**Who have received the law by the disposition of angels, and have not kept it.

**54**Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.

**55**But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

**56**And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

**57**And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

**58**And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit.

**59**And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

**8**And at that time there was raised a great persecution against the church which was at Jerusalem; and they were all dispersed through the countries of Judea, and Samaria, except the apostles.

**2**And devout men took order for Stephen's funeral, and made great mourning over him.

**3**But Saul made havock of the church, entering in from house to house, and dragging away men and women, committed them to prison.

**4**They therefore that were dispersed, went about preaching the word of God.

**5**And Philip going down to the city of Samaria, preached Christ unto them.

**6**And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did.

**7**For many of them who had unclean spirits, crying with a loud voice, went out.

**8**And many, taken with the palsy, and that were lame, were healed.

**9**There was therefore great joy in that city. Now there was a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one:

**10**To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.

**11**And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.

**12**But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women.

**13**Then Simon himself believed also; and being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

**14**Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John.

**15**Who, when they were come, prayed for them, that they might receive the Holy Ghost.

**16**For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus.

**17**Then they laid their hands upon them, and they received the Holy Ghost.

**18**And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money,

**19**Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him:

**20**Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money.

**21**Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.

**22**Do penance therefore for this thy wickedness; and pray to God, that perhaps this thought of thy heart may be forgiven thee.

**23**For I see thou art in the gall of bitterness, and in the bonds of iniquity.

**24**Then Simon answering, said: Pray you for me to the Lord, that none of these things which you have spoken may come upon me.

**25**And they indeed having testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

**26**Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

**27**And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.

**28**And he was returning, sitting in his chariot, and reading Isaias the prophet.

**29**And the Spirit said to Philip: Go near, and join thyself to this chariot.

**30**And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest?

**31**Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him.

**32**And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth.

**33**In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?

**34**And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man?

**35**Then Philip, opening his mouth, and beginning at this scripture, preached unto him Jesus.

**36**And as they went on their way, they came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized?

**37**And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

**38**And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch: and he baptized him.

**39**And when they were come up out of the water, the Spirit of the Lord took away Philip; and the eunuch saw him no more. And he went on his way rejoicing.

**40**But Philip was found in Azotus; and passing through, he preached the gospel to all the cities, till he came to Caesarea.

**9**And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,

**2**And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

**3**And as he went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him.

**4**And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?

**5**Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.

**6**And he trembling and astonished, said: Lord, what wilt thou have me to do?

**7**And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no man.

**8**And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus.

**9**And he was there three days, without sight, and he did neither eat nor drink.

**10**Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord.

**11**And the Lord said to him: Arise, and go into the street that is called Stait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth.

**12**(And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.)

**13**But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem.

**14**And here he hath authority from the chief priests to bind all that invoke thy name.

**15**And the Lord said to him: Go thy way; for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel.

**16**For I will shew him how great things he must suffer for my name's sake.

**17**And Ananias went his way, and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest receive thy sight, and be filled with the Holy Ghost.

**18**And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized.

**19**And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days.

**20**And immediately he preached Jesus in the synagogues, that he is the Son of God.

**21**And all that heard him, were astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name: and came hither for that intent, that he might carry them bound to the chief priests?

**22**But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

**23**And when many days were passed, the Jews consulted together to kill him.

**24**But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him.

**25**But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

**26**And when he was come into Jerusalem, he essayed to join himself to the disciples; and they all were afraid of him, not believing that he was a disciple.

**27**But Barnabas took him, and brought him to the apostles, and told them how he had seen the Lord, and that he had spoken to him; and how in Damascus he had dealt confidently in the name of Jesus.

**28**And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord.

**29**He spoke also to the Gentiles, and disputed with the Greeks; but they sought to kill him.

**30**Which when the brethren had known, they brought him down to Caesarea, and sent him away to Tarsus.

**31**Now 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 consolation of the Holy Ghost.

**32**And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda.

**33**And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

**34**And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

**35**And all that dwelt at Lydda and Saron, saw him: who were converted to the Lord.

**36**And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

**37**And it came to pass in those days that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

**38**And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

**39**And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

**40**And they all being put forth, Peter kneeling down prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

**41**And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

**42**And it was made known throughout all Joppe; and many believed in the Lord.

**43**And it came to pass, that he abode many days in Joppe, with one Simon a tanner.

**10**And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band;

**2**A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God.

**3**This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: Cornelius.

**4**And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

**5**And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

**6**He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

**7**And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him.

**8**To whom when he had related all, he sent them to Joppe.

**9**And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

**10**And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind.

**11**And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth:

**12**Wherein were all manner of fourfooted beasts, and creeping things of the earth, and fowls of the air.

**13**And there came a voice to him: Arise, Peter; kill and eat.

**14**But Peter said: Far be it from me; for I never did eat any thing that is common and unclean.

**15**And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common.

**16**And this was done thrice; and presently the vessel was taken up into heaven.

**17**Now, whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

**18**And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there.

**19**And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

**20**Arise, therefore, get thee down and go with them, doubting nothing: for I have sent them.

**21**Then Peter, going down to the men, said: Behold, I am he whom you seek; what is the cause for which you are come?

**22**Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house, and to hear words of thee.

**23**Then bringing them in, he lodged them. And the day following he arose, and went with them: and some of the brethren from Joppe accompanied him.

**24**And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

**25**And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

**26**But Peter lifted him up, saying: Arise, I myself also am a man.

**27**And talking with him, he went in, and found many that were come together.

**28**And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean.

**29**For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

**30**And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said:

**31**Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

**32**Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side.

**33**Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

**34**And Peter opening his mouth, said: In very deed I perceive, that God is not a respecter of persons.

**35**But in every nation, he that feareth him, and worketh justice, is acceptable to him.

**36**God sent the word to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

**37**You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

**38**Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

**39**And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

**40**Him God raised up the third day, and gave him to be made manifest,

**41**Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he arose again from the dead;

**42**And he commanded us to preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead.

**43**To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

**44**While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

**45**And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also.

**46**For they heard them speaking with tongues, and magnifying God.

**47**Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?

**48**And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

**11**And the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

**2**And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

**3**Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

**4**But Peter began and declared to them the matter in order, saying:

**5**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.

**6**Into which looking, I considered, and saw fourfooted creatures of the earth, and beasts, and creeping things, and fowls of the air:

**7**And I heard also a voice saying to me: Arise, Peter; kill and eat.

**8**And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth.

**9**And the voice answered again from heaven: What God hath made clean, do not thou call common.

**10**And this was done three times: and all were taken up again into heaven.

**11**And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea.

**12**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.

**13**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,

**14**Who shall speak to thee words, whereby thou shalt be saved, and all thy house.

**15**And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

**16**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.

**17**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?

**18**Having heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life.

**19**Now they who had been dispersed by the persecution that arose on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only.

**20**But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus.

**21**And the hand of the Lord was with them: and a great number believing, were converted to the Lord.

**22**And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch.

**23**Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord.

**24**For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

**25**And Barnabas went to Tarsus to seek Saul: whom, when he had found, he brought to Antioch.

**26**And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians.

**27**And in these days there came prophets from Jerusalem to Antioch:

**28**And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

**29**And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea:

**30**Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

**12**And at the same time, Herod the king stretched forth his hands, to afflict some of the church.

**2**And he killed James, the brother of John, with the sword.

**3**And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes.

**4**And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending, after the pasch, to bring him forth to the people.

**5**Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him.

**6**And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

**7**And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.

**8**And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me.

**9**And going out, he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision.

**10**And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him.

**11**And Peter coming to himself, said: Now I know in very deed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

**12**And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

**13**And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode.

**14**And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate.

**15**But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.

**16**But Peter continued knocking. And when they had opened, they saw him, and were astonished.

**17**But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James, and to the brethren. And going out, he went into another place.

**18**Now when day was come, there was no small stir among the soldiers, what was become of Peter.

**19**And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death; and going down from Judea to Caesarea, he abode there.

**20**And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

**21**And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them.

**22**And the people made acclamation, saying: It is the voice of a god, and not of a man.

**23**And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost.

**24**But the word of the Lord increased and multiplied.

**25**And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

**13**Now there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod the tetrarch, and Saul.

**2**And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them.

**3**Then they, fasting and praying, and imposing their hands upon them, sent them away.

**4**So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

**5**And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.

**6**And when they had gone through the whole island, as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu:

**7**Who was with the proconsul Sergius Paulus, a prudent man. He sending for Barnabas and Saul, desired to hear the word of God.

**8**But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

**9**Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

**10**Said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord.

**11**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.

**12**Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

**13**Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.

**14**But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath day, they sat down.

**15**And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

**16**Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear.

**17**The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence,

**18**And for the space of forty years endured their manners in the desert.

**19**And destroying seven nations in the land of Chanaan, divided their land among them, by lot,

**20**As it were, after four hundred and fifty years: and after these things, he gave unto them judges, until Samuel the prophet.

**21**And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

**22**And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills.

**23**Of this man's seed God according to his promise, hath raised up to Israel a Saviour, Jesus:

**24**John first preaching, before his coming, the baptism of penance to all the people of Israel.

**25**And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

**26**Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

**27**For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them.

**28**And finding no cause of death in him, they desired of Pilate, that they might kill him.

**29**And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

**30**But God raised him up from the dead the third day:

**31**Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people.

**32**And we declare unto you, that the promise which was made to our fathers,

**33**This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son, this day have I begotten thee.

**34**And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the holy things of David faithful.

**35**And therefore, in another place also, he saith: Thou shalt not suffer thy holy one to see corruption.

**36**For David, when he had served in his generation, according to the will of God, slept: and was laid unto his fathers, and saw corruption.

**37**But he whom God hath raised from the dead, saw no corruption.

**38**Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses.

**39**In him every one that believeth, is justified.

**40**Beware, therefore, lest that come upon you which is spoken in the prophets:

**41**Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.

**42**And as they went out, they desired them, that on the next sabbath, they would speak unto them these words.

**43**And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God.

**44**But the next sabbath day, the whole city almost came together, to hear the word of God.

**45**And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming.

**46**Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.

**47**For so the Lord hath commanded us: I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth.

**48**And the Gentiles hearing it, were glad, and glorified the word of the Lord: and as many as were ordained to life everlasting, believed.

**49**And the word of the Lord was published throughout the whole country.

**50**But the Jews stirred up religious and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas: and cast them out of their coasts.

**51**But they, shaking off the dust of their feet against them, came to Iconium.

**52**And the disciples were filled with joy and with the Holy Ghost.

**14**And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe.

**2**But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.

**3**A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

**4**And the multitude of the city was divided; and some of them indeed held with the Jews, but some with the apostles.

**5**And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously, and to stone them:

**6**They understanding it, fled to Lystra, and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

**7**And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked.

**8**This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,

**9**Said with a loud voice: Stand upright on thy feet. And he leaped up, and walked.

**10**And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men;

**11**And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker.

**12**The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

**13**Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying,

**14**And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the heaven, and the earth, and the sea, and all things that are in them:

**15**Who in times past suffered all nations to walk in their own ways.

**16**Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness.

**17**And speaking these things, they scarce restrained the people from sacrificing to them.

**18**Now there came thither certain Jews from Antioch, and Iconium: and persuading the multitude, and stoning Paul, drew him out of the city, thinking him to be dead.

**19**But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

**20**And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:

**21**Confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God.

**22**And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

**23**And passing through Pisidia, they came into Pamphylia.

**24**And having spoken the word of the Lord in Perge, they went down into Attalia:

**25**And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

**26**And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

**27**And they abode no small time with the disciples.

**15**And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved.

**2**And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question.

**3**They therefore being brought on their way by the church, passed through Phenice, and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren.

**4**And when they were come to Jerusalem, they were received by the church, and by the apostles and ancients, declaring how great things God had done with them.

**5**But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

**6**And the apostles and ancients assembled to consider of this matter.

**7**And when there had been 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.

**8**And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us;

**9**And put no difference between us and them, purifying their hearts by faith.

**10**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?

**11**But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.

**12**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.

**13**And after they had held their peace, James answered, saying: Men, brethren, hear me.

**14**Simon hath related how God first visited to take of the Gentiles a people to his name.

**15**And to this agree the words of the prophets, as it is written:

**16**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:

**17**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.

**18**To the Lord was his own work known from the beginning of the world.

**19**For which cause I judge that they, who from among the Gentiles are converted to God, are not to be disquieted.

**20**But that we write unto them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.

**21**For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.

**22**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.

**23**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.

**24**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:

**25**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:

**26**Men that have given their lives for the name of our Lord Jesus Christ.

**27**We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

**28**For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things:

**29**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.

**30**They therefore being dismissed, went down to Antioch; and gathering together the multitude, delivered the epistle.

**31**Which when they had read, they rejoiced for the consolation.

**32**But Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them.

**33**And after they had spent some time there, they were let go with peace by the brethren, unto them that had sent them.

**34**But it seemed good unto Silas to remain there; and Judas alone departed to Jerusalem.

**35**And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

**36**And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.

**37**And Barnabas would have taken with them John also, that was surnamed Mark;

**38**But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.

**39**And there arose a dissension, so that they departed one from another; and Barnabas indeed taking Mark, sailed to Cyprus.

**40**But Paul choosing Silas, departed, being delivered by the brethren to the grace of God.

**41**And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.

**16**And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed; but his father was a Gentile.

**2**To this man the brethren that were in Lystra and Iconium, gave a good testimony.

**3**Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.

**4**And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.

**5**And the churches were confirmed in faith, and increased in number daily.

**6**And when they had passed through Phrygia, and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

**7**And when they were come into Mysia, they attempted to go into Bythynia, and the Spirit of Jesus suffered them not.

**8**And when they had passed through Mysia, they went down to Troas.

**9**And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us.

**10**And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them.

**11**And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis;

**12**And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

**13**And upon the sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer; and sitting down, we spoke to the women that were assembled.

**14**And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.

**15**And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

**16**And it came to pass, as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining.

**17**This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation.

**18**And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour.

**19**But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the marketplace to the rulers.

**20**And presenting them to the magistrates, they said: These men disturb our city, being Jews;

**21**And preach a fashion which it is not lawful for us to receive nor observe, being Romans.

**22**And the people ran together against them; and the magistrates rending off their clothes, commanded them to be beaten with rods.

**23**And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.

**24**Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

**25**And at midnight, Paul and Silas praying, praised God. And they that were in prison, heard them.

**26**And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed.

**27**And the keeper of the prison, awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

**28**But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

**29**Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas.

**30**And bringing them out, he said: Masters, what must I do, that I may be saved?

**31**But they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house.

**32**And they preached the word of the Lord to him and to all that were in his house.

**33**And he, taking them the same hour of the night, washed their stripes, and himself was baptized, and all his house immediately.

**34**And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

**35**And when the day was come, the magistrates sent the serjeants, saying, Let those men go.

**36**And the keeper of the prison told these words to Paul: The magistrates have sent to let you go; now therefore depart, and go in peace.

**37**But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so; but let them come,

**38**And let us out themselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans.

**39**And coming, they besought them; and bringing them out, they desired them to depart out of the city.

**40**And they went out of the prison, and entered into the house of Lydia; and having seen the brethren, they comforted them, and departed.

**17**And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

**2**And Paul, according to his custom, went in unto them; and for three sabbath days he reasoned with them out of the scriptures:

**3**Declaring and insinuating that the Christ was to suffer, and to rise again from the dead; and that this is Jesus Christ, whom I preach to you.

**4**And some of them believed, and were associated to Paul and Silas; and of those that served God, and of the Gentiles a great multitude, and of noble women not a few.

**5**But the Jews, moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people.

**6**And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar, are come hither also;

**7**Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.

**8**And they stirred up the people, and the rulers of the city hearing these things,

**9**And having taken satisfaction of Jason and of the rest, they let them go.

**10**But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews.

**11**Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

**12**And many indeed of them believed, and of honourable women that were Gentiles, and of men not a few.

**13**And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude.

**14**And then immediately the brethren sent away Paul, to go unto the sea; but Silas and Timothy remained there.

**15**And they that conducted Paul, brought him as far as Athens; and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

**16**Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry.

**17**He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace, every day with them that were there.

**18**And certain philosophers of the Epicureans and of the Stoics disputed with him; and some said: What is it, that this word sower would say? But others: He seemeth to be a setter forth of new gods; because he preached to them Jesus and the resurrection.

**19**And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

**20**For thou bringest in certain new things to our ears. We would know therefore what these things mean.

**21**(Now all the Athenians, and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing.)

**22**But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious.

**23**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:

**24**God, who made the world, and all things therein; he, being Lord of heaven and earth, dwelleth not in temples made with hands;

**25**Neither is he served with men's hands, as though he needed any thing; seeing it is he who giveth to all life, and breath, and all things:

**26**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.

**27**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:

**28**For in him we live, and move, and are; as some also of your own poets said: For we are also his offspring.

**29**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.

**30**And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance.

**31**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.

**32**And when they had heard of the resurrection of the dead, some indeed mocked, but others said: We will hear thee again concerning this matter.

**33**So Paul went out from among them.

**34**But certain men adhering to him, did believe; among whom was also Dionysius, the Areopagite, and a woman named Damaris, and others with them.

**18**After these things, departing from Athens, he came to Corinth.

**2**And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife, (because that Claudius had commanded all Jews to depart from Rome,) he came to them.

**3**And because he was of the same trade, he remained with them, and wrought; (now they were tentmakers by trade.)

**4**And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus; and he persuaded the Jews and the Greeks.

**5**And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews, that Jesus is the Christ.

**6**But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

**7**And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue.

**8**And Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized.

**9**And the Lord said to Paul in the night, by a vision: Do not fear, but speak; and hold not thy peace,

**10**Because I am with thee: and no man shall set upon thee, to hurt thee; for I have much people in this city.

**11**And he stayed there a year and six months, teaching among them the word of God.

**12**But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment seat,

**13**Saying: This man persuadeth men to worship God contrary to the law.

**14**And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous deed, O Jews, I should with reason bear with you.

**15**But if they be questions of word and names, and of your law, look you to it: I will not be judge of such things.

**16**And he drove them from the judgment seat.

**17**And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat; and Gallio cared for none of those things.

**18**But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrae: for he had a vow.

**19**And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

**20**And when they desired him, that he would tarry a longer time, he consented not;

**21**But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus.

**22**And going down to Caesarea, he went up to Jerusalem, and saluted the church, and so came down to Antioch.

**23**And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

**24**Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures.

**25**This man was instructed in the way of the Lord; and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.

**26**This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently.

**27**And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

**28**For with much vigour he convinced the Jews openly, shewing by the scriptures, that Jesus is the Christ.

**19**And it came to pass, while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples.

**2**And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

**3**And he said: In what then were you baptized? Who said: In John's baptism.

**4**Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.

**5**Having heard these things, they were baptized in the name of the Lord Jesus.

**6**And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

**7**And all the men were about twelve.

**8**And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God.

**9**But when some were hardened, and believed not, speaking evil of the way of the Lord, before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.

**10**And this continued for the space of two years, so that all they who dwelt in Asia, heard the word of the Lord, both Jews and Gentiles.

**11**And God wrought by the hand of Paul more than common miracles.

**12**So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

**13**Now some also of the Jewish exorcists who went about, attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

**14**And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

**15**But the wicked spirit, answering, said to them: Jesus I know, and Paul I know; but who are you?

**16**And the man in whom the wicked spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

**17**And this became known to all the Jews and the Gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

**18**And many of them that believed, came confessing and declaring their deeds.

**19**And many of them who had followed curious arts, brought together their books, and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver.

**20**So mightily grew the word of God, and was confirmed.

**21**And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

**22**And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

**23**Now at that time there arose no small disturbance about the way of the Lord.

**24**For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen;

**25**Whom he calling together, with the workmen of like occupation, said: Sirs, you know that our gain is by this trade;

**26**And you see and hear, that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made by hands.

**27**So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing; yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

**28**Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

**29**And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

**30**And when Paul would have entered in unto the people, the disciples suffered him not.

**31**And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

**32**Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

**33**And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence, would have given the people satisfaction.

**34**But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

**35**And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring.

**36**For as much therefore as these things cannot be contradicted, you ought to be quiet, and to do nothing rashly.

**37**For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess.

**38**But if Demetrius and the craftsmen that are with him, have a matter against any man, the courts of justice are open, and there are proconsuls: let them accuse one another.

**39**And if you inquire after any other matter, it may be decided in a lawful assembly.

**40**For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

**20**And after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

**2**And when he had gone over those parts, and had exhorted them with many words, he came into Greece;

**3**Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria; so he took a resolution to return through Macedonia.

**4**And there accompanied him Sopater the son of Pyrrhus, of Berea; and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

**5**These going before, stayed for us at Troas.

**6**But we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days.

**7**And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight.

**8**And there were a great number of lamps in the upper chamber where we were assembled.

**9**And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, (as Paul was long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead.

**10**To whom, when Paul had gone down, he laid himself upon him, and embracing him, said: Be not troubled, for his soul is in him.

**11**Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed.

**12**And they brought the youth alive, and were not a little comforted.

**13**But we, going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land.

**14**And when he had met with us at Assos, we took him in, and came to Mitylene.

**15**And sailing thence, the day following we came over against Chios; and the next day we arrived at Samos; and the day following we came to Miletus.

**16**For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

**17**And sending from Miletus to Ephesus, he called the ancients of the church.

**18**And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time,

**19**Serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews;

**20**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,

**21**Testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

**22**And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there:

**23**Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem.

**24**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.

**25**And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

**26**Wherefore I take you to witness this day, that I am clear from the blood of all men;

**27**For I have not spared to declare unto you all the counsel of God.

**28**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.

**29**I know that, after my departure, ravening wolves will enter in among you, not sparing the flock.

**30**And of your own selves shall arise men speaking perverse things, to draw away disciples after them.

**31**Therefore watch, keeping in memory, that for three years I ceased not, with tears to admonish every one of you night and day.

**32**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.

**33**I have not coveted any man's silver, gold, or apparel, as

**34**You yourselves know: for such things as were needful for me and them that are with me, these hands have furnished.

**35**I have shewed you all things, how that so labouring 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.

**36**And when he had said these things, kneeling down, he prayed with them all.

**37**And there was much weeping among them all; and falling on the neck of Paul, they kissed him,

**38**Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

**21**And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara.

**2**And when we had found a ship sailing over to Phenice, we went aboard, and set forth.

**3**And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

**4**And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

**5**And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and we prayed.

**6**And when we had bid one another farewell, we took ship; and they returned home.

**7**But we having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them.

**8**And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

**9**And he had four daughters, virgins, who did prophesy.

**10**And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

**11**Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles.

**12**Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem.

**13**Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.

**14**And when we could not persuade him, we ceased, saying: The will of the Lord be done.

**15**And after those days, being prepared, we went up to Jerusalem.

**16**And there went also with us some of the disciples from Caesarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge.

**17**And when we were come to Jerusalem, the brethren received us gladly.

**18**And the day following, Paul went in with us unto James; and all the ancients were assembled.

**19**Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.

**20**But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law.

**21**Now they have heard of thee that thou teachest those Jews, who are among the Gentiles, to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom.

**22**What is it therefore? the multitude must needs come together: for they will hear that thou art come.

**23**Do therefore this that we say to thee. We have four men, who have a vow on them.

**24**Take these, and sanctify thyself with them: and bestow on them, that they may shave their heads: and all will know that the things which they have heard of thee, are false; but that thou thyself also walkest keeping the law.

**25**But as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangles, and from fornication.

**26**Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

**27**But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out:

**28**Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

**29**(For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)

**30**And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple, and immediately the doors were shut.

**31**And as they went about to kill him, it was told the tribune of the band, That all Jerusalem was in confusion.

**32**Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers they left off beating Paul.

**33**Then the tribune coming near, took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

**34**And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

**35**And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.

**36**For the multitude of the people followed after, crying: Away with him.

**37**And as Paul was about to be brought into the castle, he saith to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

**38**Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

**39**But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

**40**And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:

**22**Men, brethren, and fathers, hear ye the account which I now give unto you.

**2**(And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

**3**And he saith: 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:

**4**Who persecuted this way unto death, binding and delivering into prisons both men and women.

**5**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.

**6**And it came to pass, as I was going, and drawing nigh to Damascus at midday, that suddenly from heaven there shone round about me a great light:

**7**And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

**8**And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

**9**And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

**10**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.

**11**And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

**12**And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there,

**13**Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him.

**14**But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

**15**For thou shalt be his witness to all men, of those things which thou hast seen and heard.

**16**And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name.

**17**And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance,

**18**And saw him saying unto me: Make haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me.

**19**And I said: Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee.

**20**And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him.

**21**And he said to me: Go, for unto the Gentiles afar off, will I send thee.

**22**And 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.

**23**And as they cried out and threw off their garments, and cast dust into the air,

**24**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.

**25**And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned?

**26**Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

**27**And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea.

**28**And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

**29**Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

**30**But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together, and all the council: and bringing forth Paul, he set him before them.

**23**And Paul looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day.

**2**And the high priest Ananias commanded them that stood by him to strike him on the mouth.

**3**Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck?

**4**And they that stood by said: Dost thou revile the high priest of God?

**5**And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people.

**6**And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

**7**And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

**8**For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

**9**And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel?

**10**And when there arose a great dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

**11**And the night following the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

**12**And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying, that they would neither eat, nor drink, till they killed Paul.

**13**And they were more than forty men that had made this conspiracy.

**14**Who came to the chief priests and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

**15**Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

**16**Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul.

**17**And Paul, calling to him one of the centurions, said: Bring this young man to the tribune, for he hath some thing to tell him.

**18**And he taking him, brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee.

**19**And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

**20**And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to morrow into the council, as if they meant to inquire some thing more certain touching him.

**21**But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat, nor to drink, till they have killed him: and they are now ready, looking for a promise from thee.

**22**The tribune therefore dismissed the young man, charging him that he should tell no man, that he had made known these things unto him.

**23**Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea, and seventy horsemen, and two hundred spearmen for the third hour of the night:

**24**And provide beasts, that they may set Paul on, and bring him safe to Felix the governor.

**25**(For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner:

**26**Claudius Lysias to the most excellent governor, Felix, greeting.

**27**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:

**28**And meaning to know the cause which they objected unto him, I brought him forth into their council.

**29**Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands.

**30**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.

**31**Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

**32**And the next day, leaving the horsemen to go with him, they returned to the castle.

**33**Who, when they were come to Caesarea, and had delivered the letter to the governor, did also present Paul before him.

**34**And when he had read it, and had asked of what province he was, and understood that he was of Cilicia;

**35**I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

**24**And after five days the high priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.

**2**And Paul being called for, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy providence,

**3**We accept it always and in all places, most excellent Felix, with all thanksgiving.

**4**But that I be no further tedious to thee, I desire thee of thy clemency to hear us in few words.

**5**We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.

**6**Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law.

**7**But Lysias the tribune coming upon us, with great violence took him away out of our hands;

**8**Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him.

**9**And the Jews also added, and said that these things were so.

**10**Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

**11**For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem:

**12**And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues, nor in the city:

**13**Neither can they prove unto thee the things whereof they now accuse me.

**14**But this I confess to thee, that according to the way, which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets:

**15**Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

**16**And herein do I endeavour to have always a conscience without offence toward God, and towards men.

**17**Now after many years, I came to bring alms to my nation, and offerings, and vows.

**18**In which I was found purified in the temple: neither with multitude, nor with tumult.

**19**But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me:

**20**Or let these men themselves say, if they found in me any iniquity, when standing before the council,

**21**Except it be for this one voice only that I cried, standing among them, Concerning the resurrection of the dead am I judged this day by you.

**22**And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you.

**23**And he commanded a centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

**24**And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul, and heard of him the faith, that is in Christ Jesus.

**25**And as he treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee.

**26**Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him.

**27**But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.

**25**Now when Festus was come into the province, after three days, he went up to Jerusalem from Caesarea.

**2**And the chief priests, and principal men of the Jews, went unto him against Paul: and they besought him,

**3**Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

**4**But Festus answered: That Paul was kept in Caesarea, and that he himself would very shortly depart thither.

**5**Let them, therefore, saith he, among you that are able, go down with me, and accuse him, if there be any crime in the man.

**6**And having tarried among them no more than eight or ten days, he went down to Caesarea, and the next day he sat in the judgment seat; and commanded Paul to be brought.

**7**Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes, which they could not prove;

**8**Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in any thing.

**9**But Festus, willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

**10**Then Paul said: I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.

**11**For if I have injured them, or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them: I appeal to Caesar.

**12**Then Festus having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.

**13**And after some days, king Agrippa and Bernice came down to Caesarea to salute Festus.

**14**And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.

**15**About whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came unto me, desiring condemnation against him.

**16**To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge.

**17**When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought.

**18**Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of:

**19**But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

**20**I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these things.

**21**But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

**22**And Agrippa said to Festus: I would also hear the man, myself. To morrow, said he, thou shalt hear him.

**23**And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes, and principal men of the city, at Festus' commandment, Paul was brought forth.

**24**And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

**25**Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

**26**Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write.

**27**For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

**26**Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

**2**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.

**3**Especially as thou knowest all, both customs and questions that are among the Jews: Wherefore I beseech thee to hear me patiently.

**4**And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

**5**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.

**6**And now for the hope of the promise that was made by God to the fathers, do I stand subject to judgment:

**7**Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

**8**Why should it be thought a thing incredible, that God should raise the dead?

**9**And I indeed did formerly think, that I ought to do many things contrary to the name of Jesus of Nazareth.

**10**Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests: and when they were put to death, I brought the sentence.

**11**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.

**12**Whereupon when I was going to Damascus with authority and permission of the chief priest,

**13**At midday, 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.

**14**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.

**15**And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest.

**16**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,

**17**Delivering thee from the people, and from the nations, unto which now I send thee:

**18**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.

**19**Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

**20**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.

**21**For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me.

**22**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:

**23**That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the Gentiles.

**24**As he spoke these things, and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

**25**And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

**26**For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.

**27**Believest thou the prophets, O king Agrippa? I know that thou believest.

**28**And Agrippa said to Paul: In a little thou persuadest me to become a Christian.

**29**And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me, this day, should become such as I also am, except these bands.

**30**And the king rose up, and the governor, and Bernice, and they that sat with them.

**31**And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

**32**And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.

**27**And when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

**2**Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.

**3**And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

**4**And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

**5**And sailing over the sea of Cilicia, and Pamphylia, we came to Lystra, which is in Lycia:

**6**And there the centurion finding a ship of Alexandria sailing into Italy, removed us into it.

**7**And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone:

**8**And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.

**9**And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

**10**Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.

**11**But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

**12**And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the southwest and northwest.

**13**And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

**14**But not long after, there arose against it a tempestuous wind, called Euroaquilo.

**15**And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven.

**16**And running under a certain island, that is called Cauda, we had much work to come by the boat.

**17**Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail yard, and so were driven.

**18**And we being mightily tossed with the tempest, the next day they lightened the ship.

**19**And the third day they cast out with their own hands the tackling of the ship.

**20**And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

**21**And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss.

**22**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.

**23**For an angel of God, whose I am, and whom I serve, stood by me this night,

**24**Saying: Fear not, Paul, thou must be brought before Caesar; and behold, God hath given thee all them that sail with thee.

**25**Wherefore, sirs, be of good cheer; for I believe God that it shall so be, as it hath been told me.

**26**And we must come unto a certain island.

**27**But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country.

**28**Who also sounding, found twenty fathoms; and going on a little further, they found fifteen fathoms.

**29**Then fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

**30**But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship,

**31**Paul said to the centurion, and to the soldiers: Except these stay in the ship, you cannot be saved.

**32**Then the soldiers cut off the ropes of the boat, and let her fall off.

**33**And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited, and continued fasting, taking nothing.

**34**Wherefore I pray you to take some meat for your health's sake; for there shall not an hair of the head of any of you perish.

**35**And when he had said these things, taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat.

**36**Then were they all of better cheer, and they also took some meat.

**37**And we were in all in the ship, two hundred threescore and sixteen souls.

**38**And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

**39**And when it was day, they knew not the land; but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship.

**40**And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands; and hoisting up the mainsail to the wind, they made towards shore.

**41**And when we were fallen into a place where two seas met, they run the ship aground; and the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.

**42**And the soldiers' counsel was, that they should kill the prisoners, lest any of them, swimming out, should escape.

**43**But the centurion, willing to save Paul, forbade it to be done; and he commanded that they who could swim, should cast themselves first into the sea, and save themselves, and get to land.

**44**And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

**28**And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.

**2**For kindling a fire, they refreshed us all, because of the present rain, and of the cold.

**3**And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

**4**And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.

**5**And he indeed shaking off the beast into the fire, suffered no harm.

**6**But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said, that he was a god.

**7**Now in these places were possessions of the chief man of the island, named Publius, who receiving us, for three days entertained us courteously.

**8**And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him.

**9**Which being done, all that had diseases in the island, came and were healed:

**10**Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.

**11**And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

**12**And when we were come to Syracusa, we tarried there three days.

**13**From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli;

**14**Where, finding brethren, we were desired to tarry with them seven days: and so we went to Rome.

**15**And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he gave thanks to God, and took courage.

**16**And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

**17**And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans;

**18**Who, when they had examined me, would have released me, for that there was no cause of death in me;

**19**But the Jews contradicting it, I was constrained to appeal unto Caesar; not that I had any thing to accuse my nation of.

**20**For this cause therefore I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

**21**But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee.

**22**But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is everywhere contradicted.

**23**And when they had appointed him a day, there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

**24**And some believed the things that were said; but some believed not.

**25**And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

**26**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.

**27**For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have 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.

NEW TESTAMENT: *Acts*, esp 2:1-24

**2**And when the days of the Pentecost were accomplished, they were all together in one place:

**2**And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

**3**And there appeared to them parted tongues as it were of fire, and it sat upon every one of them:

**4**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.

**5**Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

**6**And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

**7**And they were all amazed, and wondered, saying: Behold, are not all these, that speak, Galileans?

**8**And how have we heard, every man our own tongue wherein we were born?

**9**Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

**10**Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome,

**11**Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

**12**And they were all astonished, and wondered, saying one to another: What meaneth this?

**13**But others mocking, said: These men are full of new wine.

**14**But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

**15**For these are not drunk, as you suppose, seeing it is but the third hour of the day:

**16**But this is that which was spoken of by the prophet Joel:

**17**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.

**18**And upon my servants indeed, and upon my handmaids will I pour out in those days of my spirit, and they shall prophesy.

**19**And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

**20**The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.

**21**And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

**22**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:

**23**This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

**24**Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

NEW TESTAMENT: *Acts*, esp 3:2-11

**2**And a certain man who was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

**3**He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

**4**But Peter with John fastening his eyes upon him, said: Look upon us.

**5**But he looked earnestly upon them, hoping that he should receive something of them.

**6**But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk.

**7**And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength.

**8**And he leaping up, stood, and walked, and went in with them into the temple, walking, and leaping, and praising God.

**9**And all the people saw him walking and praising God.

**10**And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

**11**And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

NEW TESTAMENT: *Acts*, esp 5:15-24

**15**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.

**16**And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

**17**Then the high priest rising up, and all they that were with him, (which is the heresy of the Sadducees,) were filled with envy.

**18**And they laid hands on the apostles, and put them in the common prison.

**19**But an angel of the Lord by night opening the doors of the prison, and leading them out, said:

**20**Go, and standing speak in the temple to the people all the words of this life.

**21**Who having heard this, early in the morning, entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and they sent to the prison to have them brought.

**22**But when the ministers came, and opening the prison, found them not there, they returned and told,

**23**Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors; but opening it, we found no man within.

**24**Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.

NEW TESTAMENT: *Acts*, esp 7:55-56

**55**But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

**56**And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

NEW TESTAMENT: *Acts*, esp 8:6-8

**6**And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did.

**7**For many of them who had unclean spirits, crying with a loud voice, went out.

**8**And many, taken with the palsy, and that were lame, were healed.

NEW TESTAMENT: *Acts*, esp 8:13

**13**Then Simon himself believed also; and being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

NEW TESTAMENT: *Acts*, esp 9:3-8

**3**And as he went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him.

**4**And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?

**5**Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.

**6**And he trembling and astonished, said: Lord, what wilt thou have me to do?

**7**And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no man.

**8**And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus.

NEW TESTAMENT: *Acts*, esp 9:33-42

**33**And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

**34**And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

**35**And all that dwelt at Lydda and Saron, saw him: who were converted to the Lord.

**36**And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

**37**And it came to pass in those days that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

**38**And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

**39**And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

**40**And they all being put forth, Peter kneeling down prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

**41**And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

**42**And it was made known throughout all Joppe; and many believed in the Lord.

NEW TESTAMENT: *Acts*, esp 10:1-48

**10**And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band;

**2**A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God.

**3**This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: Cornelius.

**4**And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

**5**And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

**6**He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

**7**And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him.

**8**To whom when he had related all, he sent them to Joppe.

**9**And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

**10**And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind.

**11**And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth:

**12**Wherein were all manner of fourfooted beasts, and creeping things of the earth, and fowls of the air.

**13**And there came a voice to him: Arise, Peter; kill and eat.

**14**But Peter said: Far be it from me; for I never did eat any thing that is common and unclean.

**15**And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common.

**16**And this was done thrice; and presently the vessel was taken up into heaven.

**17**Now, whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

**18**And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there.

**19**And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

**20**Arise, therefore, get thee down and go with them, doubting nothing: for I have sent them.

**21**Then Peter, going down to the men, said: Behold, I am he whom you seek; what is the cause for which you are come?

**22**Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house, and to hear words of thee.

**23**Then bringing them in, he lodged them. And the day following he arose, and went with them: and some of the brethren from Joppe accompanied him.

**24**And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

**25**And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

**26**But Peter lifted him up, saying: Arise, I myself also am a man.

**27**And talking with him, he went in, and found many that were come together.

**28**And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean.

**29**For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

**30**And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said:

**31**Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

**32**Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side.

**33**Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

**34**And Peter opening his mouth, said: In very deed I perceive, that God is not a respecter of persons.

**35**But in every nation, he that feareth him, and worketh justice, is acceptable to him.

**36**God sent the word to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

**37**You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

**38**Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

**39**And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

**40**Him God raised up the third day, and gave him to be made manifest,

**41**Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he arose again from the dead;

**42**And he commanded us to preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead.

**43**To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

**44**While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

**45**And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also.

**46**For they heard them speaking with tongues, and magnifying God.

**47**Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?

**48**And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

NEW TESTAMENT: *Acts*, esp 13:9-12

**9**Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

**10**Said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord.

**11**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.

**12**Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

NEW TESTAMENT: *Acts*, esp 14:7-10

**7**And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked.

**8**This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,

**9**Said with a loud voice: Stand upright on thy feet. And he leaped up, and walked.

**10**And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men;

NEW TESTAMENT: *Acts*, esp 18:9-11

**9**And the Lord said to Paul in the night, by a vision: Do not fear, but speak; and hold not thy peace,

**10**Because I am with thee: and no man shall set upon thee, to hurt thee; for I have much people in this city.

**11**And he stayed there a year and six months, teaching among them the word of God.

NEW TESTAMENT: *Acts*, esp 19:11-20

**11**And God wrought by the hand of Paul more than common miracles.

**12**So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

**13**Now some also of the Jewish exorcists who went about, attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

**14**And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

**15**But the wicked spirit, answering, said to them: Jesus I know, and Paul I know; but who are you?

**16**And the man in whom the wicked spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

**17**And this became known to all the Jews and the Gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

**18**And many of them that believed, came confessing and declaring their deeds.

**19**And many of them who had followed curious arts, brought together their books, and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver.

**20**So mightily grew the word of God, and was confirmed.

NEW TESTAMENT: *Acts*, esp 20:9-12

**9**And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, (as Paul was long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead.

**10**To whom, when Paul had gone down, he laid himself upon him, and embracing him, said: Be not troubled, for his soul is in him.

**11**Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed.

**12**And they brought the youth alive, and were not a little comforted.

NEW TESTAMENT: *Acts*, esp 28:3-10

**3**And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

**4**And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.

**5**And he indeed shaking off the beast into the fire, suffered no harm.

**6**But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said, that he was a god.

**7**Now in these places were possessions of the chief man of the island, named Publius, who receiving us, for three days entertained us courteously.

**8**And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him.

**9**Which being done, all that had diseases in the island, came and were healed:

**10**Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.

NEW TESTAMENT: *I Corinthians,* 1:22-24

**22**For both the Jews require signs, and the Greeks seek after wisdom:

**23**But we preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness:

**24**But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

NEW TESTAMENT: *Hebrews,* 2:3-4

**3**How shall we escape if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed unto us by them that heard him.

**4**God also bearing them witness by signs, and wonders, and divers miracles, and distributions of the Holy Ghost, according to his own will.

NEW TESTAMENT: *Revelation*

**1**The Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John,

**2**Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

**3**Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it; for the time is at hand.

**4**John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne,

**5**And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood,

**6**And hath made us a kingdom, and priests to God and his Father, to him be glory and empire for ever and ever. Amen.

**7**Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.

**8**I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

**9**I John, your brother and your partner in tribulation, and in the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus.

**10**I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

**11**Saying: What thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

**12**And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

**13**And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

**14**And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire,

**15**And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters.

**16**And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun shineth in his power.

**17**And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last,

**18**And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

**19**Write therefore the things which thou hast seen, and which are, and which must be done hereafter.

**20**The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.

**2**Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

**2**I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

**3**And thou hast patience, and hast endured for my name, and hast not fainted.

**4**But I have somewhat against thee, because thou hast left thy first charity.

**5**Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.

**6**But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

**7**He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

**8**And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive:

**9**I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.

**10**Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.

**11**He, that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

**12**And to the angel of the church of Pergamus write: These things, saith he, that hath the sharp two edged sword:

**13**I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

**14**But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat, and to commit fornication:

**15**So hast thou also them that hold the doctrine of the Nicolaites.

**16**In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.

**17**He, that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.

**18**And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass.

**19**I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.

**20**But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols.

**21**And I gave her a time that she might do penance, and she will not repent of her fornication.

**22**Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds.

**23**And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works. But to you I say,

**24**And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burthen.

**25**Yet that, which you have, hold fast till I come.

**26**And he that shall overcome, and keep my works unto the end, I will give him power over the nations.

**27**And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

**28**As I also have received of my Father: and I will give him the morning star.

**29**He that hath an ear, let him hear what the Spirit saith to the churches.

**3**And to the angel of the church of Sardis, write: These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead.

**2**Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

**3**Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

**4**But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

**5**He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels.

**6**He that hath an ear, let him hear what the Spirit saith to the churches.

**7**And to the angel of the church of Philadelphia, write: These things saith the Holy One and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth:

**8**I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.

**9**Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee.

**10**Because thou hast kept the word of my patience, I will also keep thee from the hour of the temptation, which shall come upon the whole world to try them that dwell upon the earth.

**11**Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

**12**He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

**13**He that hath an ear, let him hear what the Spirit saith to the churches.

**14**And to the angel of the church of Laodicea, write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God:

**15**I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot.

**16**But because thou art lukewarm, and neither cold, not hot, I will begin to vomit thee out of my mouth.

**17**Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

**18**I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eyesalve, that thou mayest see.

**19**Such as I love, I rebuke and chastise. Be zealous therefore, and do penance.

**20**Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.

**21**To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne.

**22**He that hath an ear, let him hear what the Spirit saith to the churches.

**4**After these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter.

**2**And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting.

**3**And he that sat, was to the sight like the jasper and the sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

**4**And round about the throne were four and twenty seats; and upon the seats, four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold.

**5**And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne, which are the seven spirits of God.

**6**And in the sight of the throne was, as it were, a sea of glass like to crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

**7**And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying.

**8**And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.

**9**And when those living creatures gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever;

**10**The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

**11**Thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things; and for thy will they were, and have been created.

**5**And I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

**2**And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

**3**And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

**4**And I wept much, because no man was found worthy to open the book, nor to see it.

**5**And one of the ancients said to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

**6**And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth.

**7**And he came and took the book out of the right hand of him that sat on the throne.

**8**And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints:

**9**And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation.

**10**And hast made us to our God a kingdom and priests, and we shall reign on the earth.

**11**And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands,

**12**Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

**13**And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever.

**14**And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

**6**And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see.

**2**And I saw: and behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

**3**And when he had opened the second seal, I heard the second living creature, saying: Come, and see.

**4**And there went out another horse that was red: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

**5**And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

**6**And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

**7**And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come, and see.

**8**And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

**9**And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

**10**And they cried with a loud voice, saying: How long, O Lord (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

**11**And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow servants, and their brethren, who are to be slain, even as they, should be filled up.

**12**And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

**13**And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind:

**14**And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places.

**15**And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains:

**16**And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb:

**17**For the great day of their wrath is come, and who shall be able to stand?

**7**After these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

**2**And I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

**3**Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

**4**And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel.

**5**Of the tribe of Juda, were twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed:

**6**Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed:

**7**Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed:

**8**Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed.

**9**After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

**10**And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

**11**And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God,

**12**Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

**13**And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they?

**14**And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

**15**Therefore they are before the throne of God, and they serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them.

**16**They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat.

**17**For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

**8**And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

**2**And I saw seven angels standing in the presence of God; and there were given to them seven trumpets.

**3**And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

**4**And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel.

**5**And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders and voices and lightnings, and a great earthquake.

**6**And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet.

**7**And the first angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

**8**And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood:

**9**And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed.

**10**And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

**11**And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

**12**And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

**13**And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth: by reason of the rest of the voices of the three angels, who are yet to sound the trumpet.

**9**And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit.

**2**And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.

**3**And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power:

**4**And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads.

**5**And it was given unto them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

**6**And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

**7**And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were, as it were, crowns like gold: and their faces were as the faces of men.

**8**And they had hair as the hair of women; and their teeth were as lions:

**9**And they had breastplates as breastplates of iron, and the noise of their wings was as the noise of chariots and many horses running to battle.

**10**And they had tails like to scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had over them

**11**A king, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in Greek Apollyon; in Latin Exterminans,

**12**One woe is past, and behold there come yet two woes more hereafter.

**13**And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the great altar, which is before the eyes of God,

**14**Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

**15**And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

**16**And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

**17**And thus I saw the horses in the vision: and they that sat on them, had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

**18**And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone, which issued out of their mouths.

**19**For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, and have heads: and with them they hurt.

**20**And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

**21**Neither did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

**10**And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as pillars of fire.

**2**And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

**3**And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices.

**4**And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken; and write them not.

**5**And the angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven,

**6**And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are in it; and the sea, and the things which are therein: That time shall be no longer.

**7**But in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

**8**And I heard a voice from heaven again speaking to me, and saying: Go, and take the book that is open, from the hand of the angel who standeth upon the sea, and upon the earth.

**9**And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

**10**And I took the book from the hand of the angel, and ate it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter.

**11**And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

**11**And there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar and them that adore therein.

**2**But the court, which is without the temple, cast out, and measure it not: because it is given unto the Gentiles, and the holy city they shall tread under foot two and forty months:

**3**And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

**4**These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth.

**5**And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain.

**6**These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

**7**And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

**8**And their bodies shall lie in the streets of the great city, which is called spiritually, Sodom and Egypt, where their Lord also was crucified.

**9**And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

**10**And they that dwell upon the earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

**11**And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

**12**And they heard a great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud: and their enemies saw them.

**13**And at that hour there was made a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

**14**The second woe is past: and behold the third woe will come quickly.

**15**And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. Amen.

**16**And the four and twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying:

**17**We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.

**18**And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth.

**19**And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

**12**And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

**2**And being with child, she cried travailing in birth, and was in pain to be delivered.

**3**And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems:

**4**And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son.

**5**And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.

**6**And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

**7**And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels:

**8**And they prevailed not, neither was their place found any more in heaven.

**9**And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.

**10**And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

**11**And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death.

**12**Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

**13**And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

**14**And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

**15**And the serpent cast out of his mouth after the woman, water as it were a river; that he might cause her to be carried away by the river.

**16**And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

**17**And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

**18**And he stood upon the sand of the sea.

**13**And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

**2**And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

**3**And I saw one of his heads as it were slain to death: and his death's wound was healed. And all the earth was in admiration after the beast.

**4**And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

**5**And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two and forty months.

**6**And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

**7**And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

**8**And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

**9**If any man have an ear, let him hear.

**10**He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

**11**And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

**12**And he executed all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

**13**And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men.

**14**And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

**15**And it was given him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain.

**16**And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

**17**And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

**18**Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

**14**And I beheld, and lo a lamb stood upon mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads.

**2**And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was as the voice of harpers, harping on their harps.

**3**And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

**4**These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God and to the Lamb:

**5**And in their mouth there was found no lie; for they are without spot before the throne of God.

**6**And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

**7**Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, that made heaven and earth, the sea, and the fountains of waters.

**8**And another angel followed, saying: That great Babylon is fallen, is fallen; which made all nations to drink of the wine of the wrath of her fornication.

**9**And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand;

**10**He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

**11**And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whoever receiveth the character of his name.

**12**Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

**13**And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them.

**14**And I saw, and behold a white cloud; and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

**15**And another angel came out from the temple crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap: for the harvest of the earth is ripe.

**16**And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped.

**17**And another angel came out of the temple which is in heaven, he also having a sharp sickle.

**18**And another angel came out from the altar, who had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe.

**19**And the angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God:

**20**And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

**15**And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God.

**2**And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

**3**And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O King of ages.

**4**Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

**5**And after these things I looked; and behold, the temple of the tabernacle of the testimony in heaven was opened:

**6**And the seven angels came out of the temple, having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles.

**7**And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

**8**And the temple was filled with smoke from the majesty of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

**16**And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

**2**And the first went, and poured out his vial upon the earth, and there fell a sore and grievous wound upon men, who had the character of the beast; and upon them that adored the image thereof.

**3**And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul died in the sea.

**4**And the third poured out his vial upon the rivers and the fountains of waters; and there was made blood.

**5**And I heard the angel of the waters saying: Thou art just, O Lord, who art, and who wast, the Holy One, because thou hast judged these things:

**6**For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

**7**And I heard another, from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.

**8**And the fourth angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:

**9**And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

**10**And the fifth angel poured out his vial upon the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain:

**11**And they blasphemed the God of heaven, because of their pains and wounds, and did not penance for their works.

**12**And the sixth angel poured out his vial upon that great river Euphrates; and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

**13**And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

**14**For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God.

**15**Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

**16**And he shall gather them together into a place, which in Hebrew is called Armagedon.

**17**And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done.

**18**And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great.

**19**And the great city was divided into three parts; and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

**20**And every island fled away, and the mountains were not found.

**21**And great hail, like a talent, came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great.

**17**And there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters,

**2**With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her whoredom.

**3**And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

**4**And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

**5**And on her forehead a name was written: A mystery; Babylon the great, the mother of the fornications, and the abominations of the earth.

**6**And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

**7**And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

**8**The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was, and is not.

**9**And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings:

**10**Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

**11**And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

**12**And the ten horns which thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

**13**These have one design: and their strength and power they shall deliver to the beast.

**14**These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

**15**And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

**16**And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

**17**For God hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be fulfilled.

**18**And the woman which thou sawest, is the great city, which hath kingdom over the kings of the earth.

**18**And after these things, I saw another angel come down from heaven, having great power: and the earth was enlightened with his glory.

**2**And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

**3**Because all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth have been made rich by the power of her delicacies.

**4**And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues.

**5**For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

**6**Render to her as she also hath rendered to you; and double unto her double according to her works: in the cup wherein she hath mingled, mingle ye double unto her.

**7**As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her; because she saith in her heart: I sit a queen, and am no widow; and sorrow I shall not see.

**8**Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong, who shall judge her.

**9**And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

**10**Standing afar off for fear of her torments, saying: Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

**11**And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more.

**12**Merchandise of gold and silver, and precious stones; and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,

**13**And cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

**14**And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all.

**15**The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning.

**16**And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilt with gold, and precious stones, and pearls.

**17**For in one hour are so great riches come to nought; and every shipmaster, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off.

**18**And cried, seeing the place of her burning, saying: What city is like to this great city?

**19**And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

**20**Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her.

**21**And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all.

**22**And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard at all in thee; and no craftsman of any art whatsoever shall be found any more at all in thee; and the sound of the mill shall be heard no more at all in thee;

**23**And the light of the lamp shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments.

**24**And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

**19**After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God.

**2**For true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

**3**And again they said: Alleluia. And her smoke ascendeth for ever and ever.

**4**And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen; Alleluia.

**5**And a voice came out from the throne, saying: Give praise to our God, all ye his servants; and you that fear him, little and great.

**6**And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned.

**7**Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself.

**8**And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

**9**And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

**10**And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

**11**And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight.

**12**And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself.

**13**And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD.

**14**And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean.

**15**And out of his mouth proceedeth a sharp two edged sword; that with it he may strike the nations. And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God the Almighty.

**16**And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS.

**17**And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God:

**18**That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great.

**19**And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.

**20**And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone.

**21**And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.

**20**And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

**2**And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years.

**3**And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

**4**And I saw seats; and they sat upon them; and judgment was given unto them; and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

**5**The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

**6**Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years.

**7**And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

**8**And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

**9**And there came down fire from God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

**10**And the false prophet shall be tormented day and night for ever and ever.

**11**And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them.

**12**And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works.

**13**And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works.

**14**And hell and death were cast into the pool of fire. This is the second death.

**15**And whosoever was not found written in the book of life, was cast into the pool of fire.

**21**And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

**2**And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

**3**And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God.

**4**And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

**5**And he that sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

**6**And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.

**7**He that shall overcome shall possess these things, and I will be his God; and he shall be my son.

**8**But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

**9**And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

**10**And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

**11**Having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal.

**12**And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

**13**On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

**14**And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

**15**And he that spoke with me, had a measure of a reed of gold, to measure the city and the gates thereof, and the wall.

**16**And the city lieth in a foursquare, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

**17**And he measured the wall thereof an hundred and forty-four cubits, the measure of a man, which is of an angel.

**18**And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

**19**And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald:

**20**The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

**21**And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

**22**And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.

**23**And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.

**24**And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

**25**And the gates thereof shall not be shut by day: for there shall be no night there.

**26**And they shall bring the glory and honour of the nations into it.

**27**There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

**22**And he shewed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

**2**In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

**3**And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

**4**And they shall see his face: and his name shall be on their foreheads.

**5**And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

**6**And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel to shew his servants the things which must be done shortly.

**7**And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

**8**And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who shewed me these things.

**9**And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

**10**And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

**11**He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

**12**Behold, I come quickly; and my reward is with me, to render to every man according to his works.

**13**I am Alpha and Omega, the first and the last, the beginning and the end.

**14**Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

**15**Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

**16**I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

**17**And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

**18**For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

**19**And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

**20**He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.

**21**The grace of our Lord Jesus Christ be with you all. Amen.

**4 HOMER: *Iliad,* BK I [33-100] 3b-4b; BK II [1-83]10a-d; [301-332]13a-b; BK VIII [167-183] 52d-53a; [245-252] 53c-d; BK XII [195-250] 84a-d / *Odyssey,* BK II [146-207] 189c-190b; UK IV [787-841] 207a-d; BK XVII [541-550] 282d; BK XIX [509-581] 294c-295a,c; BK xx [91- 121] 297a-b; [240-246] 298c; [345-357] 299d; BK XXIV [520-548] 322c-d**

4 HOMER: *Iliad,* BK I [33-100] 3b-4b

[33] The old man feared him and obeyed. Not a word he spoke, but went by the shore of the sounding sea and prayed apart to King Apollo whom lovely Leto had borne. "Hear me," he cried, "O god of the silver bow, that protectest Chryse and holy Cilia and rulest Tenedos with thy might, hear me oh thou of Sminthe. If I have ever decked your temple with garlands, or burned your thigh-bones in fat of bulls or goats, grant my prayer, and let your arrows avenge these my tears upon the Danaans."

[43] Thus did he pray, and Apollo heard his prayer. He came down furious from the summits of Olympus, with his bow and his quiver upon his shoulder, and the arrows rattled on his back with the rage that trembled within him. He sat himself down away from the ships with a face as dark as night, and his silver bow rang death as he shot his arrow in the midst of them. First he smote their mules and their hounds, but presently he aimed his shafts at the people themselves, and all day long the pyres of the dead were burning.

[53] For nine whole days he shot his arrows among the people, but upon the tenth day Achilles called them in assembly—moved thereto by Juno, who saw the Achaeans in their deaththroes and had compassion upon them. Then, when they were got together, he rose and spoke among them.

[59] "Son of Atreus," said he, "I deem that we should now turn roving home if we would escape destruction, for we are being cut down by war and pestilence at once. Let us ask some priest or prophet, or some reader of dreams (for dreams, too, are of Jove) who can tell us why Phoebus Apollo is so angry, and say whether it is for some vow that we have broken, or hecatomb that we have not offered, and whether he will accept the savour of lambs and goats without blemish, so as to take away the plague from us."

[68] With these words he sat down, and Calchas son of Thestor, wisest of augurs, who knew things past present and to come, rose to speak. He it was who had guided the Achaeans with their fleet to Ilius, through the prophesyings with which Phoebus Apollo had inspired him. With all sincerity and goodwill he addressed them thus: —

[75] "Achilles, loved of heaven, you bid me tell you about the anger of King Apollo, I will therefore do so; but consider first and swear that you will stand by me heartily in word and deed, for I know that I shall offend one who rules the Argives with might, and to whom all the Achaeans are in subjection. A plain man cannot stand against the anger of a king, who if he swallow his displeasure now, will vet nurse revenge till he has wreaked it. Consider, therefore, whether or no you will protect me."

[84] And Achilles answered, "Fear not, but speak as it is borne in upon you from heaven, for by Apollo, Calchas, to whom you pray, and whose oracles you reveal to us, not a Danaan at our ships shall lay his hand upon you, while I yet live to look upon the face of the earth—no, not though you name Agamemnon himself, who is by far the foremost of the Achaeans."

[91] Thereon the seer spoke boldly. "The god," he said, "is angry neither about vow nor hecatomb, but for his priest's sake, whom Agamemnon has dishonoured, in that he would not free his daughter nor take a ransom for her; therefore has he sent these evils upon us, and will yet send others. He will not deliver the Danaans from this pestilence till Agamemnon has restored the girl without fee or ransom to her father, and has sent a holy hecatomb to Chryse. Thus we may perhaps appease him."

4 HOMER: *Iliad,*BK II [1-83]10a-d

NOW the other gods and the armed warriors on the plain slept soundly, but Jove was wakeful, for he was thinking how to do honour to Achilles, and destroy much people at the ships of the Achaeans. In the end he deemed it would be best to send a King dream to King Agamemnon; so he called one to him and said to it, "Lying Dream, go to the ships of the Achaeans, into the tent of Agamemnon, and say to him word for word as I now bid you. Tell him to get the Achaeans instantly under arms, for he shall take Troy. There are no longer divided counsels among the gods; Juno has brought them to her own mind, and woe betides the Trojans."

[16] The dream went when it had heard its message, and soon reached the ships of the Achaeans. It sought Agamemnon son of Atreus and found him in his tent, wrapped in a profound slumber. It hovered over his head in the likeness of Nestor, son of Neleus, whom Agamemnon honoured above all his councillors, and said: —

[23] "You are sleeping, son of Atreus; one who has the welfare of his host and so much other care upon his shoulders should dock his sleep. Hear me at once, for I come as a messenger from Jove, who, though he be not near, yet takes thought for you and pities you. He bids you get the Achaeans instantly under arms, for you shall take Troy. There are no longer divided counsels among the gods; Juno has brought them over to her own mind, and woe betides the Trojans at the hands of Jove. Remember this, and when you wake see that it does not escape you."

[35] The dream then left him, and he thought of things that were surely not to be accomplished. He thought that on that same day he was to take the city of Priam, but he little knew what was in the mind of Jove, who had many another hard-fought fight in store alike for Danaans and Trojans. Then presently he woke, with the divine message still ringing in his ears; so he sat upright, and put on his soft shirt so fair and new, and over this his heavy cloak. He bound his sandals on to his comely feet, and slung his silver-studded sword about his shoulders; then he took the imperishable staff of his father, and sallied forth to the ships of the Achaeans.

[48] The goddess Dawn now wended her way to vast Olympus that she might herald day to Jove and to the other immortals, and Agamemnon sent the criers round to call the people in assembly; so they called them and the people gathered thereon. But first he summoned a meeting of the elders at the ship of Nestor king of Pylos, and when they were assembled he laid a cunning counsel before them.

[56] "My friends," said he, "I have had a dream from heaven in the dead of night, and its face and figure resembled none but Nestor's. It hovered over my head and said, 'You are sleeping, son of Atreus; one who has the welfare of his host and so much other care upon his shoulders should dock his sleep. Hear me at once, for I am a messenger from Jove, who, though he be not near, yet takes thought for you and pities you. He bids you get the Achaeans instantly under arms, for you shall take Troy. There are no longer divided counsels among the gods; Juno has brought them over to her own mind, and woe betides the Trojans at the hands of Jove. Remember this.' The dream then vanished and I awoke. Let us now, therefore, arm the sons of the Achaeans. But it will be well that I should first sound them, and to this end I will tell them to fly with their ships; but do you others go about among the host and prevent their doing so."

[76] He then sat down, and Nestor the prince of Pylos with all sincerity and goodwill addressed them thus: "My friends," said he, "princes and councillors of the Argives, if any other man of the Achaeans had told us of this dream we should have declared it false, and would have had nothing to do with it. But he who has seen it is the foremost man among us; we must therefore set about getting the people under arms."

4 HOMER: *Iliad,*BK II [301-332]13a-b

[301] "All who have not since perished must remember as though it were yesterday or the day before, how the ships of the Achaeans were detained in Aulis when we were on our way hither to make war on Priam and the Trojans. We were ranged round about a fountain offering hecatombs to the gods upon their holy altars, and there was a fine plane-tree from beneath which there welled a stream of pure water. Then we saw a prodigy; for Jove sent a fearful serpent out of the ground, with blood-red stains upon its back, and it darted from under the altar on to the plane-tree. Now there was a brood of young sparrows, quite small, upon the topmost bough, peeping out from under the leaves, eight in all, and their mother that hatched them made nine. The serpent ate the poor cheeping things, while the old bird flew about lamenting her little ones; but the serpent threw his coils about her and caught her by the wing as she was screaming. Then, when he had eaten both the sparrow and her young, the god who had sent him made him become a sign; for the son of scheming Saturn turned him into stone, and we stood there wondering at that which had come to pass. Seeing, then, that such a fearful portent had broken in upon our hecatombs, Calchas forthwith declared to us the oracles of heaven. 'Why, Achaeans,' said he, 'are you thus speechless? Jove has sent us this sign, long in coming, and long ere it be fulfilled, though its fame shall last for ever. As the serpent ate the eight fledglings and the sparrow that hatched them, which makes nine, so shall we fight nine years at Troy, but in the tenth shall take the town.' This was what he said, and now it is all coming true. Stay here, therefore, all of you, till we take the city of Priam."

4 HOMER: *Iliad,*BK VIII [167-183] 52d-53a

[167] The son of Tydeus was in two minds whether or no to turn his horses round again and fight him. Thrice did he doubt, and thrice did Jove thunder from the heights of Ida in token to the Trojans that he would turn the battle in their favour. Hector then shouted to them and said, "Trojans, Lycians, and Dardanians, lovers of close fighting, be men, my friends, and fight with might and with main; I see that Jove is minded to vouchsafe victory and great glory to myself, while he will deal destruction upon the Danaans. Fools, for having thought of building this weak and worthless wall. It shall not stay my fury; my horses will spring lightly over their trench, and when I am at their ships forget not to bring me fire that I may burn them, while I slaughter the Argives who will be all dazed and bewildered by the smoke."

4 HOMER: *Iliad,*BK VIII [245-252] 53c-d

[245] Thus did he pray, and father Jove pitying his tears vouchsafed him that his people should live, not die; forthwith he sent them an eagle, most unfailingly portentous of all birds, with a young fawn in its talons; the eagle dropped the fawn by the altar on which the Achaeans sacrificed to Jove the lord of omens; when, therefore, the people saw that the bird had come from Jove, they sprang more fiercely upon the Trojans and fought more boldly.

4 HOMER: *Iliad,*BK XII [195-250] 84a-d

[195] While they were busy stripping the armour from these heroes, the youths who were led on bv Polydamas and Hector (and these were the greater part and the most valiant of those that were trying to break through the wall and fire the ships) were still standing by the trench, uncertain what they should do; for they had seen a sign from heaven when they had essayed to cross it—a soaring eagle that flew skirting the left wing of their host, with a monstrous blood-red snake in its talons still alive and struggling to escape. The snake was still bent on revenge, wriggling and twisting itself backwards till it struck the bird that held it, on the neck and breast; whereon the bird being in pain, let it fall, dropping it into the middle of the host, and then flew down the wind with a sharp cry. The Trojans were struck with terror when they saw the snake, portent of aegis-bearing Jove, writhing in the midst of them, and Polvdamas went up to Hector and said, "Hector, at our councils of war you are ever given to rebuke me, even when I speak wisely, as though it were not well, forsooth, that one of the people should cross your will either in the field or at the council board; you would have them support you always: nevertheless I will sav what I think will be best; let us not now go on to fight the Danaans at their ships, for I know what will happen if this soaring eagle which skirted the left wing of our host with a monstrous blood-red snake in its talons (the snake being still alive) was really sent as an omen to the Trojans on their essaying to cross the trench. The eagle let go her hold; she did not succeed in taking it home to her little ones, and so will it be with ourselves; even though by a mightv effort we break through the gates and wall of the Achaeans, and they give way before us, still we shall not return in good order by the wav we came, but shall leave many a man behind us whom the Achaeans will do to death in defence of their ships. Thus would any seer who was expert in these matters, and was trusted by the people, read the portent."

[250] Hector looked fiercely at him and said, "Polvdamas, I like not of your reading. You can find a better saving than this if you will. If, however, you have spoken in good earnest, then indeed has heaven robbed you of your reason. You would have me pay no heed to the counsels of Jove, nor to the promises he made me—and he bowed his head in confirmation; you bid me be ruled rather by the flight of wild-fowl. What care I whether they fly towards dawn or dark, and whether they be on my right hand or on my left? Let us put our trust rather in the counsel of great Jove, king of mortals and immortals. There is one omen, and one only—that a man should fight for his country. Why are you so fearful? Though we be all of us slain at the ships of the Argives you are not likely to be killed yourself, for you are not steadfast nor courageous. If you will not fight, or would talk others over from doing so, you shall fall forthwith before my spear."

4 HOMER: *Odyssey,* BK II [146-207] 189c-190b

[146] As he spoke Jove sent two eagles from the top of the mountain, and they flew on and on with the wind, sailing side by side in their own lordly flight. When they were right over the middle of the assembly they wheeled and circled about, beating the air with their wings and glaring death into the eyes of them that were below; then, fighting fiercely and tearing at one another, they flew off towards the right over the town. The people wondered as they saw them, and asked each other what all this might be; whereon Halitherses, who was the best prophet and reader of omens among them, spoke to them plainly and in all honesty, saying:

[161] "Hear me, men of Ithaca, and I speak more particularly to the suitors, for I see mischief brewing for them. Ulysses is not going to be away much longer; indeed he is close at hand to deal out death and destruction, not on them alone, but on many another of us who live in Ithaca. Let us then be wise in time, and put a stop to this wickedness before he comes. Let the suitors do so of their own accord; it will be better for them, for I am not prophesying without due knowledge; everything has happened to Ulysses as I foretold when the Argives set out for Troy, and he with them. I said that after going through much hardship and losing all his men he should come home again in the twentieth year and that no one would know him; and now all this is coming true."

[177] Eurymachus son of Polybus then said, "Go home, old man, and prophesy to your own children, or it may be worse for them. I can read these omens myself much better than you can; birds are always flying about in the sunshine somewhere or other, but they seldom mean anything. Ulysses has died in a far country, and it is a pity you are not dead along with him, instead of prating here about omens and adding fuel to the anger of Telemachus which is fierce enough as it is. I suppose you think he will give you something for your family, but I tell you—and it shall surely be—when an old man like you, who should know better, talks a young one over till he becomes troublesome, in the first place his young friend will only fare so much the worse—he will take nothing by it, for the suitors will prevent this—and in the next, we will lay a heavier fine, sir, upon yourself than you will at all like paying, for it will bear hardly upon you. As for Telemachus, I warn him in the presence of you all to send his mother back to her father, who will find her a husband and provide her with all the marriage gifts so dear a daughter may expect. Till then we shall go on harassing him with our suit; for we fear no man, and care neither for him, with all his fine speeches, nor for any fortune-telling of yours. You may preach as much as you please, but we shall only hate you the more. We shall go back and continue to eat up Telemachus's estate without paying him, till such time as his mother leaves off tormenting us by keeping us day after day on the tiptoe of expectation, each vying with the other in his suit for a prize of such rare perfection. Besides we cannot go after the other women whom we should marry in due course, but for the way in which she treats us."

4 HOMER: *Odyssey,* UK IV [787-841] 207a-d

[787] But Penelope lay in her own room upstairs unable to eat or drink, and wondering whether her brave son would escape, or be overpowered by the wicked suitors. Like a lioness caught in the toils with huntsmen hemming her in on every side, she thought and thought till she sank into a slumber, and lay on her bed bereft of thought and motion.

[795] Then Minerva bethought her of another matter, and made a vision in the likeness of Penelope's sister Iphthime daughter of Icarius who had married Eumelus and lived in Pherae. She told the vision to go to the house of Ulysses, and to make Penelope leave off crying, so it came into her room by the hole through which the thong went for pulling the door to, and hovered over her head, saying,

[804] "You are asleep, Penelope: the gods who live at ease will not suffer you to weep and be so sad. Your son has done them no wrong, so he will yet come back to you."

[808] Penelope, who was sleeping sweetly at the gates of dreamland, answered, "Sister, why have you come here? You do not come very often, but I suppose that is because you live such a long way off. Am L then, to leave off crying and refrain from all the sad thoughts that torture me? I, who have lost mv brave and lion-hearted husband, who had every good quality under heaven, and whose name was great over all Hellas and middle Argos; and now my darling son has gone off on board of a ship— a foolish fellow who has never been used to roughing it, nor to going about among gatherings of men. I am even more anxious about him than about my husband; I am all in a tremble when I think of him, lest something should happen to him, either from the people among whom he has gone, or by sea, for he has many enemies who are plotting against him, and are bent on killing him before he can return home."

[824] Then the vision said, "Take heart, and be not so much dismayed. There is one gone with him whom many a man would be glad enough to have stand by his side, I mean Minerva; it is she who has compassion upon you, and who has sent me to bear you this message."

[830] "Then," said Penelope, "if you are a god or have been sent here by divine commission, tell me also about that other unhappy one —is he still alive, or is he already dead and in the house of Hades?"

[835] And the vision said, "I shall not tell you for certain whether he is alive or dead, and there is no use in idle conversation."

[838] Then it vanished through the thong-hole of the door and was dissipated into thin air; but Penelope rose from her sleep refreshed and comforted, so vivid had been her dream.

4 HOMER: *Odyssey,*BK XVII [541-550] 282d

[541] As she spoke Telemachus sneezed so loudly that the whole house resounded with it. Penelope laughed when she heard this, and said to Eumaeus, "Go and call the stranger; did you not hear how mv son sneezed just as I was speaking? This can only mean that all the suitors are going to be killed, and that not one of them shall escape. Furthermore I say, and lay my saying to your heart: if I am satisfied that the stranger is speaking the truth I shall give him a shirt and cloak of good wear."

4 HOMER: *Odyssey,*BK XIX [509-581] 294c-295a,c

[509] "Stranger, I should like to speak with you briefly about another matter. It is indeed nearly bed time—for those, at least, who can sleep in spite of sorrow. As for myself, heaven has given me a life of such unmeasurable woe, that even by day when I am attending to my duties and looking after the servants, I am still weeping and lamenting during the whole time; then, when night comes, and we all of us go to bed, I lie awake thinking, and my heart becomes a prey to the most incessant and cruel tortures. As the dun nightingale, daughter of Pandareus, sings in the early spring from her seat in shadiest covert hid, and with many a plaintive trill pours out the tale how by mishap she killed her own child Itylus, son of king Zethus, even so does my mind toss and turn in its uncertainty whether I ought to stay with my son here, and safeguard my substance, my bondsmen, and the greatness of my house, out of regard to public opinion and the memory of my late husband, or whether it is not now time for me to go with the best of these suitors who are wooing me and making me such magnificent presents. As long as my son was still young, and unable to understand, he would not hear of my leaving my husband's house, but now that he is full grown he begs and prays me to do so, being incensed at the way in which the suitors are eating up his property. Listen, then, to a dream that I have had and interpret it for me if you can. I have twenty geese about the house that eat mash out of a trough, and of which I am exceedingly fond. I dreamed that a great eagle came swooping down from a mountain, and dug his curved beak into the neck of each of them till he had killed them all. Presently he soared off into the sky, and left them lying dead about the yard; whereon I wept in my dream till all my maids gathered round me, so piteously was I grieving because the eagle had killed my geese. Then he came back again, and perching on a projecting rafter spoke to me with human voice, and told me to leave off crying. 'Be of good courage,' he said, 'daughter of Icarius; this is no dream, but a vision of good omen that shall surely come to pass. The geese are the suitors, and I am no longer an eagle, but your own husband, who am come back to you, and who will bring these suitors to a disgraceful end.' On this I woke, and when I looked out I saw my geese at the trough eating their mash as usual."

[554] 'This dream, Madam," replied Ulysses, "can admit but of one interpretation, for had not Ulysses himself told you how it shall be fulfilled? The death of the suitors is portended, and not one single one of them will escape."

[559] And Penelope answered, "Stranger, dreams are very curious and unaccountable things, and they do not by any means invariably come true. There are two gates through which these unsubstantial fancies proceed; the one is of horn, and the other ivory. Those that come through the gate of ivory are fatuous, but those from the gate of horn mean something to those that see them. I do not think, however, that my own dream came through the gate of horn, though I and my son should be most thankful if it proves to have done so. Furthermore I say—and lay my saying to your heart— the coming dawn will usher in the ill-omened day that is to sever me from the house of Ulysses, for I am about to hold a tournament of axes. My husband used to set up twelve axes in the court, one in front of the other, like the stays upon which a ship is built; he would then go back from them and shoot an arrow through the whole twelve. I shall make the suitors try to do the same thing, and whichever of them can string the bow most easily, and send his arrow through all the twelve axes, him will I follow, and quit this house of my lawful husband, so goodly and so abounding in wealth. But even so, I doubt not that I shall remember it in my dreams."

4 HOMER: *Odyssey,*BK xx [91- 121] 297a-b

[91] On this the day broke, but Ulysses heard the sound of her weeping, and it puzzled him, for it seemed as though she already knew him and was by his side. Then he gathered up the cloak and the fleeces on which he had lain, and set them on a seat in the cloister, but he took the bullock's hide out into the open. He lifted up his hands to heaven, and prayed, saying, "Father Jove, since you have seen lit to bring me over land and sea to my own home after all the afflictions you have laid upon me, give me a sign out of the mouth of some one or other of those who are now waking within the house, and let me have another sign of some kind from outside."

[102] Thus did he pray. Jove heard his prayer and forthwith thundered high up among the clouds from the splendour of Olympus, and Ulysses was glad when he heard it. At the same time within the house, a miller-woman from hard by in the mill room lifted up her voice and gave him another sign. There were twelve miller-women whose business it was to grind wheat and barley which are the staffs of life. The others had ground their task and had gone to take their rest, but this one had not yet finished, for she was not so strong as they were, and when she heard the thunder she stopped grinding and gave the sign to her master. "Father Jove," said she, "you who rule over heaven and earth, you have thundered from a clear sky without so much as a cloud in it, and this means something for somebody; grant the prayer, then, of me your poor servant who calls upon you, and let this be the very last day that the suitors dine in the house of Ulysses. They have worn me out with the labour of grinding meal for them, and I hope they may never have another dinner anywhere at all."

[120] Ulysses was glad when he heard the omens conveyed to him by the woman's speech, and by the thunder, for he knew they meant that he should avenge himself on the suitors.

4 HOMER: *Odyssey,* BK xx[240-246] 298c

[240] Thus did they converse. Meanwhile the suitors were hatching a plot to murder Telemachus: but a bird flew near them on their left hand—an eagle with a dove in its talons. On this Amphinomus said, "My friends, this plot of ours to murder Telemachus will not succeed; let us go to dinner instead."

4 HOMER: *Odyssey,* BK xx[345-357] 299d

[345] Minerva now made the suitors fall to laughing immoderately, and set their wits wandering; but they were laughing with a forced laughter. Their meat became smeared with blood; their eyes filled with tears, and their hearts were heavy with forebodings. Theocly-menus saw this and said, "Unhappy men, what is it that ails you? There is a shroud of darkness drawn over you from head to foot, your cheeks are wet with tears; the air is alive with wailing voices; the walls and roof-beams drip blood; the gate of the cloisters and the court beyond them are full of ghosts trooping down into the night of hell; the sun is blotted out of heaven, and a blighting gloom is over all the land."

4 HOMER: *Odyssey,* BK XXIV [520-548] 322c-d

[520] As she spoke she infused fresh vigour into him, and when he had prayed to her he poised his spear and hurled it. He hit Eupei-thes' helmet, and the spear went right through it, for the helmet stayed it not, and his armour rang rattling round him as he fell heavily to the ground. Meantime Ulysses and his son fell upon the front line of the foe and smote them with their swords and spears; indeed, they would have killed every one of them, and prevented them from ever getting home again, only Minerva raised her voice aloud, and made every one pause. "Men of Ithaca," she cried, "cease this dreadful war, and settle the matter at once without further bloodshed."

[533] On this pale fear seized every one; they were so frightened that their arms dropped from their hands and fell upon the ground at the sound of the goddess's voice, and they fled back to the city for their lives. But Ulysses gave a great cry, and gathering himself together swooped down like a soaring eagle. Then the son of Saturn sent a thunderbolt of fire that fell just in front of Minerva, so she said to Ulysses, "Ulysses, noble son of Laertes, stop this warful strife, or Jove will be angry with you."

[545] Thus spoke Minerva, and Ulysses obeyed her gladly. Then Minerva assumed the form and voice of Mentor, and presently made a covenant of peace between the two contending parties.

**5 AESCHYLUS: *Persians* [176-230]17a-c / *Seven Against Thebes* [24-29] 27b / *Prometheus Bound* [484-499] 45a; [645-668] 46d-47a / *Agamemnon* [104-159] 53a-d / *Choephoroe* [514-552] 75a-c**

5 AESCHYLUS: *Persians* [176-230]17a-c

Ch. Be sure of this, Queen of this land of ours,

There never was nor ever can be need

To ask us twice for help by word or deed,

So far as ripe experience empowers

Leal hearts to proffer guidance: in our breast

There is no thought save how to serve thee best.

At. I am much conversant with dreams at night

Since with his army my dear son is gone

To ravage and lay waste Ionia,

But nothing yet so startlingly distinct

As yesternight, as you shall forthwith hear.

For there appeared to me in bright apparel

Two women; one with Persian robes adorned,

The other in the Dorian garb; and each

Taller in stature than are women now,

Faultlessly fair, both sisters of one house.

The first in Hellas dwelt, by sortilege

Assigned; the other lived in Barbary.

And so it was, that in my dream methought

There was some kind of quarrel 'twixt the twain,

Which, when my dear son was apprised of it,

He would compose and make them live as friends.

And so he harnessed them to a chariot

Lashing their necks to the yoke. And the tall form

Clad in our raiment answered to the rein;

But the other struggled; tore the tackle up

And without bit or bridle breaking loose

Snapped the strong yoke asunder. My son fell;

And suddenly his father stood beside him,

Even Darius, sorry for his fall.

This is the vision I beheld last night.

But when I rose and in fair-flowing stream

Had washed my hands, so cleansed for sacrifice

I stood before an altar, purposing

To make my offering of the elements

To the Divine Forfenders, whose indeed

The office is. And, lo, an eagle fled

To Phoebus' burning brazier! Good my friends,

When I saw that I was struck dumb with fear.

And presently a falcon flew at him,

Beat him about the body with its wings,

And with its claws his proud crest-feathers plucked.

And strange—and passing strange—the eagle

quailed

Nor dared at all retaliate. What I saw

Filled me with dread and will affright your ears.

Well do ye know that if our son succeed

He will become the wonder of the world;

And even if he fail, there is no law

Can call him to account; but unimpaired,

Life granted him, his throne is o'er this land.

Ch. Mother, we would not by aught we might say

Alarm unduly or raise hopes too high.

Better approach the gods, better go pray,

If shapes of ugly seeming haunt thine eye.

Beseech them to deliver thee from ill,

And for thyself, thy children and the State

And all thou lovest good things to fulfil.

This done, with drink-offerings propitiate

Earth and the dead; and then entreat thy spouse,

Darius, whom thou say'st that yesternight

Thou did'st behold, for thee and for thy house

Up from the underworld into the light

To send good luck, and adverse things blindfold

Muffle in nether darkness. Not untaught

By my prophetic soul have I made bold

To speak, convinced so best may good be sought.

5 AESCHYLUS: *Seven Against Thebes* [24-29] 27b

The kindly soil, to us large welcome gave;

The careful nurture of our nonage bare,

And bred us to be denizens-at-arms

And trusty targeteers in this her need.

And, to this day, in God's just equipoise,

To us-ward shifts the moving balance-hand;

For, long time shut within these bastioned walls,

5 AESCHYLUS: *Prometheus Bound* [484-499] 45a;

I staked the winding path of divination

And was the first distinguisher of dreams,

The true from false; and voices ominous

Of meaning dark interpreted; and tokens

Seen when men take the road ; and augury

By flight of all the greater crook-clawed birds

With nice discrimination I defined;

These by their nature fair and favourable,

Those, flattered with fair name. And of each sort

The habits I described; their mutual feuds

And friendships and the assemblages they hold.

And of the plumpness of the inward parts

What colour is acceptable to the Gods,

The well-streaked liver-lobe and gall-bladder.

Also by roasting limbs well wrapped in fat

And the long chine, I led men on the road

5 AESCHYLUS: *Prometheus Bound* [645-668] 46d-47a

How fitly to refuse; and at your wish

All ye desire to know I will in plain,

Round terms set forth. And yet the telling of it

Harrows my soul; this winter's tale of wrong,

Of angry Gods and brute deformity,

And how and why on me these horrors swooped.

Always there were dreams visiting by night

The woman's chambers where I slept; and they

With flattering words admonished and cajoled me,

Saying, "O lucky one, so long a maid?

And what a match for thee if thou would'st wed!

Why, pretty, here is Zeus as hot as hot

—

Love-sick— to have thee! Such a bolt as thou

Hast shot clean through his heart! And he won't

rest

Till Cypris help him win thee! Lift not then,

My daughter, a proud foot to spurn the bed

Of Zeus: but get thee gone to meadow deep

By Lerna's marsh, where are thy father's flocks

And cattle-folds, that on the eye of Zeus

May fall the balm that shall assuage desire."

Such dreams oppressed me, troubling all my nights,

Woe's me! till I plucked courage up to tell

My father of these fears that walked in darkness.

And many times to Pytho and Dodona

He sent his sacred missioners, to inquire

How, or by deed or word, he might conform

To the high will and pleasure of the Gods.

And they returned with slippery oracles,

Nought plain, but all to baffle and perplex—

And then at last to Inachus there raught

A saying that flashed clear; the drift, that I

Must be put out from home and country, forced

To be a wanderer at the ends of the earth,

A thing devote and dedicate; and if

I would not, there should fall a thunderbolt

5 AESCHYLUS: *Agamemnon* [104-159] 53a-d

Now am I minstrel and master

Of music to chant the Lay

Of the Token, the Mighty Wonder,

That met them on their way,

These two kings ripe in manhood.

I am old, but in me bloweth strong

The wind of God, the rapture

That girds me with valiance for song.

Tell then, my tongue, of the omen

That sped 'gainst the Teucrian land

The Achaeans' twit-hroned chieftains,

With spear and vengeful hand.

Lords of the Youth of Hellas,

Right well did they agree,

And the king of the birds these sea-kings

Bade launch and put to sea.

Lo, a black eagle sheen; and, lo,

With him an eagle pied,

By the King's tents, in royal show

Lit on the spear-hand side.

A hare their meat, all quick with young,

Ta'en, her last doublings o'er.

Be Sorrow, Sorrow's burden sung.

But crown Joy conqueror!

Thereat the wise war-prophet

Right well applied his art;

Knowing the sons of Atreus

Were men of diverse heart,

In the pair that devoured the trembler

He read by his deep lore

A symbol of the royal twain

That led the host to war.

And thus he spake: "Long leaguer,

But Priam's city shall fall

At last, her cattle and commons

Butchered without her wall;

Come there from Heaven no wrath-cloud's lower

To dull with dark alloy

The mighty bit that's forged with power,

The host that bridles Troy.

For wrung with ruth is Artemis,

White flower of maidenhood,

Wroth with her Father's winged hounds,

That shed the trembler's blood,

Poor doe, that limped with wombed young:

That meat she doth abhor.

Be Sorrow, Sorrow's burden sung,

But crown Joy conqueror!

Fair One, as thy love can bless

Little whelps as weak as dew

Of the ravening lioness;

And at breast all beastlings small

Shield through forests virginal;

Winged weird that fair doth show,

And yet darkly worketh woe,

To some happy end ensue!

And, O Healer, hear my prayer,

Lest in wrath the Goddess rouse

Baffling winds that will not change,

All the Danaan fleet laid by;

Speeding that unlawful, strange,

Unfestal feast, that rite accursed,

Of a quarrel inly nursed,

To a true man perilous,

The abhorred artificer.

For, behold, within the house

Coiled and fanged Conspiracy

Turns to strike with forked tongue,

Mindful of her murdered young."

So thundered the voice of Calchas,

From birds with doom in their wings,

Encountered by the marching host,

Telling the Fate of Kings.

Tuned to the prophet's bodeful tongue,

Let your song sink and soar.

Be Sorrow, Sorrow's burden sung,

But crown Joy conqueror!

5 AESCHYLUS: *Choephoroe* [514-552] 75a-c

Or. So shall it be; 'tis nothing from my course

To ask the meaning of these cups, and why

Her after-scruple tends a cureless sorrow.

Is Death a simpleton that she dares make

Such poor amends? What shall I think of these

Sorry bestowals for her huge offence?

Why, if a man should lavish all he has

For one least drop of blood, 'twere labour lost.

I prithee, if thou can'st, enlighten me.

Ch. Son, I was there; she was so shook with

dreams

And terrors of the night, her wicked heart

So scared, she tremblingly despatched these cups.

Or. Told she her dream ?

Ch. Shedid;"Methought"

she cried

"I was delivered of a viper!"

Or. Well,

Finish thy story.

Ch. Then, as 'twere a child,

She hushed and wrapped it up in cradle-clothes.

Or. And what meat craved the dragon-worm

new hatched ?

Ch. She gave it her own breast, ay, in her dream.

Or. Did she so? Then I warrant her paps are sore.

Ch. It milked her, and sucked out the curded

blood.

Or. There was a meaning in this vision.

Ch. She cried in her sleep and started broad

awake.

And all the palace-lamps, that hung blind-eyed

In darkness, blazed up for the mistress' sake.

And, presently, she sends these loving-cups;

She thinks them surgery for distempered thoughts.

Or. O parent earth, sepulchre of my father,

Answer my prayer and make this dream come true!

In my interpretation all coheres.

For, look you, if the asp came whence I came,

If it was wound in swaddling clothes, and gaped

With mumbling mouth about the breast that

nursed me,

And mingled mother-milk with curded blood,

By this, and by her shriek that saw the dream,

Then, as she gave suck to a devilish thing,

She dies in her blood ; and I am dragon-fanged

To kill her as the dream would have me do.

Ch. Oh, good ; your reading of it contents me well;

And Heaven fulfil it; but give us first some clew:

Which shall be actors here and who look on.

**5 SOPHOCLES: *Oedipus the King* [976-986]108b */ Oedipus at Colonus* [1447-1666] 127b-129b */ Antigone* [988-1097] 139c-140c / *Electra* [404-515]159b-160a**

5 SOPHOCLES: *Oedipus the King* [976-986]108b

Io. Nay, did I not so foretell to thee long since ?

Oed. Thou didst: but I was misled by my fear.

Io. Now no more lay aught of those things to

heart.

Oed. But surelv I must needs fear mv mother's

bed?

Io. Nay, what should mortal fear, for whom the

decrees of fortune are supreme, and who hath clear

foresight of nothing? 'Tis best to live at random, as

one may. But fear not thou touching wedlock with

thy mother. Many men ere now have so fared in

dreams also: but he to whom these things are as

nought bears his life most easily.

Oed. All these bold words of thine would have been

well, were not my mother living; but as it is, since

she lives, I must needs fear— though thou sayest well.

Io. Howbeit thy father's death is a great sign to

cheer us.

5 SOPHOCLES: *Oedipus at Colonus* [1447-1666] 127b-129b

Ch. Behold, new ills have newly come, in our hearing,

from the sightless stranger—ills fraught with

a heavy doom; unless, perchance, Fate is finding its

goal. For 'tis not mine to say that a decree of Heaven

is ever vain: watchful, aye watchful of those decrees

is Time, overthrowing some fortunes, and on the

morrow lifting others, again, to honour. Hark that

sound in the sky! Zeus defend us!

(Thunder is heard.)

Oed. My children, my children! If there be any

man to send, would that some one would fetch hither

the peerless Theseus!

An. And what, father, is the aim of thy summons ?

Oed. This winged thunder of Zeus will lead me

anon to Hades: nay, send, and tarry not.

(A second peal is heard?)

Ch. Hark! With louder noise it crashes down, unutterable,

hurled by Zeus! The hair of my head

stands up for fear, my soul is sore dismayed; for

again the lightning flashes in the sky. Oh, to what

event will it give birth? I am afraid, for never in

vain doth it rush forth, or without grave issue. O

thou dread sky! O Zeus!

Oed. Daughters, his destined end hath come upon

your sire; he can turn his face from it no more.

An. How knowest thou ? What sign hath told thee

this?

Oed. I know it well. But let some one go, I pray

you, with all speed, and bring hither the lord of this

realm.

(Another peal?)

Ch. Ha! Listen! Once again that piercing thundervoice

is around us! Be merciful, O thou god, be

merciful, if thou art bringing aught of gloom for the

land our mother! Gracious may I find thee, nor, because

I have looked on a man accurst, have some

meed, not of blessing for my portion! O Zeus our

lord, to thee I cry!

Oed. Is the man near ? Will he find me still alive,

children, and master of my mind ?

An. And what is the pledge which thou wouldst

have fixed in thy mind ?

Oed. In return for his benefits, I would duly give

him the requital promised when I received them.

Ch. What ho, my son, hither, come hither! Or if

in the glade's inmost recess, for the honour of the

sea-god Poseidon, thou art hallowing his altar with

sacrifice—come thence! Worthy art thou in the

stranger's sight, worthy are thy city and thy folk,

that he should render a just recompense for benefits.

Haste, come quickly, O king!

Enter theseus, on the spectators' right.

Th. Wherefore once more rings forth a summons

from you all—from my people as clearly as from

our guest? Can a thunderbolt from Zeus be the

cause, or rushing hail in its fierce onset ? All forebodings

may find place, when the god sends such a

storm.

Oed. King, welcome is thy presence; and 'tis some

god that hath made for thee the good fortune of

this coming.

Th. And what new thing hath now befallen, son

of Laius ?

Oed. My life hangs in the scale : and I fain would

die guiltless of bad faith to thee and to this city, in

respect of my pledges.

Th. And what sign of thy fate holds thee in suspense?

Oed. The gods, their own heralds, bring me the

tidings, with no failure in the signs appointed of old.

Th. What sayest thou are the signs of these things,

old man ?

Oed. The thunder, peal on peal, the lightning,

flash on flash, hurled from the unconquered hand.

Th. Thou winnest my belief, for in much I find

thee a prophet whose voice is not false; then speak

what must be done.

Oed. Son of Aegeus, I will unfold that which shall

be a treasure for this thy city, such as age can never

mar. Anon, unaided, and with no hand to guide me,

I will show the way to the place where I must die.

But that place reveal thou never unto mortal mantell

not where it is hidden, nor in what region it

lies; that so it may ever make for thee a defence,

better than many shields, better than the succouring

spear of neighbours.

But, for mysteries which speech may not profane,

thou shalt mark them for thyself, when thou comest

to that place alone: since neither to any of this people

can I utter them, nor to mine own children, dear

though they are. No, guard them thou alone; and

when thou art coming to the end of life, disclose

them to thy heir alone; let him teach his heir; and

so thenceforth.

And thus shalt thou hold this city unscathed from

the side of the Dragon's brood; full many States

lightly enter on offence, e'en though their neighbour

lives aright. For the gods are slow, though

they are sure, in visitation, when men scorn godliness,

and turn to frenzy. Not such be thy fate, son

of Aegeus. Nay, thou knowest such things, without

my precepts.

But to that place—for the divine summons urges

me—let us now set forth, and hesitate no more. (As

if suddenly inspired, he moves with slow butfirm steps

towards the left of the scene, beckoning the others onward.)

My children, follow me—thus—for I now

have in strange wise been made your guide, as ye

were your sire's. On—touch me not—nay, suffer

me unaided to find out that sacred tomb where 'tis

my portion to be buried in this land.

This way—hither, this way!—for this way doth

Guiding Hermes lead me, and the goddess of the dead!

O light—no light to me—mine once thou wast, I

ween, but now my body feels thee for the last time!

For now go I to hide the close of my life with Hades.

Truest of friends! blessed be thou, and this land,

and thy lieges; and, when your days are blest, think

on me the dead, for your welfare evermore.

He passes from the stage on the spectators' left,

followed by his daughters, theseus, and

attendants.

Ch. If with prayer I may adore the Unseen Goddess,

and thee, lord of the children of night, O hear

me, Aidoneus, Atdoneus! Not in pain, not by a doom

that wakes sore lament, may the stranger pass to the

fields of the dead below, the all-enshrouding, and to

the Stygian house. Many were the sorrows that came

to him without cause; but in requital a just god will

lift him up.

Goddesses Infernal! And thou, dread form of the

unconquered hound, thou who hast thy lair in those

gates of many guests, thou untameable Watcher of

Hell, gnarling from the cavern's jaws, as rumour

from the beginning tells of thee!

Hear me, O Death, son of Earth and Tartarus!

May that Watcher leave a clear path for the stranger

on his way to the nether fields of the dead! To thee

I call, giver of the eternal sleep.

Enter a messenger, from the left.

Messenger. Countrymen, my tidings might most

shortly be summed thus: Oedipus is gone. But the

story of the hap may not be told in brief words, as

the deeds yonder were not briefly done.

Ch. He is gone, hapless one ?

Me. Be sure that he hath passed from life.

Ch. Ah, how ? by a god-sent doom, and painless ?

Me. There thou touchest on what is indeed worthy

of wonder. How he moved hence, thou thyself must

know, since thou wast here—with no friend to show

the way, but guide himself unto us all.

Now, when he had come to the sheer Threshold,

bound by brazen steps to earth'sdeep roots, he paused

in one of many branching paths, near the basin in

the rock, where the inviolate covenant of Theseus

and Peirithous hath its memorial. He stood midway

between that basin and the Thorician stone—the

hollow pear-tree and the marble tomb; then sate

him down, and loosed his sordid raiment.

And then he called his daughters, and bade them

fetch water from some fount, that he should wash,

and make a drink-offering. And they went to the hill

which was in view, Demeter's hill who guards the

tender plants, and in short space brought that which

their father had enjoined; then they ministered to

him with washing, and dressed him, as use ordains.

But when he had content of doing all, and no

part of his desire was now unheeded, then was thunder

from the Zeus of the Shades: and the maidens

shuddered as they heard; they fell at their father's

knees, and wept, nor ceased from beating the breast,

and wailing very sore.

And when he heard their sudden bitter cry, he put

his arms around them, and said: "My children, this

day ends your father's life. For now all hath perished

that was mine, and no more shall ye bear the

burden of tending me, no light one, well I know,

my children; yet one little word makes all those

toils as nought; love had ye from me, as from none

beside; and now ye shall have me with you no more,

through all your days to come."

On such wise, close-clinging to each other, sire

and daughters sobbed and wept. But when they had

made an end of wailing, and the sound went up no

more, there was a stillness; and suddenly a voice of

one who cried aloud to him, so that the hair of all

stood up on their heads for sudden fear, and they

were afraid. For the god called him with many callings

and manifold: "Oedipus, Oedipus, why delay we

to go? Thou tarriest too long."

But when he perceived that he was called of the

god, he craved that the king Theseus should draw

near; and when he came near, said: "O my friend,

give, I pray thee, the solemn pledge of thy right

hand to my children, and ye, daughters, to him;

and promise thou never to forsake them of thy free

will, but to do all things for their good, as thy friendship

and the time may prompt." And he, like a man

of noble spirit, without making lament, sware to

keep that promise to his friend.

But when Theseus had so promised, straightway

Oedipus felt for his children with blind hands, and

said: "O my children, ye must be nobly brave of

heart, and depart from this place, nor ask to behold

unlawful sights, or to hear such speech as may not

be heard. Nay, go with all haste; only let Theseus

be present, as is his right, a witness of those things

which are to be."

So spake he, and we all heard; and with streaming

tears and with lamentation we followed the

maidens away. But when we had gone apart, after

no long time we looked back, and Oedipus we sawnowhere

any more, but the king alone, holding his

hand before his face to screen his eyes, as if some

dread sight had been seen, and such as none might

endure to behold. And then, after a short space, we

saw him salute the earth and the home of the gods

above, both at once, in one prayer.

But by what doom Oedipus perished, no man can

tell, save Theseus alone. No fiery thunderbolt of the

god removed him in that hour, nor any rising of

storm from the sea; but either a messenger from the

gods, or the world of the dead, the nether adamant,

riven for him in love, without pain; for the passing

of the man was not with lamentation, or in sickness

and suffering, but, above mortal's, wonderful. And

if to any I seem to speak folly, I would not woo their

belief, who count me foolish.

Ch. And where are the maidens, and their escort ?

Me. Not far hence; for the sounds of mourning

tell plainly that they approach.

5 SOPHOCLES: *Antigone* [988-1097] 139c-140c

Enter teiresias, led by a Boy, on the spectators' right.

Teiresias. Princes of Thebes, we have come with

linked steps, both served by the eyes of one; for

thus, by a guide's help, the blind must walk.

Cr. And what, aged Teiresias, are thy tidings ?

Te. I will tell thee; and do thou hearken to the

seer.

Cr. Indeed, it has not been my wont to slight thy

counsel.

Te. Therefore didst thou steer our city's course

aright.

Cr. I have felt, and can attest, thy benefits.

Te. Mark that now, once more, thou standest on

fate's fine edge.

Cr. What means this? How I shudder at thy message!

Te. Thou wilt learn, when thou hearest the warnings

of mine art. As I took my place on mine old seat

of augury, where all birds have been wont to gather

within my ken, I heard a strange voice among them;

they were screaming with dire, feverish rage, that

drowned their language in a jargon; and I knew that

they were rending each other with their talons, murderously;

the whirr of wings told no doubtful tale.

Forthwith, in fear, I essayed burnt-sacrifice on a

duly kindled altar: but from my offerings the Firegod

showed no flame; a dank moisture, oozing from

the thigh-flesh, trickled forth upon the embers, and

smoked, and sputtered; the gall was scattered to the

air; and the streaming thighs lay bared of the fat

that had been wrapped round them.

Such was the failure of the rites by which I vainly

asked a sign, as from this boy I learned; for he is my

guide, as I am guide to others. And 'tis thy counsel

that hath brought this sickness on our State. For

the altars of our city and of our hearths have been

tainted, one and all, by birds and dogs, with carrion

from the hapless corpse, the son of Oedipus: and

therefore the gods no more accept prayer and sacrifice

at our hands, or the flame of meat-offering; nor

doth any bird give a clear sign by its shrill cry, for

they have tasted the fatness of a slain man's blood.

Think, then, on these things, my son. All men are

liable to err; but when an error hath been made,

that man is no longer witless or unblest who heals

the ill into which he hath fallen, and remains not

stubborn.

Self-will, we know, incurs the charge of folly. Nay,

allow the claim of the dead ; stab not the fallen ; what

prowess is it to slay the slain anew ? I have sought

thy good, and for thy good I speak: and never is it

sweeter to learn from a good counsellor than when

he counsels for thine own gain.

Cr. Old man, ye all shoot your shafts at me, as

archers at the butts; ye must needs practise on me

with seer-craft also; aye, the seer-tribe hath long

trafficked in me, and made me their merchandise.

Gain your gains, drive your trade, if ye list, in the

silver-gold of Sardis and the gold of India; but ye

shall not hide that man in the grave— no, though

the eagles of Zeus should bear the carrion morsels to

their Master's throne— no, not for dread of that defilement

will I suffer his burial: for well I know that

no mortal can defile the gods. But, aged Teiresias,

the wisest fall with a shameful fall, when they clothe

shameful thoughts in fair words, for lucre's sake.

Te. Alas! Doth any man know, doth any consider…

Cr. Whereof? What general truth dost thou announce?

Te. How precious, above all wealth, is good counsel.

Cr. As folly, I think, is the worst mischief.

Te. Yet thou art tainted with that distemper.

Cr. I would not answer the seer with a taunt.

Te. But thou dost, in saying that I prophesy falsely.

Cr. Well, the prophet- tribe was ever fond ofmoney.

Te. And the race bred of tyrants loves base gain.

Cr. Knowest thou that thy speech is spoken of

thy king?

Te. I know it; for through me thou hast saved

Thebes.

Cr. Thou art a wise seer; but thou lovest evil deeds.

Te. Thou wilt rouse me to utter the dread secret

in my soul.

Cr. Out with it! Only speak it not for gain.

Te. Indeed, methinks, I shall not—as touching

thee.

Cr. Know that thou shalt not trade on my resolve.

Te. Then know thou—aye, know it well—that

thou shalt not live through many more courses of

the sun's swift chariot, ere one begotten of thine

own loins shall have been given by thee, a corpse for

corpses; because thou hast thrust children of the

sunlight to the shades, and ruthlessly lodged a living

soul in the grave; but keepest in this world one who

belongs to the gods infernal, a corpse unburied, unhonoured,

all unhallowed. In such thou hast no part,

nor have the gods above, but this is a violence done

to them by thee. Therefore the avenging destroyers

lie in wait for thee, the Furies of Hades and of the

gods, that thou mayest be taken in these same ills.

And mark well if I speak these things as a hireling.

A time not long to be delayed shall awaken the wailing

of men and of women in thy house. And a tumult

of hatred against thee stirs all the cities whose

mangled sons had the burial-rite from dogs, or from

wild beasts, or from some winged bird that bore a

polluting breath to each city that contains the hearths

of the dead.

Such arrows for thy heart—since thou provokest

me—have I launched at thee, archer-like, in my

anger, sure arrows, of which thou shalt not escape

the smart. Boy, lead me home, that he may spend

his rage on younger men, and learn to keep a tongue

more temperate, and to bear within his breast a better

mind than now he bears. Exit teiresias.

Ch. The man hath gone, O king, with dread prophecies.

And, since the hair on this head, once dark,

hath been white, I know that he hath never been a

false prophet to our city.

Cr. I, too, know it well, and am troubled in soul.

'Tis dire to yield; but, by resistance, to smite my

pride with ruin— this, too, is a dire choice.

Ch. Son of Menoeceus, it behoves thee to take

wise counsel.

Cr. What should I do, then? Speak, and I will

obey.

5 SOPHOCLES: *Electra* [404-515]159b-160a

Chr. Then I will go forth upon mine errand.

El. And whither goest thou? To whom bearest

thou these offerings ?

Chr. Our mother sends me with funeral libations

for our sire.

El. How sayest thou ? For her deadliest foe ?

Chr. Slain by her own hand—so thou wouldest say.

El. What friend hath persuaded her? Whose wish

was this ?

Chr. The cause, I think, was some dread vision of

the night.

El. Gods of our house! be ye with me—now at

bst!

Chr. Dost thou find any encouragement in this

terror ?

El. If thou wouldst tell me the vision, then I could

answer.

Chr. Nay, I can tell but little of the story.

El. Tell what thou canst; a little word hath often

marred, or made, men's fortunes.

Chr. 'Tis said that she beheld our sire, restored to

the sunlight, at her side once more; then he took the

sceptre—once his own, but now borne by Aegisthus

—and planted it at the hearth; and thence a fruitful

bough sprang upward, wherewith the whole land of

Mycenae was overshadowed. Such was the tale that

I heard told by one who was present when she declared

her dream to the Sun-god. More than this I

know not, save that she sent me by reason of that

fear. So by the gods of our house I beseech thee,

hearken to me, and be not ruined by folly! For if

thou repel me now, thou wilt come back to seek me

in thy trouble.

El. Nay, dear sister, let none of these things in

thy hands touch the tomb; for neither custom nor

piety allows thee to dedicate gifts or bring libations

to our sire from a hateful wife. No—to the winds

with them! or bury them deep in the earth, where

none of them shall ever come near his place of rest;

but, when she dies, let her find these treasures laid

up for her below.

And were she not the most hardened of all women,

she would never have sought to pour these offerings

of enmity on the grave of him whom she slew. Think

now if it is likely that the dead in the tomb should

take these honours kindly at her hand, who ruthlessly

slew him, like a foeman, and mangled him,

and, for ablution, wiped off the blood-stains on his

head? Canst thou believe that these things which

thou bringest will absolve her of the murder?

It is not possible. No, cast these things aside; give

him rather a lock cut from thine own tresses, and on

my part, hapless that I am—scant gifts these, but my

best—this hair, not glossy with unguents, and this

girdle, decked with no rich ornament. Then fall

down and pray that he himself may come in kindness

from the world below, to aid us against our foes;

and that the young Orestes may live to set his foot

upon his foes in victorious might, that henceforth

we may crown our father's tomb with wealthier

hands than those which grace it now.

I think, indeed, I think that he also had some

part in sending her these appalling dreams; still,

sister, do this service, to help thyself, and me, and

him, that most beloved of all men, who rests in the

realm of Hades, thy sire and mine.

Ch. The maiden counsels piously ; and thou, friend,

wilt do her bidding, if thou art wise.

Chr. I will. When a duty is clear, reason forbids

that two voices should contend, and claims the hastening

of the deed. Only, when I attempt this task,

aid me with your silence, I entreat you, my friends;

for, should my mother hear of it, methinks I shall

yet have cause to rue my venture. Exit.

Ch. If I am not an erring seer and one who fails in

wisdom, Justice, that hath sent the presage, will

come, triumphant in her righteous strength, will

come ere long, my child, to avenge. There is cour-

age in my heart, through those new tidings of the

dream that breathes comfort. Not forgetful is thy

sire, the lord of Hellas; not forgetful is the two-

edged axe of bronze that struck the blow of old,

and slew him with foul cruelty.

The Erinys of untiring feet, who is lurking in her

dread ambush, will come, as with the march and

with the might of a great host. For wicked ones

have been fired with passion that hurried them to a

forbidden bed, to accursed bridals, to a marriage

stained with guilt of blood. Therefore am I sure

that the portent will not fail to bring woe upon the

partners in crime. Verily mortals cannot read the

future in fearful dreams or oracles, if this vision of

the night find not due fulfilment.

O chariot-race of Pelops long ago, source of many

a sorrow, what weary troubles hast thou brought

upon this land! For since Myrtilus sank to rest beneath

the waves, when a fatal and cruel hand hurled

him to destruction out of the golden car, this house

was never yet free from misery and violence.

**5 EURIPIDES: *Iphigenia Among the Tauri [42-*60] 411c-d; [1234-1283] 422b-c**

5 EURIPIDES: *Iphigenia Among the Tauri [42-*60] 411c-d

Strange visions the past night brought me, which I will tell to the air, if there is really any help in that. As I slept, methought I had escaped this land and was once more in Argos, sleeping in the midst of my maidens, when lo! the surface of the ground was shaken by an earthquake; whereat I fled, and, standing outside the house, I saw its coping falling and the whole building dashed in ruin from roof to base. Only one column, methought, of my father's halls was left standing, and from its capital it let stream the auburn hair and took a human tongue; and I, observant of the murderous craft I practise against strangers, began sprinkling it, as it had been a victim, weeping the while*.*

Now this is my interpretation of the dream: Orestes is dead; 'twas for him I began the rites; for son are the pillars of a house, and death is the lot of all whom once my lustral waters sprinkle. Again, I cannot fix the dream upon my friends, for Strophius had no son at the time I was called to die. Now therefore I mean to pour a drink-offering to my brother who is far from me here, for this I can do, with the help of the maidens from Hellas whom the king has given me as attendants. But wherefore are they not yet here? I will enter the courts of the goddess's temple, where I dwell. Exit iphigenia.

Enter ORESTES and PYLADES.

Orestes. (Entering cautiously) Take care and see whether there is any one in the road.

Pylades. I am doing so, keeping a careful look-out in every direction.

Or. Thinkest thou, Pylades, this is the abode of the goddess towards which we steered our sea-borne barque from Argos?

Py. I think it is, Orestes; and thou must share my opinion.

Or. And is that the altar, o'er which the blood of Hellenes trickles?

Py. Its edges at any rate are discoloured with blood-stains.

Or. Dost see a string of spoils just beneath the coping ?

Py. Aye, trophies of strangers who have been murdered.

Or. Well, we must cast our eyes all round and keep a good look-out.

Ah, Phoebus! why have thy oracles brought me

5 EURIPIDES: *Iphigenia Among the Tauri* [1234-1283] 422b-c

Ch. Fair was the child Latona bore one day in the fruitful vales of Delos, a babe with golden hair, well skilled in harping and his darling archery, and, leaving the scene of her glorious travail, she brought him from that sea-beat ridge to the peak of Parnassus, parent of gushing streams, where Dionysus holds his revels. There 'neath the shade of leafy bays a speckled snake with blood-red eyes, armoured in gleaming scales, an earth-born monster, huge, terrific, kept guard o'er the oracle beneath the ground; but thou, whilst yet a babe still struggling in thy mother's arms, didst slay him, Phoebus, and enter on most holy prophecy, and thou sittest on the golden tripod, thy throne of truth, dispensing Heaven's oracles to men from beneath the sanctuary, in thy home at earth's centre, hard by the founts of Castaly.

But when Apollo's coming had dispossessed Earth's daughter, Themis, of the holy oracles, her mother raised a brood of nightly phantoms seen in dreams, telling to many a mortal wight, as he lay asleep in the darkness, what has been and yet shall be; and Earth, jealous for her daughter's sake, robbed Phoebus of the honour of his oracles; but he, the prince, went hurrying off to Olympus and twined his childish arms round Zeus's throne, beseeching him to take from his Pythian home the visions nightly sent by angry Earth; and Zeus smiled to see his son come straight to him, because he would keep his worship, rich in precious gifts; and he nodded his locks, promising to stop the voices heard at night, and took from mortals the divination of darkness, restoring his honours to Loxias, and to mortals their confidence in the oracles he chanted on his throne amid the throng of pilgrims.

**5 ARISTOPHANES: Birds [708-722] 551d-552a**

And the chiefest of blessings ye mortals enjoy,

by the help of the Birds ye obtain them.

'Tis from us that the signs of the Seasons in turn,

Spring, Winter, and Autumn are known.

When to Libya the crane flies clanging again,

it is time for the seed to be sown,

And the skipper may hang up his rudder awhile,

and sleep after all his exertions,

And Orestes may weave him a wrap to be warm

when he's out on his thievish excursions.

Then cometh the kite, with its hovering flight,

of the advent of Spring to tell,

And the Spring sheep-shearing begins; and next,

your woollen attire you sell,

And buy you a lighter and daintier garb,

when you note the return of the swallow.

Thus your Ammon, Dodona, and Delphi are we;

we are also your Phoebus Apollo.

For whatever you do, if a trade you pursue,

or goods in the market are buying,

Or the wedding attend of a neighbour and friend,

first you look to the Birds and their flying.

And whene'er you of omen or augury speak,

'tis a bird you are always repeating;

A Rumour's a bird, and a sneeze is a bird,

and so is a word or a meeting,

A servant's a bird, and an ass is a bird.

It must therefore assuredly follow

That the Birds are to you (I protest it is true)

your prophetic divining Apollo.

***(5. Symbolism in theology and religion. 5b. Supernatural signs: omens, portents, visitations, dreams, miracles.)***

**6 HERODOTUS: *History,* BK I, 4d; 8a-b; 12b-d; 17a-b; 18b; 20d-21a; 38a-b; 39c-40a; BK II, 60d-61b; 79a-c; 83b-c; 86c-87a; BK III, 90d- 91a; 95d; 116a-b; BK IV, 124d-125a; 126d-127a; 135b-c; 138a-b; 150b-d; 154c-d; 155b-c; BK V, 170c-d; 176c-d; 183d-184a; BK VI, 190c-d; 200d-201a; 204b-c; 208b; BK VII, 219a-c; 238d-239a; BK VIII, 266b-d; 267a; 270c-271a; 283d; BK IX, 289d-290a; 302c; 309d-310a; 313d-314a**

6 HERODOTUS: *History,* BK I, 4d

19. It was in the twelfth year of the war that the following mischance occurred from the firing of the harvest-fields. Scarcely had the corn been set alight by the soldiers when a violent wind carried the flames against the temple of Minerva Assesia, which caught fire and was burnt to the ground. At the time no one made any account of the circumstance; but afterwards, on the return of the army to Sardis, Alyattes fell sick. His illness continued, whereupon, either advised thereto by some friend, or perchance himself conceiving the idea, he sent messengers to Delphi to inquire of the god concerning his malady. On their arrival the Pythoness declared that no answer should be given them until they had rebuilt the temple of Minerva, burnt by the Lydians at Assesus in Milesia.

20. Thus much I know from information given me by the Delphians; the remainder of the story the Milesians add. The answer made by the oracle came to the ears of Periander, son of Cypselus, who was a very close friend to Thrasybulus, tyrant of Miletus at that period. He instantly despatched a messenger to report the oracle to him, in or der that Thrasybulus, forewarned of its tenor, might the better adapt his measures to the posture of affairs.

6 HERODOTUS: *History,* BK I,8a-b

33. Such was the speech which Solon addressed to Crcesus, a speech which brought him neither largess nor honour. The king saw him depart with much indifference, since he thought that a man must be an arrant fool who made no account of present good, but bade men always wait and mark the end.

34. After Solon had gone away a dreadful vengeance, sent of God, came upon Crcesus, to punish him, it is likely, for deeming himself the happiest of men. First he had a dream in the night, which foreshowed him truly the evils that were about to befall him in the person of his son. For Crcesus had two sons, one blasted by a natural defect, being deaf and dumb; the other, distinguished far above all his co-mates in every pursuit. The name of the last was Atys. It was this son concerning whom he dreamt a dream that he would die by the blow of an iron weapon. When he woke, he considered earnestly with himself, and, greatly alarmed at the dream, instantly made his son take a wife, and whereas in former years the youth had been wont to command the Lydian forces in the field, he now would not suffer him to accompany them. All the spears and javelins, and weapons used in the wars, he removed out of the male apartments, and laid them in heaps in the chambers of the women, fearing lest perhaps one of the weapons that hung against the wall might fall and strike him.

35. Now it chanced that while he was making arrangements for the wedding, there came to Sardis a man under a misfortune, who had upon him the stain of blood. He was by race a Phrygian, and belonged to the family of the king. Presenting himself at the palace of Crcesus, he prayed to be admitted to purification according to the customs of the country. Now the Lydian method of purifying is very nearly the same as the Greek. Crcesus granted the request, and went through all the customary rites, after which he asked the suppliant of his birth and country, addressing him as follows: — "Who art thou, stranger, and from what part of Phrygia fleddest thou to take refuge at my hearth? And whom, moreover, what man or what woman, hast thou slain?" ‘’Oh! king,’’ replied the Phrygian, "I am the son of Gordias, son of Midas. I am named Adrastus. The man I unintentionally slew was my own brother.

6 HERODOTUS: *History,* BK I, 12b-d

58. The Hellenic race has never, since its first origin, changed its speech. This at least seems evident to me. It was a branch of the Pelasgic, which separated from the main body, and at first was scanty in numbers and of little power; but it gradually spread and increased to a multitude of nations, chiefly by the voluntary entrance into its ranks of numerous tribes of barbarians. The Pelasgi, on the other hand, were, as I think, a barbarian race which never greatly multiplied.

59. On inquiring into the condition of these two nations, Croesus found that one, the Athenian, was in a state of grievous oppression and distraction under Pisistratus, the son of Hippocrates, who was at that time tyrant of Athens. Hippocrates, when he was a private citizen, is said to have gone once upon a time to Olympia to see the Games, when a wonderful prodigy happened to him. As he was employed in sacrificing, the cauldrons which stood near, full of water and of the flesh of the victims, began to boil without the help of fire, so that the water overflowed the pots. Chilon the Lacedaemonian, who happened to be there and to witness the prodigy, advised Hippocrates, if he were unmarried, never to take into his house a wife who could bear him a child; if he already had one, to send her back to her friends; if he had a son, to disown him. Chilon's advice did not at all please Hippocrates, who disregarded it, and some time after became the father of Pisistratus. This Pisistratus, at a time when there was civil contention in Attica between the party of the Sea-coast headed by Megacles the son of Alcmaeon, and that of the Plain headed by Lycurgus, one of the Aristolaϊds, formed the project of making himself tyrant, and with this view created a third party. Gathering together a band of partisans, and giving himself out for the protector of the Highlanders, he contrived the following stratagem. He wounded himself and his mules, and then drove his chariot into the market-place, professing to have just escaped an attack of his enemies, who had attempted his life as he was on his way into the country. He besought the people to assign him a guard to protect his person, reminding them of the glory which he had gained when he led the attack upon the Megarians, and took the town of Nisaea, at the same time performing many other exploits. The Athenians, deceived by his story, appointed him a band of citizens to serve as a guard, who were to carry clubs instead of spears, and to accompany him wherever he went. Thus strengthened, Pisistratus broke into revolt and seized the citadel. In this way he acquired the sovereignty of Athens, which he continued to hold without disturbing the previously existing offices or altering any of the laws. He administered the state according to the established usages, and his arrangements were wise and salutary.

6 HERODOTUS: *History,* BK I, 17a-b

74. Afterwards, on the refusal of Alyattes to give up his suppliants when Cyaxares sent to demand them of him, war broke out between the Lydians and the Medes, and continued for five years, with various success. In the course of it the Medes gained many victories over the Lydians, and the Lydians also gained many victories over the Medes. Among their other battles there was one night engagement. As, however, the balance had not inclined in favour of either nation, another combat took place in the sixth year, in the course of which, just as the battle was growing warm, day was on a sudden charged into night. This event had been foretold by Thales, the Milesian, who forewarned the Ionians of it, fixing for it the very year in which it actually took place. The Medes and Lydians, when they observed the change, ceased fighting, and were alike anxious to have terms of peace agreed on. Syennesis of Cilicia, and Labynetus of Babylon, were the persons who mediated between the parties, who hastened the taking of the oaths, and brought about the exchange of espousals. It was they who advised that Alyattes should give his daughter Aryenis in marriage to Astyages, the son of Cyaxares, knowing, as they did, that without some sure bond of strong necessity, there is wont to be but little security in men's covenants. Oaths are taken by these people in the same way as by the Greeks, except that they make a slight flesh wound in their arms, from which each sucks a portion of the other's blood.

6 HERODOTUS: *History,* BK I, 18b

78. While Croesus was still in this mind, all the suburbs of Sardis were found to swarm with snakes, on the appearance of which the horses left feeding in the pasture-grounds, and flocked to the suburbs to eat them. The king, who witnessed the unusual sight, regarded it very rightly as a prodigy. He therefore instantly sent messengers to the soothsayers of Telmessus, to consult them upon the matter. His messengers reached the city, and obtained from the Telmessians an explanation of what the prodigy portended, but fate did not allow them to inform their lord; for ere they entered Sardis on their return, Croesus was a prisoner. What the Telmessians had declared was that Croesus must look for the entry of an army of foreign invaders into his country, and that when they came they would subdue the native inhabitants; since the snake, said they, is a child of earth, and the horse a warrior and a foreigner. Croesus was already a prisoner when the Telmessians thus answered his inquiry, but they had no knowledge of what was taking place at Sardis, or of the fate of the monarch.

6 HERODOTUS: *History,* BK I, 20d-21a

87. Then, the Lydians say that Croesus, perceiving by the efforts made to quench the fire that Cyrus had relented, and seeing also that all was in vain, and that the men could not get the fire under, called with a loud voice upon the god Apollo, and prayed him, if he ever received at his hands any acceptable gift, to come to his aid, and deliver him from his present danger. As thus with tears he besought the god, suddenly, though up to that time the sky had been clear and the day without a breath of wind, dark clouds gathered, and the storm burst over their heads with rain of such violence, that the flames were speedily extinguished. Cyrus, convinced by this that Croesus was a good man and a favourite of heaven, asked him after he was taken off the pile, "Who it was that had persuaded him to lead an army into his country, and so become his foe rather than continue his friend?" to which Croesus made answer as follows: "What I did, oh! king, was to thy advantage and to my own loss. If there be blame, it rests with the god of the Greeks, who encouraged me to begin the war. No one is so foolish as to prefer war to peace, in which, instead of sons burying their fathers, fathers bury their sons. But the gods willed it so."

88. Thus did Croesus speak. Cyrus then ordered his fetters to be taken off, and made him sit down near himself, and paid him much respect, looking upon him, as did also the courtiers, with a sort of wonder. Croesus, wrapped in thought, uttered no word. After a while, happening to turn and perceive the Persian soldiers engaged in plundering the town, he said to Cyrus, "May I now tell thee, oh! king, what I have in my mind, or is silence best?" Cyrus bade him speak his mind boldly. Then he put this question: "What is it, oh! Cyrus, which those men yonder are doing so busily?" "Plundering thy city," Cyrus answered, "and carrying off thy riches." "Not my city," rejoined the other, "nor my riches. They are not mine any more. It is thy wealth which they are pillaging."

6 HERODOTUS: *History,* BK I, 38a-b

167. The Carthaginians and Tyrrhenians, who had got into their hands many more than the Phocaeans from among the crews of the forty vessels that were destroyed, landed their captives upon the coast after the fight, and stoned them all to death. Afterwards, when sheep, or oxen, or even men of the district of Agylla passed by the spot where the murdered Phocaeans lay, their bodies became distorted, or they were seized with palsy, or they lost the use of some of their limbs. On this the people of Agylla sent to Delphi to ask the oracle how they might expiate their sin. The answer of the Pythoness required them to institute the custom, which they still observe, of honouring the dead Phocaeans with magnificent funeral rites, and solemn games, both gymnic and equestrian. Such, then, was the fate that befell the Phocaean prisoners. The other Phocaeans, who had fled to Rhegium, became after a while the founders of the city called Vela, in the district of CEnotria. This city they colonised, upon the showing of a man of Posidonia, who suggested that the oracle had not meant to bid them set up a town in Cyrnus the island, but set up the worship of Cyrnus the hero.

168. Thus fared it with the men of the city of Phocaea in Ionia. They of Teos did and suffered almost the same; for they too, when Harpagus had raised his mound to the height of their defences, took ship, one and all, and sailing across the sea to Thrace, founded there the city of Abdera. The site was one which Timesius of Clazomenae had previously tried to colonise, but without any lasting success, for he was expelled by the Thracians. Still the Teians of Abdera worship him to this day as a hero.

169. Of all the Ionians these two states alone, rather than submit to slavery, forsook their fatherland. The others (I except Miletus) resisted Harpagus no less bravely than those who fled their country, and performed many feats of arms, each fighting in their own defence, but one after another they suffered defeat; the cities were taken, and the inhabitants submitted, remaining in their respective countries, and obeying the behests of their new lords. Miletus, as I have already mentioned, had made terms with Cyrus, and so continued at peace. Thus was continental Ionia once more reduced to servitude; and when the Ionians of the islands saw their brethren upon the mainland subjugated, they also, dreading the like, gave themselves up to Cyrus.

6 HERODOTUS: *History,* BK I, 39c-40a

174. Of these nations, the Carians submitted to Harpagus without performing any brilliant exploits. Nor did the Greeks who dwelt in Caria behave with any greater gallantry. Among them were the Cnidians, colonists from Lacedaemon, who occupy a district facing the sea, which is called Triopium. This region adjoins upon the Bybassian Chersonese; and, except a very small space, is surrounded by the sea, being bounded on the north by the Ceramic Gulf, and on the south by the channel towards the islands of Syme and Rhodes. While Harpagus was engaged in the conquest of Ionia, the Cnidians, wishing to make their country an island, attempted to cut through this narrow neck of land, which was no more than five furlongs across from sea to sea. Their whole territory lay inside the isthmus; for where Cnidia ends towards the mainland, the isthmus begins which they were now seeking to cut through. The work had been commenced, and many hands were employed upon it, when it was observed that there seemed to be something unusual and unnatural in the number of wounds that the workmen received, especially about their eyes, from the splintering of the rock. The Cnidians, therefore, sent to Delphi, to inquire what it was that hindered their efforts; and received, according to their own account, the following answer from the oracle: —

*Fence not the isthmus off, nor dig it through— love would have made an island, had he wished.*

So the Cnidians ceased digging, and when Harpagus advanced with his army, they gave themselves up to him without striking a blow.

175. Above Halicarnassus, and further from the coast, were the Pedasians. With this people, when any evil is about to befall either themselves or their neighbours, the priestess of Minerva grows an ample beard. Three times has this marvel happened. They alone, of all thedwellers in Caria, resisted Harpagus for a while, and gave him much trouble, maintaining themselves in a certain mountain called Lida, which they had fortified; but in course of time they also were forced to submit.

6 HERODOTUS: *History,*BK II, 60d-61b

54. The following tale is commonly told in Egypt concerning the oracle of Dodona in Greece, and that of Ammon in Libya. My informants on the point were the priests of Jupiter at Thebes. They said "that two of the sacred women were once carried off from Thebes by the Phoenicians, and that the story went that one of them was sold into Libya, and the other into Greece, and these women were the first founders of the oracles in the two countries." On my inquiring how they came to know so exactly what became of the women, they answered, "that diligent search had been made after them at the time, but that it had not been found possible to discover where they were; afterwards, however, they received the information which they had given me.”

55. This was what I heard from the priests at Thebes; at Dodona, however, the women who deliver the oracles relate the matter as follows:—"Two black doves flew away from Egyptian Thebes, and while one directed its flight to Libya, the other came to them. She alighted on an oak, and sitting there began to speak with a human voice, and told them that on the spot where she was, there should henceforth be an oracle of Jove. They understood the announcement to be from heaven, so they set to work at once and erected the shrine. The dove which flew to Libya bade the Libyans to establish there the oracle of Ammon." This likewise is an oracle of Jupiter. The persons from whom I received these particulars were three priestesses of the Dodonaeans, the eldest Promeneia, the next Timarete, and the youngest Nicandra—what they said was confirmed by the other Dodonaeans who dwell around the temple.

56. My own opinion of these matters is as follows:—I think that, if it be true that the Phoenicians carried off the holy women, and sold them for slaves, the one into Libya and the other into Greece, or Pelasgia (as it was then called), this last must have been sold to the Thesprotians. Afterwards, while undergoing servitude in those parts, she built under a real oak a temple to Jupiter, her thoughts in her new abode reverting—as it was likely they would do, if she had been an attendant in a temple of Jupiter at Thebes—to that particular god. Then, having acquired a knowledge of the Greek tongue, she set up an oracle. She also mentioned that her sister had been sold for a slave into Libya by the same persons as herself.

57. The Dodonaeans called the women doves because they were foreigners, and seemed to them to make a noise like birds. After a while the dove spoke with a human voice, because the woman, whose foreign talk had previously sounded to them like the chattering of a bird, acquired the power of speaking what they could understand. For how can it be conceived possible that a dove should really speak with the voice of a man? Lastly, by calling the dove black the Dodonaeans indicated that the woman was an Egyptian. And certainly the character of the oracles at Thebes and Dodona is very similar. Besides this form of divination, the Greeks learnt also divination by means of victims from the Egyptians.

6 HERODOTUS: *History,*BK II, 79a-c

141. The next king, I was told, was a priest of Vulcan, called Sethos. This monarch despised and neglected the warrior class of the Egyptians, as though he did not need their services. Among other indignities which he offered them, he took from them the lands which they had possessed under all the previous kings, consisting of twelve acres of choice land for each warrior. Afterwards, therefore, when Sanacharib, king of the Arabians¹ and Assyrians, marched his vast army into Egypt, the warriors one and all refused to come to his aid. On this the monarch, greatly distressed, entered into the inner sanctuary, and, before the image of the god, bewailed the fate which impended over him. As he wept he fell asleep, and dreamed that the god came and stood at his side, bidding him be of good cheer, and go boldly forth to meet the Arabian host, which would do him no hurt, as he himself would send those who should help him. Sethos, then, relying on the dream, collected such of the Egyptians as were willing to follow him, who were none of them warriors, but traders, artisans, and market people; and with these marched to Pelusium, which commands the entrance into Egypt, and there pitched his camp. As the two armies lay here opposite one another, there came in the night, a multitude of field-mice, which devoured all the quivers and bowstrings of the enemy, and ate the thongs by which they managed their shields. Next morning they commenced their fight, and great multitudes fell, as they had no arms

¹It is curious to find Sennacherib called the "king of the Arabians and Assyrians"—an order of words which seems even to regard him as rather an Arabian than an Assyrian king. In the same spirit his army is termed afterwards "the Arabian host." It is impossible altogether to defend the view which Herodotus here discloses, but we may understand how such a mistake was possible, if we remember how Arabians were mixed up with other races in Lower Mesopotamia and what an extensive influence a great Assyrian king would exercise over the tribes of the desert, especially those bordering on Mesopotamia*.*

with which to defend themselves. There stands to this day in the temple of Vulcan, a stone statue of Sethos, with a mouse in his hand, and an inscription to this effect—"Look on me, and learn to reverence the gods."

142. Thus far I have spoken on the authority of the Egyptians and their priests. They declare that from their first king to this last-mentioned monarch, the priest of Vulcan, was a period of three hundred and forty-one generations; such, at least, they say, was the number both of their kings, and of their high-priests, during this interval. Now three hundred generations of men make ten thousand years, three generations filling up the century; and the remaining forty-one generations make thirteen hundred and forty years. Thus the whole number of years is eleven thousand, three hundred and forty; in which entire space, they said, no god had ever appeared in a human form; nothing of this kind had happened either under the former or under the later Egyptian kings. The sun, however, had within this period of time, on four several occasions, moved from his wonted course, twice rising where he now sets, and twice setting where he now rises. Egypt was in no degree affected by these changes; the productions of the land, and of the river, remained the same; nor was there anything unusual either in the diseases or the deaths.

6 HERODOTUS: *History,*BK II, 83b-c

158. Psammetichus left a son called Necos, who succeeded him upon the throne. This prince was the first to attempt the construction of the canal to the Red Sea—a work completed afterwards by Darius the Persian—the length of which is four days' journey, and the width such as to admit of two triremes being rowed along it abreast. The water is derived from the Nile, which the canal leaves a little above the city of Bubastis, near Patumus, the Arabian town, being continued thence until it joins the Red Sea. At first it is carried along the Arabian side of the Egyptian plain, as far as the chain! of hills opposite Memphis, whereby the plain is bounded, and in which lie the great stone quarries; here it skirts the base of the hills running in a direction from west to east, after which it turns and enters a narrow pass, trending southwards from this point until it enters the Arabian Gulf. From the northern sea to that which is called the southern or Erythraean, the shortest and quickest passage, which is from Mount Casius, the boundary between Egypt and Syria, to the Gulf of Arabia, is a distance of exactly one thousand furlongs. But the way by the canal is very much longer on account of the crookedness of its course. A hundred and twenty thousand of the Egyptians, employed upon the work in the reign of Necos, lost their lives in making the excavation. He at length desisted from his undertaking, in consequence of an oracle which warned him "that he was labouring for the barbarian." The Egyptians call by the name of barbarians all such as speak a language different from their own.

159. Necos, when he gave up the construction of the canal, turned all his thoughts to war, and set to work to build a fleet of triremes, some intended for service in the northern sea, and some for the navigation of the Erythraean. These last were built in the Arabian Gulf where the dry docks in which they lay are still visible. These fleets he employed wherever he had occasion, while he also made war by land upon the Syrians and defeated them in a pitched battle at Magdolus, after which he made himself master of Cadytis, a large city of Syria. The dress which he wore on these occasions he sent to Branchidae in Milesia, as an offering to Apollo. After having reigned in all sixteen years, Necos died, and at his death bequeathed the throne to his son Psammis.

6 HERODOTUS: *History,*BK II, 86c-87a

174. It is said that Amasis, even while he was a private man, had the same tastes for drinking and jesting, and was averse to engaging in any serious employment. He lived in constant feasts and revelries, and whenever his means failed him, he roamed about and robbed people. On such occasions the persons from whom he had stolen would bring him, if he denied the charge, before the nearest oracle; sometimes the oracle would pronounce him guilty of the theft, at other times it would acquit him. When afterwards he came to be king, he neglected the temples of such gods as had declared that he was not a thief, and neither contributed to their adornment nor frequented them for sacrifice, since he regarded them as utterly worthless and their oracles as wholly false: but the gods who had detected his guilt he considered to be true gods whose oracles did not deceive, and these he honoured exceedingly.

175. First of all, therefore, he built the gateway of the temple of Minerva at Sais, which is an astonishing work, far surpassing all other buildings of the same kind both in extent and height, and built with stones of rare size and excellency. In the next place, he presented to the temple a number of large colossal statues and several prodigious andro-sphinxes, besides certain stones for the repairs, of a most extraordinary size. Some of these he got from the quarries over against Memphis, but the largest were brought from Elephantine, which is twenty days' voyage from Sais. Of all these wonderful masses that which I most admire is a chamber made of a single stone, which was quarried at Elephantine. It took three years to convey this block from the quarry to Sais; and in the conveyance were employed no fewer than two thousand labourers, who were all from the class of boatmen. The length of this chamber on the outside is twenty-one cubits, its breadth fourteen cubits, and its height, eight. The measurements inside are the following: — the length, eighteen cubits and five-sixths; the breadth, twelve cubits; and the height, five. It lies near the entrance of the temple, where it was left in consequence of the following circumstance:— it happened that the architect, just as the stone had reached the spot where it now stands, heaved a sigh, considering the length of time that the removal had taken, and feeling wearied with the heavy toil. The sigh was heard by Amasis who, regarding it as an omen, would not allow the chamber to be moved forward any farther. Some, however, say that one of the workmen engaged at the levers was crushed and killed by the mass, and that this was the reason of its being left where it now stands.

176. To the other temples of much note Amasis also made magnificent offerings—at Memphis, for instance, he gave the recumbent colossus in front of the temple of Vulcan, which is seventy-five feet long. Two other colossal statues stand on the same base, each twenty feet high, carved in the stone of Ethiopia, one on either side of the temple. There is also a stone colossus of the same size at Sais, recumbent like that at Memphis. Amasis finally built the temple of Isis at Memphis, a vast structure, well worth seeing.

177. It is said that the reign of Amasis was the most prosperous time that Egypt ever saw, —the river was more liberal to the land, and the land brought forth more abundantly for the service of man than had ever been known before; while the number of inhabited cities was not less than twenty thousand. It was this king Amasis who established the law that every Egyptian should appear once a year before the governor of his canton, and show his means of living; or, failing to do so, and to prove that he got an honest livelihood, should be put to death. Solon the Athenian borrowed this law from the Egyptians, and imposed it on his countrymen, who have observed it ever since. It is indeed an excellent custom.

6 HERODOTUS: *History,*BK III, 90d- 91a

9. When, therefore, the Arabian had pledged his faith to the messengers of Cambyses, he straightway contrived as follows:—he filled a number of camels' skins with water, and loading therewith all the live camels that he possessed, drove them into the desert, and awaited the coming of the army. This is the more likely of the two tales that are told. The other is an improbable story, but, as it is related, I think that I ought not to pass it by. There is a great river in Arabia, called the Corys, which empties itself into the Erythraean sea. The Arabian king, they say, made a pipe of the skins of oxen and other beasts, reaching from this river all the way to the desert, and so brought the water to certain cisterns which he had had dug in the desert to receive it. It is a twelve days' journey from the river to this desert tract. And the water, they say, was brought through three different pipes to three separate places.

10. Psammenitus, son of Amasis, lay encamped at the mouth of the Nile, called the Pelusiac, awaiting Cambyses. For Cambyses, when he went up against Egypt, found Amasis no longer in life: he had died after ruling Egypt forty and four years, during all which time no great misfortune had befallen him. When he died, his body was embalmed, and buried in the tomb which he had himself caused to be made in the temple. After his son Psammenitus had mounted the throne, a strange prodigy occurred in Egypt—rain fell at Egyptian Thebes, a thing which never happened before, and which, to the present time, has never happened again, as the Thebans themselves testify. In Upper Egypt it does not usually rain at all; but on this occasion, rain fell at Thebes in small drops.

11. The Persians crossed the desert, and, pitching their camp close to the Egyptians, made ready for battle. Hereupon the mercenaries in the pay of Psammenitus, who were Greeks and Carians, full of anger against Phanes for having brought a foreign army upon Egypt, bethought themselves of a mode whereby they might be revenged on him. Phanes had left sons in Egypt. The mercenaries took these, and leading them to the camp, displayed them before the eyes of their father; after which they brought out a bowl, and, placing it in the space between the two hosts, they led the sons of Phanes, one by one, to the vessel, and slew them over it. When the last was dead, water and wine were poured into the bowl, and all the soldiers tasted of the blood, and so they went to the battle. Stubborn was the fight which followed, and it was not till vast numbers had been slain upon both sides, that the Egyptians turned and fled.

6 HERODOTUS: *History,*BK III, 95d

30. And now Cambyses, who even before had not been quite in his right mind, was forthwith, as the Egyptians say, smitten with madness for this crime. The first of his outrages was the slaying of Smerdis, his full brother, whom he had sent back to Persia from Egypt out of envy, because he drew the bow brought from the Ethiopians by the Icthyo-phagi (which none of the other Persians were able to bend) the distance of two fingers' breadth. When Smerdis was departed into Persia, Cambyses had a vision in his sleep—he thought a messenger from Persia came to him with tidings that Smerdis sat upon the royal throne and with his head touched the heavens. Fearing therefore for himself, and thinking it likely that his brother would kill him and rule in his stead, Cambyses sent into Persia Prexaspes, whom he trusted beyond all the other Persians, bidding him put Smerdis to death. So this Prexaspes went up to Susa and slew Smerdis. Some say he killed him as they hunted together, others, that he took him down to the Erythraean Sea, and there drowned him.

6 HERODOTUS: *History,*BK III, 116a-b

124. On hearing his account, Polycrates, notwithstanding many warnings given him by the soothsayers, and much dissuasion of his friends, made ready to go in person. Even the dream which visited his daughter failed to check him. She had dreamed that she saw her father hanging high in air, washed by Jove, and anointed by the sun. Having therefore thus dreamed, she used every effort to prevent her father from going; even as he went on board his penteconter crying after him with words of evil omen. Then Polycrates threatened her that, if he returned in safety, he would keep her unmarried many years. She answered, "Oh! that he might perform his threat; far better for her to remain long unmarried than to be bereft of her father!"

125. Polycrates, however, making light of all the counsel offered him, set sail and went to Orcetes. Many friends accompanied him; among the rest, Democedes, the son of Calliphon, a native of Crotona, who was a physician, and the best skilled in his art of all men then living. Polycrates, on his arrival at Magnesia, perished miserably, in a way unworthy of his rank and of his lofty schemes. For, if we except the Syracusans, there has never been one of the Greek tyrants who was to be compared with Polycrates for magnificence. Orcetes, however, slew him in a mode which is not fit to be described, and then hung his dead body upon a cross. His Samian followers Orcetes let go free, bidding them thank him that they were allowed their liberty; the rest, who were in part slaves, in part free foreigners, he alike treated as his slaves by conquest. Then was the dream of the daughter of Polycrates fulfilled; for Polycrates, as he hung upon the cross, and rain fell on him, was washed by Jupiter; and he was anointed by the sun, when his own moisture overspread his body. And so the vast good fortune of Polycrates came at last to the end which Amasis the Egyptian king had prophesied in days gone by.

6 HERODOTUS: *History,* BK IV, 124d-125a

5. According to the account which the Scythians themselves give, they are the youngest of all nations. Their tradition is as follows. A certain Targitaus was the first man who ever lived in their country, which before his time was a desert without inhabitants. He was a child—I do not believe the tale, but it is told nevertheless—of Jove and a daughter of the Borysthenes. Targitaus, thus descended, begat three sons, Leipoxais, Arpoxais, and Colaxais, who was the youngest born of the three. While they still ruled the land, there fell from the sky tour implements, all of gold—a plough, a yoke, a battle-axe, and a drinking-cup. The eldest of the brothers perceived them first, and approached to pick them up; when lo! as he came near, the gold took fire, and blazed. He therefore went his way, and the second coming forward made the attempt, but the same thing happened again. The gold rejected both the eldest and the second brother. Last of all the youngest brother approached, and immediately the flames were extinguished; so he picked up the gold, and carried it to his home. Then the two elder agreed together, and made the whole kingdom over to the youngest born.

6. From Leipoxais sprang the Scythians of the race called Auchatae; from Arpoxais, the middle brother, those known as the Catiari and Traspians; from Colaxais, the youngest, the Royal Scythians, or Paralata?. All together they are named Scoloti, after one of their kings: the Greeks, however, call them Scythians.

6 HERODOTUS: *History,*BK IV, 126d-127a

15. What follows I know to have happened to the Metapontines of Italy, three hundred and forty years¹ after the second disappear-

¹This date must certainly be wrong. The date usually assigned to Aristeas is about 580 B.C.

ance of Aristeas, as I collect by comparing the accounts given me at Proconnesus and Metapontum. Aristeas then, as the Metapontines affirm, appeared to them in their own country, and ordered them to set up an altar in honour of Apollo, and to place near it a statue to be called that of Aristeas the Proconnesian. "Apollo," he told them, "had come to their country once, though he had visited no other Italiots; and he had been with Apollo at the time, not however in his present form, but in the shape of a crow." Having said so much, he vanished. Then the Metapontines, as they relate, sent to Delphi, and inquired of the god in what light they were to regard the appearance of this ghost of a man. The Pythoness, in reply, bade them attend to what the spectre said, "for so it would go best with them." Thus advised, they did as they had been directed: and there is now a statue bearing the name of Aristeas, close by the image of Apollo in the market-place of Metapontum, with bay-trees standing around it. But enough has been said concerning Aristeas.

16. With regard to the regions which lie above the country whereof this portion of my history treats, there is no one who possesses any exact knowledge. Not a single person can I find who professes to be acquainted with them by actual observation. Even Aristeas, the traveller of whom I lately spoke, does not claim— and he is writing poetry—to have reached any farther than the Issedonians. What he relates concerning the regions beyond is, he confesses, mere hearsay, being the account which the Issedonians gave him of those countries. However, I shall proceed to mention all that I have learnt of these parts by the most exact inquiries which I have been able to make concerning them.

6 HERODOTUS: *History,*BK IV, 135b-c

66. Once a year the governor of each district, at a set place in his own province, mingles a bowl of wine, of which all Scythians have a right to drink by whom foes have been slain; while they who have slain no enemy are not allowed to taste of the bowl, but sit aloof in disgrace. No greater shame than this can happen to them. Such as have slain a very large number of foes, have two cups instead of one, and drink from both.

67. Scythia has an abundance of soothsayers, who foretell the future by means of a number of willow wands. A large bundle of these wands is brought and laid on the ground. The soothsayer unties the bundle, and places each wand by itself, at the same time uttering his prophecy: then, while he is still speaking, he gathers the rods together again, and makes them up once more into a bundle. This mode of divination is of home growth in Scythia. The Enarees, or woman-like men, have another method, which they say Venus taught them. It is done with the inner bark of the linden-tree. They take a piece of this bark, and, splitting it into three strips, keep twining the strips about their fingers, and untwining them, while they prophesy.

68. Whenever the Scythian king falls sick, he sends for the three soothsayers of most renown at the time, who come and make trial of their art in the mode above described. Generally they say that the king is ill because such or such a person, mentioning his name, has sworn falsely by the royal hearth. This is the usual oath among the Scythians, when they wish to swear with very great solemnity. Then the man accused of having foresworn himself is arrested and brought before the king. The soothsayers tell him that by their art it is clear he has sworn a false oath by the royal hearth, and so caused the illness of the king—he denies the charge, protests that he has sworn no false oath, and loudly complains of the wrong done to him. Upon this the king sends for six new soothsayers, who try the matter by soothsaying. If they too find the man guilty of the offence, straightway he is beheaded by those who first accused him, and his goods are parted among them: if, on the contrary, they acquit him, other soothsayers, and again others, are sent for, to try the case. Should the greater number decide in favour of the man's innocence, then they who first accused him forfeit their lives.

6 HERODOTUS: *History,*BK IV, 138a-b

79. But when the time came that was ordained to bring him woe, the occasion of his ruin was the following. He wanted to be initiated in the Bacchic mysteries, and was on the point of obtaining admission to the rites, when a most strange prodigy occurred to him. The house which he possessed, as I mentioned a short time back, in the city of the Borysthenites, a building of great extent and erected at a vast cost, round which there stood a number of sphinxes and griffins carved in white marble, was struck by lightning from on high, and burnt to the ground. Scylas, nevertheless, went on and received the initiation. Now the Scythians are wont to reproach the Greeks with their Bacchanal rage, and to say that it is not reasonable to imagine there is a god who impels men to madness. No sooner, therefore, was Scylas initiated in the Bacchic mysteries than one of the Borysthenites went and carried the news to the Scythians—"You Scyths laugh at us," he said, "because we rave when the god seizes us. But now our god has seized upon your king, who raves like us, and is maddened by the influence. If you think I do not tell you true, come with me, and I will show him to you." The chiefs of the Scythians went with the man accordingly, and the Borysthenite, conducting them into the city, placed them secretly on one of the towers. Presently Scylas passed by with the band of revellers, raving like the rest, and was seen by the watchers. Regarding the matter as a very great misfortune they instantly departed, and came and told the army what they had witnessed.

80. When, therefore, Scylas, after leaving Borysthenes, was about returning home, the Scythians broke out into revolt. They put at their head Octamasadas, grandson (on the mother's side) of Teres. Then Scylas, when he learned the danger with which he was threatened, and the reason of the disturbance, made his escape to Thrace. Octamasadas, discovering whither he had fled, marched after him, and had reached the Ister, when he was met by the forces of the Thracians. The two armies were about to engage, but before they joined battle, Sitalces sent a message to Octamasadas to this effect—"Why should there be trial of arms betwixt thee and me ? Thou art my own sister's son, and thou hast in thy keeping my brother. Surrender him into my hands, and I will give thy Scylas back to thee. So neither thou nor I will risk our armies." Sitalces sent this message to Octamasadas, by a herald, and Octamasadas, with whom a brother of Sitalces had formerly taken refuge, accepted the terms. He surrendered his own uncle to Sitalces, and obtained in exchange his brother Scylas. Sitalces took his brother with him and withdrew; but Octamasadas beheaded Scylas upon the spot. Thus rigidly do the Scythians maintain their own customs, and thus severely do they punish such as adopt foreign usages.

6 HERODOTUS: *History,*BK IV, 150b-d

150. Thus far the history is delivered without variation both by the Theraeans and the Lacedaemonians; but from this point we have only the Theraean narrative. Grinus (they say), the son of AEsanius, a descendant of Theras, and king of the island of Thera, went to Delphi to ofTer a hecatomb on behalf of his native city. He was accompanied by a large number of the citizens, and among the rest by Battus, the son of Polymnestus, who belonged to the Minyan family of the Euphemidae. On Grinus consulting the oracle about sundry matters, the Pythoness gave him for answer, "that he should found a city in Libya." Grinus replied to this: "I, O king! am too far advanced in years, and too inactive, for such a work. Bid one of these youngsters undertake it." As he spoke, he pointed towards Battus; and thus the matter rested for that time. When the embassy returned to Thera, small account was taken of the oracle by the Theraeans, as they were quite ignorant where Libya was, and were not so venturesome as to send out a colony in the dark.

151. Seven years passed from the utterance of the oracle, and not a drop of rain fell in Thera: all the trees in the island, except one, were killed with the drought. The Theraeans upon this sent to Delphi, and were reminded reproachfully that they had never colonized Libya. So, as there was no help for it, they sent messengers to Crete, to inquire whether any of the Cretans, or of the strangers sojourning among them, had ever travelled as far as Libya: and these messengers of theirs, in their wanderings about the island, among other places visited Itanus, where they fell in with a man, whose name was Corobius, a dealer in purple. In answer to their inquiries, he told them that contrary winds had once carried him to Libya, where he had gone ashore on a certain island which was named Platea. So they hired this man's services, and took him back with them to Thera. A few persons then sailed from Thera to reconnoitre. Guided by Corobius to the island of Platea, they left him there with provisions for a certain number of months, and returned home with all speed to give their countrymen an account of the island.

152. During their absence, which was prolonged beyond the time that had been agreed upon, Corobius' provisions failed him. He was relieved, however, after a while by a Samian vessel, under the command of a man named Colaeus, which, on its way to Egypt, was forced to put in at Platea. The crew, informed by Corobius of all the circumstances, left him sufficient food for a year. They themselves quitted the island; and, anxious to reach Egypt, made sail in that direction, but were carried out of their course by a gale of wind from the east. The storm not abating, they were driven past the Pillars of Hercules, and at last, by some special guiding providence, reached Tartessus. This trading town was in those days a virgin port, unfrequented by the merchants. The Samians, in consequence, made by the return voyage a profit greater than any Greeks before their day, excepting Sostratus, son of Laodamas, an Eginetan, with whom no one else can compare. From the tenth part of their gains, amounting to six talents, the Samians made a brazen vessel, in shape like an Argive wine bowl, adorned with the heads of griffins standing out in high relief. This bowl, supported by three kneeling colossal figures in bronze, of the height of seven cubits, was placed as an offering in the temple of Juno at Samos. The aid given to Corobius was the original cause of that close friendship which afterwards united the Cyrenaeans and Theraeans with the Samians.

6 HERODOTUS: *History,*BK IV, 154c-d

170. The Asbystae adjoin the Gilligammae upon the west. They inhabit the regions above Cyrene, but do not reach to the coast, which belongs to the Cyrenaeans. Four-horse chariots are in more common use among them than among any other Libyans. In most of their customs they ape the manners of the Cyrenaeans.

171. Westward of the Asbystae dwell the Auschisae, who possess the country above Barca, reaching, however, to the sea at the place called Euesperides. In the middle of their territory is the little tribe of the Cabalians, which touches the coast near Tauchira, a city of the Barcaeans. Their customs are like those of the Libyans above Cyrene.

172. The Nasamonians, a numerous people, are the western neighbours of the Auschisae. In summer they leave their flocks and herds upon the sea-shore, and go up the country to a place called Augila, where they gather the dates from the palms, which in those parts grow thickly, and are of great size, all of them being of the fruit-bearing kind. They also chase the locusts, and, when caught, dry them in the sun. after which they grind them to powder, and, sprinkling this upon their milk, so drink it. Each man among them has several wives, in their intercourse with whom they resemble the Massagetae. The following are their customs in the swearing of oaths and the practice of augury. The man, as he swears, lays his hand upon the tomb of some one considered to have been pre-eminently just and good, and so doing swears by his name. For divination they betake themselves to the sepulchres of their own ancestors, and, after praying, lie down to sleep upon their graves; by the dreams which then come to them they guide their conduct. When they pledge their faith to one another, each gives the other to drink out of his hand; if there be no liquid to be had, they take up dust from the ground, and put their tongues to it.

173. On the country of the Nasamonians borders that of the Psylli, who were swept away under the following circumstances. The south-wind had blown for a long time and dried up all the tanks in which their water was stored. Now the whole region within the Syrtis is utterly devoid of springs. Accordingly the Psylli took counsel among themselves, and by | common consent made war upon the southwind— so at least the Libyans say, I do but re peat their words—they went forth and reached the desert; but there the south-wind rose and buried them under heaps of sand: whereupon, the Psylli being destroyed, their lands passed to the Nasamonians.

6 HERODOTUS: *History,*BK IV, 155b-c

179. The following is the story as it is commonly told. When Jason had finished building the Argo at the foot of Mount Pelion, he took on board the usual hecatomb, and moreover a brazen tripod. Thus equipped, he set sail, intending to coast round the Peloponnese, and so to reach Delphi. The voyage was prosperous as far as Malea; but at that point a gale of wind from the north came on suddenly, and carried him out of his course to the coast of Libya; where, before he discovered the land, he got among the shallows of Lake Tritonis. As he was turning it in his mind how he should find his way out, Triton (they say) appeared to him, and offered to show him the channel, and secure him a safe retreat, if he would give him the tripod. Jason complying, was shown by Triton the passage through the shallows; after which the god took the tripod, and, carrying it to his own temple, seated himself upon it, and, filled with prophetic fury, delivered to Jason and his companions a long prediction. "When a descendant," he said, "of one of the Argo's crew should seize and carry off The brazen tripod, then by inevitable fate would a hundred Grecian cities be built around Lake Tritonis." The Libyans of that region, when they heard the words of this prophecy, took away the tripod and hid it.

6 HERODOTUS: *History,*BK V, 170c-d

53. If then the royal road be measured aright, and the parasang equals, as it does, thirty furlongs, the whole distance from Sardis to the palace of Memnon (as it is called), amounting thus to 450 parasangs, would be 13,500 furlongs. Travelling then at the rate of 150 furlongs a day, one will take exactly ninety days to perform the journey.

54. Thus when Aristagoras the Milesian told Cleomenes the Lacedaemonian that it was a three months' journey from the sea up to the king, he said no more than the truth. The exact distance (if any one desires still greater accuracy) is somewhat more; for the journey from Ephesus to Sardis must be added to the foregoing account; and this will make the whole distance between the Greek Sea and Susa (or the city of Memnon, as it is called) 14,040 furlongs; since Ephesus is distant from Sardis 540 furlongs. This would add three days to the three months' journey.

55. When Aristagoras left Sparta he hastened to Athens, which had got quit of its tyrants in the way that I will now describe. After the death of Hipparchus (the son of Pisistratus, and brother of the tyrant Hippias), who, in spite of the clear warning he had received concerning his fate in a dream, was slain by Harmodius and Aristogeiton (men both of the race of the Gephyraeans), the oppression of the Athenians continued by the space of four years; and they gained nothing, but were worse used than before.

56. Now the dream of Hipparchus was the following;—The night before the Panathenaic festival, he thought he saw in his sleep a tall and beautiful man, who stood over him, and read him the following riddle: —

*Bear thou unbearable woes with the all-bearing heart of a lion;*

*Never, be sure, shall wrong-doer escape the reward of wrong-doing.*

As soon as day dawned he sent and submitted his dream to the interpreters, after which he offered the averting sacrifices, and then went and led the procession in which he perished.

57. The family of the Gephyraeans, to which the murderers of Hipparchus belonged, according to their own account, came originally from Eretria. My inquiries, however, have made it clear to me that they are in reality Phoenicians, descendants of those who came with Cadmus into the country now called Bceotia. Here they received for their portion the district of Tanagra, in which they afterwards dwelt. On their expulsion from this country by the Boeotians (which happened some time after that of the Cadmeians from the same parts by the Argives) they took refuge at Athens. The Athenians received them among their citizens upon set terms, whereby they were excluded from a number of privileges which are not worth mentioning.

6 HERODOTUS: *History,* BK V, 176c-d

85. After this the Athenians relate that they sent a trireme to Egina with certain citizens on board, and that these men, who bore commission from the state, landed in Egina, and sought to take the images away, considering them to be their own, inasmuch as they were made of their wood. And first they endeavoured to wrench them from their pedestals, and so carry them off; but failing herein, they in the next place tied ropes to them, and set to work to try if they could haul them down. In the midst of their hauling suddenly there was a thunderclap, and with the thunderclap an earthquake; and the crew of the trireme were forthwith seized with madness, and, like enemies, began to kill one another; until at last there was but one left, who returned alone to Phalerum.

86. Such is the account given by the Athenians. The Eginetans deny that there was only a single vessel:—"Had there been only one," they say, "or no more than a few, they would easily have repulsed the attack, even if they had had no fleet at all; but the Athenians came against them with a large number of ships, wherefore they gave way, and did not hazard a battle." They do not however explain clearly whether it was from a conviction of their own inferiority at sea that they yielded, or whether it was for the purpose of doing that which in fact they did. Their account is that the Athenians, disembarking from their ships, when they found that no resistance was offered, made for the statues, and failing to wrench them from their pedestals, tied ropes to them and began to haul. Then, they say—and some people will perhaps believe them, though I for my part do not—the two statues, as they were being dragged and hauled, fell down both upon their knees; in which attitude they still remain. Such, according to them, was the conduct of the Athenians; they meanwhile, having learnt beforehand what was intended, had prevailed on the Argives to hold themselves in readiness; and the Athenians accordingly were but just landed on their coasts when the Argives came to their aid. Secretly and silently they crossed over from Epidaurus, and, before the Athenians were aware, cut off their retreat to their ships, and fell upon them; and the thunder came exactly at that moment, and the earthquake with it.

6 HERODOTUS: *History,* BK V, 183d-184a

113. In the thick of the fight, Stesanor, tyrant of Curium, who commanded no inconsiderable body of troops, went over with them to the enemy. On this desertion of the Curians —Argive colonists, if report says true—forthwith the war-chariots of the Salaminians followed the example set them, and went over likewise; whereupon victory declared in favour of the Persians; and the army of the Cyprians being routed, vast numbers were slain, and among them Onesilus, the son of Chersis, who was the author of the revolt, and Aristocyprus, king of the Solians. This Aristocyprus was son of Philocyprus, whom Solon the Athenian, when he visited Cyprus, praised in his poems beyond all other sovereigns.

114. The Amathusians, because Onesilus had kid siege to their town, cut the head off his corpse, and took it with them to Amathus, where it was set up over the gates. Here it hung till it became hollow; whereupon a swarm of bees took possession of it, and filled it with a honeycomb. On seeing this the Amathusians consulted the oracle, and were commanded "to take down the head and bury it, and thenceforth to regard Onesilus as a hero, and offer sacrifice to him year by year; so it would go the better with them." And to this day the Amathusians do as they were then bidden.

115. As for the Ionians who had gained the sea-fight, when they found that the affairs of Onesilus were utterly lost and ruined, and that siege was laid to all the cities of Cyprus excepting Salamis, which the inhabitants had surrendered to Gorgus, the former king — forthwith they left Cyprus, and sailed away home. Of the cities which were besieged, Soli held out the longest: the Persians took it by undermining the wall in the fifth month from the beginning of the siege.

116. Thus, after enjoying a year of freedom, the Cyprians were enslaved for the second time. Meanwhile Daurises, who was married to one of the daughters of Darius, together with Hymeas, Otanes, and other Persian captains, who were likewise married to daughters of the king, after pursuing the Ionians who had fought at Sardis, defeating them, and driving them to their ships, divided their efforts against the different cities, and proceeded in succession to take and sack each one of them.

117. Daurises attacked the towns upon the Hellespont, and took in as many days the five cities of Dardanus, Abydos, Percote, Lampsacus, and Paesus. From Paesus he marched against Parium; but on his way receiving intelligence that the Carians had made common cause with the Ionians, and thrown off the Persian yoke, he turned round, and, leaving the Hellespont, marched away towards Caria.

6 HERODOTUS: *History,* BK VI, 190c-d

27. It mostly happens that there is some warning when great misfortunes are about to befall a state or nation; and so it was in this instance, for the Chians had previously had some strange tokens sent to them. A choir of a hundred of their youths had been despatched to Delphi; and of these only two had returned; the remaining ninety-eight having been carried off by a pestilence. Likewise, about the same time, and very shortly before the seafight, the roof of a school-house had fallen in upon a number of their boys, who were at lessons; and out of a hundred and twenty children there was but one left alive. Such were the signs which God sent to warn them. It was very shortly afterwards that the sea-fight happened, which brought the city down upon its knees; and after the sea-fight came the attack of Histiaeus and his Lesbians, to whom the Chians, weakened as they were, furnished an easy conquest.

28. Histiaeus now led a numerous army, composed of Ionians and JEolians, against Thasos, and had laid siege to the place when news arrived that the Phoenicians were about to quit Miletus and attack the other cities of Ionia. On hearing this, Histiaeus raised the siege of Thasos, and hastened to Lesbos with all his forces. There his army was in great straits for want of food; whereupon Histiaeus left Lesbos and went across to the mainland, intending to cut the crops which were growing in the Atarnean territory, and likewise in the plain of the Cai'cus, which belonged to Mysia. Now it chanced that a certain Persian named Harpagus was in these regions at the head of an army of no little strength. He, when Histiaeus landed, marched out to meet him, and engaging with his forces destroyed the greater number of them, and took Histiaeus himself prisoner.

6 HERODOTUS: *History,* BK VI, 200d-201a

81. Cleomenes now sent home the greater part of his army, while with a thousand of his best troops he proceeded to the temple of Juno, to offer sacrifice. When however he would have slain the victim on the altar himself, the priest forbade him, as it was not lawful (he said) for a foreigner to sacrifice in that temple. At this Cleomenes ordered his helots to drag the priest from the altar and scourge him, while he performed the sacrifice himself, after which he went back to Sparta.

82. Thereupon his enemies brought him up before the Ephors, and made it a charge against him that he had allowed himself to be bribed, and on that account had not taken Argos when he might have captured it easily. To this he answered—whether truly or falsely I cannot say with certainty—but at any rate his answer to the charge was that "so soon as he discovered the sacred precinct which he had taken to belong to Argos, he directly imagined that the oracle had received its accomplishment; he therefore thought it not good to attempt the town, at the least until he had inquired by sacrifice, and ascertained if the god meant to grant him the place, or was determined to oppose his taking it. So he offered in the temple of Juno, and when the omens were propitious, immediately there flashed forth a flame of fire from the breast of the image; whereby he knew of a surety that he was not to take Argos. For if the flash had come from the head, he would have gained the town, citadel and all; but as it shone from the breast, he had done so much as the god intended." And his words seemed to the Spartans so true and reasonable, that he came clear off from his adversaries.

83. Argos however was left so bare of men that the slaves managed the state, filled the offices, and administered everything until the sons of those who were slain by Cleomenes grew up. Then these latter cast out the slaves, and got the city back under their own rule; while the slaves who had been driven out fought a battle and won Tiryns. After this for a time there was peace between the two; but a certain man, a soothsayer, named Cleander, who was by race a Phigalean from Arcadia, joined himself to the slaves, and stirred them up to make a fresh attack upon their lords. Then were they at war with one another by the space of many years; but at length the Argives with much trouble gained the upper hand.

6 HERODOTUS: *History,* BK VI, 204b-c

98. After this he sailed with his whole host against Eretria, taking with him both Ionians and iEolians. When he was departed, Delos (as the Delians told me) was shaken by an earthquake, the first and last shock that has been felt to this day. And truly this was a prodigy whereby the god warned men of the evils that were coming upon them. For in the three following generations of Darius the son of Hystaspes, Xerxes the son of Darius, and Artaxerxes the son of Xerxes, more woes befell Greece than in the twenty generations preceding Darius—woes caused in part by the Persians, but in part arising from the contentions among their own chief men respecting the supreme power. Wherefore it is not surprising that Delos, though it had never before been shaken, should at that time have felt the shock of an earthquake. And indeed there was an oracle, which said of Delos—

*Delos' self will I shake, which never yet has been shaken*.

Of the above names Darius may be rendered "Worker," Xerxes "Warrior," and Artaxerxes "Great Warrior." And so might we call these kings in our own language with propriety.

100. Meanwhile the Eretrians, understanding that the Persian armament was coming against them, besought the Athenians for assistance. Nor did the Athenians refuse their aid, but assigned to them as auxiliaries the four thousand landholders to whom they had allotted the estates of the Chalcidean Hippobatae. At Eretria, however, things were in no healthy state; for though they had called in the aid of the Athenians, yet they were not agreed among themselves how they should act; some of them were minded to leave the city and to take refuge in the heights of Euboea, while others, who looked to receiving a reward from the Persians, were making ready to betray their country. So when these things came to the ears of Eschines, the son of Nothon, one of the first men in Eretria, he made known the whole state of affairs to the Athenians who were already arrived, and besought them to return home to their own land, and not perish with his countrymen. And the Athenians hearkened to his counsel, and, crossing over to Oropus, in this way escaped the danger.

6 HERODOTUS: *History,* BK VI, 208b

118. Datis meanwhile was on his way back to Asia, and had reached Myconus, when he saw in his sleep a vision. What it was is not known; but no sooner was day come than he caused strict search to be made throughout the whole fleet, and finding on board a Phoenician vessel an image of Apollo overlaid with gold, he inquired from whence it had been taken, and learning to what temple it belonged, he took it with him in his own ship to Delos, and placed it in the temple there, enjoining the Delians, who had now come back to their island, to restore the image to the Theban Delium, which lies on the coast over against Chalcis. Having left these injunctions, he sailed away; but the Delians failed to restore the statue; and it was not till twenty years afterwards that the Thebans, warned by an oracle, themselves brought it back to Delium.

6 HERODOTUS: *History,* BK VII, 219a-c

16. Such were the words of Xerxes. Artabanus would not at first yield to the command of the king; for he deemed himself unworthy to sit upon the royal throne. At the last however he was forced to give way, and did as Xerxes bade him; but first he spake thus to the king [§ 1.]:— "To me, sire, it seems to matter little whether a man is wise himself or willing to hearken to such as give good advice. In thee truly are found both tempers; but the counsels of evil men lead thee astray: they are like the gales of wind which vex the sea—else the most useful thing for man in the whole world—and suffer it not to follow the bent of its own nature. For myself, it irked me not so much to be reproached by thee, as to observe that when two courses were placed before the Persian people, one of a nature to increase their pride, the other to humble it, by showing them how hurtful it is to allow one's heart always to covet more than one at present possesses, thou madest choice of that which was the worse both for thyself and for the Persians. (§ 2.) Now thou sayest that from the time when thou didst approve the better course, and give up the thought of warring against Greece, a dream has haunted thee, sent by some god or other, which will not suffer thee to lay aside the expedition. But such things, my son, have of a truth nothing divine in them. The dreams that wander to and fro among mankind, I will tell thee of what nature they are—I who have seen so many more years than thou. Whatever a man has been thinking of during the day is wont to hover round him in the visions of his dreams at night. Now we during these many days past have had our hands full of this enterprise. (§ 3.) If however the matter be not as I suppose, but God has indeed some part therein, thou hast in brief declared the whole that can be said concerning it—let it e'en appear to me as it has to thee, and lay on me the same injunctions. But it ought not to appear to me any the more if I put on thy clothes than if I wear my own, nor if I go to sleep in thy bed than if I do so in mine—supposing, I mean, that it is about to appear at all. For this thing, be it what it may, that visits thee in thy sleep, surely is not so far gone in folly as to see me, and because I am dressed in thy clothes, straightway to mistake me for thee. Now however our business is to see if it will regard me as of small account, and not vouchsafe to appear to me, whether I wear mine own clothes or thine, while it keeps on haunting thee continually. If it does so, and appears often, I should myself say that it was from God. For the rest, if thy mind is fixed, and it is not possible to turn thee from thy design, but I must needs go and sleep in thy bed, well and good, let it be even so; and when I have done as thou wishest, then let the dream appear to me. Till such time, however, I shall keep to my former opinion."

17. Thus spake Artabanus; and when he had so said, thinking to show Xerxes that his words were nought, he did according to his orders. Having put on the garments which Xerxes was wont to wear and taken his seat upon the royal throne, he lay down to sleep upon the king's own bed. As he slept, there appeared to him the very same dream which had been seen by Xerxes; it came and stood over Artabanus, and said:—

"Thou art the man, then, who, feigning to be tender of Xerxes, seekest to dissuade him from leading his armies against the Greeks! But thou shalt not escape scathless, either now or in time to come, because thou hast sought to prevent that which is fated to happen. As for Xerxes, it has been plainly told to himself what will befall him, if he refuses to perform my bidding."

6 HERODOTUS: *History,* BK VII, 238d-239a

137. This conduct on the part of the Spartans caused the anger of Talthybius to cease for a while, notwithstanding that Sperthias and Bulis returned home alive. But many years afterwards it awoke once more, as the Lacedaemonians themselves declare, during the war between the Peloponnesians and the Athenians.

In my judgment this was a case wherein the hand of Heaven was most plainly manifest. That the wrath of Talthybius should have fallen upon ambassadors and not slacked till it had full vent, so much justice required; but that it should have come upon the sons of the very men who were sent up to the Persian king on its account—upon Nicolaus, the son of Bulis, and Aneristus, the son of Sperthias (the same who carried of! fishermen from Tiryns, when cruising in a well-manned merchant- ship)—this does seem to me to be plainly a supernatural circumstance. Yet certain it is that these two men, having been sent to Asia as ambassadors by the Lacedaemonians, were betrayed by Sitalces, the son of Teres, king of Thrace, and Nymphodorus, the son of Pythes, a native of Abdera, and being made prisoners at Bisanthe, upon the Hellespont, were conveyed to Attica, and there put to death by the Athenians, at the same time as Aristeas, the son of Adeimantus, the Corinthian. All this happened, however, very many years alter the expedition of Xerxes.

138. To return, however, to my main subject —the expedition of the Persian king, though it was in name directed against Athens, threatened really the whole of Greece. And of this the Greeks were aware some time before; but they did not all view the matter in the same light. Some of them had given the Persian earth and water, and were bold on this account, deeming themselves thereby secured against suffering hurt from the barbarian army; while others, who had refused compliance, were thrown into extreme alarm. For whereas they considered all the ships in Greece too few to engage the enemy, it was plain that the greater number of states would take no part in the war, but warmly favoured the Medes.

6 HERODOTUS: *History,*BK VIII, 266b-d

37. When the barbarian assailants drew near and were in sight of the place, the Prophet, who was named Aceratus, beheld, in front of the temple, a portion of the sacred armour, which it was not lawful for any mortal hand to touch, lying upon the ground, removed from the inner shrine where it was wont to hang. Then went he and told the prodigy to the Delphians who had remained behind. Meanwhile the enemy pressed forward briskly, and had reached the shrine of Minerva Pronaia, when they were overtaken by other prodigies still more wonderful than the first. Truly it was marvel enough, when warlike harness was seen lying outside the temple, removed there by no power but its own; what followed, however, exceeded in strangeness all prodigies that had ever before been seen. The barbarians had just reached in their advance the chapel of Minerva Pronaia, when a storm of thunder burst suddenly over their heads—at the same time two crags split off from Mount Parnassus, and rolled down upon them with a loud noise, crushing vast numbers beneath their weight— while from the temple of Minerva there went up the war-cry and the shout of victory.

38. All these things together struck terror into the barbarians, who forthwith turned and fled. The Delphians, seeing this, came down from their hiding-places, and smote them with a great slaughter, from which such as escaped fled straight into Boeotia. These men, on their return, declared (as I am told) that besides the marvels mentioned above, they witnessed also other supernatural sights. Two armed warriors, they said, of a stature more than human, pursued after their flying ranks, pressing them close and slaying them.

39. These men, the Delphians maintain, were two Heroes belonging to the place—by name Phylacus and Autonous—each of whom has a sacred precinct near the temple; one, that of Phylacus, hard by the road which runs above the temple of Pronaia; the other, that of Autonous, near the Castalian spring, at the foot of the peak called Hyampeia. The blocks of stone which fell from Parnassus might still be seen in my day; they lay in the precinct of Pronaia, where they stopped, after rolling through the host of the barbarians. Thus was this body of men forced to retire from the temple.

40. Meanwhile, the Grecian fleet, which had left Artemisium, proceeded to Salamis, at the request of the Athenians, and there cast anchor. The Athenians had begged them to take up this position, in order that they might convey their women and children out of Attica, and further might deliberate upon the course which it now behoved them to follow. Disappointed in the hopes which they had previously entertained, they were about to hold a council concerning the present posture of their affairs. For they had looked to see the Peloponnesians drawn up in full force to resist the enemy in Boeotia, but found nothing of what they had expected; nay, they learnt that the Greeks of those parts, only concerning themselves about their own safety, were building a wall across the Isthmus, and intended to guard the Peloponnese, and let the rest of Greece take its chance. These tidings caused them to make the request whereof I spoke, that the combined fleet should anchor at Salamis.

6 HERODOTUS: *History,* BK VIII, 267a

41. So while the rest of the fleet lay to off this island, the Athenians cast anchor along their own coast. Immediately upon their arrival, proclamation was made that every Athenian should save his children and household as he best could; whereupon some sent their families to Egina, some to Salamis, but the greater number to Traezen. This removal was made with all possible haste, partly from a desire to obey the advice of the oracle, but still more for another reason. The Athenians say that they have in their Acropolis a huge serpent, which lives in the temple, and is the guardian of the whole place. Nor do they only say this, but, as if the serpent really dwelt there, every month they lay out its food, which consists of a honey-cake. Up to this time the honey-cake had always been consumed; but now it remained untouched. So the priestess told the people what had happened; whereupon they left Athens the more readily, since they believed that the goddess had already abandoned the citadel. As soon as all was removed, the Athenians sailed back to their station.

42. And now, the remainder of the Grecian sea-force, hearing that the fleet which had been at Artemisium, was come to Salamis, joined it at that island from Trcezen—orders having been issued previously that the ships should muster at Pogon, the port of the Trcezenians. The vessels collected were many more in number than those which had fought at Artemisium, and were furnished by more cities. The admiral was the same who had commanded before, to wit, Eurybiades, the son of Eurycleides, who was a Spartan, but not of the family of the kings: the city, however, which sent by far the greatest number of ships, and the best sailers, was Athens.

6 HERODOTUS: *History,* BK VIII, 270c-271a

64. And now, the different chiefs, notwithstanding their skirmish of words, on learning the decision of Eurybiades, at once made ready for the fight. Morning broke; and, just as the sun rose, the shock of an earthquake was felt both on shore and at sea: whereupon the Greeks resolved to approach the gods with prayer, and likewise to send and invite the iEacids to their aid. And this they did, with as much speed as they had resolved on it. Prayers were offered to all the gods; and Telamon and Ajax were invoked at once from Salamis, while a ship was sent to Egina to fetch AEacus himself, and the other AEacids.

65. The following is a tale which was told by Dicaeus, the son of Theocydes, an Athenian, who was at this time an exile, and had gained a good report among the Medes. He declared that after the army of Xerxes had, in the absence of the Athenians, wasted Attica, he chanced to be with Demaratus the Lacedaemonian in the Thriasian plain, and that while there, he saw a cloud of dust advancing from Eleusis, such as a host of thirty thousand men might raise. As he and his companion were wondering who the men, from whom the dust arose, could possibly be, a sound of voices reached his ear, and he thought that he recognized the mystic hymn to Bacchus. Now Demaratus was unacquainted with the rites of Eleusis, and so he inquired of Dicaeus what the voices were saying. Dicaeus made answer—"O Demaratus! beyond a doubt some mighty calamity is about to befall the king's army! For it is manifest, inasmuch as Attica is deserted by its inhabitants, that the sound which we have heard is an unearthly one, and is now upon its way from Eleusis to aid the Athenians and their confederates. If it descends upon the Peloponnese, danger will threaten the king himself and his land army—if it moves towards the ships at Salamis, 'twill go hard but the king's fleet there suffers destruction. Every year the Athenians celebrate this feast to the Mother and the Daughter; and all who wish, whether they be Athenians or any other Greeks, are initiated. The sound thou hearest is the Bacchic song, which is wont to be sung at that festival." "Hush now," rejoined the other; "and see thou tell no man of this matter. Other: ”and see thou tell no of this matter. For if thy words he brought to the king's ear, thou wilt assuredly lose thy head because of them; neither I nor any man living can then save thee. Hold thy peace therefore. The gods will see to the king's army." Thus Demaratus counselled him; and they looked, and saw the dust, from which the sound arose, become a cloud, and the cloud rise up into the air and sail away to Salamis, making for the station of the Grecian fleet. Then they knew that it was the fleet of Xerxes which would suffer destruction. Such was the tale told by Dicaeus the son of Theocydes; and he appealed for its truth to Demaratus and other eye-witnesses.

66. The men belonging to the fleet of Xerxes, after they had seen the Spartan dead at Thermopylae, and crossed the channel from Trachis to Histiaea, waited there by the space of three days, and then sailing down through the Euripus, in three more came to Phalerum. In my judgment, the Persian forces both by land and sea when they invaded Attica were not less numerous than they had been on their arrival at Sepias and Thermopylae. For against the Persian loss in the storm and at Thermopylae, and again in the sea-fights off Artemisium, I set the various nations which had since joined the king—as the Malians, the Dorians, the Locrians, and the Boeotians—each serving in full force in his army except the last, who did not number in their ranks cither the Thespians or the Plataeans; and together with these, the Carystians, the Andrians, the Tenians, and the other people of the islands, who all fought on this side except the five states already mentioned. For as the Persians penetrated further into Greece, they were joined continually by fresh nations.

6 HERODOTUS: *History,* BK VIII, 283d

129. After Artabazus had continued the siege by the space of three months, it happened that there was an unusual ebb of the tide, which lasted a long while. So when the barbarians saw that what had been sea was now no more than a swamp, they determined to push across it into Pallene. And now the troops had already made good two-fifths of their passage, and three-fifths still remained before they could reach Pallene, when the tide came in with a very high flood, higher than had ever been seen before, as the inhabitants of those parts declare, though high floods are by no means uncommon. All who were not able to swim perished immediately; the rest were slain by the Potidaeans, who bore down upon them in their sailing vessels. The Potidaeans say that what caused this swell and flood, and so brought about the disaster of the Persians which ensued therefrom, was the profanation, by the very men now destroyed in the sea, of the temple and image of Neptune, situated in their suburb. And in this they seem to me to say well. Artabazus afterwards led away the remainder of his army, and joined Mardonius in Thessaly. Thus fared it with the Persians who escorted the king to the strait.

6 HERODOTUS: *History,* BK IX, 289d-290a

10. 'Such was the counsel which Chileus gave: and the Ephors, taking the advice into consideration, determined forthwith, without speaking a word to the ambassadors from the three cities, to despatch to the Isthmus a body of five thousand Spartans; and accordingly they sent them forth the same night, appointing to each Spartan a retinue of seven Helots, and giving the command of the expedition to Pausanias the son of Cleombrotus. The chief power belonged of right at this time to Pleistarchus, the son of Leonidas; but as he was still a child Pausanias, his cousin, was regent in his room. For the father of Pausanias, Cleombrotus, the son of Anaxandridas, no longer lived; he had died a short time after bringing back from the Isthmus the troops who had been employed in building the wall. A prodigy had caused him to bring his army home; for while he was offering sacrifice to know if he should march out against the Persian, the sun was suddenly darkened in mid sky. Pausanias took with him, as joint-leader of the army, Euryanax, the son of Dorieus, a member of his own family.

11. The army accordingly had marched out from Sparta with Pausanias: while the ambassadors, when day came, appeared before the Ephors, knowing nothing of the march of the troops, and purposing themselves to leave Sparta forthwith, and return each man to his own country. They therefore addressed the Ephors in these words:—"Lacedaemonians, as you do not stir from home, but keep the Hyacinthian festival, and amuse yourselves, deserting the cause of your confederates, the Athenians, whom your behaviour wrongs, and who have no other allies, will make such terms with the Persians as they shall find possible. Now when terms are once made, it is plain that, having become the king's allies, we shall march with the barbarians whithersoever they choose to lead. Then at length you will perceive what the consequences will be to yourselves." When the envoys had spoken, the Ephors declared to them with an oath:—"Our troops must be at Oresteum by this time, on their march against the strangers." (The Spartans say "strangers" for "barbarians.") At this the ambassadors, quite ignorant of what had happened, questioned them concerning their meaning; and when, by much questioning, they had discovered the truth, they were greatly astonished thereat, and forthwith set off, at their best speed, to overtake the Spartan army. At the same time a body of five thousand Lacedaemonian Periceci, all picked men and fully armed, set forth from Sparta, in the company of the ambassadors.

6 HERODOTUS: *History,* BK IX, 302c

65. The Persians, as soon as they were put to flight by the Lacedaemonians, ran hastily away, without preserving any order, and took refuge in their own camp, within the wooden defence which they had raised in the Theban territory. It is a marvel to me how it came to pass, that although the battle was fought quite close to the grove of Ceres, yet not a single Persian appears to have died on the sacred soil, nor even to have set foot upon it, while round about the precinct, in the unconsecrated ground, great numbers perished. I imagine — if it is lawful, in matters which concern the gods, to imagine anything—that the goddess herself kept them out, because they had burnt her dwelling at Eleusis. Such, then, was the issue of this battle.

66. Artabazus, the son of Pharnaces, who had disapproved from the first of the king's leaving Mardonius behind him, and had made great endeavours, but all in vain, to dissuade Mardonius from risking a battle, when he found that the latter was bent on acting otherwise than he wished, did as follows. He had a force under his orders which was far from inconsiderable, amounting, as it did, to near forty thousand men. Being well aware, therefore, how the battle was likely to go, as soon as the two armies began to fight, he led his soldiers forward in an orderly array, bidding them one and all proceed at the same pace, and follow him with such celerity as they should observe him to use. Having issued these commands, he pretended to lead them to the battle. But when, advancing before his army, he saw that the Persians were already in flight, instead of keeping the same order, he wheeled his troops suddenly round, and beat a retreat; nor did he even seek shelter within the palisade or behind the walls of Thebes, but hurried on into Phocis, wishing to make his way to the Hellespont with all possible speed. Such accordingly was the course which these Persians took.

6 HERODOTUS: *History,* BK IX, 309d-310a

101. A strange coincidence too it was, that both the battles should have been fought near a precinct of Eleusinian Ceres. The fight at Plataea took place, as I said before, quite close to one of Ceres' temples; and now the battle at Mycale was to be fought hard by another. Rightly, too, did the rumour run, that the Greeks with Pausanias had gained their victory; for the fight at Plataea fell early in the day, whereas that at Mycale was towards evening. That the two battles were really fought on the same day of the same month became apparent when inquiries were made a short time afterwards. Before the rumour reached them, the Greeks were full of fear, not so much on their own account, as for their countrymen, and for Greece herself, lest she should be worsted in her struggle with Mardonius. But when the voice fell on them, their fear vanished, and they charged more vigorously and at a quicker pace. So the Greeks and the barbarians rushed with like eagerness to the fray; for the Hellespont and the Islands formed the prize for which they were about to fight.

102. The Athenians, and the force drawn up with them, who formed one half of the army, marched along the shore, where the country was low and level; but the way for the Lacedaemonians, and the troops with them, lay across hills and a torrent-course. Hence, while the Lacedemonians were effecting their passage round, the Athenians on the other wing had already closed with the enemy. So long as the wicker bucklers of the Persians continued standing, they made a stout defence, and had not even the worst of the battle; but when the Athenians, and the allies with them, wishing to make the victory their own, and not share it with the Lacedaemonians, cheered each other on with shouts, and attacked them with the utmost fierceness, then at last the face of things became changed. For, bursting through the line of shields, and rushing forwards in a body, the Greeks fell upon the Persians; who, though they bore the charge and for a long time maintained their ground, yet at length took refuge in their intrenchment. Here the Athenians themselves, together with those who followed them in the line of battle, the Corinthians, the Sicyonians, and the Troezenians, pressed so closely on the steps of their flying foes, that they entered along with them into the fortress. And now, when even their fortress was taken, the barbarians no longer offered resistance, but fled hastily away, all save only the Persians. They still continued to fight in knots of a few men against the Greeks, who kept pouring into the intrenchment. And here, while two of the Persian commanders fled, two fell upon the field: Artayntes and Ithamitres, who were leaders of the fleet, escaped; Mardontes, and the commander of the land force, Tigranes, died fighting.

6 HERODOTUS: *History,* BK IX, 313d-314a

120. Now the Chersonesites relate that the following prodigy befell one of the Greeks who guarded the captives. He was broiling upon a fire some salted fish, when of a sudden they began to leap and quiver, as if they had been only just caught. Hereat, the rest of the guards hurried round to look, and were greatly amazed at the sight. Artayctes, however, beholding the prodigy, called the man to him, and said—

"Fear not, Athenian stranger, because of this marvel. It has not appeared on thy account, but on mine. Protesilaus of Elaeus has sent it to show me, that albeit he is dead and embalmed with salt, he has power from the gods to chastise his injurer. Now then I would fain acquit my debt to him thus. For the riches which I took from his temple, I will fix my fine at one hundred talents—while for myself and this boy of mine, I will give the Athenians two hundred talents, on condition that they will spare our lives."

Such were the promises of Artayctes; but they failed to persuade Xanthippus. For the men of Elaeus, who wished to avenge Protesilaus, entreated that he might be put to death; and Xanthippus himself was of the same mind. So they led Artayctes to the tongue of land where the bridges of Xerxes had been fixed—or, according to others, to the knoll above the town of Madytus; and, having nailed him to a board, they left him hanging thereupon. As for the son of Artayctes, him they stoned to death before his eyes.

121. This done, they sailed back to Greece, carrying with them, besides other treasures, the shore cables from the bridges of Xerxes, which they wished to dedicate in their temples. And this was all that took place that year.

**7 PLATO: *Euthydemus,* 66a / *Apology,* 207b-c; 211a-b / *Timaeus,* 467a-c**

7 PLATO: *Euthydemus,* 66a

Cri. I see no objection, Socrates, it you like; but first I wish that you would give me a description of their wisdom, that I may know beforehand what we arc going to learn.

Soc. In less than no time you shall hear: for I cannot say that I did not attend—I paid great attention to them, and I remember and will endeavour to repeat the whole story. Providentially I was sitting alone in the dressing-room of the Lyceum where you saw me, and was about to depart; when I was getting up I recognized the familiar divine sign: [273] so I sat down again, and in a little while the two brothers Euthydemus and Dionysodorus came in, and several others with them, whom I believe to be their disciples, and they walked about in the covered court; they had not taken more than two or three turns when Cleinias entered, who, as you truly say, is very much improved: he was followed by a host of lovers, one of whom was Ctesippus the Paeanian. a well-bred youth, but also having the wildness of youth, Cleinias saw me from the entrance as I was sitting alone, and at once came and sat down on the right hand of me, as you describe; and Dionysodorus and Euthydemus, when they saw him, at first stopped and talked with one another, now and then glancing at us, for I particularly watched them; and then Euthydemus came and sat down by the youth, and the other by me on the left hand; the rest anywhere. I saluted the brothers, whom I had not seen for a long time; and then I said to Cleinias: Here are two wise men, Euthydemus and Dionysodorus, Cleinias, wise not in a small but in a large way of wisdom, for they know all about war,—all that a good general ought to know about the array and command of an army, and the whole art of righting in armour: and they know about law too, and can teach a man how to use the weapons of the courts when he is injured.

7 PLATO: *Apology,* 207b-c

Some one may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the state. I will tell you why. You have heard me speak at sundry times and in divers places of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign, which is a kind of voice, first began to come to me when I was a child; it always forbids but never commands me to do anything which I am going to do. This is what deters me from being a politician. And rightly, as I think. For I am certain, O men of Athens, that if I had engaged in politics, I should have perished long ago, and done no good either to you or to myself. And do not be offended at my telling you the truth: for the truth is, that no man who goes to war with you or any other multitude, honestly striving against the many lawless and unrighteous deeds which are done in state, [32] will save his life; he who will fight for the right, if he would live even for a brief space, must have a private station and not a public one.

I can give you convincing evidence of what I say, not words only, but what you value far more-actions. Let me relate to you a passage of my own life which will prove to you that I should never have yielded to injustice from any fear of death and that” as I should have refused to yield” I must have died at once. I will tell you a tale of the courts, not very interesting perhaps, but nevertheless true. The only office of state which I ever held, O men of Athens, was that of senator: the tribe Antiochis, which is my tribe, had the presidency at the trial of the generals who had not taken up the bodies of the slain after the battle of Arginusae; and you proposed to try them in a body, contrary to law, as you all thought afterwards; but at the time I was the only one of the Prytanes who was opposed to the illegality, and I gave my vote against you; and when the orators threatened to impeach and arrest men, and you called and shouted, I made up my mind that I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. This happened in the days of the democracy. But when the oligarchy of the Thirty was in power, they sent for me and four others into the rotunda, and bade us bring Leon the Salaminian from Salamis, as they wanted to put him to death. This was a specimen of the sort of commands which they were always giving with the view of implicating as many as possible in their crimes; and then I showed, not in word only but in deed, that, if I may be allowed to use such an expression, I cared not a straw for death, and that my great and only care was lest I should do an unrighteous or unholy thing. For the strong arm of that oppressive power did not frighten me into doing wrong; and when we came out of the rotunda the other four went to Salamis and fetched Leon, but I went quietly home. For which I might have lost my life, had not the power of the Thirty shortly afterwards come to and end. And many will witness to my words.

7 PLATO: *Apology,* 211a-b

Friends, who would have acquitted me, I would like also to talk with you about the thing which has come to pass, while the magistrates are busy, and b o to the place at which I must die. Stay then a little, for we may as well talk with one another while there is time. [40] You are my friends, and I should like to show you the meaning of this event which has happened to me. O my judges- for you I may truly call judges- I should like to tell you wonderful circumstance. Hitherto the divine faculty of which the internal oracle is the source has constantly been in the habit of opposing me even about trifles, it I was going to make a slip or error in any matter; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, cither when I was leaving my house in the morning, or when I was on my way to the court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did touching the matter in hand has the oracle opposed me. What do I take to be the explanation of this silence: I will tell you. It is an intimation that what has happened to me is a good, and that those of us who think that death is an evil are in error. For the customary sign would surely have opposed me had I been going to evil and not to good.

7 PLATO: *Timaeus,* 467a-c

[71] and permitting the best part to advise quietly for the good of the whole. And knowing that this lower principle in man would not comprehend reason, and even if attaining to some degree of perception would never naturally care for rational notions, but that it would be led away by phantoms and visions night and day to be remedy for this, l combined with it the liver, and placed it in the house of the lower nature, contriving it should solid and smooth, and bright and sweet, and should also have a bitter quality, in order that the of thought, Which proceeds from the mind, might be reflected as in a mirror which receives likenesses of objects and gives back images of them to the sight; and so might strike tenor into the desires, when, making use of the bitter part of the liver, to which it is akin, it comes threatening and invading, and diffusing this bitter element swiftly through the whole liver produces colours like bile, and contracting every part makes it wrinkled and rough; and twisting out of us right place and contorting the lobe and closing and shutting up the vessels and gates, causes pain and loathing. And the converse happens when some gentle inspiration of the understanding pictures images of an opposite character, and allays the bile and bitterness by refusing to stir or touch the nature opposed to itself, but by making use of the natural sweetness of the liver, corrects all things and makes them to be right and smooth and free, and renders the portion of the soul which resides about the liver happy and joyful, enabling it to pass the night in peace, and to practise divination in sleep, inasmuch as it has no share in mind and reason. For the authors of our being, remembering the command of their father when he bade them create the human race as good as they could, that they might correct our interior parts and make them to attain a measure of truth, placed in the liver the seat of divination. And herein is a proof that God has given the art of divination not to the wisdom, but to the foolishness of man. No man, when in his wits, attains prophetic truth and inspiration: but when he receives the inspired word, either his intelligence is enthralled in sleep, or he is demented by some distemper or possession. And he who would understand what he remembers to have been said, [72] whether in a dream or when he was awake, by the prophetic and inspired nature, or would determine by reason the meaning of the apparitions which he has seen, and what indications they afford to this man or that, of past, present or future good and evil, must first recover his wits. But, while he continues demented, he cannot judge of the visions which he sees or the words which he utters: the ancient saying is very true, that “only a man who has his wits cat act or judge about himself and his own affairs.” And for this reason it is customary to appoint interpreters to be judges of the true inspiration. Some persons call them prophets; they are quite unaware that they are only the expositors of dark sayings and visions, and are not to be called prophets at all, but only interpreters of prophecy.

Such is 1 he nature of liver, which is placed as we have described in order that its prophetic intimations. During the life of each individual these intimations are plainer, but after his death the liver becomes blind, and delivers oracles too obscure to be intelligible. The neighbouring organ [the spleen] is situated on the left-hand side, and is constructed with a view of keeping the Lives bright and pure—like a napkin, always ready prepared and at hand to clean the mirror. And hence, when any impurities arise in the region of the liver by reason of disorders oi the body, the loose nature of the spleen, which is composed of a hollow and bloodless tissue, receives them all and clears them away, and when tilled with the unclean matter, swells and testers, but, again, when the body is purged, settles down into the same place as before, and is humbled.

Concerning the soul, as to which part is mortal and which divine, and how and why they arc separated, and where located, it God acknowledges that we have spoken the truth, then, and then only, can we be confident; still, we may venture to assert that what has been said by us is probable, and will be rendered more probable by investigation. Let us assume thus much. The creation of the rest of the body follows next in order, and this we may investigate in a similar manner. And it appears to be very meet that the body should be framed on the following principles:-

**8 ARISTOTLE: Prophesying 707a-709a,c**

1

As to the divination which takes place in sleep, and is said to be based on dreams, we cannot lightly either dismiss it with contempt or give it implicit confidence. The fact that all persons, or many, suppose dreams to possess a special significance, tends to inspire us with be- [75] lief in it [such divination], as founded on the testimony of experience; and indeed that divination in dreams should, as regards some subjects, be genuine, is not incredible, for it has a show of reason; from which one might form a like opinion also respecting all other dreams. Yet the fact of our seeing no probable cause to account for such divination tends to inspire us [20] with distrust. For, in addition to its further unreasonableness, it is absurd to combine the idea that the sender of such dreams should be God with the fact that those to whom he sends them are not the best and wisest, but merely commonplace persons.. If, however, we abstract from the causality of God, none of the other causes assigned appears probable. For that certain persons should have foresight in dreams concerning things destined to take place at the Pillars of Hercules, or on the [25] banks of the Borysthenes, seems to be something to discover the explanation of which surpasses the wit of man. Well then, the dreams in question must be regarded either as causes, or as tokens, of the events, or else as coincidences; either as all, or some, of these, or as one only. I use the word 'cause' in the sense in which the moon is [the cause] of an eclipse of the sun, or in which fatigue is [a cause] of fe- [30] ver; 'token' [in the sense in which] the entrance of a star [into the shadow] is a token of the eclipse, or [in which] roughness of the tongue [is a token] of fever; while by 'coincidence' I mean, for example, the occurrence of an eclipse of the sun while some one is taking a walk; for the walking is neither a token nor **463**ᵃ a cause of the eclipse, nor the eclipse [a cause or token] of the walking. For this reason no coincidence takes place according to a universal or general rule. Are we then to say that some dreams are causes, others tokens, e.g. of events taking place in the bodily organism? At all events, even scientific physicians tell us [5] that one should pay diligent attention to dreams, and to hold this view is reasonable also for those who are not practitioners, but speculative philosophers. For the movements which occur in the daytime [within the body] are, unless very great and violent, lost sight of in contrast with the waking movements, which [10] are more impressive. In sleep the opposite takes place, for then even trifling movements seem considerable. This is plain in what often happens during sleep; for example, dreamers fancy that they are affected by thunder and lightning, when in fact there are only faint ringings in their ears; or that they are enjoying honey or other sweet savours, when only a tiny drop of phlegm is flowing down [15] [the oesophagus]; or that they are walking through fire, and feeling intense heat, when there is only a slight warmth affecting certain parts of the body. When they are awakened, these things appear to them in this their true character. But since the beginnings of all events are small, so, it is clear, are those also of the diseases or other affections about to occur [20] in our bodies. In conclusion, it is manifest that these beginnings must be more evident in sleeping than in waking moments.

Nay, indeed, it is not improbable that some of the presentations which come before the mind in sleep may even be causes of the actions cognate to each of them. For as when we are about to act [in waking hours], or are engaged in any course of action, or have already performed certain actions, we often find our- [25] selves concerned with these actions, or performing them, in a vivid dream; the cause whereof is that the dream-movement has had a way paved for it from the original movements set up in the daytime; exactly so, but conversely, it must happen that the movements set up first in sleep should also prove to be starting- points of actions to be performed in the daytime, since the recurrence by day of the thought of these actions also has had its way [50] paved for it in the images before the mind at night. Thus then it is quite conceivable that some dreams may be tokens and causes [of future events]. Most [so-called prophetic] dreams are, how- **463ᵇ** ever, to be classed as mere coincidences, especially all such as are extravagant, and those in the fulfilment of which the dreamers have no initiative, such as in the case of a sea-fight, or of things taking place far away. As regards these it is natural that the fact should stand as it does whenever a person, on mentioning [5] something, finds the very thing mentioned come to pass. Why, indeed, should this not happen also in sleep? The probability is, rather, that many such things should happen. As, then, one's mentioning a particular person is neither token nor cause of this person's presenting himself, so, in the parallel instance, the dream is, to him who has seen it, neither token nor cause of its [so-called] fulfilment, but a mere coincidence. Hence the fact that many dreams have no 'fulfilment', for coincidences [10] do not occur according to any universal or general law.

2

On the whole, forasmuch as certain of the lower animals also dream, it may be concluded that dreams are not sent by God, nor are they designed for this purpose [to reveal the future]. They have a divine aspect, however, for Nature [their cause] is divinely planned, [15] though not itself divine. A special proof [of their not being sent by God] is this: the power of foreseeing the future and of having vivid dreams is found in persons of inferior type, which implies that God does not send their dreams; but merely that all those whose physical temperament is, as it were, garrulous and excitable, see sights of all descriptions; for, inasmuch as they experience many movements of every kind, they just chance to have visions resembling objective facts, their luck in these [20] matters being merely like that of persons who play at even and odd. For the principle which is expressed in the gambler's maxim: 'If you make many throws your luck must change,' holds good in their case also.

That many dreams have no fulfilment is not strange, for it is so too with many bodily symptoms and weather-signs, e.g. those of [25] rain or wind. For if another movement occurs more influential than that from which, while [the event to which it pointed was] still future, the given token was derived, the event [to which such token pointed] does not take place. So, of the things which ought to be accomplished by human agency, many, though well-planned, are by the operation of other principles more powerful [than man's agency] brought to nought. For, speaking generally, that which was about to happen is not in every case what now is happening; nor is that which shall hereafter be identical with that which is now going to be. Still, however, we must hold [jo] that the beginnings from which, as we said, no consummation follows, are real beginnings, and these constitute natural tokens of certain events, even though the events do not come to pass.

As for [prophetic] dreams which involve not such beginnings [sc. of future events] as we have here described, but such as are extravagant in times, or places, or magnitudes; or **464ᵃ** those involving beginnings which are not extravagant in any of these respects, while yet the persons who see the dream hold not in their own hands the beginnings [of the event to which it points] : unless the foresight which such dreams give is the result of pure coincidence, the following would be a better explanation of it than that proposed by Democritus, [5] who alleges 'images' and 'emanations' as its cause. As, when something has caused motion in water or air, this [the portion moved] moves another [portion of water or air], and, though the cause has ceased to operate, such motion propagates itself to a certain point, though there the prime movement is not present; just so it may well be that a movement and a consequent sense-perception should reach [10] sleeping souls from the objects from which Democritus represents 'images' and 'emanations' as coming; that such movements, in whatever way they arrive, should be more perceptible at night [than by day], because when proceeding thus in the daytime they are more liable to dissolution (since at night the air is less disturbed, there being then less [15] wind); and that they shall be perceived within the body owing to sleep, since persons are more sensitive even to slight sensory movements when asleep than when awake. It is these movements then that cause 'presentations', as a result of which sleepers foresee the future even relatively to such events as those referred¹ to above. These considerations also [20] explain why this experience befalls commonplace persons and not the most intelligent. For it would have regularly occurred both in the daytime and to the wise had it been God who sent it; but, as we have explained the matter, it is quite natural that commonplace persons should be those who have foresight [in dreams]. For the mind of such persons is not given to thinking, but, as it were, derelict, or

¹L.e. those referred to 464ᵃ 1-4.

totally vacant, and, when once set moving, is borne passively on in the direction taken by that which moves it. With regard to the fact [25] that some persons who are liable to derangement have this foresight, its explanation is that their normal mental movements do not impede [the alien movements], but are beaten off by the latter. Therefore it is that they have an especially keen perception of the alien movements.

That certain persons in particular should have vivid dreams, e.g. that familiar friends should thus have foresight in a special degree respecting one another, is due to the fact that such friends are most solicitous on one another's behalf. For as acquaintances in particular [30] recognize and perceive one another a long way off, so also they do as regards the sensory movements respecting one another; for sensory movements which refer to persons familiarly known are themselves more familiar. Atrabilious persons, owing to their impetuosity, are, when they, as it were, shoot from a distance, expert at hitting; while, owing to their muta- **464ᵇ** bility, the series of movements deploys quickly before their minds. For even as the insane recite, or con over in thought, the poems of Philaegides, e.g. the Aphrodite, whose parts succeed in order of similitude, just so do they [the 'atrabilious'] go on and on stringing sensory movements together. Moreover, owing to their aforesaid impetuosity, one movement [5] within them is not liable to be knocked out of its course by some other movement.

The most skilful interpreter of dreams is he who has the faculty of observing resemblances. Any one may interpret dreams which are vivid and plain. But, speaking of 'resemblances', I mean that dream presentations are analogous to the forms reflected in water, as indeed we have already stated. In the latter case, if the [10] motion in the water be great, the reflexion has no resemblance to its original, nor do the forms resemble the real objects. Skilful, indeed, would he be in interpreting such reflexions who could rapidly discern, and at a glance comprehend, the scattered and distorted fragments of such forms, so as to perceive that one of them represents a man, or a horse, [15] or anything whatever. Accordingly, in the other case also, in a similar way, some such thing as this [blurred image] is all that a dream amounts to; for the internal movement effaces the clearness of the dream.

**9 ARISTOTLE: *History of Animals,* BK III, CH II [518ᵃ32-36] 43a; CH 20 [522ᵃ13-19] 47a-b**

9 ARISTOTLE: *History of Animals,* BK III, CH II [518ᵃ32-36] 43a

Women do not grow hairs on the chin; except that a scanty beard grows on some women after the monthly courses have stopped; and a similar phenomenon is observed at times [35] in priestesses in Caria, but these cases are looked upon as portentous with regard to coming events. The other after-growths are **518ᵇ** found in women, but more scanty and sparse. Men and women are at times born constitutionally and congenitally incapable of the after-growths; and individuals that are destitute even of the growth upon the pubes are constitutionally impotent.

9 ARISTOTLE: *History of Animals,* BK III, CH 20 [522ᵃ13-19] 47a-b

Milk does not coagulate under the influence of **522ᵃ** cold, but rather runs to whey; but under the influence of heat it coagulates and thickens. As a general rule milk only comes to animals in pregnancy. When the animal is pregnant milk is found, but for a while it is unfit for use, and then after an interval of usefulness it becomes unfit for use again. In the case of female animals not pregnant a small quantity of milk has been procured by the employment of spe- [5] cial food, and cases have been actually known where women advanced in years on being submitted to the process of milking have produced milk, and in some cases have produced it in sufficient quantities to enable them to suckle an infant.

The people that live on and about Mount Oeta take such she-goats as decline the male and rub their udders hard with nettles to cause an irritation amounting to pain; hereupon they milk the animals, procuring at first a liquid [10] resembling blood, then a liquid mixed with purulent matter, and eventually milk, as freely as from females submitting to the male. As a general rule, milk is not found in the male of man or of any other animal, though from time to time it has been found in a male; for instance, once in Lemnos a he-goat was milked by its dugs (for it has, by the way, two [15] dugs close to the penis), and was milked to such effect that cheese was made of the produce, and the same phenomenon was repeated in a male of its own begetting. Such occurrences, however, are regarded as supernatural and fraught with omen as to futurity, and in point of fact when the Lemnian owner of the animal inquired of the oracle, the god informed him that the portent foreshadowed the acquisition of a fortune. With some men, after puberty, milk can be produced by squeezing

**12 LUCRETIUS: *Nature of Things,* BK V [1161-1240] 76b-77b; BK VI [43-79] 80d-81b; [379-422] 85b-d**

12 LUCRETIUS: *Nature of Things,* BK V [1161-1240] 76b-77b

1161] And now what cause has spread over great nations the worship of the divinities of the gods and filled towns with altars and led to the performance of stated sacred rites, rites now in fashion on solemn occasions and in solemn places, from which even now is implanted in mortals a shuddering awe which raises new temples of the gods over the whole earth and prompts men to crowd them on festive days, all this it is not so difficult to explain in words. Even then in sooth the races of mortal men would see in waking mind glorious forms, would see them in sleep of yet more marvellous size of body. To these then they would attribute sense, because they seemed to move their limbs and to utter lofty words suitable to their glorious aspect and surpassing powers. And they would give them life everlasting, because their face would ever appear before them and their form abide; yes and yet without all this, because they would not believe that beings possessed of such powers could lightly be overcome by any force. And they would believe them to be pre-eminent in bliss, because none of them was ever troubled with the fear of death, and because at the same time in sleep they would see them perform many miracles, yet feel on their part no fatigue from the effort. Again they would see the system of heaven and the different seasons of the years come round in regular succession, and could not find out by what causes this was done; therefore they would seek a refuge in handing over all things to the gods and supposing all things to be guided by their nod. And they placed in heaven the abodes and realms of the gods, because night and moon are seen to roll through heaven, moon, day, and night and night's austere constellations and night-wandering meteors of the sky and flying bodies of flame, clouds, sun, rains, snow, winds, lightnings, hail, and rapid rumblings and loud threatful thunderclaps.

1194] O hapless race of men, when that they charged the gods with such acts and coupled with them bitter wrath! What groanings did they then beget for themselves, what wounds for us, what tears for our children's children! No act is it of piety to be often seen with veiled head to turn to a stone and approach every altar and fall prostrate on the ground and spread out the palms before the statues of the gods and sprinkle the altars with much blood of beasts and link vow on to vow, but rather to be able to look on all things with a mind at peace. For when we turn our gaze on the heavenly quarters of the great upper world and ether fast above the glittering stars, and direct our thoughts to the courses of the sun and moon, then into our breasts burdened with other ills that fear as well begins to exalt its reawakened head, the fear that we may haply find the power of the gods to be unlimited, able to wheel the bright stars in their varied motion; for lack of power to solve the question troubles the mind with doubts, whether there was ever a birth-time of the world, and whether likewise there is to be any end; how far the walls of the world can endure this strain of restless motion; or whether gifted by the grace of the gods with an everlasting existence they may glide on through a never-ending tract of time and defy the strong powers of immeasurable ages. Again who is there whose mind does not shrink into itself with fear of the gods, whose limbs do not cower in terror, when the parched earth rocks with the appalling thunderstroke and rattlings run through the great heaven? Do not peoples and nations quake, and proud monarchs shrink into themselves smitten with fear of the gods, lest for any foul transgression or overweening word the heavy time of reckoning has arrived at its fulness? When too the utmost fury of the headstrong wind passes over the sea and sweeps over its waters the commander of a fleet together with his mighty legions and elephants, does he not draw near with vows to seek the mercy of the gods and ask in prayer with fear and trembling a lull in the winds and propitious gales; but all in vain, since often caught up in the furious hurricane he is borne none the less to the shoals of death ? so constantly does some hidden power trample on human grandeur and is seen to tread under its heel and make sport for itself of the renowned rods and cruel axes. Again when the whole earth rocks under their feet and towns tumble with the shock or doubtfully threaten to fall, what wonder that mortal men abase themselves and make over to the gods in things here on earth high prerogatives and marvelous powers, sufficient to govern all things?

12 LUCRETIUS: *Nature of Things,* BK VI [43-79] 80d-81b

43] And since I have shown that the quarters of ether are mortal and that heaven is formed of a body that had a birth, and since of all the things which go on and must go on in it, I have unravelled most, hear further what remains to be told; since once for all I have willed to mount the illustrious chariot of the Muses, and ascending to heaven to explain the true law of winds and storms, which men foolishly lay to the charge of the gods, telling how, when they are angry, they raise fierce tempests; and, when there is a lull in the fury of the winds, how that anger is appeased, how the omens which have been are again changed, when their fury has thus been appeased: I have willed at the same time to explain all the other things which mortals observe to go on upon earth and in heaven, when often they are in anxious suspense of mind, and which abase their souls with fear of the gods and weigh and press them down to earth, because ignorance of the causes constrains them to submit things to the empire of the gods and to make over to them the kingdom. For they who have been rightly taught that the gods lead a life without care, if nevertheless they wonder on what plan all things can be carried on, above all in regard to those things which are seen overhead in the ethereal borders, are borne back again into their old religious scruples and take unto themselves hard taskmasters, whom they poor wretches believe to be almighty, not knowing what can, what cannot be, in short on what principle each thing has its powers defined, its deep-set boundary mark; and therefore they are led all the farther astray by blind reason.

68] Now unless you drive from your mind with loathing all these things, and banish far from you all belief in things degrading to the gods and inconsistent with their peace, then often will the holy deities of the gods, having their majesty lessened by you, do you hurt; not that the supreme power of the gods can be so outraged, that in their wrath they shall resolve to exact sharp vengeance, but because you will fancy to yourself that they, though they enjoy quiet and calm peace, do roll great billows of wrath; nor will you approach the sanctuaries of the gods with a calm breast nor will you be able with tranquil peace of mind to take in those idols which are carried from their holy body into the minds of men, as heralds of their divine form. And what kind of life follows after this, may be conceived. But in order that most veracious reason may drive it far away from us, though much has already gone forth from me, much however still remains and has to be embellished in smooth-polished verses; the law and aspect of heaven have to be grasped; storms and bright lightnings, what they do and from what cause they are borne along, all this has to be sung; that you may not mark out the heaven into quarters and be startled and distracted on seeing from which of them the volant fire has come or to which of the two halves it has betaken itself, in what way it has gained an entrance within walled places, and how after lording it with tyrant sway, it has gotten itself out from these.

12 LUCRETIUS: *Nature of Things,* BK VI [379-422] 85b-d

379] This is the way to see into the true nature of the thunderbolt and to understand by what force it produces each effect, and not the turning over the scrolls of Tyrrhene charms and vainly searching for tokens of the hidden will of the gods, in order to know from what quarter the volant fire has come or to which of the two halves it has betaken itself, in what way it has gained an entrance within walled places, and how after lording it with tyrant sway it has gotten itself out from these; also what harm the thunderstroke from heaven can do. But if Jupiter and other gods shake with an appalling crash the glittering quarters of heaven, and hurl their fire whither each is so minded, why strike they not those whoever they be who have recked not of committing some abominable sin and make them give forth the flames of lightning from breast pierced through and through, a sharp lesson to men? and why rather is he whose conscience is burdened with no foul offence, innocent though he be, wrapped and enveloped in the flames, in a moment caught up by the whirlwind and fire of heaven? Why too aim they at solitary spots and spend their labour in vain? Or are they then practising their arms and strengthening their sinews? And why do they suffer the father's bolt to be blunted on the earth? Why does he allow it himself, and not spare it for his enemies? Why again, when heaven is unclouded on all sides, does Jupiter never hurl a bolt on the earth or send abroad his claps? Or does he, so soon as clouds have spread under, then go down in person into them, that from them he may aim the strokes of his bolt near at hand? Ay and for what reason does he hurl into the sea? Of what has he to impeach its waters and liquid mass and floating fields? Again if he wills us to avoid the thunderstroke, why fears he to let us see it discharged? Or if he wills to crush us off our guard with his fire, why thunders he from that side, to enable us to shun it? Why stirs he up beforehand darkness and roarings and rumblings? And how can you believe that he hurls at many points at the same time? Or would you venture to maintain that it never has happened that more than one stroke was made at one time? Nay often and often it has happened and must happen that, even as it rains and showers fall in many different quarters, so many thunderings go on at one time. Once more why does he dash down the holy sanctuaries of the gods and his own gorgeous seats with the destroying thunderbolt, and break the finewrought idols of the gods, and spoil his own images of their glory by an overbearing wound? and why does he mostly aim at lofty spots, and why do we see most traces of his fire on the mountain tops?

**12 EPICTETUS: *Discourses,* BK I, CH 17, 123c-124a; BK III, CH I, 177a-b**

12 EPICTETUS: *Discourses,* BK I, CH 17, 123c-124a

I go then to the interpreter of these things and the sacrificer, and I say, "Inspect the viscera for me, and tell me what signs they give." The man takes the viscera, opens them, and interprets them: "Man," he says, "you have a will free by nature from hindrance and compulsion; this is written here in the viscera. I will show you this first in the matter of assent. Can any man hinder you from assenting to the truth ? No man can. Can any man compel you to receive what is false? No man can. You see that in this matter you have the faculty of the will free from hindrance, free from compulsion, unimpeded." Well, then, in the matter of desire and pursuit of an object, is it otherwise? And what can overcome pursuit except another pursuit? And what can overcome desire and aversion except another desire and aversion? But, you object: "If you place before me the fear of death, you do compel me." No, it is not what is placed before you that compels, but your opinion that it is better to do so-and-so than to die. In this matter, then, it is your opinion that compelled you: that is, will compelled will.² For if God had made that part of Himself, which He took from Himself and gave to us, of such a nature as to be hindered or compelled either by Himself or by another, He would not then be God nor would He be taking care of us as He ought. "This," says the diviner, "I find in the victims: these are the things which are signified to you. If you choose, you are free; if you choose, you will blame no one: you will charge no one. All will be at the same time according to your mind and the mind of God."

²Compare Epictetus, iv. i.

For the sake of this divination I go to this diviner and to the philosopher, not admiring him for this interpretation, but admiring the things which he interprets.

12 EPICTETUS: *Discourses,* BK III, CH I, 177a-b

Do not so, I entreat you by the Gods, young man: but when you have once heard these words, go away and say to yourself, "Epictetus has not said this to me; for how could he? But some propitious God through him: for it would never have come into his thoughts to say this, since he is not accustomed to talk thus with any person. Come then let us obey God, that we may not be subject to his anger." You say, "No." But, if a crow by his croaking signifies anything to you, it is not the crow which signifies, but God through the crow; and if he signifies anything through a human voice, will he not cause the man to say this to you, that you may know the power of the divinity, that he signifies to some in this way, and to others in that way, and concerning the greatest things and the chief he signifies through the noblest messenger? What else is it which the poet says:

*For we ourselves have warned him, and have sent*

*Hermes the careful watcher, Argus' slayer,*

*The husband not to \ill nor wed the wife.¹*

Was Hermes going to descend from heaven to say this to him? And now the Gods say this to you and send the messenger, the slayer of Argus, to warn you not to pervert that which is well arranged, nor to busy yourself about it, but to allow a man to be a man, and a woman to be a woman, a beautiful man to be as a beautiful man, and an ugly man as an ugly man, for you are not flesh and hair, but you are will; and if your will is beautiful, then you will be beautiful. But up to the present time I dare not tell you that you are ugly, for I think that you are readier to hear anything than this. But see what Socrates says to the most beautiful and blooming of men Alcibiades:"Try, then, to be beautiful." What does he say to him? "Dress your hair and pluck the hairs from your legs." Nothing of that kind. But "Adorn your will, take away bad opinions." "How with the body?" Leave it as it is by nature. Another has looked after these things: intrust them to him. "What then, must a man be uncleaned?" Certainly not; but what you are and are made by nature, cleanse this. A man should be cleanly as a man, a woman as a woman, a child as a child. You say no: but let us also pluck out the lion's mane, that he may not be uncleaned, and the cock's comb for he also ought to be cleaned. Granted, but as a cock, and the lion as a lion, and the hunting dog as a hunting dog.

¹Homer, Odyssey, i. 37.

**13 VIRGIL: *Aeneid,* BK I [387-401] 113b-114a; BK II [162-233] 128b-130b; [679-704] 143b- 144a; BK III [90-101] 149b-150a; [135-191] 150b-152b; [388-393] 157b-158a; [523-547] 161b-162a; BK VI [190-211] 216a-b; BK VII [59-80] 237b-238a; BK VIII [26-89] 259b- 261b; [520-540] 273a-b;BK XII [244-265] 360b-361a**

13 VIRGIL: *Aeneid,* BK I [387-401] 113b-114a

Thou art, not all unloved, methinks, of heaven

Draw'st thou the breath of life, who thus hast reached

Our Tyrian city: but go forward still,

And hence to the queen's palace win thy way;

For news I bring thee of thy friends' return,

Thy fleet in harbour, by the shifting gales

To shelter driven; or idly and for naught

My parents schooled me in prophetic lore.

See yonder swans twice six in jubilant line.

Which from the skiey region with his swoop

Jove's bird was routing o'er the plains of heaven:

Now in long train they seem some lighting-ground

To choose, or, chosen. scan it from above:

As these, returned, with hurtling pinions play,

Wheel in one flock through heaven, and utter songs,

So, of thy ships and friends aboard them, some

Are safe in port, and some with swelling sails

Now make the harbour: only do thou still

Go forward, follow where the pathway leads." 401

13 VIRGIL: *Aeneid,* BK II [162-233] 128b-130b

" 'All hope and courage for the war's emprise

On Pallas' help the Danaans ever stayed:

But from what time, with Tydeus' impious son,

Ulysses, crime-contriver, dared to rend

Doom-fraught Palladium from its hallowed shrine.

And slew the watchmen of her castled height.

And snatched the sacred image, and feared not

With hands blood-reeking to contaminate

Her godhead's maiden fillets, from henceforth

The Danaans' hope in ebb slid ever back.

Crushed was their strength, the goddess' heart

estranged. 170

Nor doubtful the dread signs Tritonia gave;

Scarce was her semblance lodged within the camp,

When from the upturned eyes shot quivering flames,

A salt sweat coursed along the limbs, and thrice—

Wondrous to tell—of her own self she sprang

From earth shield-laden, and with spear that shook.

Calchas at once with prophet-voice bids brave

Ocean in flight, for that no Argive arms

Could uptear Pergamus, except they seek

At Argos for new omens, and bring back

That will of heaven, which erst they bare away

O'er ocean with them in their curved keels. 179

And now that homeward-wafted they have sought

Mycenae, 'tis to get them arms, and gods

For their way-fellows, and, the sea recrossed,

They will be here unlocked for. In such wise

Doth Calchas sort the omens. Warned by him

They reared this image in Palladium's place.

For outraged godhead, their dark crime to quit.

But to this monstrous height of woven planks

Calchas bade lift it and upbuild to heaven,

Lest through your gates it be received, or drawn

Within the ramparts, and so shield your folk

Beneath their ancient worship. For if hand

Of yours had wronged Minerva's offering,

Mighty destruction then—which augury

May heaven first turn upon himself !—would fall

On Priam's empire and the Phrygians; but

If by your hands your city it should scale,

Asia herself should in a mighty war

Assail the walls of Pelops.and such doom

Remain in store for our posterity.' 194

"By such decoys of Sinon's art forsworn

The tale gat credence, and by craft were caught

And forced tears, whom neither Tydeus'son,

No, nor Achilles of Larissa, nor

Ten years had conquered, nor a thousand keels.

"A mightier portent and more fearful far,

Poor souls! here bursts upon them, and confounds

Their blinded senses. For Laocoon,

The priest of Neptune, as by lot assigned,

Was sacrificing at the wonted shrine

A mighty bull, when, lo! from Tenedos,

Over the tranquil ocean serpents twain—

I shudder to recount it—with huge coils

Cumbering the deep, ply shoreward side by side; 203

Reared on the surge their breasts and blood-red

manes

O'ertop the billows; the remaining bulk

Skims ocean aft in labyrinthine folds:

Hark! how the brine seethes audibly! and now,

Their glowing eyes with blood suffused and fire,

The shore-fields they were gaining, and their chaps

Hissed, as with flickering tongues they licked them; we

Pale at the sight fly scattered; they with line

Unwavering at Laocoon aim, and first

His two sons' slender bodies either snake

Embraces and enfolds, and gnawing feeds

Upon the hapless limbs; then him they seize

Up-hurrying armed to aid them, and bind fast

With mighty spires, and now—their scaly length

Twice wreathed about his waist, twice round his

neck—

With heads o'ertop him and high-towering throats. 219

He, while to rend their knots he strives amain.

His fillets with black venom drenched and gore.

Uplifts to heaven heart-piercing shrieks; as when,

'Scaped from the altar, bellows a maimed bull,

That from his neck shakes off the erring axe.

But to the temple's height that dragon pair

Gliding escape, and seek the citadel

Of fell Tritonia,to find covert close

Under the goddess' feet and orbed shield.

Then through the trembling hearts of all there crept

Strange fear; and 'rightly hath Laocoon

Paid for his crime,' they cry, 'with point of spear

Wounding the hallowed wood, what time he hurled

His guilty lance against the flank.' Then all

Shout that the image to her shrine be drawn,

And supplication to the goddess made. 233

13 VIRGIL: *Aeneid,* BK II [679-704] 143b-144a

Thy sire, and young lulus, and myself.

Once called thy wife.' So loudly pleading she

Filled all the house with moans, when lo! there falls

A sudden portent marvellous to tell!

For, as betwixt their gaze and their embrace

His sorrowing parents held him, on the crown

See! of lulus' head a tongue of fire

Light-hovering shone, and, harmless to the touch

Licked his soft locks, and round his temples fed. 684

We in a flutter of alarm shake out

The blazing hair, and with spring water strive

To quench the sacred flame; but joyfully

My sire Anchises with a starward gaze

Lifted his voice and upturned hands to heaven.

'Almighty Jupiter, if any prayer

Can bend thee, look upon us—only this;

And, if our goodness earn it. Sire, henceforth

Grant us thine aid, and ratify this sign.'

Scarce had the old man spoken, when there pealed

A sudden crash of thunder on the left;

And, gliding through the darkness from on high.

Shot with a torch-like trail of rushing light

A star; we mark it o'er the roof-top glide,

A fiery path displaying, and at length

Bury its brightness beneath Ida's wood:

Then lo! a long-drawn iurrow-line of light!

And o'er the region hangs a sulphurous smoke. 698

Conquered at last my sire uplifts his head,

Invokes the gods, adores the sacred star.

'Up, up! no tarriance more! I follow, and where

Ye lead, am with you. Gods that guard our land.

Preserve my house, preserve my grandchild: yours

This omen, in your holy keeping Troy.

Son, I submit, content with thee to go.'

"He said; and through the streets more loudly now

13 VIRGIL: *Aeneid,* BK III [90-101] 149b-150a

"Scarce had I spoke when suddenly meseemed

All things 'gan tremble, doors and sacred bay;

And the whole mountain moves; the shrine flies ope.

The cauldron rumbles. Prone to earth we fall.

While to our ears is borne a voice: 'O sons

Of Dardanus long-suffering, that same land.

Which bare you first from your ancestral stem.

Shall to her fertile bosom welcome back:

Seek out your ancient mother; there shall reign

The house of Aeneas o'er the world's wide shores,

And her sons' sons, and all their seed to be.' 98

So Phoebus: and a mighty joy arose

Confused, tumultuous; with one voice they cry,

'What is this city whither Phoebus now

Summons the wanderers, bids them to return?'

Then, pondering records of the men of old,

13 VIRGIL: *Aeneid,* BK III [135-191] 150b-152b

Scarce were the ships hauled dry ashore, the youth

Busied with marriage and new fields to till—

I laws and homes assigning—when there fell

Upon men's limbs from heaven's infected arch

A sudden wasting, and on trees and crops

Piteous contagion—a year fraught with death.

They left their pleasant lives, or dragged about

Sick bodies; Sirius too baked bare the fields;

Grass withered; the sick crop denied her food. 142

Back to Ortygia's oracle my sire

Bids us retraverse Ocean, and implore

The grace of Phoebus; to our weary plight

What end vouchsafes he, whence would have us seek

Aid for our trouble, whither steer our course?

" 'Twas night: sleep held all creatures upon earth,

When lol the sacred emblems of the gods,

The Phrygian Penates, out of Troy

Borne with me from amidst the blazing town

Seemed, as I lay in slumber, to stand forth

Before mine eyes, clear in a flood of light.

Where streamed the full moon through the casementshaft,

Then thus to address me, and with these words allay

My trouble: That which from Apollo's lips.

Once wafted to Ortygia,thou shouldst learn,

Lolhere he utters, unsolicited

Sending us to thy very threshold. We,

Who from Dardania's burning have thyself

And thine arms followed, in the fleet thou led'st

Crossing the swollen deep—even we no less

Will lift to heaven thy sons that shall be born,

Grant empire to thy city. But do thou

Found mighty ramparts for the mighty, nor

Shirk the long toil of flight. Shift hence thy home:

Not these the shores portended, nor in Crete

Doth Delian Apollo bid thee dwell. 162

There is a spot, by Greeks Hesperia named,

A land of old, mighty in arms, in soil

Prolific, which the Oenotrian heroes tilled.

Now by a later race called Italy,

If rumour lie not, from their leader's name.

There is our sure home; hence sprang Dardanus,

And sire lasius, founder of our race.

Arise, be glad, and to thy father old

Bear this no doubtful mandate, that he seek

Corythus and Ausonia's land; the fields

Of Dicte Jove denies thee!' Sore amazed

By such a vision and the voice of gods—

Nor was that slumber: face to face I seemed

Their mien, their wreathed locks to recognize,

And their divine regard, while a chill sweat

Over my whole frame ran—from bed I leap,

And raising voice and upturned hands to heaven.

Pour unpolluted offerings on the hearth.

That homage paid, exulting I make known

All to Anchises, point by point revealed. 179

The twofold line, the double stock, himself

Fooled by a new confusion of old lands,

He owns, then cries aloud, 'Son, long the sport

Of Ilium's fate, Cassandra erst alone

Chanted this hap to me: I now recall

She thus foretold our destiny, and oft

Invoked Hesperia,oft the Italian realm.

But that the Teucrians to Hesperia's shore

Should come indeed, who could have thought it?

whom

Then would Cassandra's prophecies have swayed?

Yield we to Phoebus' warning, and pursue

The wiser course.' He spake, and all with joy

His word obey; this second home we quit.

Leaving some few behind, and with sails set

Scour the waste ocean in our hollow barks. 191

13 VIRGIL: *Aeneid,* BK III [388-393] 157b-158a

Upon safe shore thy city.And tokens I

Will give thee; do thou keep them stored in mind.

When by the wave of a sequestered stream

Thine anxious eye lights on a monstrous sow,

Under the holm-oaks on the margin laid.

With thirty head of swine new-littered, white,

Stretched out along the ground, white too the young

About her udders, know that there shall be

Thy city's site, there a sure rest from toil. 393

13 VIRGIL: *Aeneid,* BK III [523-547] 161b-162a

When in the distance we descry dim hills.

And Italy's low coast-line. 'Italy!'

First cries Achates; Italy our crews

Hail with a shout of triumph. Then my sire

Anchises wreathed a mighty bowl with flowers.

And filled with wine, and called upon the gods.

Standing upon the lofty stern. 'Ye gods.

Lords both of land and ocean with their storms,

Waft us a fair course, and breathe favouring gales.' 529

The wished-for breezes freshen, and the port

Widens with narrowing distance, and clear seen

The temple of Minerva tops the height.

My comrades furl the sails, and shoreward steer.

The harbour there by eastern, waves is bent

Bow-wise; with salt spray foam the barrier cliffs;

The port itself lies hidden; the towered rocks

Lower their arms, on either side a wall;

The temple from the shore retires. Four steeds

Here on the grass, first omen, I beheld,

Grazing the.plain at large, and white as snow. 538

Then Prince Anchises: 'War it is thou bringest,

O stranger-country! Steeds are armed for war.

And war these herds portend us. Yet at times

The same beasts use to bow them to the car,

And, yoked together, bear the friendly rein;

Yea, there is hope of peace too. 'Then we pray

To sacred Pallas, queen of clanging arms,

Who first with joy received us, and with heads

Before the altar veiled in Phrygian robe,

As Helenus had so straitly charged us, pay

To Argive Juno the full rites prescribed. 547

13 VIRGIL: *Aeneid,* BK VI [190-211] 216a-b

Of thee, alas! Misenus." Scarce had he

Uttered the word, when, as it happed, twin doves

Under his very eyes from heaven came flying.

And light on the green sod. The mighty chief,

His mother's birds discerning, prays with joy:

"Oh! be my guides, if any path there be.

And steer your airy course into the grove,

Where the rich bough o'ershades the fertile ground.

And our perplexity forsake not thou,

O goddess-mother." So saying, he stops to mark

What signs they bring, their course bend whither

ward. 198

They, feeding, still fly forward just so far

As the pursuer's eye might bear in sight.

Then, having gained Avernus' poisonous jaws.

Swiftly they mount, and, gliding through clear air.

Perch both, and settle upon the wished-for tree.

Flashed through whose boughs the gold's contrasting

gleam.

As mistletoe, when winter chills the woods,

Bursts into new leaf, sown on alien tree.

And, saffron-berried, clips the tapering trunk,

Such was the seeming of that leafy gold

On the dark ilex; so in the light breeze

Rustled the foil. Aeneas instantly

Seizes and rives it from its lingering hold

With hungry clutch, and bears it'neath the roof

Of the prophetic Sibyl. 211

13 VIRGIL: *Aeneid,* BK VII [59-80] 237b-238a

There was a laurel in the secluded depth

Midmost the palace-court, of sacred leaf.

And cherished many a year with awe, which King

Latinus, finding, as he laid, folk say.

The citadel's foundation, had himself

To Phoebus dedicated, and from thence

Gave to his settlers their Laurentian name.

Upon its topmost point a cloud of bees.

Wondrous to tell, with mighty buzzing borne

Across the clear air, settled, foot with foot

Linked fast together, and from the leafy bough

Hung there, a sudden swarm. Forthwith the seer:

"A foreiqjn hero I descry," quoth he,

"Hither approaching, and a host that seek

The selfsame quarter by the selfsame way.

And lord it in the topmost citadel." 70

Moreover, while the ahar with pure torch

She kindles, and beside her father stands,

The maid Lavinia in her flowing locks,

O horror! seemed to catch the flame, and all

Her head-gear to let burn with crackling fire-

Ablaze her queenly tresses, and ablaze

The jewelled splendour of her coronal-

Till, wrapped in a dun glare of smoky light.

She spread the fire-god all the palace through.

Fearful in sooth and wondrous to behold

That sight was rumoured: for herself, they sang,

Should be renowned in fortune and in fame;

But to her folk it boded mighty war. 80

13 VIRGIL: *Aeneid,* BK VIII [26-89] 259b-261b

'Twas night, and weary creatures, the world o'er,

Both bird and cattle-kind, deep slumber held;

When Prince Aeneas on the bank beneath

Heaven's chilly vault, and by the dolorous war

Heart-troubled, stretched him, and let sleep at last

Steal o'er his limbs. To him appeared the god

Of that fair spot, he of the pleasant stream,

Old Tiber, rising 'mid his poplar-leaves;

Veiled in a grey-green mantle of fine lawn,

With shadowy reeds about his locks, he thus

In words addressed him, and his grief allayed: 35

"O heaven-descended, thou who bring'st us back

Troy's city from the foeman,and preserv'st

Her towers for ever, on Laurentum's soil

And Latium's fields long-looked for, here for thee

Waits a sure dwelling—draw not back—and sure

Penates: nor be scared by threats of war:

All the gods' swelling anger has died out;

And now, lest these things to thine eyes appear

A dream's vain figment, thou shalt find anon,

Under the holm-oaks on the margin laid,

A mighty sow, with thirty head of swine

New-littered, white, stretched out along the ground.

White young about her udders; sign whereby

Ascanius in thrice ten returning years

Shall Alba found, of glorious name: I chant

No doubtful doom. Now, mark, the present need

How to dispatch and triumph o'er, in brief

Will I discover. Arcadians on this coast,

A race derived from Pallas, in the train

Of King Evander following, have a site

Chosen, and built a city on the hills.

From their sire Pallas Pallanteum called. 54

These with the Latins wage perpetual war;

These welcome to thy tents, and knit with bonds

Of friendship. I myself betwixt the banks

And straight up stream will lead thee, that thou may'st

The adverse current conquer, oar-impelled.

Up, goddess-born! and with first set of star

Do homage meet to Juno, and disarm

With suppliant vows her wrath, her threats; to me

Thou shalt pay conqueror's tribute. Lo! 'tis I,

Whom grazing here the banks with brimming flood.

And cleaving the rich cornland thou behold'st,

Blue Tiber, river best-beloved of heaven. 64

Here doth my watery mansion outlet find,

Life-source of lofty cities." Having said.

Into his deep pool plunged the river-god,

Seeking the bottom. Night and slumber left

Aeneas: he rises, and the Orient beam

Marks of the sun in heaven, then from the flood

Takes duly in the hollow of his hands

Water, and holds it. and pours forth to heaven

Such words as these: "O Nymphs, Laurentian

Nymphs,

Whence rivers have their being, and thou too,

O Father Tiber, with thy hallowed flood,

Take to your care Aeneas and at length

From perils fend him. Whencesoe'er be fed

The pool that holds thee, pitier of our woes,

Where'er thou hast thy glorious outgoing,

Ever with offering, evermore with gifts.

By me shaft thou be graced, the horned flood,

Lord of Hesperian waters. Only grant

Thy presence, and with nearer token seal

The heavenly utterance." Thus he spake, and chose

From out his fleet twin biremes, fits their decks

With oarsmen, and equips with arms the crew. 80

But lo! a sudden portent strange to see!

White, of one colour with her milk-white young,

Along the wood, on the green bank lay stretched

A sow, conspicuous; which to thee, to thee,

O mightiest Juno, good Aeneas slays

In sacrifice, and at the altar sets,

\Vith all her offspring. Through that livelong night

Tiber his swelling stream assuaged, and so.

With refluent effort halting, hushed his tide.

That, like still pool or quiet mere, he spread

A watery plain, whereon the oar might lack

All labour. So with favouring shout they speed

Upon the voyage begun: the tarred pine slides

13 VIRGIL: *Aeneid,* BK VIII [520-540] 273a-b

Scarce had he said: Aeneas, Anchises' son,

And true Achates, with eyes earthward bent.

On many a peril mournfully 'gan muse.

When lo! the Cytherean from clear skies

Gave signal: for, unlooked for, out of heaven

Came quivering flash and thunder-peal, and all

Seemed sudden to reel round them, and anon

A Tyrrhene trumpet-clang through heaven to blare.

Upward they glance; again and yet again

Crashed the vast din; then, canopied in cloud

Amid a stormless region of clear air,

Lo! the red gleam and thunderous shock of arms. 529

Others stood heart-amazed, but in that sound

Troy's hero knew his heavenly mother's pledge.

Then, "Seek not,0 my host, seek not," he cried,

"What fate the portent bodes; 'tis I am called

From heaven. This sign the goddess who me bare

Foretold, should war assail us, she would send.

And wafted through the air from Vulcan bring

Armour to aid me. What vast carnage now

Hangs o'er the doomed Laurentines! What a price,

O Turnus.shalt thou pay me! 'Neath thy tide

How many shields, helms, bodies of the brave

Wilt roll,0 father Tiber! Let them call

Their armies out, and snap the cords of peace!" 540

13 VIRGIL: *Aeneid,* BK XII [244-265] 360b-361a

Juturna adds, and shows a sign in heaven.

Than which no cause, more potent to confound.

Fooled omen-wise the hearts of Italy. 246

For as in ruddy sky Jove's tawny bird

Flew chasing water-fowl, a clamorous rout

In wing-borne column, suddenly he swooped

Down on the stream, and seized a lordly swan

Ruthless in taloned gripe. Italia's folk

Gave eager heed, as all the birds at once

Wheeled screaming, wondrous to behold! and hid

The heaven with wings, and in a serried cloud

Urge through the air their foe, till, overborne

By the sheer weight of onset, he gave o'er.

Into the flood let fall his loosened prey.

And vanished amid cloudy depths of heaven. 256

The Rutules hail the omen with a shout.

And free their hands for battle; and first out-spoke

Augur Tolumnius: 'This, ay this it was.

So oft my prayers desired: I greet the call,

And own the gods herein; follow my lead.

Even mine, and seize the sword, ye miserable.

Whom yon rapacious stranger frights with war,

Like silly birds, and rudely ravages

Your borders. He will turn, trim sail, and fly

Far o'er the deep. With one heart close your ranks.

And fight for rescue of your ravished king." 265

**14 PLUTARCH: *Numa Pompilius,* 52b-c / *Poplicola,* 82a-b / *Timoleon,* 198c-d / *Pelopidas,* 239d-240c / *Aristides,* 268a-d / *Sulla,* 371d- 372c / *Lucullus,* 404d-405a; 405c / *Agesilaus,* 483a-b / *Alexander,* 568a-b / *Demosthenes,* 698b-699a / *Dion,* 781d-782a / *Marcus Brutus,* 818a-b; 822b**

14 PLUTARCH: *Numa Pompilius,* 52b-c

With these reasons and persuasions several auspicious omens are said to have concurred, and the zeal, also, of his fellow-citizens, who, on understanding what message the Roman ambassadors had brought him, entreated him to accompany them, and to accept the kingdom as a means to unanimity and concord between the nations.

Numa, yielding to these inducements, having first performed divine sacrifice, proceeded to Rome, being met on his way by the senate and people, who, with an impatient desire, came forth to receive him; the women, also, welcomed him with joyful acclamations, and sacrifices were offered for him in all the temples, and so universal was the joy, that they seemed to be receiving, not a new king, but a new kingdom. In this manner he descended into the forum, where Spurius Vettius, whose turn it was to be interrex at that hour, put it to the vote; and all declared him king.

Then the regalities and robes of authority were brought to him; but he refused to be invested with them until he had first consulted and been confirmed by the gods; so being accompanied by the priests and augurs, he ascended the Capitol, which at that time the Romans called the Tarpeian Hill. Then the chief of the augurs covered Numa's head, and turned his face towards the south, and, standing behind him, laid his right hand on his head, and prayed, turning his eyes every way, in expectation of some auspicious signal from the gods. It was wonderful, meantime, with what silence and devotion the multitude stood assembled in the forum, in similar expectation and suspense, till auspicious birds appeared and passed on the right. Then Numa, apparelling himself in his royal robes, descended from the hill to the people, by whom he was received and congratulated with shouts and acclamations of welcome, as a holy king, and beloved of all the gods.

The first thing he did at his entrance into government was to dismiss the band of three hundred men which had been Romulus's life-guard, called by him Celeres, saying that he would not distrust those who put confidence in him; nor rule over a people that distrusted him. The next thing he did was to add to the two priests of Jupiter and Mars a third, in honour of Romulus, whom he called the Flamen Quirinalis. The Romans anciently called their priests flamines, by corruption of the word pilamines, from a certain cap which they wore, called pileus. In those times Greek words were more mixed with the Latin than at present; thus also the royal robe, which is called Icena, Juba says, is the same as the Greek chlcena; and that the name of Camillus, given to the boy with both his parents living, who serves in the temple of Jupiter, was taken from the name given by some Greeks to Mercury, denoting his office of attendance on the gods.

14 PLUTARCH: *Poplicola,* 82a-b

After these dispositions, he admitted Lucretius, the father of Lucretia, as his colleague, and gave him the precedence in the government, by resigning the fasces to him, as due to his years, which privilege of seniority continued to our time. But within a few days Lucretius died, and in a new election Marcus Horatius succeeded in that honour, and continued consul for the remainder of the year.

Now, whilst Tarquin was making preparations in Tuscany for a second war against the Romans, it is said a great portent occurred. When Tarquin was king, and had all but completed the buildings of the Capitol, designing, whether from oracular advice or his own pleasure, to erect an earthen chariot upon the top, he intrusted the workmanship to Tuscans of the city Veii, but soon after lost his kingdom. The work thus modelled, the Tuscans set in a furnace, but the clay showed not those passive qualities which usually attend its nature, to subside and be condensed upon the evaporation of the moisture, but rose and swelled out to that bulk, that, when solid and firm, notwithstanding the removal of the roof and opening the walls of the furnace, it could not be taken out without much difficulty. The soothsayers looked upon this as a divine prognostic of success and power to those that should possess it; and the Tuscans resolved not to deliver it to the Romans, who demanded it, but answered that it rather belonged to Tarquin than to those who had sent him into exile. A few days after, they had a horserace there, with the usual shows and solemnities, and as the charioteer with his garland on his head was quietly driving the victorious chariot out of the ring, the horses, upon no apparent occasion, taking fright, either by divine instigation or by accident, hurried away their driver at full speed to Rome; neither did his holding them in prevail, nor his voice, but he was forced along with violence till, coming to the Capitol, he was thrown out by the gate called Ratumena. This occurrence raised wonder and fear in the Veientines, who now permitted the delivery of the chariot.

The building of the temple of the Capitoline Jupiter had been vowed by Tarquin, the son of Demaratus, when warring with the Sabines; Tarquinius Superbus, his son or grandson, built, but could not dedicate it, because he lost his kingdom before it was quite finished. And now that it was completed with all its ornaments, Poplicola was ambitious to dedicate it; but the nobility envied him that honour, as, indeed, also, in some degree, those his prudence in making laws and conduct in wars entitled him to. Grudging him, at any rate, the addition of this, they urged Horatius to sue for the dedication, and, whilst Poplicola was engaged in some military expedition, voted it to Horatius, and conducted him to the Capitol, as though, were Poplicola present, they could not have carried it.

14 PLUTARCH: *Timoleon,* 198c-d

When the vessels were equipped, and his soldiers every way provided for, the female priest of Proserpina had a dream or vision wherein she and her mother Ceres appeared to them in a travelling garb, and were heard to say that they were going to sail with Timoleon into Sicily; whereupon the Corinthians, having built a sacred galley, devoted it to them, and called it the galley of the goddesses.

Timoleon went in person to Delphi, where he sacrificed to Apollo, and, descending into the place of prophecy, was surprised with the following marvellous occurrence. A riband, with crowns and figures of victory embroidered upon it, slipped off from among the gifts that were there consecrated and hung up in the temple, and fell directly down upon his head; so that Apollo seemed already to crown him with success, and send him thence to conquer and triumph.

He put to sea only with seven ships of Corinth, two of Corcyra, and a tenth which was furnished by the Leucadians; and when he was now entered into the deep by night, and carried with a prosperous gale, the heaven seemed all on a sudden to break open, and a bright spreading flame to issue forth from it, and hover over the ship he was in; and, having formed itself into a torch, not unlike those that are used in the mysteries, it began to steer the same course, and run along in their company, guiding them by its light to that quarter of Italy where they designed to go ashore. The

soothsayers affirmed that this apparition agreed with the dream of the holy woman, since the goddesses were now visibly joining in the expedition, and sending this light from heaven before them, Sicily being thought sacred to Proserpina, as poets feign that the rape was committed there, and that the island was given her in dowry when she married Pluto.

These early demonstrations of divine favour greatly encouraged his whole army; so that making all the speed they were able, by a voyage across the open sea, they were soon passing along the coast of Italy. But the tidings that came from Sicily much perplexed Timoleon, and disheartened his soldiers.

14 PLUTARCH: *Pelopidas,* 239d-240c

And so when a battle was agreed on, and they encamped in front of the Spartans at Leuctra, Pelopidas saw a vision, which much discomposed him. In that plain lie the bodies of the daughters of one Scedasus, called from the place Leuctridae, having been buried there after having been ravished by some Spartan strangers. When this base and lawless deed was done, and their father could get no satisfaction at Lacedaemon, with bitter imprecations on the Spartans, he killed himself at his daughters' tombs; and from that time the prophecies and oracles still warned them to have a great care of the divine vengeance at Leuctra. Many, however, did not understand the meaning, being uncertain about the place, because there was a little maritime town of Laconia called Leuctron, and near Megalopolis in Arcadia a place of the same name; and the villainy was committed long before this battle.

Now Pelopidas, being asleep in the camp, thought he saw the maidens weeping about their tombs, and cursing the Spartans, and Scedasus commanding, if they desired the victory, to sacrifice a virgin with chestnut hair to his daughters. Pelopidas looked on this as an harsh and impious injunction, but rose and told it to the prophets and commanders of the army, some of whom contended that it was fit to obey, and adduced as examples from the ancients, Menceceus, son of Creon; Macaria, daughter of Hercules; and from later times, Pherecydes, the philosopher, slain by the Lacedaemonians, and his skin, as the oracles advised, still kept by their kings. Leonidas, again, warned by the oracle, did as it were sacrifice himself for the good of Greece; Themistocles offered human victims to Bacchus Omestes, before the engagement at Salamis; and success showed their actions to be good. On the contrary, Agesilaus, going from the same place, and against the same enemies that Agamemnon did, and being commanded in a dream at Aulis to sacrifice his daughter, was so weak as to disobey; the consequence of which was, that his expedition was unsuccessful and inglorious.

But some on the other side urged that such a barbarous and impious obligation could not be pleasing to any Superior Beings; that typhons and giants did not preside over the world, but the general father of gods and men; that it was absurd to imagine any divinities or powers delighted in slaughter and sacrifices of men; or, if there were such, they were to be neglected as weak and unable to assist; such unreasonable and cruel desires could only proceed from, and live in, weak and depraved minds.

The commanders thus disputing, and Pelopidas being in a great perplexity, a mare colt breaking from the herd, ran through the camp, and when she came to the place where they were stood still; and whilst some admired her bright chestnut colour, others her mettle, or the strength and fury of her neighing, Theocritus, the augur, took thought, and cried out to Pelopidas, "O good friend! look, the sacrifice is come; expect no other virgin, but use that which the gods have sent thee." With that they took the colt, and, leading her to the maidens' sepulchres, with the usual solemnity and prayers, offered her with joy, and spread through the whole army the account of Pelopidas's dream, and how they had given the required sacrifice.

In the battle, Epaminondas, bending his phalanx to the left, that, as much as possible, he might divide the right wing, composed of Spartans, from the other Greeks, and distress Cleombrotus by a fierce charge in column on that wing, the enemies perceived the design, and began to change their order, to open and extend their right wing, and, as they far exceeded him in number, to encompass Epaminondas. But Pelopidas with the three hundred came rapidly up, before Cleombrotus could extend his line, and close up his divisions, and so fell upon the Spartans while in disorder; though the Lacedaemonians, the expertest and most practised soldiers of all mankind, used to train and accustom themselves to nothing so much as to keep themselves from confusion upon any change of position, and to follow any leader, or right-hand man, and form in order, and fight on what part soever dangers press.

In this battle, however, Epaminondas with his phalanx, neglecting the other Greeks, and charging them alone, and Pelopidas coming up with such incredible speed and fury, so broke their courage and baffled their art that there began such a flight and slaughter amongst the Spartans as was never before known. And so Pelopidas, though in no high office, but only captain of a small band, got as much reputation by the victory as Epaminondas, who was general and chief captain of Boeotia.

14 PLUTARCH: *Aristides,* 268a-d

Being chosen general for the war, he repaired to Plataea with eight thousand Athenians, where Pausanias, generalissimo of all Greece, joined him with the Spartans; and the forces of the other Greeks came into them. The whole encampment of the barbarians extended all along the bank of the river Asopus, their numbers being so great there was no enclosing them all, but their baggage and most valuable things were surrounded with a square bulwark, each side of which was the length of ten furlongs.

Tisamenus, the Elean, had prophesied to Pausanias and all the Greeks, and foretold them victory if they made no attempt upon the enemy, but stood on their defence. But Aristides sending to Delphi, the god answered that the Athenians should overcome their enemies in case they made supplication to Jupiter and Juno of Cithaeron, Pan, and the nymphs Sphragitides, and sacrificed to the heroes Androcrates, Leucon, Pisander, Damocrates, Hypsion, Actaeon, and Polyidus; and if they fought within their own territories in the plain of Ceres Eleusinia and Proserpine.

Aristides was perplexed upon the tidings of this oracle; since the heroes to whom it commanded him to sacrifice had been chieftains of the Plataeans, and the cave of the nymphs Sphragitides was on the top of Mount Cithaeron, on the side facing the setting sun of summer time; in which place, as the story goes, there was formerly an oracle, and many that lived in the district were inspired with it, whom they called Nympholepti, possessed with the nymphs.

But the plain of Ceres Eleusinia, and the offer of victory to the Athenians, if they fought in their own territories, recalled them again, and transferred the war into the country of Attica. In this juncture, Arimnestus, who commanded the Plataeans, dreamed that Jupiter, the Saviour, asked him what the Greeks had resolved upon; and that he answered, "Tomorrow, my Lord, we march our army to Eleusis, and there give the barbarians battle according to the directions of the oracle of Apollo."

And that the god replied they were utterly mistaken, for that the places spoken of by the oracle were within the bounds of Plataea, and if they sought there they should find them. This manifest vision having appeared to Arimnestus, when he awoke he sent for the most aged and experienced of his countrymen, with whom, communicating and examining the matter, he found that near Hysiae, at the foot of Mount Cithaeron, there was a very ancient temple called the temple of Ceres Eleusinia and Proserpine. He therefore forthwith took Aristides to the place, which was very convenient for drawing up an army on foot, because the slopes at the bottom of the mountain Cithaeron rendered the plain, where it comes up to the temple, unfit for the movements of cavalry.

Also, in the same place, there was the fane of Androcrates, environed with a thick shady grove. And that the oracle might be accomplished in all particulars for the hope of victory, Arimnestus proposed, and the Plataeans decreed, that the frontiers of their country towards Attica should be removed, and the land given to the Athenians, that they might fight in defence of Greece in their own proper territory. This zeal and liberality of the Plataeans became so famous that Alexander, many years after, when he had obtained the dominion of all Asia, upon erecting the walls of Plataea, caused proclamation to be made, by the herald at the Olympic games, that the king did the Plataeans this favour in consideration of their nobleness and magnanimity, because, in the war with the Medes, they freely gave up their land and zealously fought with the Greeks.

The Tegeatans, contesting the post of honour with the Athenians, demanded that, according to custom, the Lacedaemonians being ranged on the right wing of the battle, they might have the left, alleging several matters in commendation of their ancestors. The Athenians being indignant at the claim, Aristides came forward: "To contend with the Tegeatans," said he, "for noble descent and valour, the present time permits not; but this we say to you, O you Spartans, and you the rest of the Greeks, that place neither takes away nor contributes courage; we shall endeavour by crediting and maintaining the post you assign us to reflect no dishonour on our former performances. For we are come, not to differ with our friends, but to fight our enemies; not to extol our ancestors, but ourselves to be have as valiant men. This battle will manifest how much each city, captain, and private soldier is worth to Greece." The council of war, upon this address, decided for the Athenians, and gave them the other wing of the battle.

14 PLUTARCH: *Sulla,* 371d- 372c

At present esteeming the consulship but a small matter in comparison of things to come, he was impatiently carried away in thought to the Mithridatic War. Here he was withstood by Marius; who out of mad affectation of glory and thirst for distinction, those never dying passions, though he were now unwieldy in body, and had given up service, on account of his age, during the late campaigns, still coveted after command in a distant war beyond the seas.

And whilst Sulla was departed for the camp, to order the rest of his affairs there, he sat brooding at home, and at last hatched that execrable sedition, which wrought Rome more mischief than all her enemies together had done, as was indeed foreshown by the gods. For a flame broke forth of its own accord, from under the staves of the ensigns, and was with difficulty extinguished. Three ravens brought their young into the open road, and ate them, carrying the relics into the nest again. Mice having gnawed the consecrated gold in one of the temples, the keepers caught one of them, a female, in a trap; and she bringing forth five young ones in the very trap, devoured three of them. But what was greatest of all, in a calm and clear sky there was heard the sound of a trumpet, with such a loud and dismal blast as struck terror and amazements into the hearts of the people.

The Etruscan sages affirmed that this prodigy betokened the mutation of the age, and a general revolution in the world. For according to them there are in all eight ages, differing one from another in the lives and the characters of men, and to each of these God has allotted a certain measure of time, determined by the circuit of the great year. And when one age is run out, at the approach of another, there appears some wonderful sign from earth or heaven, such as makes it manifest at once to those who have made it their business to study such things, that there has succeeded in the world a new race of men, differing in customs and institutes of life, and more or less regarded by the gods than the preceding. Among other great changes that happen, as they say, at the turn of ages, the art of divination, also, at one time rises in esteem, and is more successful in its predictions, clearer and surer tokens being sent from God, and then, again, in another generation declines as low, becoming mere guesswork for the most part, and discerning future events by dim and uncertain intimations. This was the mythology of the wisest of the Tuscan sages, who were thought to possess a knowledge beyond other men.

Whilst the senate sat in consultation with the soothsayers, concerning these prodigies, in the temple of Bellona, a sparrow came flying in, before them all, with a grasshopper in its mouth, and letting fall one part of it, flew away with the remainder. The diviners foreboded commotions and dissensions between the great landed proprietors and the common city populace; the latter, like the grasshopper, being loud and talkative; while the sparrow might represent the "dwellers in the field."

Marius had taken into alliance Sulpicius, the tribune, a man second to none in any villainies, so that it was less the question what others he surpassed, but rather in what respects he most surpassed himself in wickedness. He was cruel, bold, rapacious, and in all these points utterly shameless and unscrupulous; not hesitating to offer Roman citizenship by public sale to freed slaves and aliens, and to count out the price on public money-tables in the Forum. He maintained three thousand swordmen, and had always about him a company of young men of the equestrian class ready for all occasions, whom he styled his Anti-senate. Having had a law enacted, that no senator should contract a debt of above two thousand drachmas, he himself, after death, was found indebted three millions.

This was the man whom Marius let in upon the Commonwealth, and who, confounding all things by force and the sword, made several ordinances of dangerous consequence, and amongst the rest one giving Marius the conduct of the Mithridatic war. Upon this the consuls proclaimed a public cessation of business, but as they were holding an assembly near the temple of Castor and Pollux, he let loose the rabble upon them, and amongst many others slew the consul Pompeius's young son in the Forum, Pompeius himself hardly escaping in the crowd. Sulla, being closely pursued into the house of Marius, was forced to come forth and dissolve the cessation; and for his doing this, Sulpicius, having deposed Pompeius, allowed Sulla to continue his consulship, only transferring the Mithridatic expedition to Marius.

14 PLUTARCH: *Lucullus,* 404d-405a

While the Cyzicenians were wondering what the words could mean, a sudden wind sprung up and caused a considerable motion on the sea. The king's battering engines, the wonderful contrivance of Niconides of Thessaly, then under the walls, by their cracking and rattling soon demonstrated what would follow; after which an extraordinarily tempestuous south wind succeeding shattered, in a short space of time, all the rest of the works, and, by a violent concussion, threw down the wooden tower a hundred cibits high. It is said that in Ilium Minerva appeared to many that night in their sleep, with the sweat running down her person, and showed them her robe torn in one place, telling them that she had just arrived from relieving the Cyzicenians; and the inhabitants to this day show a monument, with an inscription, including a public decree, referring to the fact.

Mithridates, through the knavery of his officers, not knowing for some time the want of provision in his camp, was troubled in mind that the Cyzicenians should hold out against him. But his ambition and anger fell, when he saw his soldiers in the extremity of want, and feeding on men's flesh; as, in truth, Lucullus was not carrying on the war as mere matter of show and stage-play, but, according to the proverb, made the seat of war in the belly, and did everything to cut off their supplies of food. Mithridates, therefore, took advantage of the time while Lucullus was storming a fort, and sent away almost all his horse to Bithynia, with the sumpter cattle, and as many of the foot aswere unfit for service.

On intelligence of which, Lucullus, while it was yet night, came to his camp, and in the morning, though it was stormy weather, took with him ten cohorts of foot, and the horse, and pursued them under falling snow and in cold so severe that many of his soldiers were unable to proceed; and with the rest coming upon the enemy, near the river Rhyndacus, he overthrew them with so great a slaughter that the very women of Apollonia came out to seize on the booty and strip the slain. Great numbers, as we may suppose, were slain; six thousand horses were taken, with an infinite number of beasts of burden, and no less than fifteen thousand men. All which he led along by the enemy's camp.

14 PLUTARCH: *Lucullus,* 405c

Lucullus first went to Cyzicus, where he was received with all the joy and gratitude suiting the occasion, and then collected a navy, visiting the shores of the Hellespont. And arriving at Troas, he lodged in the temple of Venus, where, in the night, he thought he saw the goddess coming to him, and saying—

*Sleep'st thou, great lion, when the fawns are nigh?*

Rising up hereupon, he called his friends to him, it being yet night, and told them his vision; at which instant some Ilians came up and acquainted him that thirteen of the king's quinqueremes were seen off the Achaean harbour, sailing for Lemnos. He at once put to sea, took these, and slew their admiral, Isidorus.

And then he made after another squadron, who were just come into port, and were hauling their vessels ashore, but fought from the decks, and sorely galled Lucullus's men; there being neither room to sail round them, nor to bear upon them for any damage, his ships being afloat, while theirs stood secure and fixed on the sand. After much ado, at the only landing- place of the island, he disembarked the choicest of his men, who, falling upon the enemy behind, killed some, and forced others to cut their cables, and thus making from the shore, they fell foul upon one another, or came within the reach of Lucullus's fleet. Many were killed in the action. Among the captives was Marius, the commander sent by Sertorius, who had but one eye. And it was Lucullus's strict command to his men before the engagement, that they should kill no man who had but one eye, that he might rather die under disgrace and reproach.

14 PLUTARCH: *Agesilaus,* 483a-b

Whilst the army was collecting to the rendezvous at Geraestus, Agesilaus went with some of his friends to Aulis, where in a dream he saw a man approach him, and speak to him after this manner: "O King of the Lacedaemonians, you cannot but know that, before yourself, there hath been but one general captain of the whole of the Greeks, namely, Agamemnon; now, since you succeed him in the same office and command the same men, since you war against the same enemies, and begin your expedition from the same place, you ought also to offer such a sacrifice as he offered before he weighed anchor." Agesilaus at the same moment remembered that the sacrifice which Agamemnon offered was his own daughter, he being so directed by the oracle.

Yet was he not at all disturbed by it, but as soon as he arose, he told his dream to his friends, adding that he would propitiate the goddess with the sacrifices a goddess must delight in, and would not follow the ignorant example of his predecessor. He therefore ordered an hind to be crowned with chaplets, and bade his own soothsayer perform the rite, not the usual person whom the Boeotians, in ordinary course, appointed to that office.

When the Boeotian magistrates understood it, they were much offended, and sent officers to Agesilaus to forbid his sacrificing contrary to the laws of the country. These, having delivered their message to him, immediately went to the altar and threw down the quarters of the hind that lay upon it. Agesilaus took this very ill, and without further sacrifice immediately sailed away, highly displeased with the Boeotians, and much discouraged in his mind at the omen, boding to himself an unsuccessful voyage and an imperfect issue of the whole expedition.

When he came to Ephesus, he found the power and interest of Lysander, and the honours paid to him, insufferably great; all applications were made to him, crowds of suitors attended at his door, and followed upon his steps, as if nothing but the mere name of commander belonged, to satisfy the usage, to Agesilaus, the whole power of it being devolved upon Lysander. None of all the commanders that had been sent into Asia was either so powerful or so formidable as he; no one had rewarded his friends better, or had been more severe against his enemies; which things having been lately done, made the greater impression on men's minds, especially when they compared the simple and popular behaviour of Agesilaus with the harsh and violent and briefspoken demeanour which Lysander still retained. Universal preference was yielded to this, and little regard shown to Agesilaus.

14 PLUTARCH: *Alexander,* 568a-b

And, indeed, he was now grown very severe and inexorable in punishing those who committed any fault. For he put Menander, one of his friends, to death for deserting a fortress where he had placed him in garrison, and shot Orsodates, one of the barbarians who revolted from him, with his own hand.

At this time a sheep happened to yean a lamb, with the perfect shape and colour of a tiara upon the head, and testicles on each side; which portent Alexander regarded with such dislike, that he immediately caused his Babylonian priests, whom he usually carried about with him for such purposes, to purify him, and told his friends he was not so much concerned for his own sake as for theirs, out of an apprehension that after his death the divine power might suffer his empire to fall into the hands of some degenerate, impotent person.

But this fear was soon removed by a wonderful thing that happened not long after, and was thought to presage better. For Proxenus, a Macedonian, who was the chief of those who looked to the king's furniture, as he was breaking up the ground near the river Oxus, to set up the royal pavilion, discovered a spring of a fat oily liquor, which, after the top was taken off, ran pure, clear oil, without any difference either of taste or smell, having exactly the same smoothness and brightness, and that, too, in a country where no olives grew. The water, indeed, of the river Oxus, is said to be the smoothest to the feeling of all waters, and to leave a gloss on the skins of those who bathe themselves in it. Whatever might be the cause, certain it is that Alexander was wonderfully pleased with it, as appears by his letters to Antipater, where he speaks of it as one of the most remarkable presages that God had ever favoured him with. The diviners told him it signified his expedition would be glorious in the event, but very painful, and attended with many difficulties; for oil, they said, was bestowed on mankind by God as a refreshment of their labours.

14 PLUTARCH: *Demosthenes,* 698b-699a

But there was, it would seem, some divinely ordered fortune, commissioned, in the revolution of things, to put a period at this time to the liberty of Greece, which opposed and thwarted all their actions, and by many signs foretold what should happen. Such were the sad predictions uttered by the Pythian priestess, and this old oracle cited out of the Sibyl's verses:—

*The battle on Thermodon that shall be*

*Safe at a distance I desire to see,*

*Far, like an eagle, watching in the air,*

*Conquered shall weep, and conqueror perish*

*there*.

This Thermodon, they say, is a little rivulet here in our country in Chaeronea, running into the Cephisus. But we know of none that is so called at the present time; and can only conjecture that the streamlet which is now called Haemon, and runs by the temple of Hercules, where the Grecians were encamped, might perhaps in those days be called Thermodon, and after the fight, being filled with blood and dead bodies, upon this occasion, as we guess, might change its old name for that which it now bears. Yet Duris says that this Thermodon was no river, but that some of the soldiers, as they were pitching their tents and digging trenches about them, found a small stone statue, which, by the inscription, appeared to be the figure of Thermodon, carrying a wounded Amazon in his arms; and that there was another oracle current about it, as follows:—

*The battle on Thermodon that shall be,*

*Fail not, black raven, to attend and see;*

*The flesh of men shall there abound for thee.*

In fine, it is not easy to determine what is the truth. But of Demosthenes it is said that he had such great confidence in the Grecian forces, and was so excited by the sight of the courage and resolution of so many brave men ready to engage the enemy, that he would by no means endure they should give any heed to oracles, or hearken to prophecies, but gave out that he suspected even the prophetess herself, as if she had been tampered with to speak in favour of Philip. The Thebans he put in mind of Epaminondas, the Athenians of Pericles, who always took their own measures and governed their actions by reason, looking upon things of this kind as mere pretexts for cowardice. Thus far, therefore, Demosthenes acquitted himself like a brave man. But in the fight he did nothing honourable, nor was his performance answerable to his speeches. For he fled, deserting his place disgracefully, and throwing away his arms, not ashamed, as Pytheas observed, to belie the inscription written on his shield, in letters of gold, "With good fortune."

In the meantime, Philip, in the first moment of victory, was so transported with joy that he grew extravagant, and going out after he had drunk largely to visit the dead bodies, he chanted the first words of the decree that had been passed on the motion of Demosthenes—

*The motion of Demosthenes, Demosthenes's son,*

dividing it metrically into feet, and marking the beats.

But when he came to himself, and had well considered the danger he was lately under, he could not forbear from shuddering at the wonderful ability and power of an orator who had made him hazard his life and empire on the issue of a few brief hours. The fame of it also reached even to the court of Persia, and the king sent letters to his lieutenants commanding them to supply Demosthenes with money, and to pay every attention to him, as the only man of all the Grecians who was able to give Philip occupation and find employment for his forces near home, in the troubles of Greece. This afterwards came to the knowledge of Alexander, by certain letters of Demosthenes which he found at Sardis, and by other papers of the Persian officers, stating the large sums which had been given him.

14 PLUTARCH: *Dion,* 781d-782a

We may also draw a close parallel of the lives of the two men from their fortunes, wherein chance, even more than their own designs, made them nearly alike. For they were both cut off by an untimely death, not being able to accomplish those ends which through many risks and difficulties they aimed at. But, above all, this is most wonderful; that by preternatural interposition both of them had notice given of their approaching death by an unpropitious form, which visibly appeared to them. And yet there are people who utterly deny any such thing, and say that no man in his right senses ever yet saw any supernatural phantom or apparition, but that children only, and silly women, or men disordered by sickness, in some aberration of the mind or distemperature of the body, have had empty and extravagant imaginations, whilst the real evil genius, superstition, was in themselves.

Yet if Dion and Brutus, men of solid understanding, and philosophers, not to be easily deluded by fancy or discomposed by any sudden apprehension, were thus affected by visions that they forthwith declared to their friends what they had seen, I know not how we can avoid admitting again the utterly exploded opinion of the oldest times, that evil and beguiling spirits, out of envy to good men, and a desire of impeding their good deeds, make efforts to excite in them feelings of terror and distraction, to make them shake and totter in their virtue, lest by a steady and unbiassed perseverance they should obtain a happier condition than these beings after death.

But I shall leave these things for another opportunity, and, in this twelfth book of the lives of great men compared one with another, begin with his who was the elder.

Dionysius the First, having possessed himself of the government, at once took to wife the daughter of Hermocrates, the Syracusan. She, in an outbreak which the citizens made before the new power was well settled, was abused in such a barbarous and outrageous manner that for shame she put an end to her own life. But Dionysius, when he was re-established and confirmed in his supremacy, married two wives together, one named Doris, of Locri, the other Aristomache, a native of Sicily, and daughter of Hipparinus, a man of the first quality in Syracuse, and colleague with Dionysius when he was first chosen general with unlimited powers for the war. It is said he married them both in one day, and no one ever knew which of the two he first made his wife; and ever after he divided his kindness equally between them, both accompanying him together at his table, and in his bed by turns.

14 PLUTARCH: *Marcus Brutus,* 818a-b

Caesar made a view and lustration of his army within his trenches, and distributed only a little corn and but five drachmas to each soldier for the sacrifice they were to make. But Brutus, either pitying this poverty, or disdaining this meanness of spirit in Caesar, first, as the custom was, made a general muster and lustration of the army in the open field, and then distributed a great number of beasts for sacrifice to every regiment, and fifty drachmas to every soldier; so that in the love of his soldiers and their readiness to fight for him Brutus had much the advantage.

But at the time of lustration it is reported that an unlucky omen happened to Cassius; for his lictor, presenting him with a garland that he was to wear at sacrifice, gave it him the wrong way up. Further, it is said that some time before, at a certain solemn procession, a golden image of Victory, which was carried before Cassius, fell down by a slip of him that carried it. Besides this there appeared many birds of prey daily about the camp, and swarms of bees were seen in a place within the trenches, which place the soothsayers ordered shut out from the camp, to remove the superstition which insensibly began to infect even Cassius himself and shake him in his Epicurean philosophy, and had wholly seized and subdued the soldiers; from whence it was that Cassius was reluctant to put all to the hazard of a present battle, but advised rather to draw out the war until further time, considering that they were stronger in money and provisions, but in numbers of men and arms inferior.

But Brutus, on the contrary, was still, as formerly, desirous to come with all speed to the decision of a battle; that so he might either restore his country to her liberty, or else deliver from their misery all those numbers of people whom they harassed with the expenses and the service and exactions of the war. And finding also his light-horse in several skirmishes still to have had the better, he was the more encouraged and resolved; and some of the soldiers having deserted and gone to the enemy, and others beginning to accuse and suspect one another, many of Cassius's friends in the council changed their opinions to that of Brutus. But there was one of Brutus's party, named Attellius, who opposed his resolution, advising rather that they should tarry over the winter. And when Brutus asked him in how much better a condition he hoped to be a year after, his answer was, "If I gain nothing else, yet I shall live so much the longer." Cassius was much displeased at this answer; and among the rest, Attellius was held in much disesteem for it. And so it was presently resolved to give battle the next day.

14 PLUTARCH: *Marcus Brutus,* 822b

The same night, they say, the vision appeared again to Brutus, in the same shape that it did before, but vanished without speaking. But Publius Volumnius, a philosopher, and one that had from the beginning borne arms with Brutus, makes no mention of this apparition, but says that the first eagle was covered with a swarm of bees, and that there was one of the captains whose arm of itself sweated oil of roses, and, though they often dried and wiped it, yet it would not cease; and that immediately before the battle, two eagles falling upon each other fought in the space between the two armies, that the whole field kept incredible silence and all were intent upon the spectacle, until at last that which was on Brutus's side yielded and fled. But the story of the Ethiopian is very famous, who, meeting the standard-bearer at the opening of the gate of the camp, was cut to pieces by the soldiers, that took it for an ill omen.

Brutus, having brought his army into the field and set them in array against the enemy, paused a long while before he would fight; for as he was reviewing the troops, suspicion\*, were excited and informations laid against some of them. Besides, he saw his horse not very eager to begin the action, and waiting to see what the foot would do. Then suddenly Camulatus, a very good soldier, and one whom for his valour he highly esteemed, riding hard by Brutus himself, went over to the enemy, the sight of which grieved Brutus exceedingly. So that partly out of anger, and partly out of fear of some greater treason and desertion, he immediately drew on his forces upon the enemy, the sun now declining, about three of the clock in the afternoon. Brutus on his side had the better, and pressed hard on the left wing, which gave way and retreated; and the horse too fell in together with the foot, when they saw the enemy in disorder.

**15 TACITUS: *Annals,* BK I, 9a-b; BK II, 26c; 27b; BK IV, 79b; BK VI, 95d-96a; BK XI, 105c; BK XII, 112d-113a; 119b; 124b; BK XIV, 149b-c; BK XV, 168d-169a / *Histories,* BK I, 206a; 212d- 213a; BK II, 228a-b; 235a-c; BK III, 256d; BK IV, 293a-294a**

15 TACITUS: *Annals,* BK I, 9a-b

28. That terrible night which threatened an explosion of crime was tranquillised by a mere accident. Suddenly in a clear sky the moon's radiance seemed to die away. This the soldiers in their ignorance of the cause regarded as an omen of their condition, comparing the failure of her light to their own efforts, and imagining that their attempts would end prosperously should her brightness and splendour be restored to the goddess. And so they raised a din with brazen instruments and the combined notes of trumpets and horns, with joy or sorrow, as she brightened or grew dark. When clouds arose and obstructed their sight, and it was thought she was buried in the gloom, with that proneness to superstition which steals over minds once thoroughly cowed, they lamented that this was a portent of never-ending hardship, and that heaven frowned on their deeds. Drusus, thinking that he ought to avail himself of this change in their temper and turn what chance had offered to a wise account, ordered the tents to be visited. Clemens, the centurion was summoned with all others who for their good qualities were liked by the common soldiers. These men made their way among the patrols, sentries and guards of the camp-gates, suggesting hope or holding out threats. "How long will you besiege the emperor's son? What is to be the end of our strifes? Will Percennius and Vibulenus give pay to the soldiers and land to those who have earned their discharge? In a word, are they, instead of the Neros and the Drusi, to control the empire of the Roman people? Why are we not rather first in our repentance as we were last in the offence? Demands made in common are granted slowly; a separate favour you may deserve and receive at the same moment."

With minds affected by these words and growing mutually suspicious, they divided off the new troops from the old, and one legion from another. Then by degrees the instinct of obedience returned. They quitted the gates and restored to their places the standards which at the beginning of the mutiny they had grouped into one spot.

29. At daybreak Drusus called them to an assembly, and, though not a practised speaker, yet with natural dignity upbraided them for their past and commended their present behaviour. He was not, he said, to be conquered by terror or by threats. Were he to see them inclining to submission and hear the language of entreaty, he would write to his father, that he might be merciful and receive the legions' petition. At their prayer, Blaesus and Lucius Apronius, a Roman knight on Drusus's staff, with Justus Catonius, a first-rank centurion, were again sent to Tiberius. Then ensued a conflict of opinion among them, some maintaining that it was best to wait the envoys' return and meanwhile humour the soldiers, others, that stronger measures ought to be used, inasmuch as the rabble knows no mean, and inspires fear, unless they are afraid, though when they have once been overawed, they can be safely despised. "While superstition still swayed them, the general should apply terror by removing the leaders of the mutiny."

15 TACITUS: *Annals,* BK II, 26c

14. The same night brought with it a cheering dream to Germanicus. He saw himself engaged in sacrifice, and his robe being sprinkled with the sacred blood, another more beautiful was given him by the hands of his grandmother Augusta. Encouraged by the omen and finding the auspices favourable, he called an assembly, and explained the precautions which wisdom suggested as suitable for the impending battle. "It is not," he said, "plains only which are good for the fighting of Roman soldiers, but woods ' and forest passes, if science be used. For the huge shields and unwieldly lances of the barbarians cannot, amid trunks of trees and brushwood that springs from the ground, be so well managed as our javelins and swords and closefitting armour. Shower your blows thickly; strike at the face with your swords' points. The German has neither cuirass nor helmet; even his shield is not strengthened with leather or steel, but is of osiers woven together or of thin and painted board. If their first line is armed with spears, the rest have only weapons hardened by fire or very short. Again, though their frames are terrible to the eye and formidable in a brief onset, they have no capacity of enduring wounds; without any shame at the disgrace, without any regard to their leaders, they quit the field and flee; they quail under disaster, just as in success they forget alike divine and human laws. If in your weariness of land and sea you desire an end of service, this battle prepares the way to it. The Elbe is now nearer than the Rhine, and there is no war beyond, provided only you enable me, keeping close as I do to my father's and my uncle's footsteps, to stand a conqueror on the same spot."

15 TACITUS: *Annals,* BK II, 27b;

16. When they were thus roused and were demanding battle, their chiefs led them down into a plain named Idistavisus. It winds between the Visurgis and a hill range, its breadth varying as the river banks recede or the spurs of the hills project on it. In their rear rose a forest, with the branches rising to a great height, while there were clear spaces between the trunks. The barbarian army occupied the plain and the outskirts of the wood. The Cherusci were posted by themselves on the high ground, so as to rush down on the Romans during the battle.

Our army advanced in the following order. The auxiliary Gauls and Germans were in the van, then the foot-archers, after them, four legions and Caesar himself with two praetorian cohorts and some picked cavalry. Next came as many other legions, and light-armed troops with horse-bowmen, and the remaining cohorts of the allies. The men were quite ready and prepared to form in line of battle according to their marching order.

17. Caesar, as soon as he saw the Cheruscan bands which in their impetuous spirit had rushed to the attack, ordered the finest of his cavalry to charge them in flank, Stertinius with the other squadrons to make a detour and fall on their rear, promising himself to come up in good time. Meanwhile there was a most encouraging augury. Eight eagles, seen to fly towards the woods and to enter them, caught the general's eye. "Go," he exclaimed, "follow the Roman birds, the true deities of our legions." At the same moment the infantry charged, and the cavalry which had been sent on in advance dashed on the rear and the flanks. And, strange to relate, two columns of the enemy fled in opposite directions, that, which had occupied the wood, rushing into the open, those who had been drawn up on the plains, into the wood. The Cherusci, who were between them, were dislodged from the hills, while Arminius, conspicuous among them by gesture, voice, and a wound he had received, kept up the fight. He had thrown himself on our archers and was on the point of breaking through them, when the cohorts of the Raeti, Vendelici, and Gauls faced his attack. By a strong bodily effort, however, and a furious rush of his horse, he made his way through them, having smeared his face with his blood, that he might not be known. Some have said that he was recognised by Chauci serving among the Roman auxiliaries, who let him go.

15 TACITUS: *Annals,* BK IV, 79b

59. It happened at this time that a perilous accident which occurred to the emperor strengthened vague rumours and gave him grounds for trusting more fully in the friendship and fidelity of Sejanus. They were dining in a country house called "The Cave," between the gulf of Amuclae and the hills of Fundi, in a natural grotto. The rocks at its entrance suddenly fell in and crushed some of the attendants; thereupon panic seized the whole company and there was a general flight of the guests. Sejanus hung over the emperor, and with knee, face, and hand encountered the falling stones; and was found in this attitude by the soldiers who came to their rescue. After this he was greater than ever, and though his counsels were ruinous, he was listened to with confidence, as a man who had no care for himself. He pretended to act as a judge towards the children of Germanicus, after having suborned persons to assume the part of prosecutors and to inveigh specially against Nero, next in succession to the throne, who, though he had proper youthful modesty, often forgot present expediency, while freedmen and clients, eager to get power, incited him to display vigour and self-confidence. "This," they said, "was what the Roman people wished, what the armies desired, and Sejanus would not dare to oppose it, though now he insulted alike the tame spirit of the old emperor and the timidity of the young prince."

15 TACITUS: *Annals,* BK VI, 95d-96a

37. Vitellius, as soon as Artabanus had fled and his people were inclined to have a new king, urged Tiridates to seize the advantage thus offered, and then led the main strength of the legions and the allies to the banks of the Euphrates. While they were sacrificing, the one, after Roman custom, offering a swine, a ram and a bull; the other, a horse which he had duly prepared as a propitiation to the river-god, they were informed by the neighbouring inhabitants that the Euphrates, without any violent rains, was of itself rising to an immense height, and that the white foam was curling into circles like a diadem, an omen of a prosperous passage. Some explained it with more subtlety, of a successful commencement to the enterprise, which, however, would not be lasting, on the ground, that though a confident trust might be placed in prognostics given in the earth or in the heavens, the fluctuating character of rivers exhibited omens which vanished the same moment.

A bridge of boats having been constructed and the army having crossed, the first to enter the camp was Ornospades, with several thousand cavalry. Formerly an exile, he had rendered conspicuous aid to Tiberius in the completion of the Dalmatic war, and had for this been rewarded with Roman citizenship. Subsequently, he had again sought the friendship of his king, by whom he had been raised to high honour, and appointed governor of the plains, which, being surrounded by the waters of those famous rivers, the Euphrates and Tigris, have received the name of Mesopotamia. Soon afterwards, Sinnaces reinforced the army, and Abdageses, the mainstay of the party, came with the royal treasure and what belonged to the crown. Vitellius thought it enough to have displayed the arms of Rome, and he then bade Tiridates remember his grandfather Phraates, and his foster-father Caesar, and all that was glorious in both of them, while the nobles were to show obedience to their king, and respect for us, each maintaining his honour and his loyalty. This done, he returned with the legions to Syria.

15 TACITUS: *Annals,* BK XI, 105c

21. Of the birth of Curtius Rufus, whom some affirm to have been the son of a gladiator, I would not publish a falsehood, while I shrink from telling the truth. On reaching manhood he attached himself to a quaestor to whom Africa had been allotted, and was walking alone at midday in some unfrequented arcade in the town of Adrumetum, when he saw a female figure of more than human stature, and heard a voice, "Thou, Rufus, art the man who will one day come into this province as proconsul." Raised high in hope by such a presage, he returned to Rome, where, through the lavish expenditure of his friends and his own vigorous ability, he obtained the quaestorship, and, subsequently, in competition with well-born candidates, the praetorship, by the vote of the emperor Tiberius, who threw a veil over the discredit of his origin, saying, "Curtius Rufus seems to me to be his own ancestor." Afterwards, throughout a long old age of surly sycophancy to those above him, of arrogance to those beneath him, and of moroseness among his equals, he gained the high office of the consulship, triumphal distinctions, and, at last, the province of Africa. There he died, and so fulfilled the presage of his destiny.

22. At Rome meanwhile, without any motive then known or subsequently ascertained, Cneius Nonius, a Roman knight, was found wearing a sword amid a crowd who were paying their respects to the emperor. The man confessed his own guilt when he was being torn in pieces by torture, but gave up no accomplices, perhaps having none to hide.

15 TACITUS: *Annals,* BK XII, 112d-113a

13. As they approached the plains, wearied with the snows and mountains, they were joined by the forces of Carenes, and having crossed the river Tigris they traversed the country of the Adiabeni, whose king Izates had avowedly embraced the alliance of Meherdates, though secretly and in better faith he inclined to Gotarzes. In their march they captured the city of Ninos, the most ancient capital of Assyria, and a fortress, historically famous, as the spot where in the last battle between Darius and Alexander the power of Persia fell. Gotarzes meantime was offering vows to the local divinities on a mountain called Sambulos, with special worship of Hercules, who at a stated time bids the priests in a dream equip horses for the chase and place them near his temple. When the horses have been laden with quivers full of arrows, they scour the forest and at length return at night with empty quivers, panting violently. Again the god in a vision of the night reveals to them the track along which he roamed through the woods, and everywhere slaughtered beasts are found.

14. Gotarzes, his army not being yet in sufficient force, made the river Corma a line of defence, and though he was challenged to an engagement by taunting messages, he contrived delays, shifted his positions and sent emissaries to corrupt the enemy and bribe them to throw off their allegiance. Izates of the Adiabeni and then Acbarus of the Arabs deserted with their troops, with their countrymen's characteristic fickleness, confirming previous experience, that barbarians prefer to seek a king from Rome than to keep him. Meherdates, stript of his powerful auxiliaries and suspecting treachery in the rest, resolved, as his last resource, to risk everything and try the issue of a battle. Nor did Gotarzes, who was emboldened by the enemy's diminished strength, refuse the challenge. They fought with terrible courage and doubtful result, till Carenes, who having beaten down all resistance had advanced too far, was surprised by a fresh detachment in his rear. Then Meherdates in despair yielded to promises from Parrhaces, one of his father's adherents, and was by his treachery delivered in chains to the conqueror. Gotarzes taunted him with being no kinsman of his or of the Arsacids, but a foreigner and a Roman, and having cut off his ears, bade him live, a memorial of his own clemency, and a disgrace to us. After this Gotarzes fell ill and died, and Vonones, who then ruled the Medes, was summoned to the throne. He was memorable neither for his good nor bad fortune; he completed a short and inglorious reign, and then the empire of Parthia passed to his son Vologeses.

15 TACITUS: *Annals,* BK XII, 119b

43. Several prodigies occurred in that year. Birds of evil omen perched on the Capitol; houses were thrown down by frequent shocks of earthquake, and as the panic spread, all the weak were trodden down in the hurry and confusion of the crowd. Scanty crops too, and consequent famine were regarded as a token of calamity. Nor were there merely whispered complaints; while Claudius was administering justice, the populace crowded round him with a boisterous clamour and drove him to a corner of the forum, where they violently pressed on him till he broke through the furious mob with a body of soldiers. It was ascertained that Rome had provisions for no more than fifteen days, and it was through the signal bounty of heaven and the mildness of the winter that its desperate plight was relieved. And yet in past days Italy used to send supplies for the legions into distant provinces, and even now it is not a barren soil which causes distress. But we prefer to cultivate Africa and Egypt, and trust the life of the Roman people to ships and all their risks.

15 TACITUS: *Annals,* BK XII, 124b

64. In the year of the consulship of Marcus Asinius and Manius Acilius it was seen to be portended by a succession of prodigies that there were to be political changes for the worse. The soldiers' standards and tents were set in a blaze by lightning. A swarm of bees settled on the summit of the Capitol; births of monsters, half man, half beast, and of a pig with a hawk's talons, were reported. It was accounted a portent that every order of magistrates had had its number reduced, a quaestor, an aedile, a tribune, a praetor and consul having died within a few months. But Agrippina's terror was the most conspicuous. Alarmed by some words dropped by Claudius when half intoxicated, that it was his destiny to have to endure his wives' infamy and at last punish it, she determined to act without a moment's delay. First she destroyed Lepida from motives of feminine jealousy. Lepida indeed as the daughter of the younger Antonia, as the grandniece of Augustus, the cousin of Agrippina, and sister of her husband Cneius, thought herself of equally high rank. In beauty, youth, and wealth they differed but slightly. Both were shameless, infamous, and intractable, and were rivals in vice as much as in the advantages they had derived from fortune. It was indeed a desperate contest whether the aunt or the mother should have most power over Nero. Lepida tried to win the young prince's heart by flattery and lavish liberality, while Agrippina on the other hand, who could give her son empire but could not endure that he should be emperor, was fierce and full of menace.

15 TACITUS: *Annals,* BK XIV, 149b-c

32. Meanwhile, without any evident cause, the statue of Victory at Camulodunum fell prostrate and turned its back to the enemy, as though it fled before them. Women excited to frenzy prophesied impending destruction; ravings in a strange tongue, it was said, were heard in their Senate-house ; their theatre resounded with wailings, and in the estuary of the Tamesa had been seen the appearance of an overthrown town; even the ocean had worn the aspect of blood, and, when the tide ebbed, there had been left the likenesses of human forms, marvels interpreted by the Britons, as hopeful, by the veterans, as alarming. But as Suetonius was far away, they implored aid from the procurator, Gatus Decianus. All he did was to send two hundred men, and no more, without regular arms, and there was in the place but a small military force. Trusting to the protection of the temple, hindered too by secret accomplices in the revolt, who embarrassed their plans, they had constructed neither fosse nor rampart; nor had they removed their old men and women, leaving their youth alone to face the foe. Surprised, as it were, in the midst of peace, they were surrounded by an immense host of the barbarians. All else was plundered or fired in the onslaught; the temple where the soldiers had assembled, was stormed after a two days' siege. The victorious enemy met Petilius Cerialis, commander of the ninth legion, as he was coming to the rescue, routed his troops, and destroyed all his infantry. Cerialis escaped with some cavalry into the camp, and was saved by its fortifications. Alarmed by this disaster and by the fury of the province which he had goaded into war by his rapacity, the procurator Catus crossed over into Gaul.

33. Suetonius, however, with wonderful resolution, marched amidst a hostile population to Londinium, which, though undistinguished by the name of a colony, was much frequented by a number of merchants and trading vessels. Uncertain whether he should choose it as a seat of war, as he looked round on his scanty force of soldiers, and remembered with what a serious warning the rashness of Petilius had been punished, he resolved to save the province at the cost of a single town. Nor did the tears and weeping of the people, as they implored his aid, deter him from giving the signal of departure and receiving into his army all who would go with him. Those who were chained to the spot by the weakness of their sex, or the infirmity of age, or the attractions of the place, were cut off by the enemy. Like ruin fell on the town of Verulamium, for the barbarians, who delighted in plunder and were indifferent to all else, passed by the fortresses with military garrisons, and attacked whatever offered most wealth to the spoiler, and was unsafe for defence. About seventy thousand citizensand allies, it appeared, fell in the places which I have mentioned. For it was not on making prisoners and selling them, or on any of the barter of war, that the enemy was bent, but on slaughter, on the gibbet, the fire and the cross, like men soon about to pay the penalty, and meanwhile snatching at instant vengeance.

15 TACITUS: *Annals,* BK XV, 168d-169a

47. At the close of the year people talked much about prodigies, presaging impending evils. Never were lightning flashes more frequent, and a comet too appeared, for which Nero always made propitiation with noble blood. Human and other births with two heads were exposed to public view, or were discovered in those sacrifices in which it is usual to immolate victims in a pregnant condition. And in the district of Placentia, close to the road, a calf was born with its head attached to its leg. Then followed an explanation of the diviners, that another head was preparing for the world, which however would be neither mighty nor hidden, as its growth had been checked in the womb, and it had been born by the wayside.

48. Silius Nerva and Atticus Vestinus then entered on the consulship, and now a conspiracy was planned, and at once became formidable, for which senators, knights, soldiers, even women, had given their names with eager rivalry, out of hatred of Nero as well as a liking for Caius Piso. A descendant of the Calpurnian house, and embracing in his connections through his father's noble rank many illustrious families, Piso had a splendid reputation with the people from his virtue or semblance of virtue. His eloquence he exercised in the defence of fellow-citizens, his generosity towards friends, while even for strangers he had a courteous address and demeanour. He had, too, the fortuitous advantages of tall stature and a handsome face. But solidity of character and moderation in pleasure were wholly alien to him. He indulged in laxity, in display, and occasionally in excess. This suited the taste of that numerous class who, when the attractions of vice are so powerful, do not wish for strictness or special severity on the throne.

15 TACITUS: *Histories,* BK I, 206a

63. The territory of the Treveri they entered with all the security naturally felt among allies. But at Divodurum, a town of the Mediomatrici, though they had been received with the most courteous hospitality, a sudden panic mastered them. In a moment they took up arms to massacre an innocent people, not for the sake of plunder, or fired by the lust of spoil, but in a wild frenzy arising from causes so vague that it was very difficult to apply a remedy. Soothed at length by the entreaties of their general, they refrained from utterly destroying the town; yet as many as four thousand human beings were slaughtered. Such an alarm was spread through Gaul, that as the army advanced, whole states, headed by their magistrates and with prayers on their lips, came forth to meet it, while the women and children lay prostrate along the roads, and all else that might appease an enemy's fury was offered, though war there was none, to secure the boon of peace.

15 TACITUS: *Histories,* BK I, 212d- 213a

86. Prodigies which were now noised abroad from various sources increased men's terror. It was said that in the porch of the Capitol the reins of the chariot, on which stood the goddess of Victory, had dropped from her hand, that from the chapel of Juno there had rushed forth a form greater than the form of man, that the statue of the Divine Julius, which stands on the island in the Tiber, had turned from the West to the East on a calm and tranquil day, that an ox had spoken aloud in Etruria, that strange births of animals had taken place, besides many other things, such as in barbarous ages are observed even during seasons of peace, but are now heard of only in times of terror. But an alarm greater than all, because it connected immediate loss with fears for the future, arose from a sudden inundation of the Tiber. The river became vastly swollen, broke down the wooden bridge, was checked by the heap of ruins across the current, and overflowed not only the low and level districts of the capital, but also much that had been thought safe from such casualties. Many were swept away in the streets, many more were cut off in their shops and chambers. The want of employment and the scarcity of provisions caused a famine among the populace. The poorer class of houses had their foundations sapped by the stagnant waters, and fell when the river returned to its channel. When men's minds were no longer occupied by their fears, the fact, that while Otho was preparing for his campaign, the Campus Martius and the Via Flaminia, his route to the war, were obstructed by causes either fortuitous or natural, was regarded as a prodigy and an omen of impending disasters.

87. Otho, after publicly purifying the city and weighing various plans for the campaign, determined to march upon Gallia Narbonensis,as the passes of the Penine and Cottian Alps and all the other approaches to Gaul were held by the armies of Vitellius.His fleet was strong and loyal to his cause, for he had enrolled in the ranks of the legion the survivors of the slaughter at the Milvian bridge, whom the stern policy of Galba had retained in custody, while to the rest he had held out hopes of a more honourable service for the future. To the fleet he had added some city cohorts, and many of the Praetorians, the stay and strength of his army, who might at once advise and watch the generals. The command of the expedition was entrusted to Antonius Novellus and Suedius Clemens, centurions of the first rank, and ^Emilius Pacensis, to whom Otho had restored the rank of tribune, taken from him by Galba. Oscus, a freedman, retained the charge of the fleet, and went to watch the fidelity of men more honourable than himself. Suetonius Paullinus, Marius Celsus, and Annius Gallus, were appointed to command the infantry and cavalry. The Emperor, however, placed most confidence in Licinius Proculus, prefect of the Praetorian Guard; an active officer at home, without experience in war, he founded perpetual accusations on the high influence of Paullinus, on the energy of Celsus, on the mature judgment of Gallus, in fact, on each man's special excellence, a thing most easy to do; and thus the unscrupulous and the cunning were preferred before the modest and the good.

15 TACITUS: *Histories,* BK II, 228a-b

50. Thus Otho ended his life in the 37th year of his age. He came from the municipal town of Ferentinum. His father was of consular, his grandfather of praetorian rank. His family on the mother's side was of less distinction, but yet respectable. What his boyhood and his youth had been, we have already shewn. By two daring acts, one most atrocious, the other singularly noble, he earned in the eyes of posterity about an equal share of infamy and of glory. I should think it unbecoming the dignity of the task which I have undertaken, to collect fabulous marvels, and to amuse with fiction the tastes of my readers; at the same time I would not venture to impugn the credit of common report and tradition. The natives of these parts relate that on the day when the battle was being fought at Bedriacum, a bird of unfamiliar appearance settled in a much frequented grove near Regium Lepidum, and was not frightened or driven away by the concourse of people, or by the multitude of birds that flocked round it, until Otho killed himself; then it vanished. When they came to compute the time, it was found that the commencement and the end of this strange occurrence tallied with the last scenes of Otho's life.

51. At the funeral the mutinous spirit of the soldiers was kindled afresh by their sorrow and regret, and there was no one to check them. They turned to Verginius, and in threatening language, at one time besought him to accept the Imperial dignity, at another, to act as envoy to Caecina and Valens. Verginius secretly departed by a back way from his house, and thus managed to elude them when they burst in. Rubrius Gallus was charged with the petition of the cohorts which had been quartered at Brixellum. An amnesty was immediately granted to them, while at the same time the forces which had been commanded by Flavius Sabinus signified through him their submission to the conqueror.

52. Hostilities had ceased everywhere, but a considerable number of the Senate, who had accompanied Otho from Rome, and had been afterwards left at Mutina, encountered the utmost peril. News of the defeat was brought to this place. The soldiers, however, rejected it as a false report; and judging the Senate to be hostile to Otho, watched their language, and put an unfavourable construction on their looks and manner. Proceeding at last to abuse and insults, they sought a pretext for beginning a massacre, while a different anxiety also weighed upon the Senators, who, knowing that the party of Vitellius was in the ascendant, feared that they might seem to have been tardy in welcoming the conqueror. Thus they met in great alarm and distracted by a twofold apprehension; no one was ready with any advice of his own, but looked for safety in sharing any mistake with many others. The anxieties of the terrified assembly were aggravated when the Senate of Mutina made them an offer of arms and money, and, with an ill-timed compliment, styled them "Conscript Fathers."

15 TACITUS: *Histories,* BK II, 235a-c

78. After this speech from Mucianus, the other officers crowded round Vespasian with fresh confidence, encouraging him, and reminding him of the responses of prophets and the movements of the heavenly bodies. Nor was Vespasian proof against this superstition, for afterwards, when master of the world, he openly retained one Seleucus, an astrologer, to direct his counsels, and to foretell the future. Old omens now recurred to his thoughts. A cypress tree of remarkable height on his estate had suddenly fallen, and rising again the following day on the very same spot, had flourished with majestic beauty and even broader shade. This, as the Haruspices agreed, was an omen of brilliant success, and the highest distinction seemed prophesied to Vespasian in early youth. At first, however, the honours of a triumph, his consulate, and the glory of his victories in Judaea, appeared to have justified the truth of the omen. When he had won these distinctions, he began to believe that it portended the Imperial power. Between Judaea and Syria is Mount Carmel; this is the name both of the mountain and the Deity. They have no image of the god nor any temple; the tradition of antiquity recognizes only an altar and its sacred association. While Vespasian was there offering sacrifice and pondering his secret hopes, Basilides the priest, after repeated inspections of the entrails, said to him, "Whatever be your purposes, Vespasian, whether you think of building a house, of enlarging your estate, or augmenting the number of your slaves, there is given you a vast habitation, boundless territory, a multitude of men." These obscure intimations popular rumour had at once caught up, and now began to interpret. Nothing was more talked about by the common people. In Vespasian's presence the topic was more frequently discussed, because to the aspirant himself men have more to say.

79. With purposes no longer doubtful they parted, Mucianus for Antioch, Vespasian for Caesarea. These cities are the capitals of Syria and Judaea respectively. The initiative in transferring the Empire to Vespasian was taken at Alexandria under the prompt direction of Tiberius Alexander, who on the 1st of July made the legions swear allegiance to him. That day was ever after celebrated as the first of his reign, though the army of Judaea on July 3rd took the oath to Vespasian in person with such eager alacrity that they would not wait for the return of his son Titus, who was then on his way back from Syria, acting as the medium between Mucianus and his father for the communication of their plans. All this was done by the impulsive action of the soldiers without the preliminary of a formal harangue or any concentration of the legions.

15 TACITUS: *Histories,* BK III, 256d

56. While he was haranguing his troops (marvellous to relate) such a multitude of ill-omened birds flew over him, as to obscure with a dark cloud the light of day. There occurred another terrible presage. A bull escaped from the altar, scattered the preparations for sacrifice, and was finally slain far from the spot where the victims are usually struck down. But the most portentous spectacle of all was Vitellius himself, ignorant of military matters and without forethought in his plans, even asking others about the order of march, about the business of reconnoitring, and the discretion to be used in pushing on or protracting the campaign, betraying in his countenance and gait his alarm at every fresh piece of intelligence, and finally drinking to intoxication. At last, weary of the camp, and having received tidings of the defection of the fleet at Misenum, he returned to Rome, trembling at every new disaster, but reckless of the final result. For though it was open to him to have crossed the Apennines with an army in unimpaired vigour, and to have attacked in the field an enemy suffering from cold and scant supplies, yet, by dividing his forces, he abandoned to destruction or captivity troops of the keenest courage and faithful to the last, against the judgment of the most experienced among the centurions, who, had they been consulted, would have told him the truth. They were all kept at a distance by the intimate friends of Vitellius; for the Emperor's ears were so formed, that all profitable counsels were offensive to him, and that he would hear nothing but what would please and ruin.

15 TACITUS: *Histories,* BK IV, 293a-294a

82. Vespasian thus came to conceive a deeper desire to visit the sanctuary of Serapis, that he might consult the God about the interests of his throne. He gave orders that all persons should be excluded from the temple. He had entered, and was absorbed in worship, when he saw behind him one of the chief men of Egypt, named Basilides, whom he knew at the time to be detained by sickness at a considerable distance, as much as several days' journey, from Alexandria. He enquired of the priests, whether Basilides had on this day entered the temple. He enquired of others whom he met, whether he had been seen in the city. At length, sending some horsemen, he ascertained that at that very instant the man had been eighty miles distant. He then concluded that it was a divine apparition, and discovered an oracular force in the name of Basilides.

83. The origin of this God Serapis has not hitherto been made generally known by our writers. The Egyptian priests give this account. While Ptolemy, the first Macedonian king who consolidated the power of Egypt, was setting up in the newly-built city of Alexandria fortifications, temples, and rites of worship, there appeared to him in his sleep a youth of singular beauty and more than human stature, who counselled the monarch to send his most trusty friends to Pontus, and fetch his effigy from that country. This, he said, would bring prosperity to the realm, and great and illustrious would be the city which gave it a reception. At the same moment he saw the youth ascend to heaven in a blaze of fire. Roused by so significant and strange an appearance, Ptolemy disclosed the vision of the night to the Egyptian priests, whose business it is to understand such matters. As they knew but little of Pontus or of foreign countries, he enquired of Timotheus, an Athenian, one of the family of the Eumolpids, whom he had invited from Eleusis to preside over the sacred rites, what this worship was, and who was the deity. Timotheus, questioning persons who had found their way to Pontus, learnt that there was there a city Sinope, and near it a temple, which, according to an old tradition of the neighbourhood, was sacred to the infernal Jupiter, for there also stood close at hand a female figure, to which many gave the name of Proserpine. Ptolemy, however, with the true disposition of a despot, though prone to alarm, was, when the feeling of security returned, more intent en pleasures than on religious matters; and he began by degrees to neglect the affair, and to turn his thoughts to other concerns, till at length the same apparition, but now more terrible and peremptory, denounced ruin against the king and his realm, unless his bidding were performed. Ptolemy then gave directions that an embassy should be despatched with presents to king Scydrothemis, who at that time ruled the people of Sinope, and instructed them, when they were on the point of sailing, to consult the Pythian Apollo. Their voyage was prosperous, and the response of the oracle was clear. The God bade them go and carry back with them the image of his father, but leave that of his sister behind.

84. On their arrival at Sinope, they delivered to Scydrothemis the presents from their king, with his request and message. He wavered in purpose, dreading at one moment the anger of the God, terrified at another by the threats and opposition of the people. Often he was wrought upon by the gifts and promises of the ambassadors. And so three years passed away, while Ptolemy did not cease to urge his zealous solicitations. He continued to increase the dignity of his embassies, the number of his ships, and the weight of his gold. A terrible vision then appeared to Scydrothemis, warning him to thwart no longer the purposes of the God. As he yet hesitated, various disasters, pestilence, and the unmistakable anger of heaven, which grew heavier from day to day, continued to harass him. He summoned an assembly, and explained to them the bidding of the God, the visions of Ptolemy and himself, and the miseries that were gathering about them. The people turned away angrily from their king, were jealous of Egypt, and, fearing for themselves, thronged around the temple. The story becomes at this point more marvellous, and relates that the God of his own will conveyed himself on board the fleet, which had been brought close to shore, and, wonderful to say, vast as was the extent of sea that they traversed, they arrived at Alexandria on the third day. A temple, proportioned to the grandeur of the city, was erected in a place called Rhacotis, where there had stood a chapel consecrated in old times to Serapis and Isis. Such is the most popular account of the origin and introduction of the God Serapis. I am aware indeed that there are some who say that he was brought from Seleucia, a city of Syria, in the reign of Ptolemy III., while others assert that it was the act of the same king, but that the place from which he was brought was Memphis, once a famous city and the strength of ancient Egypt. The God himself, because he heals the sick, many identified with AEsculapius; others with Osiris, the deity of the highest antiquity among these nations; not a few with Jupiter, as being supreme ruler of all things; but most people with Pluto, arguing from the emblems which may be seen on his statues, or from conjectures of their own.

85. Domitian and Mucianus received, before they reached the Alps, favourable news of the operations among the Treveri. The best proof of the victory was seen in the enemy's general Valentinus, who with undaunted courage shewed in his look his habitual high spirit. He was heard, but only that they might judge of his character; and he was condemned. During his execution he replied to one who taunted him with the subjection of his country, "That I take as my consolation in death." Mucianus now brought forward as a new thought a plan he had long concealed. "Since," he said, "by the blessing of the Gods the strength of the enemy has been broken, it would little become Domitian, now that the war is all but finished, to interfere with the glory of others. If the stability of the Empire or the safety of Gaul were in danger, it would have been right for Caesar to take his place in the field; but the Canninefates and Batavi should be handed over to inferiorgenerals. Let the Emperor display from the near neighbourhood of Lugdunum the might and prestige of imperial power, not meddling with trifling risks, though he would not be wanting on greater occasions."

**18 AUGUSTINE: *Confessions,* BK III, par 19-20 18b-19a / *City of God,* BK x, CH 8 303a-d; CH 12-13 306d-307c; CH 16-18 308b-310d; BK XI, CH 2, 323b; BK XXII, CH 8-10 591d-599b**

18 AUGUSTINE: *Confessions,* BK III, par 19-20 18b-19a

[XI] 19. And Thou sentest Thine hand from above,³ and drewest my soul out of that profound darkness, my mother, Thy faithful one,

³Ps. 144. 7.

weeping to Thee for me, more than mothers weep the bodily deaths of their children. For she, by that faith and spirit which she had from Thee, discerned the death wherein I lay, and Thou heardest her, Lord; Thou heardest her, and despisedst not her tears when, streaming down, they watered the ground under her eyes in every place where she prayed; yea Thou heardest her. For whence was that dream whereby Thou comfortedst her; so that she allowed me to live with her, and to eat at the same table in the house, which she had begun to shrink from, abhorring and detesting the blasphemies of my error? For she saw herself standing on a certain wooden rule, and a shining youth coming towards her, cheerful and smiling upon her, herself grieving, and overwhelmed with grief. But he having (in order to instruct, as is their wont, not to be instructed) enquired of her the causes of her grief and daily tears, and she answering that she was bewailing my perdition, he bade her rest contented, and told her to look and observe, "That where she was, there was I also." And when she looked, she saw me standing by her in the same rule. Whence was this, but that Thine ears were towards her heart? Thou Good omnipotent, Who so carest for every one of us as if Thou caredst for him only; and so for all, as if they were but one!

20. Whence was this also, that when she had told me this vision, and I would fain bend it to mean, "That she rather should not despair of being one day what I was" ; she presently, without any hesitation, replies, "No; for it was not told me that, 'where he, there thou also'; but 'where thou, there he also' "? I confess to Thee, Lord, that, to the best of my remembrance (and I have oft spoken of this), Thy answer, through my waking mother—that she was not perplexed by the plausibility of my false interpretation, and so quickly saw what was to be seen, and which I certainly had not perceived, before she spake—even then moved me more than the dream itself, by which a joy to the holy woman, to be fulfilled so long after, was, for the consolation of her present anguish, so long before foresignified. For almost nine years passed, in which I wallowed in the mire of that deep pit, and the darkness of falsehood, often assaying to rise, but dashed down the more grievously. All which time that chaste, godly, and sober widow (such as Thou lovest), now more cheered with hope, yet no whit relaxing in her weeping and mourning, ceased not at all hours of her devotions to bewail my case unto Thee. And her prayers entered into Thy presence;¹ and yet Thou sufferest me to be yet involved and reinvolved in that darkness.

¹Ps. 88. I.

18 AUGUSTINE: *City of God,* BK x, CH 8 303a-d

Chap. 8. *Of the miracles which God has condescended to adhibit, through the ministry of angels, to his promises for the confirmation of the faith of the godly*

I should seem tedious were I to recount all the ancient miracles, which were wrought in attestation of God's promises which He made to Abraham thousands of years ago. that in his seed all the nations of the earth should be blessed.² For who can but marvel that Abraham's barren wife should have given birth to a son at an age when not even a prolific woman could bear children; or. again, that when Abraham sacrificed, a flame from heaven should have run between the divided parts;³ or that the angels in human form, whom he had hospitably entertained and who had renewed God's promise of offspring, should also have predicted the destruction of Sodom by fire from heaven;⁴ and that his nephew Lot should have been rescued from Sodom by the angels as the fire was just descending, while his wife, who looked back as she went, and was immediately turned into salt, stood as a sacred beacon warning us that no one who is being saved should long for what he is leaving? How striking also were the wonders done by Moses to rescue God's people from the yoke of slavery in Egypt, when the magi of the Pharaoh, that is. the king of Egypt, who tyrannized, over this people, were suffered to do some wonderful things that they might be vanquished all the more signally! They did these things by the magical arts and incantations to which the evil spirits or demons are addicted; while Moses, having as much greater power as he had right on his side, and having the aid of angels, easily conquered them in the name of the Lord Who made heaven and earth. And. in fact, the magicians failed at the third plague; whereas Moses, dealing out the miracles delegated to

¹Ex. 2 2. 20.

²Gen. 18. 18.

³Gen. 15. 17.

⁴Gen. 18.

him. brought ten plagues upon the land, so that the hard hearts of Pharaoh and the Egyptians yielded, and the people were let go. But, quickly repenting, and essaying to overtake the departing Hebrews, who had crossed the sea on dry ground, they were covered and overwhelmed in the returning waters. What shall I say of those frequent and stupendous exhibitions of divine power, while the people were conducted through the wilderness?—of the waters which could not be drunk, but lost their bitterness, and quenched the thirsty, when at God's command a piece of wood was cast into them? of the manna that descended from heaven to appease their hunger, and which begat worms and putrefied when any one collected more than the appointed quantity, and yet. though double was gathered on the day before the Sabbath (it not being lawful to gather it on that day), remained fresh? of the birds which filled the camp, and turned appetite into satiety when they longed for flesh, which it seemed impossible to supply to so vast a population? of the enemies who met them, and opposed their passage with arms, and were defeated without the loss of a single Hebrew, when Moses prayed with his hands extended in the form of a cross? of the seditious persons who arose among God's people, and separated themselves from the divinely-ordered community, and were swallowed up alive by the earth, a visible token of an invisible punishment? of the rock struck with the rod, and pouring out waters more than enough for all the host? of the deadly serpents' bites, sent in just punishment of sin. but healed by looking at the lifted brazen serpent, so that not only were the tormented people healed, but a symbol of the crucifixion of death set before them in this destruction of death by death? It was this serpent which was preserved in memory of this event, and was afterwards worshipped by the mistaken people as an idol, and was destroyed by the pious and God-fearing king Hezekiah, much to his credit.

18 AUGUSTINE: *City of God,* BK x, CH 12-13 306d-307c

Chap. 12. *Of the miracles wrought by the true God through the ministry of the holy angels*

Since by means of these arts wonders are done which quite surpass human power, what choice have we but to believe that these predictions and operations, which seem to be miraculous and divine and which at the same time form no part of the worship of the one God, in adherence to whom, as the Platonists themselves abundantly testify, all blessedness consists, are the pastime of wicked spirits, who thus seek to seduce and hinder the truly godly? On the other hand, we cannot but believe that all miracles, whether wrought by angels or by other means, so long as they are so done as to commend the worship and religion of the one God in Whom alone is blessedness, are wrought by those who love us in a true and godly sort, or through their means, God Himself working in them. For we cannot listen to those who maintain that the invisible God works no visible miracles; for even they believe that He made the world, which surely they will not deny to be visible. Whatever marvel happens in this world, it is certainly less marvellous than this whole world itself— I mean the sky and earth and all that is in them — and these God certainly made. But, as the Creator Himself is hidden and incomprehensible to man, so also is the manner of creation. Although, therefore, the standing miracle of this visible world is little thought of, because always before us, yet, when we arouse ourselves to contemplate it, it is a greater miracle than the rarest and most unheard-of marvels. For man himself is a greater miracle than any miracle done through his instrumentality. Therefore God, Who made the visible heaven and earth, does not disdain to work visible miracles in heaven or earth, that He may thereby awaken the soul which is immersed in things visible to worship Himself, the Invisible. But the place and time of these miracles are dependent on His unchangeable will, in which things future are ordered as if already they were accomplished. For He moves things temporal without Himself moving in time. He does not in one way know things that are to be, and, in another, things that have been ; neither does He listen to those who pray otherwise than as He sees those that will pray. For, even when His angels hear us, it is He Himself who hears us in them, as in His true temple not made with hands, as in those men who are His saints; and His answers, though accomplished in time, have been arranged by His eternal appointment.

Chap. 13. *Of the invisible God, who has often made Himself visible, not as He really is, but as the beholders could bear the sight*

Neither need we be surprised that God, invisible as He is, should often have appeared visibly to the patriarchs. For as the sound which communicates the thought conceived in the silence of the mind is not the thought itself, so the form by which God, invisible in His own nature, became visible, was not God Himself. Nevertheless it is He Himself who was seen under that form, as that thought itself is heard in the sound of the voice; and the patriarchs recognized that, though the bodily form was not God, they saw the invisible God. For, though Moses conversed with God, yet he said, "If I have found grace in Thy sight, show me Thyself, that I may see and know Thee."¹ And as it was fit that the law, which was given, not to one man or a few enlightened men, but to the whole of a populous nation, should be accompanied by awe-inspiring signs, great marvels were wrought, by the ministry of angels, before the people on

¹Ex. 33- 13.

the mount where the law was being given to them through one man, while the multitude beheld the awful appearances. For the people of Israel believed Moses, not as the Lacedaemonians believed their Lycurgus, because he had received from Jupiter or Apollo the laws he gave them. For when the law which enjoined the worship of one God was given to the people, marvellous signs and earthquakes, such as the divine wisdom judged sufficient, were brought about in the sight of all, that they might know that it was the Creator who could thus use creation to promulgate His law.

18 AUGUSTINE: *City of God,* BK x, CH 16-18 308b-310d

Chap. 16. *Whether those angels who demand that we pay them divine honour, or those who teach us to render holy service, not to themselves, but to God, are to be trusted about the way to life eternal*

What angels, then, are we to believe in this matter of blessed and eternal life?—those who wish to be worshipped with religious rites and observances, and require that men sacrifice to them ; or those who say that all this worship is due to one God, the Creator, and teach us to render it with true piety to Him, by the vision of Whom they are themselves already blessed, and in Whom they promise that we shall be so? For that vision of God is the beauty of a vision so great and is so infinitely desirable that Plotinus does not hesitate to say that he who enjoys all other blessings in abundance and has not this is supremely miserable.² Since, therefore, miracles are wrought by some angels to induce us to worship this God, by others, to induce us to worship themselves; and since the former forbid us to worship these, while the latter dare not forbid us to worship God, which are we to listen to? Let the Platonists reply, or any philosophers, or the theurgists, or rather, periurgists³—for this name is good enough for those who practise such arts. In short, let all men answer— if. at least, there survives in them any spark of that natural perception which, as rational beings, they possess when created—let them, I say, tell us whether we should sacrifice to the gods or angels who order us to sacrifice to them, or to that One to Whom we are ordered to sacrifice by those who forbid us to worship either themselves or these others. If neither the one party nor the other had wrought miracles, but had merely uttered commands, the one to sacrifice to themselves, the other forbidding that, and ordering us to sacrifice to God, a godly mind would have been at no loss to discern which command proceeded from proud arrogance, and which from true religion. I will say more. If miracles had been wrought only by those who demand sacrifice for themselves, while those who forbade this, and enjoined sacrificing to the one God only, thought fit entirely to forego the use of visible miracles, the authority of the latter was to be preferred by all who would use, not their eyes only, but their reason. But since God, for the sake of commending to us the oracles of His truth, has, by means of these immortal messengers, who proclaim His majesty and not their own pride, wrought miracles of surpassing grandeur, certainty, and distinctness, in order that the weak among the godly might not be drawn away to false religion by those who require us to sacrifice to them and endeavour to convince us by stupendous appeals to our senses, who is so utterly unreasonable as not to choose and follow the truth, when he finds that it is heralded by even more striking evidences than falsehood? As for those miracles which history ascribes

²Enneads, 1. 6. 7.

³Meaning, officious meddlers.

to the gods of the heathen—I do not refer to those prodigies which at intervals happen from some unknown physical causes, and which are arranged and appointed by Divine Providence, such as monstrous births, and unusual meteorological phenomena, whether startling only, or also injurious, and which are said to be brought about and removed by communication with demons, and by their most deceitful craft—but I refer to these prodigies which manifestly enough are wrought by their power and force, as, that the household gods which .Eneas carried from Troy in his flight moved from place to place; that Tarquin cut a whetstone with a razor; that the Epidaurian serpent attached himself as a companion to .Esculapius on his voyage to Rome; that the ship in which the image of the Phrygian mother stood, and which could not be moved by a host of men and oxen, was moved by one weak woman, who attached her girdle to the vessel and drew it, as proof of her chastity; that a vestal, whose virginity was questioned, removed the suspicion by carrying from the Tiber a sieve full of water without any of it dropping: these, then, and the like, are by no means to be compared for greatness and virtue to those which, we read, were wrought among God's people. How much less can we compare those marvels, which even the laws of heathen nations prohibit and punish—I mean the magical and theurgic marvels, of which the great part are merely illusions practised upon the senses, as the drawing down of the moon, "that," as Lucan says, "it may shed a stronger influence on the plants"? And if some of these do seem to equal those which are wrought by the godly, the end for which they are wrought distinguishes the two, and shows that ours are incomparably the more excellent. For those miracles commend the worship of a plurality of gods, who deserve worship the less the more they demand it; but these of ours commend the worship of the one God, Who, both by the testimony of His own Scriptures and by the eventual abolition of sacrifices, proves that He needs no such offerings. If. therefore, any angels demand sacrifice for themselves, we must prefer those who demand it not for themselves, but for God, the Creator of all, whom they serve. For thus they prove how sincerely they love us, since they wish by sacrifice to subject us, not to themselves, but to Him by the contemplation of Whom they themselves are blessed, and to bring us to Him from Whom they themselves have never strayed. If, on the other hand, any angels wish us to sacrifice, not to one, but to many, not, indeed, to themselves, but to the gods whose angels they are, we must in this case also prefer those who are the angels of the one God of gods, and who so bid us to worship Him as to preclude our worshipping any other. But, further, if it be the case, as their pride and deceitfulness rather indicate, that they are neither good angels nor the angels of good gods, but wicked demons, who wish sacrifice to be paid, not to the one only and supreme God, but to themselves, what better protection against them can we choose than that of the one God Whom the good angels serve, the angels who bid us sacrifice, not to themselves, but to Him Whose sacrifice we ourselves ought to be?

Chap. 17. *Concerning the ark of the covenant, and the miraculous signs whereby God authenticated the law and the promise*

On this account it was that the law of God, given by the disposition of angels, and which commanded that the one God of gods alone receive sacred worship, to the exclusion of all others, was deposited in the ark, called the ark of the testimony. By this name it is sufficiently indicated, not that God, Who was worshipped by all those rites, was shut up and enclosed in that place, though His responses emanated from it along with signs appreciable by the senses, but that His will was declared from that throne. The law itself, too, was engraven on tables of stone, and, as I have said, deposited in the ark, which the priests carried with due reverence during the sojourn in the wilderness, along with the tabernacle, which was in like manner called the tabernacle of the testimony ; and there was then an accompanying sign, which appeared as a cloud by day and as a fire by night; when the cloud moved, the camp was shifted, and where it stood the camp was pitched. Besides these signs and the voices which proceeded from the place where the ark was, there were other miraculous testimonies to the law. For when the ark was carried across Jordan, on the entrance to the land of promise, the upper part of the river stopped in its course, and the lower part flowed on, so as to present both to the ark and the people dry ground to pass over. Then, when it was carried seven times round the first hostile and polytheistic city they came to, its walls suddenly fell down, though assaulted by no hand, struck by no battering-ram. Afterwards, too, when they were now resident in the land of promise, and the ark had, in punishment of their sin, been taken by their enemies, its captors triumphantly placed it in the temple of their favourite god and left it shut up there, but. on opening the temple next day, they found the image they used to pray to fallen to the ground and shamefully shattered. Then, being themselves alarmed by portents, and still more shamefully punished, they restored the ark of the testimony to the people from whom they had taken it. And what was the manner of its restoration? They placed it on a wagon, and yoked to it cows from which they had taken the calves, and let them choose their own course, expecting that in this way the divine will would be indicated; and the cows, without any man driving or directing them, steadily pursued the way to the Hebrews, without regarding the lowing of their calves, and thus restored the ark to its worshippers. To God these and such like wonders are small, but they are mighty to terrify and give wholesome instruction to men. For if philosophers, and especially the Platonists, are with justice esteemed wiser than other men, as I have just been mentioning, because they taught that even these earthly and insignificant things are ruled by Divine Providence, inferring this from the numberless beauties which are observable not only in the bodies of animals, but even in plants and grasses, how much more plainly do these things attest the presence of divinity which happen at the time predicted, and in which that religion is commended which forbids the offering of sacrifice to any celestial, terrestrial, or infernal being, and commands it to be offered to God only. Who alone blesses us by His love for us. and by our love to Him, and Who, by arranging the appointed times of those sacrifices, and by predicting that they were to pass into a better sacrifice by a better Priest, testified that He has no appetite for these sacrifices, but through them indicated others of more substantial blessing—and all this not that He himself may be glorified by these honours, but that we may be stirred up to worship and cleave to Him, being inflamed by His love, which is our advantage rather than His?

Chap. 18. *Against those who deny that the books of the Church are to be believed about the miracles whereby the people of God were educated*

Will some one say that these miracles are false, that they never happened, and that the records of them are lies? Whoever says so. And asserts that in such matters no records whatever can be credited, may also say that there are no gods who care for human affairs. For they have induced men to worship them only by means of miraculous works, which the heathen histories testify, and by which the gods have made a display of their own power rather than done any real service. This is the reason why we have not undertaken in this work, of which we are now writing the tenth book, to refute those who either deny that there is any divine power, or contend that it does not interfere with human affairs, but those who prefer their own good to our God, the Founder of the holy and most glorious city, not knowing that He is also the invisible and unchangeable Founder of this visible and changing world and the truest bestower of the blessed life which resides not in things created but in Himself. For thus speaks His most trustworthy prophet: "It is good for me to be united to God."¹ Among philosophers it is a question, what is that end and good to the attainment of which all our duties are to have a relation? The Psalmist did not say, "It is good for me to have great wealth, or to wear imperial insignia, purple, sceptre, and diadem"; or, as some even of the philosophers have not blushed to say, "It is good for me to enjoy sensual pleasure"; or, as the better men among them seemed to say, "My good is my spiritual strength"; but, "It is good for me to be united to God." This he had learned from Him Whom the holy angels, with the accompanying witness of miracles, presented as the sole object of worship. And hence he himself became the sacrifice of God, Whose spiritual love inflamed him and into Whose ineffable and incorporeal embrace he yearned to cast himself. Moreover, if the worshippers of many gods (whatever kind of gods they fancy their own to be) believe that the miracles recorded in their civil histories, or in the books of magic, or of the more respectable theurgy, were wrought by these gods, what reason have they for refusing to believe the miracles recorded in those writings, to which we owe a credence as much greater as He is greater to Whom alone these writings teach us to sacrifice?

¹Ps. 73. 28.

18 AUGUSTINE: *City of God,* BK XI, CH 2, 323b

Chap. 2. *Of the knowledge of God, to which no man can attain save through the Mediator between god and men, the man Christ Jesus*

It is a great and very rare thing for a man, after he has contemplated the whole creation, corporeal and incorporeal, and has discerned its mutability, to pass beyond it, and, by the continued soaring of his mind, to attain to the unchangeable substance of God, and, in that height of contemplation, to learn from God Himself that none but He has made all that is not of the divine essence. For God speaks with a man not by means of some audible creature dinning in his ears, so that atmospheric vibrations connect Him that makes with him that hears the sound, nor even by means of a spiritual being with the semblance of a body, such as we see in dreams or similar states ; for even in this case He speaks as if to the ears of the body, because it is by means of the semblance of a body He speaks, and with the appearance of a real interval of space—for visions are exact representations of bodily objects. Not by these, then, does God speak, but by the truth itself, if any one is prepared to hear with the mind rather than with the body. For He speaks to that part of man which is better than all else that is in him and than which God Himself alone is better. For since man is most properly understood (or, if that cannot be, then, at least, believed) to be made in God's image, no doubt it is that part of him by which he rises above those lower parts he has in common with the beasts, which brings him nearer to the Supreme. But since the mind itself, though naturally capable of reason and intelligence, is disabled by besotting and inveterate vices not merely from delighting and abiding in, but even from tolerating His unchangeable light, until it has been gradually healed, and renewed, and made capable of such felicity, it had, in the first place, to be impregnated with faith, and so purified. And that in this faith it might advance the more confidently towards the truth, the truth itself, God, God's Son, assuming humanity without destroying His divinity, established and founded this faith, that there might be a way for man to man's God through a God-man. For this is the Mediator between God and men, the man Christ Jesus. For it is as man that He is the Mediator and the Way. Since, if the way lieth between him who goes and the place whither he goes, there is hope of his reaching it ; but if there be no way, or if he know not where it is, what boots it to know whither he should go? Now the only way that is infallibly secured against all mistakes, is when the very same person is at once God and man, God our end, man our way. ¹

¹*Quo itur Deus, qua itur homo.*

18 AUGUSTINE: *City of God,* BK XXII, CH 8-10 591d-599b

Chap. 8. *Of miracles which were wrought that the world might believe in Christ, and which have not ceased since the world believed*

Why, they say, are those miracles, which you affirm were wrought formerly, wrought no longer? I might, indeed, reply that miracles were necessary before the world believed, in order that it might believe. And whoever nowadays demands to see prodigies that he may believe, is himself a great prodigy, because he does not believe, though the whole world does. But they make these objections for the sole purpose of insinuating that even those former miracles were never wrought. How, then, is it that everywhere Christ is celebrated with such firm belief in His resurrection and ascension? How is it that in enlightened times, in which every impossibility is rejected, the world has, without any miracles, believed things marvellously incredible? Or will they say that these things were credible, and therefore were credited? Why then do they themselves not believe? Our argument, therefore, is a summary one—either incredible things which were not witnessed have caused the world to believe other incredible things which both occurred and were witnessed, or this matter was so credible that it needed no miracles in proof of it and therefore convicts these unbelievers of unpardonable scepticism. This I might say for the sake of refuting these most frivolous objectors. But we cannot deny that many miracles were wrought to confirm that one grand and health-giving miracle of Christ's ascension to heaven with the flesh in which He rose. For these most trustworthy books of ours contain in one narrative both the miracles that were wrought and the creed which they were wrought to confirm. The miracles were published that they might produce faith, and the faith which they produced brought them into greater prominence. For they are read in congregations that they may be believed, and yet they would not be so read unless they were believed. For even now miracles are wrought in the name of Christ, whether by His sacraments or by the prayers or relics of His saints ; but they are not so brilliant and conspicuous as to cause them to be published with such glory as accompanied the former miracles. For the canon of the sacred writings, which behoved to be closed,¹ causes those to be everywhere recited, and to sink into the memory of all the congregations; but these modern miracles are scarcely known even to the whole population in the midst of which they are wrought, and at the best are confined to one spot. For frequently they are known only to a very few persons, while all the rest are ignorant of them, especially if the state is a large one; and when they are reported to other persons in other localities, there is no sufficient authority to give them prompt and unwavering credence, although they are reported to the faithful by the faithful.

The miracle which was wrought at Milan when I was there, and by which a blind man was restored to sight, could come to the knowledge of many; for not only is the city a large one, but also the Emperor was there at the time, and the occurrence was witnessed by an immense concourse of people that had gathered to the bodies of the martyrs Protasius and Gervasius, which had long lain concealed and un-

¹Another reading has diffamatum, "published."

known, but were now made known to the bishop Ambrose in a dream, and discovered by him. By virtue of these remains the darkness of that blind man was scattered, and he saw the light of day.²

But who but a very small number are aware of the cure which was wrought upon Innocentius, ex-advocate of the deputy prefecture, a cure wrought at Carthage, in my presence and under my own eyes? For when I and my brother Alypius,³ who were not yet clergymen,⁴ though already servants of God, came from abroad, this man received us, and made us live with him, for he and all his household were devotedly pious. He was being treated by medical men for fistulae, of which he had a large number intricately seated in the rectum. He had already undergone an operation, and the surgeons were using every means at their command for his relief. In that operation he had suffered long-continued and acute pain; yet, among the many folds of the gut, one had escaped the operators so entirely, that, though they ought to have laid it open with the knife, they never touched it. And thus, though all those that had been opened were cured, this one remained as it was, and frustrated all their labour. The patient, having his suspicions awakened by the delay thus occasioned, and fearing greatly a second operation, which another medical man—one of his own domestics—had told him he must undergo, though this man had not even been allowed to witness the first operation, and had been banished from the house, and with difficulty allowed to come back to his enraged master's presence—the patient, I say, broke out to the surgeons, saying, "Are you going to cut me again? Are you, after all, to fulfil the prediction of that man whom you would not allow even to be present?" The surgeons laughed at the un-skilful doctor, and soothed their patient's fears with fair words and promises. So several days passed, and yet nothing they tried did him good. Still they persisted in promising that they would cure that fistula by drugs, without the knife. They called in also another old practitioner of great repute in that department, Ammonius (for he was still alive at that time); and he, after examining the part, promised the same result as themselves from their care and skill. On this great authority, the patient became confident, and, as if already well, vented his good spirits in facetious remarks at the expense of his domestic physician, who had predicted a second opera-

²See also Confessions, bk. ix. 16.

³See Confessions, passim.

⁴Cleros.

tion. To make a long story short, after a number of days had thus uselessly elapsed, the surgeons, wearied and confused, had at last to confess that he could only be cured by the knife. Agitated with excessive fear, he was terrified, and grew pale with dread ; and when he collected himself and was able to speak, he ordered them to go away and never to return. Worn out with weeping, and driven by necessity, it occurred to him to call in an Alexandrian, who was at that time esteemed a wonderfully skilful operator, that he might perform the operation his rage would not suffer them to do. But when he had come, and examined with a professional eye the traces of their careful work, he acted the part of a good man, and persuaded his patient to allow those same hands the satisfaction of finishing his cure which had begun it with a skill that excited his admiration, adding that there was no doubt his only hope of a cure was by an operation, but that it was thoroughly inconsistent with his nature to win the credit of the cure by doing the little that remained to be done, and rob of their reward men whose consummate skill, care, and diligence he could not but admire when he saw the traces of their work. They were therefore again received to favour; and it was agreed that, in the presence of the Alexandrian, they should operate on the fistula, which, by the consent of all, could now only be cured by the knife. The operation was deferred till the following day. But when they had left, there arose in the house such a wailing, in sympathy with the excessive despondency of the master, that it seemed to us like the mourning at a funeral, and we could scarcely repress it. Holy men were in the habit of visiting him daily; Saturninus of blessed memory, at that time bishop of Uzali, and the presbyter Gelosus, and the deacons of the church of Carthage; and among these was the bishop Aurelius, who alone of them all survives—a man to be named by us with due reverence—and with him I have often spoken of this affair, as we conversed together about Ijhe wonderful works of God, and I have found that he distinctly remembers what I am now relating. When these persons visited him that evening according to their custom, he besought them, with pitiable tears, that they would do him the honour of being present next day at what he judged his funeral rather than his suffering. For such was the terror his former pains had produced, that he made no doubt he would die in the hands of the surgeons. They comforted him, and exhorted him to put his trust in God, and nerve his will like a man. Then we went to prayer; but while we, in the usual way, were kneeling and bending to the ground, he cast himself down, as if some one were hurling him violently to the earth, and began to pray ; but in what a manner, with what earnestness and emotion, with what a flood of tears, with what groans and sobs, that shook his whole body, and almost prevented him speaking, who can describe! Whether the others prayed, and had not their attention wholly diverted by this conduct, I do not know. For myself, I could not pray at all. This only I briefly said in my heart: "O Lord, what prayers of Thy people dost Thou hear if Thou hearest not these?" For it seemed to me that nothing could be added to this prayer, unless he expired in praying. We rose from our knees, and, receiving the blessing of the bishop, departed, the patient beseeching his visitors to be present next morning, they exhorting him to keep up his heart. The dreaded day dawned. The servants of God were present, as they had promised to be; the surgeons arrived; all that the circumstances required was ready; the frightful instruments are produced; all look on in wonder and suspense. While those who have most influence with the patient are cheering his fainting spirit, his limbs are arranged on the couch so as to suit the hand of the operator; the knots of the bandages are untied; the part is bared; the surgeon examines it, and, with knife in hand, eagerly looks for the sinus that is to be cut. He searches for it with his eyes; he feels for it with his finger ; he applies every kind of scrutiny: he finds a perfectly firm cicatrix! No words of mine can describe the joy, and praise, and thanksgiving to the merciful and almighty God which was poured from the lips of all, with tears of gladness. Let the scene be imagined rather than described!

In the same city of Carthage lived Innocentia, a very devout woman of the highest rank in the state. She had cancer in one of her breasts, a disease which, as physicians say, is incurable. Ordinarily, therefore, they either amputate, and so separate from the body the member on which the disease has seized, or, that the patient's life may be prolonged a little, though death is inevitable even if somewhat delayed, they abandon all remedies, following, as they say, the advice of Hippocrates. This the lady we speak of had been advised to by a skilful physician, who was intimate with her family; and she betook herself to God alone by prayer. On the approach of Easter, she was instructed in a dream to wait for the first woman that came out from the baptistery after being baptized, and to ask her to make the sign of Christ upon her sore. She did so, and was immediately cured. The physician who had advised her to apply no remedy if she wished to live a little longer, when he had examined her after this, and found that she who. on his former examination, was afflicted with that disease was now perfectly cured, eagerly asked her what remedy she had used, anxious, as we may well believe, to discover the drug which should defeat the decision of Hippocrates. But when she told him what had happened, he is said to have replied, with religious politeness, though with a contemptuous tone, and an expression which made her fear he would utter some blasphemy against Christ, "I thought you would make some great discovery to me." She, shuddering at his indifference, quickly replied. "What great thing was it for Christ to heal a cancer, who raised one who had been four days dead?" When, therefore, I had heard this, I was extremely indignant that so great a miracle, wrought in that well-known city, and on a person who was certainly not obscure, should not be divulged, and I considered that she should be spoken to, if not reprimanded on this score. And when she replied to me that she had not kept silence on the subject, I asked the women with whom she was best acquainted whether they had ever heard of this before. They told me they knew nothing of it. "See," I said, "what your not keeping silence amounts to, since not even those who are so familiar with you know of it." And as I had only briefly heard the story, I made her tell how the whole thing happened, from beginning to end. while the other women listened in great astonishment, and glorified God.

A gouty doctor of the same city, when he had given in his name for baptism, and had been prohibited the day before his baptism from being baptized that year by black woolly-haired boys who appeared to him in his dreams, and whom he understood to be devils, and when, though they trod on his feet, and inflicted the acutest pain he had ever yet experienced, he refused to obey them, but overcame them, and would not defer being washed in the laver of regeneration, was relieved in the very act of baptism, not only of the extraordinary pain he was tortured with, but also of the disease itself, so that, though he lived a long time afterwards, he never suffered from gout ; and yet who knows of this miracle? We, however, do know it, and so, too, do the small number of brethren who were in the neighbourhood, and to whose ears it might come.

An old comedian of Curubis¹ was cured at baptism not only of paralysis, but also of hernia, and, being delivered from both afflictions, came up out of the font of regeneration as if he had had nothing wrong with his body. Who outside of Curubis knows of this, or who but a very few who might hear it elsewhere? But we, when we heard of it, made the man come to Carthage, by order of the holy bishop Aurelius, although we had already ascertained the fact on the information of persons whose word we could not doubt.

Hesperius. of a tribunitian family, and a neighbour of our own, has a farm called Zubedi in the Fussalian district;² and, finding that his family, his cattle, and his servants were suffering from the malice of evil spirits, he asked our presbyters, during my absence, that one of them would go with him and banish the spirits by his prayers. One went, offered there the sacrifice of the body of Christ, praying with all his might that that vexation might cease. It did cease forthwith, through God's mercy. Now he had received from a friend of his own some holy earth brought from Jerusalem, where Christ, having been buried, rose again the third day. This earth he had hung up in his bedroom to preserve himself from harm. But when his house was purged of that demoniacal invasion, he began to consider what should be done with the earth ; for his reverence for it made him unwilling to have it any longer in his bedroom. It so happened that I and Maximinus bishop of Synita. and then my colleague, were in the neighbourhood. Hesperius asked us to visit him, and we did so. When he had related all the circumstances, he begged that the earth might be buried somewhere, and that the spot should be made a place of prayer where Christians might assemble for the worship of God. We made no objection: it was done as he desired. There was in that neighbourhood a young countryman who was paralytic, who, when he heard of this, begged his parents to take him without delay to that holy place. When he had been brought there, he prayed, and forthwith went away on his own feet perfectly cured.

There is a country-seat called Victoriana, less than thirty miles from Hippo-Regius. At it there is a monument to the Milanese martyrs, Protasius and Gervasius. Thither a young man was carried, who, when he was watering his horse one summer day at noon in a pool of a river, had been taken possession of by a devil. As he lay at

¹A town near Carthage.

²Near Hippo.

the monument, near death, or even quite like a dead person, the lady of the manor, with her maids and religious attendants, entered the place for evening prayer and praise, as her custom was, and they began to sing hymns. At this sound the young man, as if electrified, was thoroughly aroused, and with frightful screaming seized the altar, and held it as if he did not dare or were not able to let it go, and as if he were fixed or tied to it; and the devil in him, with loud lamentation, besought that he might be spared, and confessed where and when and how he took possession of the youth. At last, declaring that he would go out of him, he named one by one the parts of his body which he threatened to mutilate as he went out and with these words he departed from the man. But his eye, falling out on his cheek, hung by a slender vein as by a root, and the whole of the pupil which had been black became white. When this was witnessed by those present (others too had now gathered to his cries, and had all joined in prayer for him), although they were delighted that he had recovered his sanity of mind, yet, on the other hand, they were grieved about his eye, and said he should seek medical advice. But his sister's husband, who had brought him there, said, "God, who has banished the devil, is able to restore his eye at the prayers of His saints." Therewith he replaced the' eye that was fallen out and hanging, and bound it in its place with his handkerchief as well as he could, and advised him not to loose the bandage for seven days. When he did so, he found it quite healthy. Others also were cured there, but of them it were tedious to speak.

I know that a young woman of Hippo was immediately dispossessed of a devil, on anointing herself with oil. mixed with the tears of the presbyter who had been praying for her. I know also that a bishop once prayed for a demoniac young man whom he never saw, and that he was cured on the spot.

There was a fellow-townsman of ours at Hippo, Floijentius, an old man, religious and poor, who supported himself as a tailor. Having lost his coat, and not having means to buy another, he prayed to the Twenty Martyrs, who have a very celebrated memorial shrine in our town, begging in a distinct voice that he might be clothed. Some scoffing young men, who happened to be present, heard him, and followed him with their sarcasm as he went away, as if he had asked the martyrs for fifty pence to buy a coat. But he, walking on in silence, saw on the shore a great fish, gasping as if just cast up, and having secured it with the good-natured assistance of the youths, he sold it for curing to a cook of the name of Catosus, a good Christian man, telling him how he had come by it, and receiving for it three hundred pence, which he laid out in wool, that his wife might exercise her skill upon, and make into a coat for him. But, on cutting up the fish, the cook found a gold ring in its belly; and forthwith, moved with compassion, and influenced, too, by religious fear, gave it up to the man, saying, "See how the Twenty Martyrs have clothed you."

When the bishop Projectus was bringing the relics of the most glorious martyr Stephen to the waters of Tibilis, a great concourse of people came to meet him at the shrine. There a blind woman entreated that she might be led to the bishop who was carrying the relics. He gave her the flowers he was carrying. She took them, applied them to her eyes, and forthwith saw. Those who were present were astounded, while she, with every expression of joy, preceded them, pursuing her way without further need of a guide.

Lucillus bishop of Sinita, in the neighbourhood of the colonial town of Hippo, was carrying in procession some relics of the same martyr, which had been deposited in the castle of Sinita. A fistula under which he had long laboured, and which his private physician was watching an opportunity to cut, was suddenly cured by the mere carrying of that sacred fardel—at least, afterwards there was no trace of it in his body. Eucharius, a Spanish priest, residing at Calama, was for a long time a sufferer from stone. By the relics of the same martyr, which the bishop Possidius brought him, he was cured. Afterwards the same priest, sinking under another disease, was lying dead, and already they were binding his hands. By the succour of the same martyr he was raised to life, the priest's cloak having been brought from the oratory and laid upon the corpse.

There was there an old nobleman named Martial, who had a great aversion to the Christian religion, but whose daughter was a Christian, while her husband had been baptized that same year. When he was ill, they besought him with tears and prayers to become a Christian, but he positively refused, and dismissed them from his presence in a storm of indignation. It occurred to the son-in-law to go to the oratory of St. Stephen, and there pray for him with all earnestness that God might give him a right mind, so that he should not delay believing in Christ. This he did with great groaning and tears and the burning fervour of sincere piety; then, as he left the place, he took some of the flowers that were lying there and, as it was already night, laid them by his father's head, who so slept. And lo! before dawn, he cries out for some one to run for the bishop; but he happened at that time to be with me at Hippo. So when he had heard that he was from home, he asked the presbyters to come. They came. To the joy and amazement of all, he declared that he believed, and he was baptized. As long as he remained in life, these words were ever on his lips: "Christ, receive my spirit," though he was not aware that these were the last words of the most blessed Stephen when he was stoned by the Jews. They were his last words also, for not long after he himself also gave up the ghost. There, too, by the same martyr, two men, one a citizen, the other a stranger, were cured of gout ; but while the citizen was absolutely cured, the stranger was only informed what he should apply when the pain returned ; and when he followed this advice, the pain was at once relieved. Audurus is the name of an estate, where there is a church that contains a memorial shrine of the martyr Stephen. It happened that, as a little boy was playing in the court, the oxen drawing a wagon went out of the track and crushed him with the wheel, so that immediately he seemed at his last gasp. His mother snatched him up, and laid him at the shrine, and not only did he revive, but also appeared uninjured.

A religious female, who lived at Caspalium, a neighbouring estate, when she was so ill as to be despaired of. had her dress brought to this shrine, but before it was brought back she was gone. However, her parents wrapped her corpse in the dress, and, her breath returning, she became quite well.

At Hippo a Syrian called Bassus was praying at the relics of the same martyr for his daughter, who was dangerously ill. He too had brought her dress with him to the shrine. But as he prayed, behold, his servants ran from the house to tell him she was dead. His friends, however, intercepted them, and forbade them to tell him, lest he should bewail her in public. And when he had returned to his house, which was already ringing with the lamentations of his family and had thrown on his daughter's body the dress he was carrying, she was restored to life.

There, too, the son of a man, Irenaeus, one of our tax-gatherers, took ill and died. And while his body was lying lifeless, and the last rites were being prepared, amidst the weeping and mourning of all, one of the friends who were consoling the father suggested that the body should be anointed with the oil of the same martyr. It was done, and he revived.

Likewise Eleusinus, a man of tribunitian rank among us, laid his infant son, who had died, on the shrine of the martyr, which is in the suburb where he lived, and, after prayer, which he poured out there with many tears, he took up his child alive.

What am I to do? I am so pressed by the promise of finishing this work, that I cannot record all the miracles I know; and doubtless several of our adherents, when they read what I have narrated, will regret that I have omitted so many which they, as well as I, certainly know. Even now I beg these persons to excuse me, and to consider how long it would take me to relate all those miracles, which the necessity of finishing the work I have undertaken forces me to omit. For were I to be silent of all others, and to record exclusively the miracles of healing which were wrought in the district of Calama and of Hippo by means of this martyr—I mean the most glorious Stephen—they would fill many volumes; and yet all even of these could not be collected, but only those of which narratives have been written for public recital. For when I saw, in our own times, frequent signs of the presence of divine powers similar to those which had been given of old, I desired that narratives might be written, judging that the multitude should not remain ignorant of these things. It is not yet two years since these relics were first brought to Hippo-Regius, and though many of the miracles which have been wrought by it have not, as I have the most certain means of knowing, been recorded, those which have been published amount to almost seventy at the hour at which I write. But at Calama, where these relics have been for a longer time, and where more of the miracles were narrated for public information, there are incomparably more.

At Uzali, too, a colony near Utica, many signal miracles were, to my knowledge, wrought by the same martyr, whose relics had found a place there by direction of the bishop Evodius, long before we had them at Hippo. But there the custom of publishing narratives does not obtain, or, I should say, did not obtain, for possibly it may now have been begun. For, when I was there recently, a woman of rank, Petronia, had been miraculously cured of a serious illness of long standing, in which all medical appliances had failed, and, with the consent of the above-named bishop of the place, I exhorted her to publish an account of it that might be read to the peopie. She most promptly obeyed, and inserted in her narrative a circumstance which I cannot omit to mention, though I am compelled to hasten on to the subjects which this work requires me to treat. She said that she had been persuaded by a Jew to wear next her skin, under all her clothes, a hair girdle, and on this girdle a ring, which, instead of a gem. had a stone which had been found in the kidneys of an ox. Girt with this charm, she was making her way to the threshold of the holy martyr. But, after leaving Carthage, and when she had been lodging in her own demesne on the river Bagrada, and was now rising to continue her journey, she saw her ring lying before her feet. In great surprise she examined the hair girdle, and when she found it bound, as it had been, quite firmly with knots, she conjectured that the ring had been worn through and dropped off; but when she found that the ring was itself also perfectly whole, she presumed that by this great miracle she had received somehow a pledge of her cure, whereupon she untied the girdle, and cast it into the river, and the ring along with it. This is not credited by those who do not believe either that the Lord Jesus Christ came forth from His mother's womb without destroying her virginity and entered among His disciples when the doors were shut; but let them make strict inquiry into this miracle, and if they find it true, let them believe those others. The lady is of distinction, nobly born, married to a nobleman. She resides at Carthage. The city is distinguished, the person is distinguished, so that they who make inquiries cannot fail to find satisfaction. Certainly the martyr himself, by whose prayers she was healed, believed on the Son of her who remained a virgin; on Him Who came in among the disciples when the doors were shut, in fine—and to this tends all that we have been retailing—on Him Who ascended into heaven with the flesh in which He had risen; and it is because he laid down his life for this faith that such miracles were done by his means.

Even now, therefore, many miracles are wrought, the same God Who wrought those we read of still performing them, by whom He will and as He will ; but they are not as well known, nor are they beaten into the memory, like gravel, by frequent reading, so that they cannot fall out of mind. For even where, as is now done among ourselves, care is taken that the pamphlets of those who receive benefit be read publicly, yet those who are present hear the narrative but once, and many are absent; and so it comes to pass that even those who are present forget in a few days what they heard, and scarcely one of them can be found who will tell what he heard to one who he knows was not present.

One miracle was wrought among ourselves, which, though no greater than those I have mentioned, was yet so signal and conspicuous, that I suppose there is no inhabitant of Hippo who did not either see or hear of it, none who could possibly forget it. There were seven brothers and three sisters of a noble family of the Cappadocian Caesarea, who were cursed by their mother, a new-made widow, on account of some wrong they had done her, and which she bitterly resented, and who were visited with so severe a punishment from Heaven, that all of them were seized with a hideous shaking in all their limbs. Unable, while presenting this loathsome appearance, to endure the eyes of their fellow-citizens, they wandered over almost the whole Roman world, each following his own direction. Two of them came to Hippo, a brother and a sister, Paulus and Palladia, already known in many other places by the fame of their wretched lot. Now it was about fifteen days before Easter when they came, and they came daily to church, and specially to the relics of the most glorious Stephen, praying that God might now be appeased, and restore their former health. There, and wherever they went, they attracted the attention of everyone. Some who had seen them elsewhere, and knew the cause of their trembling, told others as occasion offered. Easter arrived, and on the Lord's day, in the morning, when there was now a large crowd present, and the young man was holding the bars of the holy place where the relics were, and praying, suddenly he fell down, and lay precisely as if asleep, but not trembling as he was wont to do even in sleep. All present were astonished. Some were alarmed, some were moved with pity; and while some were for lifting him up, others prevented them, and said they should rather wait and see what would result. And behold ! he rose up, and trembled no more, for he was healed, and stood quite well, scanning those who were scanning him. Who then refrained himself from praising God? The whole church was filled with the voices of those who were shouting and congratulating him. Then they came running to me, where I was sitting ready to come into the church. One after another they throng in, the last comer telling me as news what the first had told me already; and while I rejoiced and inwardly gave God thanks, the young man himself also enters, with a number of others, falls at my knees, is raised up to receive my kiss. We go in to the congregation: the church was full and ringing with the shouts of joy, "Thanks to God! Praised be God!" every one joining and shouting on all sides, "I have healed the people," and then with still louder voice shouting again. Silence being at last obtained, the customary lessons of the divine Scriptures were read. And when I came to my sermon, I made a few remarks suitable to the occasion and the happy and joyful feeling, not desiring them to listen to me, but rather to consider the eloquence of God in this divine work. The man dined with us, and gave us a careful account of his own, his mother's, and his family's calamity. Accordingly, on the following day, after delivering my sermon, I promised that next day I would read his narrative to the people. And when I did so, the third day after Easter Sunday, I made the brother and sister both stand on the steps of the raised place from which I used to speak; and while they stood there their pamphlet was read. The whole congregation, men and women alike, saw the one standing without any unnatural movement, the other trembling in all her limbs; so that those who had not before seen the man himself saw in his sister what the divine compassion had removed from him. In him they saw matter of congratulation, in her subject for prayer. Meanwhile, their pamphlet being finished, I instructed them to withdraw from the gaze of the people ; and I had begun to discuss the whole matter somewhat more carefully, when lo ! as I was proceeding, other voices are heard from the tomb of the martyr, shouting new congratulations. My audience turned round, and began to run to the tomb. The young woman, when she had come down from the steps where she had been standing, went to pray at the holy relics, and no sooner had she touched the bars than she, in the same way as her brother, collapsed, as if falling asleep, and rose up cured. While, then, we were asking what had happened, and what occasioned this noise of joy, they came into the basilica where we were, leading her from the martyr's tomb in perfect health. Then, indeed, such a shout of wonder rose from men and women together, that the exclamations and the tears seemed like never to come to an end. She was led to the place where she had a little before stood trembling. They now rejoiced that she was like her brother, as before they had mourned that she remained unlike him ; and as they had not yet uttered their prayers in her behalf, they perceived that their intention of doing so had been speedily heard. They shouted God's praises without words, but with such a noise that our ears could scarcely bear it. What was there in the hearts of these exultant people but the faith of Christ, for which Stephen had shed his blood?

Chap. 9. *That all the miracles which are done by means of the martyrs in the name of Christ testify to that faith which the martyrs had in Christ*

To what do these miracles witness, but to this faith which preaches Christ risen in the flesh, and ascended with the same into heaven? For the martyrs themselves were martyrs, that is to say, witnesses of this faith, drawing upon themselves by their testimony the hatred of the world, and conquering the world not by resisting it, but by dying. For this faith they died, and can now ask these benefits from the Lord in Whose name they were slain. For this faith their marvellous constancy was exercised, so that in these miracles great power was manifested as the result. For if the resurrection of the flesh to eternal life had not taken place in Christ, and were not to be accomplished in His people, as predicted by Christ, or by the prophets who foretold that Christ was to come, why do the martyrs who were slain for this faith which proclaims the resurrection possess such power? For whether God Himself wrought these miracles by that wonderful manner of working by which, though Himself eternal, He produces effects in time; or whether He wrought them by servants, and if so, whether He made use of the spirits of martyrs as He uses men who are still in the body, or effects all these marvels by means of angels, over whom He exerts an invisible, immutable, incorporeal sway, so that what is said to be done by the martyrs is done not by their operation, but only by their prayer and request or whether, finally, some things are done in one way, others in another, and so that man cannot at all comprehend them—nevertheless these miracles attest this faith which preaches the resurrection of the flesh to eternal life.

Chap. 10. *That the martyrs who obtain many miracles in order that the true God may be worshipped, are worthy of much greater honour than the demons, who do some marvels that they themselves may be supposed to be God*

Here perhaps our adversaries will say that their gods also have done some wonderful things, if now they begin to compare their gods to our dead men. Or will they also say that they have gods taken from among dead men, such as Hercules. Romulus, and many others whom they fancy to have been received into the number of the gods? But our martyrs are not our gods; for we know that the martyrs and we have both but one God, and that the same. Nor yet are the miracles which they maintain to have been done by means of their temples at all comparable to those which are done by the tombs of our martyrs. If they seem similar, their gods have been defeated by our martyrs as Pharaoh's magi were by Moses. In reality, the demons wrought these marvels with the same impure pride with which they aspired to be the gods of the nations; but the martyrs do these wonders, or rather God does them while they pray and assist, in order that an impulse may be given to the faith by which we believe that they are not our gods, but have, together with ourselves, one God. In fine, they built temples to these gods of theirs, and set up altars, and ordained priests, and appointed sacrifices; but to our martyrs we build, not temples as if they were gods, but monuments as to dead men whose spirits live with God. Neither do we erect altars at these monuments that we may sacrifice to the martyrs, but to the one God of the martyrs and of ourselves; and in this sacrifice they are named in their own place and rank as men of God who conquered the world by confessing Him, but they are not invoked by the sacrificing priest. For it is to God, not to them, he sacrifices, though he sacrifices at their monument; for he is God's priest, not theirs. The sacrifice itself, too, is the body of Christ, which is not offered to them, because they themselves are this body. Which then can more readily be believed to work miracles? They who wish themselves to be reckoned gods by those on whom they work miracles, or those whose sole object in working any miracle is to induce faith in God, and in Christ also as God? They who wished to turn even their crimes into sacred rites, or those who are unwilling that even their own praises be consecrated and seek that everything for which they are justly praised be ascribed to the glory of Him in Whom they are praised? For in the Lord their souls are praised. Let us therefore believe those who both speak the truth and work wonders. For by speaking the truth they suffered, and so won the power of working wonders. And the leading truth they professed is that Christ rose from the dead, and first showed in His own flesh the immortality of the resurrection which He promised should be ours, either in the beginning of the world to come, or in the end of this world.

**19 AQUINAS: *Summa Theologica,* PART I, Q 51, A 2, REP I 276b-277a; Q 104, A 4, ANS 538a-c; Q 105, A 7 544a-d; Q 106, A 3, ANS and REP 2 547c-548b; Q 110, A 4 567c-568b**

19 AQUINAS: *Summa Theologica,* PART I, Q 51, A 2, REP I 276b-277a

Article 2. *Whether Angels Assume Bodies?*

We proceed thus to the Second Article: It would seem that angels do not assume bodies. Objection 1. For there is nothing superfluous in the work of an angel, as there is nothing of the kind in the work of nature. But it would be superfluous for the angels to assume bodies, because an angel has no need for a body, since his own power exceeds all bodily power. Therefore an angel does not assume a body.

Obj. 2. Further, every assumption is terminated in some union, because to assume implies a taking to oneself (ad se sumere). But a body is not united to an angel as to a form, as stated (a. i), while in so far as it is united to the angel as to a mover, it is not said to be assumed, otherwise it would follow that all bodies moved by the angels are assumed by them. Therefore the angels do not assume bodies.

Obj. 3. Further, angels do not assume bodies from the earth or water, or they could not suddenly disappear; nor again from fire, otherwise they would burn whatever things they touched; nor again from air, because air is without shape or colour. Therefore the angels do not assume bodies.

On the contrary, Augustine says⁴ that angels appeared to Abraham under assumed bodies.

I answer that, Some have maintained⁵ that the angels never assume bodies, but that all that we read in Scripture of apparitions of angels happened in prophetic vision—that is, according to imagination. But this is contrary to the intent of Scripture; for whatever is seen in imaginary vision is only in the beholder's imagination, and consequently is not seen indifferently by everybody. Yet Divine Scripture from time to time introduces angels so apparent as to be seen commonly by all; just as the angels who appeared to Abraham were seen by him and by his whole family, by Lot, and by the citizens of Sodom; in like manner the angel who appeared to Tobias was seen by all present. From all this it is clearly shown that such apparitions were seen by bodily vision, whereby the object seen exists outside the person beholding it, and can accordingly be seen by all. Now by such vision only a body can be seen. Consequently, since the angels are not bodies, nor have they bodies naturally united with them, as is clear from what has been said (A. 1 ; Q. 1, A. 1), it follows that they sometimes assume bodies.

Reply Obj. 1. Angels need an assumed body, not for themselves, but on our account, that by conversing familiarly with men they may give evidence of that intellectual companionship which men expect to have with them in the life to come. Moreover that angels assumed bodies under the Old Law was a figurative indication that the Word of God would take a human body, because all the apparitions in the Old Testament were ordered to that one whereby the Son of God appeared in the flesh.

Reply Obj. 2. The body assumed is united to the angel not as its form, nor merely as its mover, but as its mover represented by the assumed movable body. For as in the Sacred Scripture the properties of intelligible things are set forth by the likenesses of things sensible, in the same way by Divine power sensible bodies are so fashioned by angels as fittingly to represent the intelligible properties of an angel. And this is what we mean by an angel assuming a body.

⁴City of God, xvi, 29 (PL 41, 508).

⁵Maimonides, Guide for the Perplexed, II, 6 (FR 162).

Reply Obj. 3. Although air as long as it is in a state of rarefaction has neither shape nor colour, yet when condensed it can both be shaped and coloured as appears in the clouds. Even so the angels assume bodies of air, condensing it by Divine power in so far as is needful for forming the assumed body.

19 AQUINAS: *Summa Theologica,* PART I, Q 104, A 4, ANS 538a-c

Article 4. *Whether Anything Is Annihilated?*

*We proceed thus to the Fourth Article*: It would seem that something is annihilated.

Objection 1. For the end corresponds to the beginning. But in the beginning there was nothing but God. Therefore all things must tend to this end, that there shall be nothing but God. Therefore creatures will be reduced to nothing.

Obj. 2. Further, every creature has a finite power. But no finite power extends to the infinite. And so the Philosopher proves¹ that "a finite power cannot move in infinite time." Therefore a creature cannot last for an infinite duration, and so at some time it will be reduced to nothing.

Obj. 3. Further, forms and accidents have no matter as part of themselves. But at some time they cease to exist. Therefore they are reduced to nothing.

On the contrary, It is written (Eccles. 3. 14): I have learned that all the works that God hath made continue for ever.

I answer that, Some of those things which God does in creatures occur in accordance with the natural course of things ; others happen miraculously, and not in accordance with the natural order, as will be explained (q. cv, a. 6). Now whatever God wills to do according to the natural order of things may be observed from their nature ; but those things which occur miraculously are ordered for the manifestation of grace, according to the Apostle, To each one is given the manifestation of the Spirit, unto profit (I Cor. 12. 7); and subsequently he mentions, among others, the working of miracles.

Now the nature of creatures shows that none of them is annihilated. For, either they are immaterial, and therefore have no potency to nonbeing; or they are material, and then they continue to exist, at least in matter, which is incorruptible, since it is the subject of generation and corruption. Moreover, the annihilation of things does not pertain to the manifestation of grace, since rather the power and goodness of God are manifested by the preservation of things in being. Therefore we must conclude by denying absolutely that anything at all will be annihilated.

Reply Obj. 1. That things were brought into being from a state of non-being clearly shows the power of Him Who made them. But that they should be reduced to nothing would obcure that manifestation, since the power of God is

¹Physirs. VIII, 10 (266ᵃ12).

conspicuously shown in His preserving all things in being, according to the Apostle; Upholding all things by the word of His power (Heb. 1. 3).

Reply Obj. 2. A creature's potency to being is merely receptive; the active power belongs to God Himself, from Whom being is derived. Therefore the infinite duration of things is a consequence of the infinity of the Divine power. To some things, however, is given a determinate power of duration for a certain time, so far as they may be hindered from receiving the influx of being which comes from Him by some contrary agent whose finite power they cannot resist for an infinite but only for a fixed time. So things which have no contrary, although they have a finite power, continue to exist for ever.

Reply Obj. 3. Forms and accidents are not complete beings, since they do not subsist, but each one of them is something of a being and so is called a being, because something is by it. Yet so far as their mode of existence is concerned, they are not entirely reduced to nothingness; not that any part of them survives, but that they remain in the potency of the matter, or of the subject.

19 AQUINAS: *Summa Theologica,* PART I, Q 105, A 7 544a-d

Article 7. *Whether Whatever God Does Outside the Natural Order Is Miraculous?*

*We proceed thus to the Seventh Article*: It would seem that not everything which God does outside the natural order of things is miraculous.

Objection 1. For the creation of the world, and of souls, and the justification of the unrighteous, are done by God outside the natural order, for they are not accomplished by the action of any natural cause. Yet these things are not called miracles. Therefore not everything that God does outside the natural order is a miracle.

Obj. 2. Further, a miracle is "something difficult, which seldom occurs, surpassing the power of nature, and going so far beyond our hopes as to compel our astonishment."¹ But some things outside the order of nature are not difficult, for they occur in small things, such as the recovery of jewels and the healing of the sick. Nor are they of rare occurrence, since they happen frequently, as when the sick were placed in the streets, to be healed by the shadow of Peter (Acts 5. 15). Nor do they surpass the power of nature, as when people are cured of a fever. Nor are they beyond our hopes, since we all hope for the resurrection of the dead, which nevertheless will be outside the course of nature. Therefore not all things that are outside the course of nature are miraculous.

Obj. 3. Further, the word miracle is derived from admiration. Now admiration concerns things manifest to the senses. But sometimes things happen outside the order of nature, which are not manifest to the senses, as when the Apostles were endowed with knowledge without

¹Augustine, De utilitate credendi, xvi (PL 42, 90).

studying or being taught. Therefore not everything that occurs outside the order of nature is miraculous.

On the contrary, Augustine says (Contra Faust. xxvi, 3):² "Where God does anything against that order of nature which we know and are accustomed to observe, we call it a miracle."

I answer that, The word miracle is derived from admiration, which arises when an effect is manifest, and its cause is hidden, as when a man sees an eclipse of the sun without knowing its cause, as the Philosopher says in the beginning of his Metaphysics.³ Now the cause of an effect which makes its appearance may be known to one, but unknown to others. And so a thing is wonderful to one man, and not at all to others ; as an eclipse is to a rustic, but not to an astronomer. Now a miracle is called so as being full of wonder, and as having a cause absolutely hidden from all ; and this cause is God. Therefore those things which God does outside those causes which we know, are called miracles.

Reply Obj. 1. Creation, and the justification of the unrighteous, though done by God alone, are not, properly speaking, miracles, because they are not of a nature to proceed from any other cause. So they do not occur outside the order of nature, since they do not belong to that order.

Reply Obj. 2. A difficult thing is called a miracle not on account of the excellence of the thing in which it is done, but because it surpasses the power of nature; likewise a thing is called unusual not because it does not often happen, but because it is outside the usual natural course of things. Furthermore, a thing is said to be above the power of nature not only by reason of the substance of the thing done, but also on account of the manner and order in which it is done. Again, a miracle is said to go beyond the hope of nature, not beyond the hope of grace, which hope comes from faith, by which we believe in the future resurrection.

Reply Obj. 3. The knowledge of the Apostles, although not manifest in itself, yet was made manifest in its effect, from which it was shown to be wonderful.

²PL 42, 481. 3

³1, 2 (982ᵇ16).

19 AQUINAS: *Summa Theologica,* PART I, Q 106, A 3, ANS and REP 2 547c-548b

Article 3. *Whether an Inferior Angel Can Enlighten a Superior Angel?*

*We proceed thus to the Third Article*: It would seem that an inferior angel can enlighten a superior angel.

Objection 1. For the ecclesiastical hierarchy is derived from, and represents the heavenly hierarchy; and hence the heavenly Jerusalem is called our mother (Gal. 4. 26). But in the Church even superiors are enlightened and taught by their inferiors, as the Apostle says (I Cor. 14. 31): You may all prophesy one by one, that all may learn and all may be exhorted. Therefore, likewise in the heavenly hierarchy the superiors can be enlightened by inferiors.

Obj. 2. Further, as the order of corporeal substances depends on the will of God, so also does the order of spiritual substances. But, as was said above (q. cv, a. 6), God sometimes acts outside the order of corporeal substances. Therefore he also sometimes acts outside the order of spiritual substances, by enlightening inferiors otherwise than through their superiors. Therefore in that way the inferiors enlightened by God can enlighten superiors.

Obj. 3. Further, one angel enlightens the other to whom he turns, as was above explained (a. i). But since this turning to another is voluntary, the highest angel can turn to the lowest, passing over the others. Therefore he can enlighten him immediately, and thus the latter can enlighten his superiors.

On the contrary, Dionysius says that "this is the Divine unalterable law, that inferior things are led to God by the superior” (Cael. Hier. iv; Eccl. Hier. v).¹

I answer that, The inferior angels never enlighten the superior, but are always enlightened by them. The reason is, because, as explained above (q. cv, a. 6), one order is under another, as cause is under cause; and hence as cause is ordered to cause, so is order to order. Therefore there is no incongruity if at times something is done outside the order of the inferior cause to be ordered to the superior cause, as in human affairs the command of the lesser ruler is passed over from obedience to the prince. So it happens that God works miraculously outside the order of corporeal nature in order that men may be ordered to the knowledge of Him. But the passing over of the order that is due to spiritual substances in no way pertains to the ordering of men to God, since the angelic operations are not made known to us, as are the operations of sensible bodies. Thus the order which belongs to spiritual substances is never passed over by God, so that the inferiors are always moved by the superior, and not conversely.

Reply Obj. i. The ecclesiastical hierarchy imitates the heavenly in some degree, but not by a perfect likeness. For in the heavenly hierarchy the entire principle of order is nearness to God, so that those who are the nearer to God are the more sublime in degree, and more clear in knowledge; and on that account the superiors are never enlightened by the inferiors. But in the ecclesiastical hierarchy, sometimes those who are the nearer to God in sanctity are in the lowest degree, and are not outstanding in knowledge. And some also are eminent in one kind of knowledge, and fail in another. And on that account superiors may be taught by inferiors.

Reply Obj. 2. As explained above, there is no similarity between what God does outside the order of corporeal nature, and that of spiritual nature. Hence the argument does not hold.

Reply Obj. 3. An angel turns voluntarily to enlighten another angel, but the angel's will is always regulated by the Divine law which established the order in the angels.

¹Sect. 3 (PG 3, 181); pt. I (PG 3, 504).

19 AQUINAS: *Summa Theologica,* PART I, Q 110, A 4 567c-568b

Article 4. *Whether Angels Can Work Miracles?*

*We proceed thus to the Fourth Article*: It would seem that the angels can work miracles.

Objection 1. For Gregory says (Horn, xxxiv in Ev.):⁶ "Those spirits are called virtues by whom signs and miracles are usually done."

Ob). 2. Further. Augustine says (qq. Lxxxm.; qu. 79)⁷ that " magicians work miracles by private contract: good Christians by public justice, bad Christians by the signs of public justice." But magicians work miracles because "they are heard by the demons."' as he says elsere in the same work.⁸ Therefore the demons can work miracles. Therefore much more can the good angels.

Ob). 3. Further. Augustine says in the same work (ibid.) that "it is not absurd to believe that all the things we see happen may be brought about by the lower powers that dwell in our atmosphere." But when an effect of natural causes is produced outside the order of natural cause, we call it a miracle, as. for instance. when anyone is cured of a fever withe Dt the operation of nature. Therefore the angels and demons can work miracles.

Ob). 4. Further, superior power is not subject to the order of an inferior cause. But corporeal nature is inferior to an angel. Therefore an angel can work outside the order of corporeal agents. which is to work miracles. On the contrary. I: is written of God (Ps. 135. 41): *Who alone doth great wonders.*

I answer that. A miracle properly so called is when something is done outside the order of nature. But it is not enough for a miracle if something is done outside the order of any particular nature: for otherwise anyone would perform a miracle by throwing a stone upwards, as such a thing is outside the order of the stone's nature. So for something to be called a miracle it is required that it be against the order of the whole created nature. But God alone can do this, because, whatever an angel or any other creature does - power, is according to the order of created nature, and thus it is not a miracle. Hence God alone can work miracles.

Reply Ob;. 1. Some angels are said to work miracles either because God works miracles at their request, in the same way as holy men are said to work miracles, or because they exercise

⁶PL 76.1231.

⁷PL .40. 92.

⁸Cf. Liber XXI Sent., 4; among the suppositious works of St. Augustine. (PL 40, 726).

a kind of ministry in the miracles which take place, as in collecting the dust in the general resurrection, or by doing something of that kind.

Reply Obj. 2. Properly speaking, as said above, miracles are those things which are done outside the order of the whole of created nature. But as we do not know all the power of created nature, it follows that when anything is done outside the order of created nature by a power unknown to us, it is called a miracle as regards ourselves. So when the demons do anything of their own natural power, these things are called miracles not in an absolute sense, but in reference to ourselves. In this way the magicians work miracles through the demons; and these are said to be done "by private contract," since every power of the creature, in the universe, may be compared to the power of a private person in a city. Hence when a magician does anything by compact with the devil, this is done as it were by private contract. On the other hand, the Divine justice is in the whole universe as the public law is in the city. Therefore good Christians, so far as they work miracles by Divine justice, are said to work miracles "by public justice"; but bad Christians "by the signs of public justice," as by invoking the name of Christ, or by making use of other sacred signs.

Reply Obj. 3. Spiritual powers are able to effect whatever happens in this visible world by employing corporeal seeds by local movement.

Reply Obj. 4. Although the angels can do something which is outside the order of corporeal nature, yet they cannot do anything outside the whole created order, which is essential to a miracle, as explained above.

**21 DANTE: *Divine Comedy,* PURGATORY, IX [13- 69] 66a-c; XIX [1-63] 81c-82a; XXVII [91-108] 95c**

21 DANTE: *Divine Comedy,* PURGATORY, IX [13- 69] 66a-c

13. At the hour near the morning when the little swallow begins her sad lays,¹ perhaps in memory of her former woes, and when our mind, more a wanderer from the flesh and less captive to the thought, is in its visions almost divine,² in dream I seemed to see an eagle with feathers of gold poised in the sky, with wings spread, and intent to stoop. And I seemed to be there³ where his own people were abandoned by Ganymede, when he was rapt to the supreme consistory. In myself I thought perhaps this bird strikes only here through wont, and perhaps from other place disdains to carry anyone upward in its feet. Then it seemed to me that, having wheeled a little, it descended terrible as a thunderbolt, and snatched me upwards far as the fire.⁴ There it seemed that it and I burned, and the imagined fire so scorched that of necessity my sleep was broken.

34. Not otherwise Achilles shook himself — turning around his awakened eyes, and not knowing where he was, when his mother stole him away, sleeping in her arms, from Chiron to Scyros, thither whence afterwards the Greeks withdrew him⁵—than I started, as from my face sleep fled away; and I became pale, as does a man who, frightened, turns to ice. At my side was my Comforter alone, and the sun was now more than two hours high, and my face was turned toward the sea.

46. "Have no fear," said my Lord; "be reassured, for we are at a good point; restrain not, but put forth all thy strength. Thou art now arrived at Purgatory; see there the cliff that closes it round; see the entrance there where it appears divided. Short while ago, in the dawn that precedes the day, when thy soul was sleeping within thee upon the flowers wherewith

¹The allusion is to the story of Procne and Philomela, transformed the one into a swallow, the other into a nightingale.

²Cf. Hell, xxvi. 7.

³On Mount Ida.

⁴The sphere of fire by which, according to mediaeval cosmography, the sphere of the air was surrounded.

⁵Statius tells how Thetis, to prevent Achilles from going to the siege of Troy, bore him, sleeping, away from his instructor, the centaur Chiron, and carried him to the Island of Scyros, where, though concealed in women's garments, Ulysses and Diomed discovered him.

the place down yonder is adorned, came a lady,

and said: 'I am Lucia;⁶ let me take this one who is sleeping; thus will I assist him along his way.' Sordello remained, and the other noble forms: she took thee up, and as the day grew bright, she came upward, and I along her footprints. Here she laid thee down: and first her beautiful eyes showed me that open entrance; then she and slumber went away together."

64. Like a man who in perplexity is reassured, and who changes his fear into confidence after the truth is disclosed to him, so did I change; and when my Leader saw me free from disquiet, up along the cliff he moved on, and I behind, toward the height.

⁶Cf. Hell, ii.

21 DANTE: *Divine Comedy,* PURGATORY, XIX [1-63] 81c-82a

1. At the hour when the heat of day, vanquished by the Earth or sometimes by Saturn, can no longer warm the coldness of the moon, —when the geomancers see in the east, before the dawn, their Greater Fortune⁵ rising along a path which short while stays dark for it,— there came to me in dream⁶ a woman stammering, with eyes asquint, and crooked on her feet, with hands lopped off, and pallid in her color. I gazed at her; and as the sun comforts the cold limbs which the night benumbs, so did my look make her tongue nimble, and then in short while set her wholly straight, and so colored her wan face as love requires. Then, when thus she had her speech unloosed, she began to sing, so that with difficulty should I have turned my attention from her. "I am," she sang, "I am the sweet Siren, who bewitch the mariners in mid sea, so full am I of pleasantness to hear. I turned Ulysses from his wandering way by my song; and whoso customs himself with me seldom departs, so wholly do I satisfy him."

25. Not yet was her mouth closed, when at my side a Lady appeared, holy and ready to put her to confusion. "O Virgil, O Virgil, who is this?" she sternly said; and he came with his eyes fixed only on that modest one. She took hold of the other, and in front she opened her, rending her garments, and showed me her belly; this waked me with the stench that issued from it. I turned my eyes to the good Master: "At least three calls have I given thee," he said; "arise and come on; let us find the gate through which thou mayst enter."

37. I rose up, and all the circles of the sacred mountain were already full of the high day, and we went on with the new sun at our backs. Following him, I was bearing my forehead like one who has it laden with thought, and who makes of himself a half arch of a bridge, when I heard: "Come ye! here is the passage," spoken in a mode soft and benign, such as is not

⁵Geomancy is divination by an arrangement of points on the ground, or of pebbles, in certain figures which have special names. One of them, in this form, : : . , was called the Greater Fortune. The stars forming the figure of the Greater Fortune would be in the east about two hours before sunrise.

⁶Cf. Hell, xxvi. 7.

heard in this mortal region. With open wings, which seemed as of a swan, he who had thus spoken to us turned us upward, between two walls of the hard rock. Then he moved his pinions, and fanned us, affirming qui lugent¹ to be blessed, for they shall have their souls mistresses of consolation.

52. "What ails thee that thou gazest only on the ground?" my Guide began to say to me, both of us having mounted up a little from the Angel. And I: "With such mistrust a recent vision makes me go, which bends me to itself so that I cannot withdraw me from the thought of it." "Hast thou seen," said he, "that ancient sorceress, who above us henceforth is alone lamented? Hast thou seen how from her man is unbound.? Let it suffice thee, and strike thy heels on the ground; turn upward thine eyes to the lure which the eternal King whirls with the great circles."²

¹They that mourn.

²Ct. Canto xiv. 148-150.

21 DANTE: *Divine Comedy,* PURGATORY, XXVII [91-108] 95c

Thus ruminating, and thus gazing upon them, sleep overcame me, sleep which oft before the deed be done knows news thereof.

94. At the hour, I think, when from the east Cytherea, who with fire of love seems always burning, first beamed upon the mountain,² seemed in dream to see a lady, young and beautiful, going through a meadow gathering flowers, and singing she was saying: "Let him know, whoso asks my name, that I am Leah, and I go moving my fair hands around to make me a garland. To please me at the mirror I here adorn me, but my sister Rachel never departs from her looking-glass, and sits all day. She is as fain to look at her fair eyes as I to adorn me with my hands. Her, seeing, and me, doing satisfies.”³

²Venus, the morning star, was rising. Cf. Canto i. 19, 20.

³Leah and Rachel are the types of the active and the contemplative life.

**22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 52-55 127a-b; STANZA 177-186 143b-144b; STANZA 207-219 147a-149a; STANZA 245 152a**

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 52-55 127a-b

52

Thy swevenes eek and al swich fantasye

Dryf out, and lat hem faren to mischaunce;

For they procede of thy malencolye,

That doth thee fele in sleep al this penaunce.

A straw for alle swevenes signifiaunce!

God helpe me so, I counte hem not a bene,

Ther woot no man aright what dremes mene.

53

For prestes of the temple tellen this,

That dremes been the revelaciouns

Of goddes, and as wel they telle, y-wis.

That they ben infernals illusiouns;

And leches seyn, that of complexiouns

Proceden they, or fast, or glotonye.

Who woot in sooth thus what they signifye?

54

Eek othere seyn that thorugh impressiouns,

As if a wight hath faste a thing in minde.

That ther-of cometh swiche avisiouns;

And othere seyn, as they in bokes finde.

That, after tymes of the yeer by kinde,

Men dreme, and that th'effect goth by the mone;

But leve no dreem, for it is nought to done.

55

Wel worth of dremes ay thise olde wyves,

And treweliche eek augurie of thise foules;

For fere of which men wenen lese her lyves,

As ravenes qualm, or shryking of thise oules.

To trowen on it bothe fals and foul is.

Alias, alias, so noble a creature

As is a man, shal drede swich ordure!

52

"And all your dreams and other such like folly,

To deep oblivion let them be consigned;

For they arise but from your melancholy,

By which your health is being undermined.

A straw for all the meaning you can find

In dreams! They aren't worth a hill of beans,

For no one knows what dreaming really means.

53

"Priests in the temples sometimes choose to say

That dreams come from the Gods as revelations;

But other times they speak another way,

And call them hellish false hallucinations!

And doctors say they come from complications,

Or fast or surfeit, or any other lie,

For who knows truly what they signify?

54

"And others say that through impressions deep,

As when one has a purpose firm in mind,

There come these visions in one's sleep;

And others say that they in old books find,

That every season hath its special kind

Of dream, and all depends upon the moon;

But all such folk are crazy as a loon!

55

"Dreams are the proper business of old wives,

Who draw-their auguries from birds and fowls,

For which men often fear to lose their lives,

The raven's croak or mournful shriek of owls!

O why put trust in bestial shrieks and howls!

Alas, that noble man should be so brash

To implicate his mind in such like trash!

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 177-186 143b-144b

177

So on a day he leyde him doun to slepe,

And so bifel that in his sleep him thoughte,

That in a forest faste he welk to wepe

For love of hir that him these peynes wroughte;

And up and doun as he the forest soughte,

He mette he saugh a boor with tuskes grete,

That sleep ayein the bright sonnes hete.

178

And by this boor, faste in his armes folde,

Lay kissing ay his lady bright Criseyde:

For sorwe of which, whan he it gan biholde,

And for despyt, out of his slepe he breyde,

And loude he cryde on Pandarus, and seyde,

"O Pandarus, now knowe I crop and rote!

I nam but deed, ther nis non other bote!

179

My lady bright Criseyde hath me bitrayed,

In whom I trusted most of any wight,

She elles-where hath now hir herte apayed;

The blisful goddes, through hir grete might,

Han in my dreem y-shewed it ful right.

Thus in my dreem Criseyde I have biholde"—

And al this thing to Pandarus he tolde.

180

"O my Criseyde, alias! what subtiltee,

What newe lust, what beautee, what science,

What wratthe of juste cause have ye

to me?

What gilt of me, what fel experience

Hath fro me raft, alias! thyn advertence?

O trust, O feyth, O depe aseurance,

Who hath me reft Criseyde, al my plesaunce?

177

It chanced one day he laid him down to sleep,

And in his restless slumber, so he thought,

Within a wood he went to walk and weep,

For love of her who all this wrong had wrought,

And down a path, his eyes a vision caught;

A tusked boar appeared in his sad dreams,

Asleep and lying in the bright sunbeams,

178

And by this boar, whom in her arms she held,

Lay Cressida, kissing the fearsome beast.

And suddenly this vision strange expelled

All sleep, and from his dreaming thus released,

Troilus knew all hope for him had ceased.

"O Pandar," cried he, "now I know the worst!

I am a man abandoned and accursed!

179

"My lady Cressida hath me betrayed,

In whom was all my trust and my delight;

Her love she hath elsewhere conveyed!

The blessed Gods above through their great might

Have in my dreams revealed it to my sight!

Thus in my dreams I did my love behold—"

And all the tale to Pandar he then told.

180

"O Cressida, what baseless treachery,

What lust of heart, what beauty or what wit—,

What wrath with just cause have you felt

towards me ?

What guilt in me, what thoughts or deeds unfit

Have caused thy heart away from me to flit ?

O trust! O faith! O hopes that life inspire!

O who hath robbed me of my heart's desire!

181

"Alas, why did I ever let you go?

O, by what folly was I thus misled?

What faith on oaths can I henceforth bestow!

God knows I was convinced in heart and head,

That every word was Gospel that you said.

But treason oft doth show its hateful face

In those in whom the greatest trust we place.

182

"What shall I do? What now is left for me?

There falls on me anew so sharp a pain,

For which there can be found no remedy, <

Better to kill myself with these hands twain

Than in this life of misery remain!

Death at the least a final peace will send,

But life is daily death that hath no end !"

183

Then Pandar answered him, "Alas the while

That I was born! Have I not said ere this,

That dreams all sorts of folk all times beguile ?

And why ? They all interpret them amiss!

To charge her false on dreams is cowardice,

Because your dreams rise only from your fear,

And what they mean, you never can make clear.'

184

"This dream that you have had about a boar,

It well may be that it doth signify

Her father, old and of his head so hoar,

Who near his death doth in the warm sun lie,

While she for natural grief must weep and cry,

And kiss him as he lies there on the ground—

This is the way you should your dream expound."

185

"Perhaps," said Troilus. "I wish I knew

For certain how to judge my dream aright."

"I'll tell you then," said Pandar, "what to do!

Since you know well enough how to endite,

Bestir yourself and to your lady write.

I know no better way of finding out

The truth and freeing so your mind of doubt.

186

"That way you'll know just how things stand,

for better

Or worse; for if untrue she means to be,

She will not send an answer to your letter;

And if she writes, then you can quickly see

If she to come again to Troy is free,

And if she's let and hindered in some way,

She will explain it all as clear as day.

181

Alias! why lcet I you from hennes go,

For which wel neigh out of my wit I breyde?

Who shal now trowe on any othes mo?

God wot I wende, O lady bright, Criseyde,

That every word was gospel that ye seyde!

But who may bet bigylen, if him liste,

Than he on whom men weneth best to triste?

182

What shal I doon, my Pandarus, alias!

I fele now so sharpe a newe peyne,

Sin that ther is no remedie in this cas,

That bet were it I with myn hondes tweyne

My-selven slow, than alwey thus to pleyne.

For through my deeth my wo sholde han an ende,

Ther every day with lyf my-self I shende."

183

Pandare answerde and seyde, "alias the whyle

That I was born; have I not seyd er this,

That dremes many a maner man bigyle?

And why? for folk expounden hem a-mis.

How darstow seyn that fals thy lady is,

For any dreem, right for thyn owene drede?

Lat be this thought, thou canst no dremes rede.

184

Paraunter, ther thou dremest of this boor,

It may so be that it may signifye

Hir fader, which that old is and eek hoor,

Ayein the sonne lyth, on poynt to dye,

And she for sorwe ginneth wepe and crye,

And kisseth him, ther he lyth on the grounde;

Thus ahuldestow thy dreem a-right expounde."

185

"How mighte I thanne do?" quod Troilus,

"To knowe of this, ye, were it never so lyte?"

"Now seystow wysly," quod this Pandarus,

"My reed is this, sin thou canst wel endyte,

That hastely a lettre thou hir wryte,

Thorugh which thou shalt wel bringen it aboute,

To knowe a sooth of that thou art in doute.

186

And see now why; for this I dar wel

seyn,

That if so is that she untrewe be,

I can not trowe that she wol wryte ayeyn.

And if she wryte, thou shalt ful sone see,

As whether she hath any libertee

To come ayein, or elles in som clause,

If she be let, she wol assigne a cause.

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 207-219 147a-149a

207

This dreem, of which I told have eek biforn,

May never come out of his remembraunce;

He thoughte ay wel he hadde his lady lorn,

And that Joves, of his purveyaunce,

Him shewed hadde in sleep the signifiaunce

Of hir untrouthe and his disaventure,

And that the boor was shewed him in figure.

208

For which he for Sibille his suster sente,

That called was Cassandre eek al aboute;

And al his dreem he tolde hir er he stente,

And hir bisoughte assoilen him the doute

Of the stronge boor, with tuskes stoute;

And fynally, with-inne a litel stounde,

Cassandre him gan right thus his dreem expounde.

209

She gan first smyle, and seyde, "O brother dere.

If thou a sooth of this desyrest knowe,

Thou most a fewe of olde stories here,

To purpos, how that fortune over-throwe

Hath lordes olde; through which, with-inne a

throwe,

Thou wel this boor shalt knowe, and of what kinde

He comen is, as men in bokes finde.

210

Diane, which that wrooth was and in ire

For Grekes nolde doon hir sacrifyse,

Ne encens up-on hir auter sette a-fyre,

She, for that Grekes gonne hir so dispyse,

Wrak hir in a wonder cruel wyse.

For with a boor as greet as oxe in stalle

She made up frete hir corn and vynes alle.

211

To slee this boor was al the contree reysed,

A-monges which ther com, this boor to see,

A mayde, oon of this world the best y-preysed;

And Mcleagre, lord of that contrec,

He lovede so this fresshe mayden free

That with his manhod, er he wolde stente,

This boor he slow, and hir the heed he sente;

212

Of which, as olde bokes tellen us,

Ther roos a contek and a greet envye;

And of this lord descended Tydeus

By ligne, or elles olde bokes lye;

But how this Meleagre gan to dye

Thorugh his moder, wol I yow not telle,

For al to long it were for to dwelle."

213

She tolde eek how Tydeus, er she stente,

Un-to the stronge citee of Thebes,

To cleyme kingdom of the citee, wente,

For his felawe, daun Polymites,

Of which the brother, daun Ethyocles,

Ful wrongfully of Thebes held the strengthe;

This tolde she by proces, al by lengthe.

214

She tolde eek how Hemonides asterte,

Whan Tydeus slough fifty knightes stoute.

She tolde eek al the prophesyes by herte,

And how that sevene kinges, with hir route,

Bisegeden the citee al aboute;

And of the holy serpent, and the welle,

And of the furies, al she gan him telle.

215

Of Archimoris buryinge and the pleyes,

And how Amphiorax fil through the grounde,

How Tydeus was slayn, lord of Argeyes,

And how Ypomedoun in litel stounde

Was dreynt, and deed Parthonope of wounde;

And also how Cappaneus the proude

With thonder-dint was slayn, that cryde loude.

216

She gan eek telle him how that either brother,

Ethyocles and Polimyte also,

At a scarmyche, eche of hem slough other,

And of Argyves wepinge and hir wo;

And how the town was brent she tolde eek tho.

And so descendeth doun from gestes olde

To Diomede, and thus she spak and tolde.

217

"This ilke boor bitokneth Diomede,

Tydeus sone, that doun descended is

Fro Meleagre, that made the boor to blede.

And thy lady, wher-so she be, y-wis,

This Diomede hir herte hath, and she his.

Weep if thou wolt, or leef; for, out of doute,

This Diomede is inne, and thou art oute."

218

"Thou seyst nat soth," quod he, "thou sorceresse,

With al thy false goost of prophesye!

Thou wenest been a greet devyneresse;

Now seestow not this fool of fantasye

Peyneth hir on ladyes for to lye?

Awey," quod he, "ther Joves yeve thee sorwe!

Thou shalt be fals, paraunter, yet to-morwe!

219

As wel thou mightest lyen on Alceste,

That was of creatures, but men lye,

That ever weren, kindest and the beste.

For whanne hir housbonde was in jupartye

To dye him-self, but-if she wolde dye,

She chees for him to dye and go to helle,

And starf anoon, as us the bokes telle."

207

This dream, of which I have already told,

He never from his fancy could expel,

Nor could he doubt his lady had grown cold,

Nor yet that Jove had taken means to tell

By dreams, when heavy sleep upon him fell,

Of her untruth and his disastrous fate-

All which the boar was meant to indicate.

208

Then for his sister Sibly straight he sent,

Known also as Cassandra round about,

And told his dream to her just at it went,

And asked her to resolve his mind of doubt,

Concerning this great boar with tusks so stout;

And soon as she the meaning of it found,

She thus began his vision to expound.

209

Smiling a prophet's smile, "O brother dear,"

She said, "if you the truth will really know,

Then you must first a few old stories hear,

Which tell how fortune once did overthrow

Some lords of old, and thereby I shall

show

And tell you whence this boar, and of what kind,

As in the books the story you may find.

210

"Diana, filled with anger and with ire,

Because the Greeks withheld her sacrifice,

Nor on her altar set incense afire,

In vengeance made them pay a cruel price,

And this, in long and short, was her device,

She let a boar, as great as ox in stall,

Devour their growing corn and vines and all.

211

"To slay this boar the countryside was raised,

And thereamong came one, the boar to see,

A maiden whom all in that region praised;

And Mcleager, lord of that country.

So loved this maiden, fair and fresh and free,

That into battle with this boar he went.

And killing it, its head unto her sent.

212

"From this, as ancient writers tell to us.

There rose a contest and a warfare high.

And from this lord descended Tydeus,

By line direct, as no one can deny;

But how this Meleager came to die

Through his own mother, that I shall not tell,

For on that tale it were too long to dwell."

213

How Tydeus made warfare Sibyl told,

At Thebes, that ancient city and so strong,

Maintaining that to Polynices bold,

The Theban city did by right belong,

And that Eteocles, his brother, wrong

Had done, in holding Thebes by strength—

All this she told to him and at great length.

214

She also told about Haemonides,

When Tydeus slew fifty knights so stout,

And told of all the wondrous prophecies,

And how the seven kings for Thebes set out,

And then besieged the city round about,

And of the holy serpent and the well,

And of the Furies, all this did she tell;

215

And Archemorus' death and funeral plays,

And how Amphiorax fell through the ground,

How Tydeus was slain and closed his days,

And also how Ipomedon was drowned,

And Parthenope final death wound found,

And how Capaneus, the strong and proud,

Was slain by stroke of thunder, sounding loud.

216

And then she told the tale how either brother,

Eteocles and Polynices true,

How each of them in skirmish killed the other,

And how Argia wept and made ado;

The burning of the town did she review,

And so descended down from stories old

To Diomede, and of him thus she told.

217

"This boar you dreamed of stands for Diomede,

Tydeus' son, of Meleager's line,

Who killed the boar and won fame by that deed;

Thy lady, if in fact she once was thine,

With Diomede in love doth now combine;

Be glad or sad, but there can be no doubt,

This Diomede is in and you are out."

218

"That isn't true," he cried, "thou sorceress!

False is the spirit of thy prophecy,

And all the priestly cunning you profess!

Your wickedness is plain and clear to see,

To stain a lady's name with falsity!

Away," he cried, "may Jove increase your sorrow,

For you are false today and false tomorrow!

219

"As well defame the beautiful Alceste,

Who was, unless all history doth lie,

Of human kind the truest and the best,

For when her husband was about to die,

Unless his place she would herself supply.

For him she chose to die and go to hell,

And in his stead, among the dead to dwell."

22 CHAUCER: *Troilus and Cressida,* BK V, STANZA 245 152a

245

"Thou, Pandar, who didst often fret and chide,

Because my dreams seemed credible to me,

O, would that more on them I had relied,

For now you see your niece's falsity!

In sundry ways both joy and misery

The Gods reveal in sleep for our behoof,

And here my dreams provide for this a proof.

245

O Pandare, that in dremes for to triste

Me blamed hast, and wont art ofte upbreyde,

Now maystow see thy-selve, if that thee liste,

How trewe is now thy nece, bright Criseyde!

In sondry formes, god it woot," he seyde,

"The goddes shewen bothe joye and tene

In slepe, and by my dreme it is now sene.

**23 HOBBES: *Leviathan,* PART I, 51b-52a; 80b-d; 81d-82b; PART II, 160b; PART III, 165d-167a; 177a-c; 183b-187a; 188a-191a**

23 HOBBES: *Leviathan,* PART I, 51b-52a

The most difficult discerning of a man's dream from his waking thoughts is, then, when by some accident we observe not that we have slept: which is easy to happen to a man full of fearful thoughts; and whose conscience is much troubled; and that sleepeth without the circumstances of going to bed, or putting off His clothes, as one that noddeth in a chair. For he that taketh pains, and industriously lays himself to sleep, in case any uncouth and exorbitant fancy come unto him, cannot easily think it other than a dream. We read of Marcus Brutus (one that had his life given him by Julius Caesar, and was also his favorite, and notwithstanding murdered him), how at Philippi, the night before he gave battle to Augustus Caesar, he saw a fearful apparition, which is commonly related by historians as a vision, but, considering the circumstances, one may easily judge to have been but a short dream. For sitting in his tent, pensive and troubled with the horror of his rash act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him; which fear, as by degrees it made him wake, so also it must needs make the apparition by degrees to vanish: and having no assurance that he slept, he could have no cause to think it a dream, or anything but a vision. And this is no very rare accident: for even they that be perfectly awake, if they be timorous and superstitious, possessed with fearful tales, and alone in the dark, are subject to the like fancies, and believe they see spirits and dead men's ghosts walking in churchyards; whereas it is either their fancy only, or else the knavery of such persons as make use of such superstitious fear to pass disguised in the night to places they would not be known to haunt.

From this ignorance of how to distinguish dreams, and other strong fancies, from vision and sense, did arise the greatest part of the religion of the Gentiles in time past, that worshipped satyrs, fauns, nymphs, and the like; and nowadays the opinion that rude people have of fairies, ghosts, and goblins, and of the power of witches. For, as for witches, I think not that their witchcraft is any real power, but yet that they are justly punished for the false belief they have that they can do such mischief, joined with their purpose to do it if they can, their trade being nearer to a new religion than to a craft or science. And for fairies, and walking ghosts, the opinion of them has, I think, been on purpose either taught, or not confuted, to keep in credit the use of exorcism, of crosses, of holy water, and other such inventions of ghostly men. Nevertheless, there is no doubt but God can make unnatural apparitions: but that He does it so often as men need to fear such things more than they fear the stay, or change, of the course of Nature, which he also can stay, and change, is no point of Christian faith. But evil men, under pretext that God can do anything, are so bold as to say anything when it serves their turn, though they think it untrue; it is the part of a wise man to believe them no further than right reason makes that which they say appear credible. If this superstitious fear of spirits were taken away, and with it prognostics from dreams, false prophecies, and many other things depending thereon, by which crafty ambitious persons abuse the simple people, men would be much more fitted than they are for civil obedience.

And this ought to be the work of the schools, but they rather nourish such doctrine. For (not knowing what imagination, or the senses are) what they receive, they teach: some saying that imaginations rise of themselves, and have no cause; others that they rise most commonly from the will; and that good thoughts are blown (inspired) into a man by God, and evil thoughts, by the Devil; or that good thoughts are poured (infused) into a man by God, and evil ones by the Devil. Some say the senses receive the species of things, and deliver them to the common sense; and the common sense delivers them over to the fancy, and the fancy to the memory, and the memory to the judgement, like handing of things from one to another, with many words making nothing understood.

23 HOBBES: *Leviathan,* PART I, 80b-d

Then, for the way by which they think these invisible agents wrought their effects; that is to say, what immediate causes they used in bringing things to pass, men that know not what it is that we call causing (that is, almost all men) have no other rule to guess by but by observing and remembering what they have seen to precede the like effect at some other time, or times before, without seeing between the antecedent and subsequent event any dependence or connexion at all: and therefore from the like things past, they expect the like things to come; and hope for good or evil luck, superstitiously, from things that have no part at all in the causing of it: as the Athenians did for their war at Lepanto demand another Phormio; the Pompeian faction for their war in Africa, another Scipio; and others have done in diverse other occasions since. In like manner they attribute their fortune to a stander by, to a lucky or unlucky place, to words spoken, especially if the name of God be amongst them, as charming, and conjuring (the liturgy of witches); insomuch as to believe they have power to turn a stone into bread, bread into a man, or anything into anything.

Thirdly, for the worship which naturally men exhibit to powers invisible, it can be no other but such expressions of their reverence as they would use towards men; gifts, petitions, thanks, submission of body, considerate addresses, sober behaviour, premeditated words, swearing (that is, assuring one another of their promises), by invoking them. Beyond that, reason suggesteth nothing, but leaves them either to rest there, or for further ceremonies to rely on those they believe to be wiser than themselves.

Lastly, concerning how these invisible powers declare to men the things which shall hereafter come to pass, especially concerning their good or evil fortune in general, or good or ill success in any particular undertaking, men are naturally at a stand; save that using to conjecture of the time to come by the time past, they are very apt, not only to take casual things, after one or two encounters, for prognostics of the like encounter ever after, but also to believe the like prognostics from other men of whom they have once conceived a good opinion.

And in these four things, opinion of ghosts, ignorance of second causes, devotion towards what men fear, and taking of things casual for prognostics, consisteth the natural seed of religion; which, by reason of the different fancies, judgements, and passions of several men, hath grown up into ceremonies so different that those which are used by one man are for the most part ridiculous to another.

For these seeds have received culture from two sorts of men. One sort have been they that have nourished and ordered them, according to their own invention. The other have done it by God's commandment and direction. But both sorts have done it with a purpose to make those men that relied on them the more apt to obedience, laws, peace, charity, and civil society. So that the religion of the former sort is a part of human politics; and teacheth part of the duty which earthly kings require of their subjects. And the religion of the latter sort is divine politics; and containeth precepts to those that have yielded themselves subjects in the kingdom of God. Of the former sort were all the founders of Commonwealths, and the lawgivers of the Gentiles: of the latter sort were Abraham, Moses, and our blessed Saviour, by whom have been derived unto us the laws of the kingdom of God.

23 HOBBES: *Leviathan,* PART I, 81d-82b

Lastly, to the prognostics of time to come, which are naturally but conjectures upon the experience of time past, and supernaturally, divine revelation, the same authors of the religion of the Gentiles, partly upon pretended experience, partly upon pretended revelation, have added innumerable other superstitious ways of divination, and made men believe they should find their fortunes, sometimes in the ambiguous or senseless answers of the priests at Delphi, Delos, Ammon, and other famous oracles; which answers were made ambiguous by design, to own the event both ways; or absurd, by the in-toxicating vapour of the place, which is very frequent in sulphurous caverns: sometimes in the leaves of the Sibyls, of whose prophecies, like those perhaps of Nostradamus (for the fragments now extant seem to be the invention of later times), there were some books in reputation in the time of the Roman republic: sometimes in the insignificant speeches of madmen, supposed to be possessed with a divine spirit, which possession they called enthusiasm; and these kinds of foretelling events were accounted theomancy, or prophecy: sometimes in the aspect of the stars at their nativity, which was called horoscopy, and esteemed a part of judiciary astrology: sometimes in their own hopes and fears, called thumomancy, or: presage: sometimes in the prediction of witches that pretended conference with the dead, which is called necromancy, conjuring, and witchcraft, and is but juggling and confederate knavery: sometimes in the casual flight or feeding of birds, called augury: sometimes in the entrails of a sacrificed beast, which was haruspicy: sometimes in dreams: sometimes in croaking of ravens, or chattering of birds: sometimes in the lineaments of the face, which was called metoposcopy; or by palmistry in the lines of the hand, in casual words called omina: sometimes in monsters or unusual accidents; as eclipses, comets, rare meteors, earthquakes, inundations, uncouth births, and the like, which they called portenta, and ostenta, because they thought them to portend or foreshow some great calamity to come: sometimes in mere lottery, as cross and pile; counting holes in a sieve; dipping of verses in Homer and Virgil; and innumerable other such vain conceits. So easy are men to be drawn to believe anything from such men as have gotten credit with them; and can with gentleness, and dexterity, take hold of their fear and ignorance.

And therefore the first founders and legislators of Commonwealths amongst the Gentiles, whose ends were only to keep the people in obedience and peace, have in all places taken care: first, to imprint in their minds a belief that those precepts which they gave concerning religion might not be thought to proceed from their own device, but from the dictates of some god or other spirit; or else that they themselves were of a higher nature than mere mortals, that their laws might the more easily be received; so Numa Pompilius pretended to receive the ceremonies he instituted amongst the Romans from the nymph Egeria;and the first king and founder of the kingdom of Peru pretended himself and his wife to be the children of the sun; and Mahomet, to set up his new religion, pretended to have conferences with the Holy Ghost in form of a dove. Secondly, they have had a care to make it believed that the same things were displeasing to the gods which were forbidden by the laws. Thirdly, to prescribe ceremonies, supplications, sacrifices, and festivals by which they were to believe the anger of the gods might be appeased; and that ill success in war, great contagions of sickness, earthquakes, and each man's private misery came from the anger of the gods; and their anger from the neglect of their worship, or the forgetting or mistaking some point of the ceremonies required. And though amongst the ancient Romans men were not forbidden to deny that which in the poets is written of the pains and pleasures after this life, which divers of great authority and gravity in that state have in their harangues openly derided, yet that belief was always more cherished, than the contrary.

And by these, and such other institutions, they obtained in order to their end, which was the peace of the Commonwealth, that the common people in their misfortunes, laying the fault on neglect, or error in their ceremonies, or on their own disobedience to the laws, were the less apt to mutiny against their governors. And being entertained with the pomp and pastime of festivals and public games made in honour of the gods, needed nothing else but bread to keep them from discontent, murmuring, and commotion against the state. And therefore the Romans, that had conquered the greatest part of the then known world, made no scruple of tolerating any religion whatsoever in the city of Rome itself, unless it had something in it that could not consist with their civil government; nor do we read that any religion was there forbidden but that of the Jews, who (being the peculiar kingdom of God) thought it unlawful to acknowledge subjection to any mortal king or state whatsoever. And thus you see how the religion of the Gentiles was a part of their policy.

23 HOBBES: *Leviathan,* PART II, 160b

To rule by words requires that such words be manifestly made known; for else they are no laws: for to the nature of laws belongeth a sufficient and clear promulgation, such as may take away the excuse of ignorance; which in the laws of men is but of one only kind, and that is, proclamation or promulgation by the voice of man. But God declareth His laws three ways; by the dictates of natural reason, by revelation, and by the voice of some man to whom, by the operation of miracles, he procureth credit with the rest. From hence there ariseth a triple word of God, rational, sensible, and prophetic; to which correspondeth a triple hearing: right reason, sense supernatural, and faith. As for sense supernatural, which consisteth in revelation or inspiration, there have not been any universal laws so given, because God speaketh not in that manner but to particular persons, and to diverse men diverse things.

From the difference between the other two kinds of God's word, rational and prophetic, there may be attributed to God a twofold kingdom, natural and prophetic: natural, wherein He governeth as many of mankind as acknowledge His providence, by the natural dictates of right reason; and prophetic, wherein having chosen out one peculiar nation, the Jews, for His subjects. He governed them, and none but them, not only by natural reason, but by positive laws, which He gave them by the mouths of His holy prophets. Of the natural kingdom of God I intend to speak in this chapter.

23 HOBBES: *Leviathan,* PART III, 165d-167a

For to say that God hath spoken to him in the Holy Scripture is not to say God hath spoken to him immediately, but by mediation of the prophets, or of the Apostles, or of the Church, in such manner as He speaks to all other Christian men. To say He hath spoken to him in a dream is no more than to say he dreamed that God spake to him; which is not of force to win belief from any man that knows dreams are for the most part natural, and may proceed from former thoughts; and such dreams as that, from self-conceit, and fooHsh arrogance, and false opinion of a man's own goodliness, or other virtue, by which he thinks he hath merited the favour of extraordinary revelation. To say he hath seen a vision, or heard a voice, is to say that he dreamed between sleepingand waking: for in such manner a man doth many times naturally take his dream for a vision, as not having well observed his own slumbering. To say he speaks by supernatural inspiration is to say he finds an ardent desire to speak, or some strong opinion of himself, for which he can allege no natural and sufficient reason. So that though God Almighty can speak to a man by dreams, visions, voice, and inspiration, yet He obliges no man to believe He hath so done to him that pretends it; who, being a man, may err and, which is more, may lie.

How then can he to whom God hath never revealed His will immediately (saving by the way of natural reason) know when he is to obey or not to obey His word, delivered by him that says he is a prophet? Of four hundred prophets, of whom the King of Israel asked counsel concerning the war he made against Ramoth Gilead, only Micaiah was a true one.¹ The prophet that was sent to prophesy against the altar set up by Jeroboam,² though a true prophet, and that by two miracles done in his presence appears to be a prophet sent from God, was yet deceived by another old prophet that persuaded him, as from the mouth of God, to eat and drink with him. If one prophet deceive another, what certainty is there of knowing the will of God by other way than that of reason? To which I answer out of the Holy Scripture that there be two marks by which together, not asunder, a true prophet is to be known. One is the doing of miracles; the other is the not teaching any other religion than that which is already established. Asunder, I say, neither of these is sufficient. "If a prophet rise amongst you, or a dreamer of dreams, and shall pretend the doing of a miracle, and the miracle come to pass; if he say, Let us follow strange gods, which thou hast not known, thou shalt not hearken to him, etc. But that prophet and dreamer of dreams shall be put to death, because he hath spoken to you to revolt from the Lord your God.”³ In which words two things are to be observed; first, that God will not have miracles alone serve for arguments to approve the

¹I Kings, 22.

²Ibid., 13.

³Deuteronomy, 13. 1-5.

prophet's calling; but (as it is in the third verse) for an experiment of the constancy of our adherence to Himself. For the works of the Egyptian sorcerers, though not so great as those of Moses, yet were great miracles. Secondly, that how great soever the miracle be, yet if it tend to stir up revolt against the king or him that governeth by the king's authority, he that doth such miracle is not to be considered otherwise than as sent to make trial of their allegiance. For these words, *revolt from the Lord your God, are in this place equivalent to revolt from your king*. For they had made God their king by pact at the foot of Mount Sinai; who ruled them by Moses only; for he only spake with God, and from time to time declared God's commandments to the people. In like manner, after our Saviour Christ had made his Disciples acknowledge him for the Messiah (that is to say, for God's anointed, whom the nation of the Jews daily expected for their king, but refused when he came), he omitted not to advertise them of the danger of miracles. "There shall arise," saith he, "false Christs, and false prophets, and shall do great wonders and miracles, even to the seducing (if it were possible) of the very elect."⁴ By which it appears that false prophets may have the power of miracles; yet are we not to take their doctrine for God's word. St. Paul says further to the Galatians that "if himself or an angel from heaven preach another Gospel to them than he had preached, let him be accursed."⁵ That Gospel was that Christ was King; so that all preaching against the power of the king received, in consequence to these words, is by St. Paul accursed. For his speech is addressed to those who by his preaching had already received Jesus for the Christ, that is to say, for King of the Jews.

And as miracles, without preaching that doctrine which God hath established; so preaching the true doctrine, without the doing of miracles, is an insufficient argument of immediate revelation. For if a man that teacheth not false doctrine should pretend to be a prophet without showing any miracle, he is never the more to be regarded for his pretence, as is evident by Deuteronomy, 18.21, 22: "If thou say in thy heart, How shall we know that the word" (of the prophet) "is not that which the Lord hath spoken? When the prophet shall have spoken in the name of the Lord, that which shall not come to pass, that is the word which the Lord hath not

⁴Matthew, 24. 24.

⁵Galatians, I. 8.

spoken, but the prophet has spoken it out of the pride of his own heart, fear him not." But a man may here again ask: When the prophet hath foretold a thing, how shall we know whether it will come to pass or not? For he may foretell it as a thing to arrive after a certain long time, longer than the time of man's life; or indefinitely, that it will come to pass one time or other: in which case this mark of a prophet is unuseful; and therefore the miracles that oblige us to believe a prophet ought to be confirmed by an immediate, or a not long deferred event. So that it is manifest that the teaching of the religion which God hath established, and the showing of a present miracle, joined together, were the only marks whereby the Scripture would have a true prophet, that is to say, immediate revelation, to be acknowledged; neither of them being singly sufficient to oblige any other man to regard what he saith.

Seeing therefore miracles now cease, we have no sign left whereby to acknowledge the pretended revelations or inspirations of any private man; nor obligation to give ear to any doctrine, farther than it is conformable to the Holy Scriptures, which since the time of our Saviour supply the place and sufficiently recompense the want of all other prophecy; and from which, by wise and learned interpretation, and careful ratiocination, all rules and precepts necessary to the knowledge of our duty both to God and man, without enthusiasm, or supernatural inspiration, may easily be deduced. And this Scripture is it out of which I am to take the principles of my discourse concerning the rights of those that are the supreme governors on earth of Christian Commonwealths, and of the duty of Christian subjects towards their sovereigns. And to that end, I shall speak, in the next chapter, of the books, writers, scope and authority of the Bible.

23 HOBBES: *Leviathan,* PART III, 177a-c

In the same manner, to take inspiration in the proper sense, or to say that good spirits entered into men to make them prophesy, or evil spirits into those that became phrenetic, lunatic, or epileptic, is not to take the word m the sense of the Scripture; for the Spirit there is taken for the power of God, working by causes to us unknown. As also the wind that is there said to fill the house wherein the Apostles were assembled on the day of Pentecost⁴ is not to be understood for the Holy Spirit, which is the Deity itself; but for an external sign of God's special working on their hearts to effect in them the internal graces and holy virtues

⁴Acts, 2. 2.

He thought requisite for the performance of their apostleship.

23 HOBBES: *Leviathan,* PART III, 183b-187a

When by prophecy is meant prediction, or foretelling of future contingents, not only they were prophets who were God's spokesmen, and foretold those things to others which God had foretold to them; but also all those impostors that pretend by the help of familiar spirits, or by superstitious divination of events past, from false causes, to foretell the like events in time to come: of which (as I have declared already in the twelfth Chapter of this discourse) there be many kinds who gain in the opinion of the common sort of men a greater reputation of prophecy by one casual event that may be but wrested to their purpose, than can be lost again by never so many failings. Prophecy is not an art, nor, when it is taken for prediction, a constant vocation, but an extraordinary and temporary employment from God, most often of good men, but sometimes also of the wicked. The woman of Endor, who is said to have had a familiar spirit, and thereby to have raised a phantasm of Samuel, and foretold Saul his death, was not therefore a prophetess; for neither had she any science whereby she could raise such a phantasm, nor does it appear that God commanded the raising of it, but only guided that imposture to be a means of Saul's terror and discouragement, and by consequent, of the discomfiture by which he fell. And for incoherent speech, it was amongst the Gentiles taken for one sort of prophecy, because the prophets of their oracles, intoxicated with a spirit or vapor from the cave of the Pythian Oracle at Delphi, were for the time really mad, and spake like madmen; of whose loose words a sense might be made to fit any event, in such sort as all bodies are said to be made of materia prima. In the Scripture I find it also so taken in these words, "And the evil spirit came upon Saul, and he prophesied in the midst of the house."⁹

And although there be so many significations in Scripture of the word prophet; yet is that the most frequent in which it is taken for him to whom God speaketh immediately that which the prophet is to say from Him to some other man, or to the people. And hereupon a question may be asked, in what manner God speaketh to such a prophet. Can it, may some say, be properly said that God hath voice and language, when it cannot be properly said He hath a tongue or other organs as a man? The Prophet David argueth thus, "Shall He that made the eye, not see? or He that made the ear, not hear?"¹⁰ But this may be spoken, not, as usually, to signify God's nature, but to signify our intention to honour Him. For to see and hear are honourable attributes, and may be given to God to de-

⁹I Samuel, 18. 10.

¹⁰Psalms, 94. 9.

clare, as far as our capacity can conceive His almighty power. But if it were to be taken in the strict and proper sense, one might argue from his making of all other parts of man's body that he had also the same use of them which we have; which would be many of them so uncomely as it would be the greatest contumely in the world to ascribe them to Him. Therefore we are to interpret God's speaking to men immediately for that way, whatsoever it be, by which God makes them understand His will: and the ways whereby He doth this are many, and to be sought only in the Holy Scripture; where though many times it be said that God spake to this and that person, without declaring in what manner, yet there be again many places that deliver also the signs by which they were to acknowledge His presence and commandment; and by these may be understood how He spake to many of the rest.

In what manner God spake to Adam, and Eve, and Cain, and Noah is not expressed; nor how he spake to Abraham, till such time as he came out of his own country to Sichem in the land of Canaan, and then God is said to have appeared to him.¹ So there is one way whereby God made His presence manifest; that is, by an apparition, or vision. And again, the word of the Lord came to Abraham in a vision";² that is to say, somewhat, as a sign of God's presence, appeared as God's messenger to speak to him. Again, the Lord appeared to Abraham by an apparition of three angels;³ and to Abimelech in a dream;⁴ to Lot by an apparition of two angels;⁵ and to Hagar by the apparition of one angel;⁶ and to Abraham again by the apparition of a voice from heaven;⁷ and to Isaac in the night⁸ (that is, in his sleep, or by dream); and to Jacob in a dream;⁹ that is to say (as are the words of the text), "Jacob dreamed that he saw a ladder," etc. And in a vision of angels;¹⁰ and to Moses in the apparition of a flame of fire out of the midst of a bush;¹¹ and after the time of Moses, where the manner how God spake immediately to man in the Old Testa-

¹Genesis, 12. 7.

²Genesis, 15. 1.

³Ibid., 18. 1.

⁴Ibid., 20. 3.

⁵Ibid., 19. 1.

⁶Ibid., 21. 17.

⁷Ibid., 22. 11.

⁸Ibid., 26. 24.

⁹Ibid., 28. 12.

¹⁰Ibid., 32.1.

¹¹Exodus, 3. 2.

ment is expressed. He spake always by a vision, or by a dream; as to Gideon, Samuel, Eliah, Elisha, Isaiah, Ezekiel, and the rest of the prophets; and often in the New Testament, as to Joseph, to St. Peter, to St. Paul, and to St. John the Evangelist in the Apocalypse.

Only to Moses He spake in a more extraordinary manner in Mount Sinai, and in the Tabernacle; and to the high priest in the Tabernacle, and in the sanctum, sanctorum of the Temple. But Moses, and after him the high priests, were prophets of a more eminent place and degree in God's favour; and God Himself in express words declareth that to other prophets He spake in dreams and visions, but to His servant Moses in such manner as a manspeaketh to his friend. The words are these: "If there be a prophet among you, I the Lord will make Myself known to him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house; with him I will speak mouth to mouth, even apparently, not in dark speeches; and the similitude of the Lord shall he behold."¹² And, "The Lord spake to Moses face to face, as a man speaketh to his friend."¹³ And yet this speaking of God to Moses was by mediation of an angel, or angels, as appears expressly. Acts 7. 35 and 53, and Galatians, 3. 19, and was therefore a vision, though a more clear vision than was given to other prophets. And conformable hereunto, where God saith, "If there arise amongst you a prophet, or dreamer of dreams," ¹⁴ the latter word is but the interpretation of the former. And, "Your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions":¹⁵ where again, the word prophesy is expounded by dream and vision. And in the same manner it was that God spake to Solomon, promising him wisdom, riches, and honour; for the text saith, "And Solomon awoke, and behold it was a dream":¹⁶ so that generally the prophets extraordinary in the Old Testament took notice of the word of God no otherwise than from their dreams or visions; that is to say, from the imaginations which they had in their sleep or in an ecstasy: which imaginations in every true prophet were supernatural, but in false prophets were either natural or feigned.

The same prophets were nevertheless said to

¹²Numbers, 12. 6, 7, 8.

¹³Exodus, 33. II.

¹⁴Deuteronomy, 13. 1.

¹⁵Joel, 2. 28.

¹⁶I Kings, 3. 15.

speak by the spirit; as where the prophet, speaking of the Jews, saith, "They made their hearts hard as adamant, lest they should hear the law, and the words which the Lord of Hosts hath sent in His Spirit by the former prophets." ¹ By which it is manifest that speaking by the spirit or inspiration was not a particular manner of God's speaking, different from vision, when they that were said to speak by the Spirit were extraordinary prophets, such as for every new message were to have a particular commission or, which is all one, a new dream or vision.

Of prophets that were so by a perpetual calling in the Old Testament, some were supreme and some subordinate: supreme were first Moses, and after him the high priests, every one for his time, as long as the priesthood was royal; and after the people of the Jews had rejected God, that He should no more reign over them, those kings which submitted themselves to God's government were also his chief prophets; and the high priest's office became ministerial. And when God was to be consulted, they put on the holy vestments, and enquired of the Lord as the king commanded them, and were deprived of their office when the king thought fit. For King Saul commanded the burnt offering to be brought;² and he commands the priest to bring the Ark near him;³ and, again, to let it alone, because he saw an advantage upon his enemies.⁴ And in the same chapter Saul asketh counsel of God. In like manner King David, after his being anointed, though before he had possession of the kingdom, is said to "enquire of the Lord" whether he should fight against the Philistines at Keilah;⁵ and David commandeth the priest to bring him the ephod, to enquire whether he should stay in Keilah or not.⁶ And King Solomon took the priesthood from Abiathar,⁷ and gave it to Zadok.⁸ Therefore Moses, and the high priests, and the pious kings, who enquired of God on all extraordinary occasions how they were to carry themselves, or what event they were to have, were all sovereign prophets. But in what manner God spake unto them is not manifest. To say that when Moses went up to God in Mount

¹Zechariah, 7. 12.

²I Samuel, 13. 9.

³Ibid., 14. 18.

⁴Ibid., 14. 19.

⁵I Samuel, 23. 2.

⁶Ibid., 23. 9.

⁷I Kings, 2. 27.

⁸Ibid., 2. 35.

Sinai it was a dream, or vision, such as other prophets had, is contrary to that distinction which God made between Moses and other prophets.⁹ To say God spake or appeared as He is in His own nature is to deny Hisinfiniteness, invisibility, incomprehensibility. To say he spake by inspiration, or infusion of the Holy Spirit, as the Holy Spirit signifieth the Deity, is to make Moses equal with Christ, in whom only the Godhead, as St. Paul speaketh, dwelleth bodily.¹⁰ And lastly, to say he spake by the Holy Spirit, as it signifieth the graces or gifts of the Holy Spirit, is to attribute nothing to him supernatural. For God disposeth men to piety, justice, mercy, truth, faith, and all manner of virtue, both moral and intellectual, by doctrine, example, and by several occasions, natural and ordinary.

And as these ways cannot be applied to God, in His speaking to Moses at Mount Sinai; so also they cannot be applied to Him in His speaking to the high priests from the mercy-seat. Therefore in what manner God spake to those sovereign prophets of the Old Testament, whose office it was to enquire of Him, is not intelligible. In the time of the New Testament there was no sovereign prophet but our Saviour, who was both God that spake, and the prophet to whom He spake.

To subordinate prophets of perpetual calling. I find not any place that proveth God spake to them supernaturally, but only in such manner as naturally He inclineth men to piety, to belief, to righteousness, and to other virtues all other Christian men. Which way, though it consist in constitution, instruction, education, and the occasions and invitements men have to Christian virtues, yet it is truly attributed to the operation of the Spirit of God, or Holy Spirit, which we in our language call the Holy Ghost: for there is no good inclination that is not of the operation of God. But these operations are not always supernatural. When therefore a prophet is said to speak in the spirit, or by the Spirit of God, we are to understand no more but that he speaks according to God's will, declared by the supreme prophet. For the most common acceptation of the word spirit is in the signification of a man's intention, mind, or disposition.

In the time of Moses, there were seventy men besides himself that prophesied in the camp of the Israelites. In what manner God spake to them is declared in the eleventh Chapter of Numbers, verse 25: "The Lord came down in

⁹Numbers, 12. 6, 7, 8.

¹⁰Colossians, 2. 9.

a cloud, and spake unto Moses, and took of the spirit that was upon him, and gave it to the seventy elders. And it came to pass, when the spirit rested upon them, they prophesied, and did not cease." By which it is manifest, first, that their prophesying to the people was subservient and subordinate to the prophesying of Moses; for that God took of the spirit of Moses to put upon them; so that they prophesied as Moses would have them: otherwise they had not been suffered to prophesy at all. For there was a complaint made against them to Moses; ¹ and Joshua would have Moses to have forbidden them; which he did not, but said to Joshua, "Be not jealous in my behalf." Secondly, that the Spirit of God in that place signifieth nothing but the mind and disposition to obey and assist Moses in the administration of the government. For if it were meant they had the substantial Spirit of God; that is, the divine nature, inspired into them, then they had it in no less manner than Christ himself, in whom only the Spirit of God dwelt bodily. It is meant therefore of the gift and grace of God, that guided them to co-operate with Moses, from whom their spirit was derived. And it appeareth that they were such as Moses himself should appoint for elders and officers of the people: for the words are, "Gather unto me seventy men, whom thou knowest to be elders and officers of the people":² where, thou knowest is the same with thou appointest, or hast appointed to be such. For we are told before that Moses, following the counsel of Jethro his father-in-law, did appoint judges and officers over the people such as feared God;³ and of these were those seventy whom God, by putting upon them Moses' spirit, inclined to aid Moses in the administration of the kingdom: and in this sense the spirit of God is said presently upon the anointing of David to have come upon David, and left Saul;⁴ God giving His graces to him He chose to govern His people, and taking them away from him He rejected. So that by the spirit is meant inclination to God's service, and not any supernatural revelation.

God spake also many times by the event of lots, which were ordered by such as He had put in authority over His people. So we read that God manifested by the lots which Saul caused to be drawn the fault that Jonathan had committed in eating a honeycomb, contrary to the

¹Numbers, ii. 27.

²Ibid.. II. 16.

³Exodus, 18. [24,25].

⁴I Samuel, 16. 13, 14.

oath taken by the people.⁵ And God divided the land of Canaan amongst the Israelites by the "lots that Joshua did cast before the Lord in Shiloh." ⁶ In the same manner it seemeth to be that God discovered the crime of Achan.⁷ And these are the ways whereby God declared His will in the Old Testament.

All which ways He used also in the New Testament. To the Virgin Mary, by a vision of an angel; to Joseph, in a dream; again to Paul, in the way to Damascus in a vision of our Saviour; and to Peter in the vision of a sheet let down from heaven with diverse sorts of flesh of clean and unclean beasts; and in prison, by vision of an angel; and to all the Apostles and writers of the New Testament, by the graces of His Spirit; and to the Apostles again, at the choosing of Matthias in the place of Judas Iscariot, by lot.

Seeing then all prophecy supposeth vision or dream (which two, when they be natural, are the same), or some especial gift of God so rarely observed in mankind as to be admired where observed; and seeing as well such gifts as the most extraordinary dreams and visions may proceed from God, not only by His supernatural and immediate, but also by his natural operation, and by mediation of second causes; there is need of reason and judgement to discern between natural and supernatural gifts, and between natural and supernatural visions or dreams. And consequently men had need to be very circumspect, and wary, in obeying the voice of man that, pretending himself to be a prophet, requires us to obey God in that way which he in God's name telleth us to be the way to happiness. For he that pretends to teach men the way of so great felicity pretends to govern them; that is to say, to rule and reign over them; which is a thing that all men naturally desire, and is therefore worthy to be suspected of ambition and imposture; and consequently ought to be examined and tried by every man before he yield them obedience, unless he have yielded it them already in the institution of a Commonwealth; as when the prophet is the civil sovereign, or by the civil sovereign authorized. And if this examination of prophets and spirits were not allowed to every one of the people, it had been to no purpose to set out the marks by which every man might be able to distinguish between those whom they ought, and those whom they ought not to follow. Seeing there-

⁵I Samuel, 14. 43.

⁶Joshua, 18. 10.

⁷Ibid., 7. 16, etc.

fore such marks are set out to know a prophet by,¹ and to know a spirit by;² and seeing there is so much prophesying in the Old Testament, and so much preaching in the New Testament against prophets, and so much greater a number ordinarily of false prophets than of true; every one is to beware of obeying their directions at their own peril. And first, that there were many more false than true prophets appears by this, that when Ahab consulted four hundred prophets, they were all false impostors, but only one Micaiah.³ And a little before the time of the Captivity the prophets were generally liars. "The prophets," saith the Lord by Jeremiah, "prophesy lies in my name. I sent them not, neither have I commanded them, nor spake unto them: they prophesy to you a false vision, a thing of naught, and the deceit of their heart." ⁴ Insomuch as God commanded the people by the mouth of the prophet Jeremiah not to obey them. "Thus saith the Lord of Hosts, hearken not unto the words of the prophets that prophesy to you. They make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." ⁵

¹Deuteronomy, 13. I, etc.

²I John, 4. I, etc.

³I Kings, 22.

⁴Jeremiah, 14. 14.

⁵Ibid., 23. 16.

Seeing then there was in the time of the Old Testament such quarrels amongst the visionary prophets, one contesting with another, and asking, "When departed the spirit from me, to go to thee?" as between Micaiah and the rest of the four hundred; and such giving of the lie to one another, as in Jeremiah, 14. 14, and such controversies in the New Testament at this day amongst the spiritual prophets: every man then was, and now is, bound to make use of his natural reason to apply to all prophecy those rules which God hath given us to discern the true from the false. Of which rules, in the Old Testament, one was conformable doctrine to that which Moses the sovereign prophet had taught them; and the other, the miraculous power of foretelling what God would bring to pass, as I have already shown out of Deuteronomy, 13. i, etc. And in the New Testament there was but one only mark, and that was the preaching of this doctrine that Jesus is the Christ, that is, the King of the Jews, promised in the Old Testament. Whosoever denied that article, he was a false prophet, whatsoever miracles he might seem to work; and he that taught it was a true prophet. For St. John, speaking expressly of the means to examine spirits, whether they be of God or not, after he had told them that there would arise false prophets, saith thus, "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God";⁶ that is, is approved and allowed as a prophet of God: not that he is a godly man, or one of the elect for this that he confesseth, professeth, or preacheth Jesus to be the Christ, but for that he is a prophet avowed. For God sometimes speaketh by prophets whose persons He hath not accepted; as He did by Baalam, and as He foretold Saul of his death by the Witch of Endor. Again in the next verse, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of Christ. And this is the spirit of Antichrist." So that the rule is perfect on both sides: that he is a true prophet which preacheth the Messiah already come, in the person of Jesus; and he a false one that denieth him come, and looketh for him in some future impostor that shall take upon him that honour falsely, whom the Apostle there properly calleth Antichrist. Every man therefore ought to consider who is the sovereign prophet; that is to say, who it is that is God's vicegerent on earth, and hath next under God the authority of governing Christian men; and to observe for a rule that doctrine which in the name of God he hath commanded to be taught, and thereby to examine and try out the truth of those doctrines which pretended prophets, with miracle or without, shall at any time advance: and if they find it contrary to that rule, to do as they did that came to Moses and complained that there were some that prophesied in the camp whose authority so to do they doubted of; and leave to the sovereign, as they did to Moses, to uphold or to forbid them, as he should see cause; and if he disavow them, then no more to obey their voice, or if he approve them, then to obey them as men to whom God hath given a part of the spirit of their sovereign. For when Christian men take not their Christian sovereign for God's prophet, they must either take their own dreams for the prophecy they mean to be governed by, and the tumour of their own hearts for the Spirit of God; or they must suffer themselves to be lead by some strange prince, or by some of their fellow subjects that can bewitch them by slander of the government into rebellion, without other miracle to confirm their calling than sometimes an extraordinary success and impunity; and by this means destroying all laws, both divine and human, reduce all order, government, and society to the first chaos of violence and civil war.

⁶I John, 4. 2, etc.

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CHAPTER XXXVII

*Of Miracles and their Use*

By Miracles are signified the admirable works of God: and therefore they are also called wonders. And because they are for the most part done for a signification of His commandment in such occasions as, without them, men are apt to doubt (following their private natural reasoning) what He hath commanded, and what not, they are commonly, in Holy Scripture, called signs, in the same sense as they are called by the Latins, ostenta and portenta, from showing and foresignifying that which the Almighty is about to bring to pass.

To understand therefore what is a miracle, we must first understand what works they are which men wonder at and call admirable. And there be but two things which make men wonder at any event: the one is if it be strange, that is to say, such as the like of it hath never or very rarely been produced; the other is if when it is produced, we cannot imagine it to have been done by natural means, but only by the immediate hand of God. But when we see some possible natural cause of it, how rarely soever the like has been done; or if the like have been often done, how impossible soever it be to imagine a natural means thereof, we no more wonder, nor esteem it for a miracle.

Therefore, if a horse or cow should speak, it were a miracle, because both the thing is strange and the natural cause difficult to imagine; so also were it to see a strange deviation of nature in the production of some new shape of a living creature. But when a man, or other animal, engenders his like, though we know no more how this is done than the other; yet because it is usual, it is no miracle. In like manner, if a man be metamorphosed into a stone, or into a pillar, it is a miracle, because strange; but if a piece of wood be so changed, because we see it often it is no miracle: and yet we know no more by what operation of God the one is brought to pass than the other.

The first rainbow that was seen in the world was a miracle, because the first, and consequently strange, and served for a sign from God, placed in heaven to assure His people there should be no more a universal destruction of the world by water. But at this day, because they are frequent, they are not miracles, neither to them that know their natural causes, nor to them who know them not. Again, there be many rare works produced by the art of man; yet when we know they are done, because thereby we know also the means how they are done, we count them not for miracles, because not wrought by the immediate hand of God, but by mediation of human industry.

Furthermore, seeing admiration and wonder is consequent to the knowledge and experience wherewith men are endued, some more, some less, it followeth that the same thing may be a miracle to one, and not to another. And thence it is that ignorant and superstitious men make great wonders of those works which other men, knowing to proceed from nature (which is not the immediate, but the ordinary work of God), admire not at all; as when eclipses of the sun and moon have been taken for supernatural works by the common people, when nevertheless there were others could, from their natural causes, have foretold the very hour they should arrive; or, as when a man, by confederacy and secret intelligence, getting knowledge of the private actions of an ignorant, unwary man, thereby tells him what he has done in former time, it seems to him a miraculous thing; but amongst wise and cautelous men, such miracles as those cannot easily be done.

Again, it belongeth to the nature of a miracle that it be wrought for the procuring of credit to God's messengers, ministers, and prophets, that thereby men may know they are called, sent, and employed by God, and thereby be the better inclined to obey them. And therefore, though the creation of the world, and after that the destruction of all living creatures in the universal deluge, were admirable works; yet because they were not done to procure credit to any prophet or other minister of God, they use not to be called miracles. For how admirable soever any work be, the admiration consisteth not in that it could be done, because men naturally believe the Almighty can do all things, but because He does it at the prayer or word of a man. But the works of God in Egypt, by the hand of Moses, were properly miracles, because they were done with intention to make the people of Israel believe that Moses came unto them, not out of any design of his own interest, but as sent from God. Therefore after God had commanded him to deliver the Israelites from the Egyptian bondage, when he said, "They will not believe me, but will say the Lord hath not appeared unto me," ¹ God gave him power to turn the rod he had in his hand into a serpent, and again to

¹Exodus, 4. 1.

return it into a rod; and by putting his hand into his bosom, to make it leprous, and again by pulling it out to make it whole, to make the children of Israel believe that the God of their fathers had appeared unto him:¹ and if that were not enough, He gave him power to turn their waters into blood. And when he had done these miracles before the people, it is said that "they believed him." ²"Nevertheless, for fear of Pharaoh, they durst not yet obey him. Therefore the other works which were done to plague Pharaoh and the Egyptians tended all to make the Israelites believe in Moses, and were properly miracles. In like manner if we consider all the miracles done by the hand of Moses, and all the rest of the prophets till the Captivity, and those of our Saviour and his Apostles afterwards, we shall find their end was always to beget or confirm belief that they came not of their own motion, but were sent by God. We may further observe in Scripture that the end of miracles was to beget belief, not universally in all men, elect and reprobate, but in the elect only; that is to say, in such as God had determined should become His subjects. For those miraculous plagues of Egypt had not for end the conversion of Pharaoh; for God had told Moses before that He would harden the heart of Pharaoh, that he should not let the people go: and when he let them go at last, not the miracles persuaded him, but the plagues forced him to it. So also of our Saviour it is written that He wrought not many miracles in His own country, because of their unbelief;³ and instead of, "He wrought not many," it is, "He could work none." ⁴ It was not because he wanted power; which, to say, were blasphemy against God; nor that the end of miracles was not to convert incredulous men to Christ; for the end of all the miracles of Moses, of the prophets, of our Saviour, and of his Apostles was to add men to the Church; but it was because the end of their miracles was to add to the Church, not all men, but such as should be saved; that is to say, such as God had elected. Seeing therefore our Saviour was sent from His Father, He could not use His power in the conversion of those whom His Father had rejected. They that, expounding this place of St. Mark, say that this word, "He could not," is put for, "He would not," do it without example in the Greek tongue (where would not is put sometimes for

¹Ibid., 4. 5.

²Ibid., 4. 31.

³Matthew, 13.58.

⁴Mark, 6. 5.

could not, in things inanimate that have no will; but could not, for would not, never), and thereby lay a stumbling block before weak Christians, as if Christ could do no miracles but amongst the credulous.

From that which I have here set down, of the nature and use of a miracle, we may define it thus: *a miracle is a work of God (besides His operation by the way of nature, ordained in the Creation) done for the making manifest to His elect the mission of an extraordinary minister for their salvation.*

And from this definition, we may infer: first, that in all miracles the work done is not the effect of any virtue in the prophet, because it is the effect of the immediate hand of God; that is to say, God hath done it, without using the prophet therein as a subordinate cause. Secondly, that no devil, angel, or other created spirit can do a miracle. For it must either be by virtue of some natural science or by incantation, that is, virtue of words. For if the enchanters do it by their own power independent, there is some power that proceedeth not from God, which all men deny; and if they do it by power given them, then is the work not from the immediate hand of God, but natural, and consequently no miracle.

There be some texts of Scripture that seem to attribute the power of working wonders, equal to some of those immediate miracles wrought by God Himself, to certain arts of magic and incantation. As, for example, when we read that after the rod of Moses being cast on the ground became a serpent, "the magicians of Egypt did the like by their enchantments";⁵ and that after Moses had turned the waters of the Egyptian streams, rivers, ponds, and pools of water into blood, "the magicians of Egypt did so likewise, with their enchantments";⁶ and that after Moses had by the power of God brought frogs upon the land, "the magicians also did so with their enchantments, and brought up frogs upon the land of Egypt";⁷ will not a man be apt to attribute miracles to enchantments; that is to say, to the efficacy of the sound of words; and think the same very well proved out of this and other such places? And yet there is no place of Scripture that telleth us what an enchantment is. If therefore enchantment be not, as many think it, a working of strange effects by spells and words, but imposture and delusion wrought by ordinary means; and so far from supernatu-

⁵Exodus, 7. 11.

⁶Ibid., 7. 22.

⁷Ibid., 8. 7.

ral, as the impostors need not the study so much of natural causes, but the ordinary ignorance, stupidity, and superstition of mankind, to do them; those texts that seem to countenance the power of magic, witchcraft, and enchantment must needs have another sense than at first sight they seem to bear.

For it is evident enough that words have no effect but on those that understand them, and then they have no other but to signify the intentions or passions of them that speak; and thereby produce hope, fear, or other passions, or conceptions in the hearer. Therefore when a rod seemeth a serpent, or the waters blood, or any other miracle seemeth done by enchantment; if it be not to the edification of God's people, not the rod, nor the water, nor any other thing is enchanted; that is to say, wrought upon by the words, but the spectator. So that all the miracle consisteth in this, that the enchanter has deceived a man; which is no miracle, but a very easy matter to do.

For such is the ignorance and aptitude to error generally of all men, but especially of them that have not much knowledge of natural causes, and of the nature and interests of men, as by innumerable and easy tricks to be abused. What opinion of miraculous power, before it was known there was a science of the course of the stars, might a man have gained that should have told the people, this hour, or day, the sun should be darkened? A juggler, by the handling of his goblets and other trinkets, if it were not now ordinarily practised, would be thought to do his wonders by the power at least of the Devil. A man that hath practised to speak by drawing in of his breath (which kind of men in ancient time were called ventriloqui) and so make the weakness of his voice seem to proceed, not from the weak impulsion of the organs of speech, but from distance of place, is able to make very many men believe it is a voice from heaven, whatsoever he please to tell them. And for a crafty man that hath enquired into the secrets and familiar confessions that one man ordinarily maketh to another of his actions and adventures past, to tell them him again is no hard matter; and yet there be many that by such means as that obtain the reputation of being conjurers. But it is too long a business to reckon up the several sorts of those men which the Greeks called thaumaturgi, that is to say, workers of things wonderful; and yet these do all they do by their own single dexterity. But if we look upon the impostures wrought by confederacy, there is nothing how impossible soever to be done that is impossible to be believed. For two men conspiring, one to seem lame, the other to cure him with a charm, will deceive many: but many conspiring, one to seem lame, another so to cure him, and all the rest to bear witness, will deceive many more.

In this aptitude of mankind to give too hasty belief to pretended miracles, there can be no better nor I think any other caution than that which God hath prescribed, first by Moses (as I have said before in the precedent chapter), in the beginning of the thirteenth and end of the eighteenth of Deuteronomy; that we take not any for prophets that teach any other religion than that which God's lieutenant, which at that time was Moses, hath established; nor any, though he teach the same religion, whose prediction we do not see come to pass. Moses therefore in his time, and Aaron and his successors in their times, and the sovereign governor of God's people next under God Himself, that is to say, the head of the Church in all times, are to be consulted what doctrine he hath established before we give credit to a pretended miracle or prophet. And when that is done, the thing they pretend to be a miracle, we must both see it done and use all means possible to consider whether it be really done; and not only so, but whether it be such as no man can do the like by his natural power, but that it requires the immediate hand of God. And in this also we must have recourse to God's lieutenant, to whom in all doubtful cases we have submitted our private judgements. For example, if a man pretend that after certain words spoken over a piece of bread, that presently God hath made it not bread, but a god, or a man, or both, and nevertheless it looketh still as like bread as ever it did, there is no reason for any man to think it really done, nor consequently to fear him till he enquire of God by his vicar or lieutenant whether it be done or not. If he say not, then foUoweth that which Moses saith; "he hath spoken it presumptuously; thou shalt not fear him." ¹ If he say it is done, then he is not to contradict it. So also if we see not, but only hear tell of a miracle, we are to consult the lawful Church; that is to say, the lawful head thereof, how far we are to give credit to the relators of it. And this is chiefly the case of men that in these days live under Christian sovereigns. For in these times I do not know one man that ever saw any such wondrous work, done by the charm or at the word or prayer of a man, that a man endued but with

¹Deuteronomy, 18. 22.

a mediocrity of reason would think supernatural: and the question is no more whether what we see done be a miracle; whether the miracle we hear, or read of, were a real work, and not the act of a tongue or pen; but in plain terms, whether the report be true, or a lie. In which question we are not every one to make our own private reason or conscience, but the public reason, that is, the reason of God's supreme lieutenant, judge; and indeed we have made him judge already, if we have given him a sovereign power to do all that is necessary for our peace and defence. A private man has always the liberty, because thought is free, to believe or not believe in his heart those acts that have been given out for miracles, according as he shall see what benefit can accrue, by men's belief, to those that pretend or countenance them, and thereby conjecture whether they be miracles or lies. But when it comes to confession of that faith, the private reason must submit to the public; that is to say, to God's lieutenant. But who is this lieutenant of God, and head of the Church, shall be considered in its proper place hereafter.

**26 SHAKESPEARE: *Julius Caesar,* ACT I, SC III [1-71] 572c-573b; ACT IV, SC III [275-289] 591c; ACT V, SC I [71-89] 592d**

26 SHAKESPEARE: *Julius Caesar,* ACT I, SC III [1-71] 572c-573b

Scene III. *The same: a street*

*Thunder and lightning. Enter, from opposite sides.,*

CASCA, with his sword drawn, and cicero.

Cic. Good even, Casca: brought you Caesar home?

Why are you breathless? and why stare you so?

Casca. Are not you moved, when all the sway of ,

earth

Shakes like a thing unfirm? O Cicero,

I have seen tempests, v/hen the scolding winds

Have rived the knotty oaks, and I have seen

The ambitious ocean swell and rage and foam,

To be exalted with the threatening clouds:

But never till to-night, never till now.

Did I go through a tempest dropping fire. 10

Either there is a civil strife in heaven,

Or else the world, too saucy with the gods,

Incenses them to send destruction. ^

Cic. Why, saw you anything more wonderful?

Casca. A common slave—you know him well by

sight—

Held up his left hand, which did flame and burn

Like twenty torches join'd, and yet his hand.

Not sensible of fire, remain'd unscorch'd.

Besides—I ha' not since put up my sword —

Against the Capitol I met a lion, 20

Who glared upon me, and went surly by

Without annoying me: and there were drawn

Upon a heap a hundred ghastly women.

Transformed with their fear, who swore they saw

Men all in fire walk up and down the streets.

And yesterday the bird of night did sit

Even at noon-day upon the market-place.

Hooting and shrieking. When these prodigies

Do so conjointly meet, let not men say

"These are their reasons; they are natural"; 30

For, I believe, they are portentous things

Unto the climate that they point upon.

Cic. Indeed, it is a strange-disposed time:

But men mav^ construe things after their fashion,

Clean from the purpose of the things themselves.

Comes Caesar to the Capitol to-morrow?

Casca. He doth; for he did bid Antonius

Send word to vou he would be there to-morrow.

Cic. Good night then, Casca: this disturbed sky

Is not to walk in.

Casca. Farewell, Cicero. [Exit cicero. 40

Enter cassius.

Cas. Who's there?

Casca. A Roman.

Cas. Casca, by your voice.

Casca. Your ear is good. Cassius, what night is

this!

Cas. A very pleasing night to honest men.

Casca. Who ever knew the heavens menace so?

Cas. Those that have known the earth so full of

faults.

For mv part, I have walk'd about the streets,

Submitting me unto the perilous night.

And, thus unbraced, Casca, as you see,

Have bared my bosom to the thunder-stone;

And when the cross blue lightning seem'd to open

The breast of heaven, I did present myself 51

Even in the aim and very flash of it.

Casca. But wherefore did you so much tempt

the heavens?

It is the part of men to fear and tremble

When the most mighty gods by tokens send

Such dreadful heralds to astonish us.

Cas. You are dull, Casca, and those sparks of

life

That should be in a Roman you do want.

Or else you use not. You look pale and gaze

And put on fear and cast yourself in wonder 60

To see the strange impatience of the heavens:

But if you would consider the true cause

Why all these fires, why all these gliding ghosts.

Why birds and beasts from quality and kind,

Why old men fool and children calculate.

Why all these things change from their ordinance

Their natures and preformed faculties

To monstrous quality, why, you shall find

That heaven hath infused them with these spirits

To make them instruments of fear and warning 70

Unto some monstrous state.

26 SHAKESPEARE: *Julius Caesar,* ACT IV, SC III [275-289] 591c

Enter the ghost of CAESAR.

How ill this taper bums! Ha! who comes here?

I think it is the weakness of mine eyes

That shapes this monstrous apparition.

It comes upon me. Art thou anything?

Art thou some god, some angel, or some devil.

That makest my blood cold and my hair to stare?

Speak to me what thou art. 281

Ghost. Thy evil spirit, Brutus.

Bru. Why comest thou?

Ghost. To tell thee thou shalt see me at Philippi.

Bru. Well; then I shall see thee again?

Ghost. Ay, at Philippi.

Bru. Why, I will see thee at Philippi, then.

26 SHAKESPEARE: *Julius Caesar,* ACT V, SC I [71-89] 592d

Cas. Messala, 71

This is my birthday; as this very day

Was Cassius born. Give me thy hand, Messala:

Be thou my witness that against my will,

As Pompey was, am I compell'd to set

Upon one battle all our liberties.

You know that I held Epicurus strong

And his opinion: now I change my mind.

And partly credit things that do presage.

Coming from Sardis, on our former ensign 80

Two mighty eagles fell, and there they perch'd,

Gorging and feeding from our soldiers' hands

Who to Philippi here consorted us:

This morning are they fled away and gone;

And in their steads do ravens, crows, and kites,

Fly o'er our heads and downward look on us,

As we were sickly prey: their shadows seem

A canopy most fatal, under which

Our army lies, ready to give up the ghost.

Mes. Believe not so.

**27 SHAKESPEARE: *Hamlet,* ACT I, SC I [64-125] 30b-31a / *Macbeth,* ACT II, SC IV [1-20] 294a-b */ Cymbeline,* ACT V, SC IV [91-122] 482a-b**

27 SHAKESPEARE: *Hamlet,* ACT I, SC I [64-125] 30b-31a

'Tis strange.

Mar. Thus twice before, and jump at this dead

hour,

With martial stalk hath he gone by our watch.

Hor. In what particular thought to work I know

not;

But in the gross and scope of my opinion,

This bodes some strange eruption to our state.

Mar. Good now, sit down, and tell me, he that

knows, 70

Why this same strict and most observant watch

So nightly toils the subject of the land,

And why such daily cast of brazen cannon,

And foreign mart for implements of war;

Why such impress of shipwrights, whose sore

task

Does not divide the Sunday from the week;

What might be toward, that this sweaty haste

Doth make the night joint-labourer with the day:

Who is't that can inform me?

Hor. That can I;

At least, the whisper goes so. Our last king, 80

Whose image even but now appear'd to us,

Was, as you know, by Fortinbras of Norway,

Thereto prick'd on by a most emulate pride,

Dared to the combat; in which our valiant Ham

let—

For so this side ofour known world esteem'd

him—

Did slay this Fortinbras; who, by a seal'd compact,

Well ratified by law and heraldry,

Did forfeit, with his life, all those his lands

Which he stood seized of, to the conqueror:

Against the which, a moiety competent 90

Was gaged by our king; which had return'd

To the inheritance of Fortinbras,

Had he been vanquisher; as, by the same covenant,

And carriage of the article design'd,

His fell to Hamlet. Now, sir, young Fortinbras.

Of unimproved mettle hot and full,

Hath in the skirts of Norway here and there

Shark'd up a list of lawless resolutes,

For food and diet, to some enterprise

That hath a stomach in't; which is no other—

As it doth well appear unto our state— 101

But to recover of us, by strong hand

And terms compulsatory, those foresaid lands

So by his father lost: and this, I take it,

Is the main motive of our preparations,

The source of this our watch and the chief head

Of this post-haste and romage in the land.

Ber. I think it be no other but e'en so:

Well may it sort that this portentous figure

Comes armed through our watch; so like the

King 110

That was and is the question of these wars.

Hor. A mote it is to trouble the mind's eye.

In the most high and palmy state of Rome,

A little ere the mightiest Julius fell,

The graves stood tenantless and the sheeted

dead

Did squeak and gibber in the Roman streets.

As stars with trains of fire and dews of blood,

Disasters in the sun; and the moist star

Upon whose influence Neptune's empire

stands

Was sick almost to doomsday with eclipse. 120

And even the like precurse of fierce events,

As harbingers preceding still the fates

And prologue to the omen coming on,

Have heaven and earth together demonstrated

Unto our climatures and countrymen.

But soft, behold! lo, where it comes again!

27 SHAKESPEARE: *Macbeth,* ACT II, SC IV [1-20] 294a-b

Scene IV. *Outside Macbeth!s castle*

Enter ross and an old man.

Old M. Threescore and ten I can remember

well;

Within the volume of which time I have seen

Hours dreadful and things strange; but this sore

night

Hath trifled former knowings.

Ross. Ah, good father,

Thou seest, the heavens, as troubled with man's

act,

Threaten his bloody stage. By the clock, 'tis day,

And yet dark night strangles the travelling lamp.

Is'c night's predominance, or the day's shame,

That darkness does the face of earth entomb,

When living light should kiss it?

Old M. 'Tis unnatural, 10

Even like the deed that's done. On Tuesday

last,

A falcon, towering in her pride of place,

Was by a mousing owl hawk'd at and kill'd.

Ross. And Duncan's horses—a thing most

strange and certain—

Beauteous and swift, the minions of their race,

Turn'd wild in nature, broke their stalls, flung

out,

Contending 'gainst obedience, as they would

make

War with mankind.

Old M. 'Tis said they eat each other.

Ross. They did so, to the amazement ofmine

eyes

That look'd upon't. Here comes the good Mac-

duff. 20

27 SHAKESPEARE: *Cymbeline,* ACT V, SC IV [91-122] 482a-b

JUPITER *descends in thunder and lightning, sitting upon an eagle; he throws a thunderbolt. The Ghostsfall on their knees.*

Jup. No more, you petty spirits of region low,

Offend our hearing; hush! How dare you ghosts

Accuse the thunderer, whose bolt, you know,

Sky-planted batters all rebelling coasts?

Poor shadows of Elysium, hence, and rest

Upon your never-withering banks of flowers.

Be not with mortal accidents opprest;

No care of yours it is; you know 'tis ours. 100

Whom best I love I cross; to make my gift,

The more delay'd, delighted. Be content;

Your low-laid son our godhead will uplift.

His comforts thrive, his trials well are spent.

Our Jovial star reign'd at his birth, and in

Our temple was he married. Rise, and fade.

He shall be lord of lady Imogen,

And happier much by his affliction made.

This tablet lay upon his breast, wherein

Our pleasure his full fortune doth confine. 110

And so, away! No further with your din

Express impatience, lest you stir up mine.

Mount, eagle, to my palace crystalline.

[Ascends.

Ski. He came in thunder; his celestial breath

Was sulphurous to smell. The holy eagle

Stoop'd, as to foot us. His ascension is

More sweet than our blest fields. His royal bird

Prunes the immortal wing and cloys his beak,

As when his god is pleased.

All. Thanks, Jupiter!

Ski. The marble pavement closes, he is

enter'd 120

His radiant roof. Away! and, to be blest,

Let us with care perform his great behest.

[The Ghosts vanish.

**29 CERVANTES: *Don Quixote,* PART II, 381a-b**

"Thou sayest well, Sancho," said Don Quixote, "but remember all times are not alike nor do they always run the same way; and these things the vulgar commonly call omens, which are not based upon any natural reason, will by him who is wise be esteemed and reckoned happy accidents merely. One of these believers in omens will get up of a morning, leave his house, and meet a friar of the blessed Saint Francis, and, as if he had met a griffin, he will turn about and go home. With another Mendoza the salt is spilt on his table, and gloom is spilt over his heart, as if nature was obliged to give warning of coming misfortunes by means of such trivial things as these. The wise man and the Christian should not trifle with what it may please Heaven to do. Scipio on coming to Africa stumbled as he leaped onshore; his soldiers took it as a bad omen; but he, clasping the soil with his arms, exclaimed, 'Thou canst not escape me, Africa, for I hold thee tight between my arms/ Thus, Sancho, meeting those images has been to me a most happy occurrence."

"I can well believe it," said Sancho; "but I wish your worship would tell me what is the reason that the Spaniards, when they are about to give battle, in calling on that Saint James the Moorslayer, say 'Santiago and close Spain!' Is Spain, then, open, so that it is needful to close it; or what is the meaning of this form?"

"Thou art very simple, Sancho," said Don Quixote; "God, look you, gave that great knight of the Red Cross to Spain as her patron saint and protector, especially in those hard struggles the Spaniards had with the Moors; and therefore they invoke and call upon him as their defender in all their battles; and in these he has been many a time seen beating down, trampling under foot, destroying and slaughtering the Hagarene squadrons in the sight of all; of which fact I could give thee many examples recorded in truthful Spanish histories."

**30 BACON: *Advancement of Learning,* 8c; 19b; 41 b-c; 54c-d; 55b-d / *New Atlantis,* 202c-203c**

30 BACON: *Advancement of Learning,* 8c

3. And for meanness of employment, that which is most traduced to contempt is that the government of youth is commonly allotted to them; which age, because it is the age of least authority, it is transferred to the disesteeming of those employments wherein youth is conversant, and which are conversant about youth. But how unjust this traducement is (if you will reduce things from popularity of opinion to measure of reason) may appear in that we see men are more curious what they put into a new vessel than into a vessel seasoned; and what mould they lay about a young plant than about a plant corroborate; so as the weakest terms and times of all things use to have the best applications and helps. And will you hearken to the Hebrew rabbins? "Your young men shall see visions, and your old men shall dream dreams";⁷ say they youth is the worthier age, for that visions are nearer apparitions of God than dreams? And let it be noted, that howsoever the condition of life of pedantes hath been scorned upon theatres, as the ape of tyranny; and that the modern looseness or negligence hath taken no due regard to the choice of schoolmasters and tutors; yet the ancient wisdom of the best times did always make a just complaint, that states were too busy with their laws and too negligent in point of education: which excellent part of ancient discipline hath been in some sort revived of late times by the colleges of the Jesuits; of whom, although in regard of their superstition I may say, "Quo meliores, eo deteriores";⁸ yet in regard to this, and some other points concerning human learning and moral matters, I may say, as Agesilaus said to his enemy Pharnabazus, "Talis quum sis, utinam noster esses.”⁹ And thus much touching the discredits drawn from the fortunes of learned men.

⁷Joel, 2. 28.

⁸“They are worse by as much as they are better."

⁹Plutarch, Agesilaus: "You are such a person that I wish you were one of us."

30 BACON: *Advancement of Learning,* 19b

12. Neither did the dispensation of God vary in the times after our Saviour came into the world; for our Saviour himself did first show his power to subdue ignorance, by his conference with the priests and doctors of the law, before he showed his power to subdue nature by his miracles. And the coming of the Holy Spirit was chiefly figured and expressed in the similitude and gift of tongues, which are but vehicular scientiae.³

³"The conveyants of knowledge."

13. So in the election of those instruments, which it pleased God to use for the plantation of the faith, notwithstanding that at the first hedidemploy persons altogether unlearned, otherwise than by inspiration, more evidently to declare his immediate working, and to abase all human wisdom or knowledge; yet nevertheless that counsel of his was no sooner performed, but in the next vicissitude and succession he did send his divine truth into the world, waited on with other learnings, as with servants or handmaids: for so we see Saint Paul, who was only learned amongst the Apostles, had his pen most used in the Scriptures of the New Testament.

30 BACON: *Advancement of Learning,* 41b-c

VI. 1. This science being therefore first placed as a common parent like unto Berecynthia, which had so much heavenly issue, "omnes caelicolas, omnes supera alta tenentes"³ we may return to the former distribution of the three philosophies, divine, natural, and human. And as concerning divine philosophy or natural theology, it is that knowledge or rudiment of knowledge concerning God, which may be obtained by the contemplation of his creatures; which knowledge may be truly termed divine in respect of the object, and natural in respect of the light. The bounds of this knowledge are, that it sufficeth to convince atheism, but not to inform religion: and therefore there was never miracle wrought by God to convert an atheist, because the light of nature might have led him to confess a God: but miracles have been wrought to convert idolaters and the superstitious, because no light

³Virgil, AEneid, Bk. VI. 787. "All dwellers in the heaven and upper sky."

of nature extendeth to declare the will and true worship of God. For as all works do show forth the power and skill of the workman, and not his image, so it is of the works of God, which do show the omnipotency and wisdom of the maker, but not his image. And therefore therein the heathen opinion differeth from the sacred truth; for they supposed the world to be the image of God, and man to be an extract or compendious image of the world; but the Scriptures never vouchsafe to attribute to the world that honour, as to be the image of God, but only "the work of his hands"; neither do they speak of any other image of God, but man.⁴ Wherefore by the contemplation of nature to induce and enforce the acknowledgement of God, and to demonstrate his power, providence, and goodness, is an excellent argument, and hath been excellently handled by divers. But on the other side, out of the contemplation of nature, or ground of human knowledges, to induce any verity or persuasion concerning the points of faith, is in my judgement not safe: "Dafidei quae fidei sunt.''⁵ For the heathen themselves conclude as much in that excellent and divine fable of the golden chain: "That men and gods were not able to draw Jupiter down to the earth; but contrari wise Jupiter was able to draw them up to heaven." So as we ought not to attempt to draw down or to submit the mysteries of God to our reason; but contrariwise to raise and advance our reason to the divine truth. So as in this part of knowledge, touching divine philosophy, I am so far from noting any deficience, as I rather note an excess: whereunto I have digressed because of the extreme prejudice which both religion and philosophy hath received and may receive by being commixed together; as that which undoubtedly will make an heretical religion, and an imaginary and fabulous philosophy.⁶

⁴Ps. 8. 3, 102. 25, and others.

⁵"Give unto faith the things that are faith’s."

⁶Iliad, Bk. ix.

2. Otherwise it is of the nature of angels and spirits, which is an appendix of theology, both divine and natural, and is neither inscrutable nor interdicted. For although the Scripture saith, "Let no man deceive you in sublime discourse touching the worship of angels, pressing into that he knoweth not," &c, yet notwithstanding, if you observe well that precept, it may appear thereby that there be two things only forbidden, adoration of them, and opinion fantastical of them,⁷ either to extoi them further than appertaineth to the degree of a creature,

⁷Col. 11. 5, 18.

or to extol a man's knowledge of them further than he hath ground. But the sober and grounded inquiry, which may arise out of the passages of holy Scriptures, or out of the gradations of nature, is not restrained. So of degenerate and revolted spirits, the conversing with them or the employment of them is prohibited, much more any veneration towards them; but the contemplation or science of their nature, their power, their illusions, either by Scripture or reason, is a part of spiritual wisdom. For so the apostle saith, "We are not ignorant of his stratagems."¹ And it is no more unlawful to inquire the nature of evil spirits, than to inquire the force of poisons in nature, or the nature of sin and vice in morality. But this part touching angels and spirits I cannot note as deficient, for many have occupied themselves in it; I may rather challenge it, in many of the writers thereof, as fabulous and fantastical.

¹II Cor. 2. II.

30 BACON: *Advancement of Learning,* 54c-d

2. Divination hath been anciently and fitly divided into artificial and natural; whereof artificial is, when the mind maketh a prediction by argument, concluding upon signs and tokens; natural is, when the mind hath a presentation by an internal power, without the inducement of a sign. Artificial is of two sorts; either when the argument is coupled with a derivation of causes, which is rational; or when it is only grounded upon a coincidence of the effect, which is experimental: whereof the latter for the most part is superstitious; such as were the heathen observations upon the inspection of sacrifices, the flights of birds, the swarming of bees; and such as was the Chaldean astrology, and the like. For artificial divination, the several kinds thereof are distributed amongst particular knowledges. The astronomer hath his predictions, as of conjunctions, aspects, eclipses, and the like. The physician hath his predictions, of death, of recovery, of the accidents and issues of diseases. The politique hath his predictions; "0 urbem venalem, et cito perituram, si emptorem invenerit!"² which stayed not long to be performed, in Sylla first, and after in Caesar. So as these predictions are now impertinent, and to be referred over. But the divination which springeth from the internal nature of the soul, is that which we now speak of; which hath been made to be of two sorts, primitive and by influxion. Primitive is grounded upon the supposition, that the mind, when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of prenotion ; which therefore appeareth most in sleep, in ecstasies, and near death, and more rarely in waking apprehensions; and is induced and furthered by those abstinences and observances which make the mind most to consist in itself. By influxion, is grounded upon the conceit that the mind, as a miiror or glass, should take illumination from the foreknowledge of God and spirits: unto which the same regiment doth likewise conduce. For the retiring of the mind within itself is the state which is most susceptible of divine influxions; save that it is accompanied in this case with a fervency and elevation

²Sallust, Bellum Jugurthum, 35. "O city set to sale, whose destruction is at hand, if it find a purchaser!"

(which the ancients noted by fury), and not with a repose and quiet, as it is in the other.

3. Fascination is the power and act of imagination intensive upon other bodies than the body of the imaginant, for of that we spake in the proper place. Wherein the school of Paracelsus, and the disciples of pretended natural magic have been so intemperate, as they have exalted the power of the imagination to be much one with the power of miracle-working faith. Others, that draw nearer to probability, calling to their view the secret passages of things, and specially of the contagion that passeth from body to body, do conceive it should likewise be agreeable to nature, that there should be some transmissions and operations from spirit to spirit without the mediation of the senses; whence the conceit shave grown (now almost made civil) of the mastering spirit, and the force of confidence and the like. Incident unto this is the inquiry how to raise and fortify the imagination: for if the imagination fortified have power, then it is material to know how to fortify and exalt it. And herein comes in crookedly and dangerously a palliation of a great part of ceremonial magic. For it may be pretended that ceremonies, characters, and charms do work, not by any tacit or sacramental contract with evil spirits, but serve only to strengthen the imagination of him that useth it; as images are said by the Roman church to fix the cogitations and raise the devotions of them that pray before them. But for mine own judgement, if it be admitted that imagination hath power, and that ceremonies fortify imagination, and that they be used sincerely and intentionally for that purpose; yet I should hold them unlawful, as opposing to that first edict which God gave unto man, "In sudore vultus comedes partem tuum."¹ For they propound those noble effects, which God hath set forth unto man to be bought at the price of labour, to be attained by a few easy and slothful observances. Deficiencies in these knowledges I will report none, other than the general deficience, that it is not known how much of them is verity, and how much vanity.

¹In the sweat of thy brow thou shalt eat thy bread."

30 BACON: *Advancement of Learning,* 55b-d

XII. 1. The knowledge which respecteth the faculties of the mind of man is of two kinds; the one respecting his understanding and reason, and the other his will, appetite, and affection; whereof the former produceth position or decree, the latter action or execution. It is true that the imagination is an agent or nuncius, in both provinces, both the judicial and the ministerial. For sense sendeth over to imagination before reason have judged: and reason sendeth over to imagination before the decree can be acted. For imagination ever precedeth voluntary motion. Saving that this Janus of imagination hath differing faces: for the face towards reason hath the print of truth, but the face towards action hath the print of good; which nevertheless are faces,

*Quales decet esse sororum.*²

Neither is the imagination simply and only a messenger; but is invested with, or at leastwise usurpeth no small authority in itself, besides the duty of the message. For it was well said by Aristotle, "That the mind hath over the body that commandment, which the lord hath over a bondman; but that reason hath over the imagination that commandment which a magistrate hath over a free citizen³ who may come also to rule in his turn." For we see that, in matters of faith and religion, we raise our imagination above our reason; which is the cause why religion sought ever access to the mind by similitudes, types, parables, visions, dreams. And again, in all persuasions that are wrought by eloquence, and other impressions of like nature, which do paint and disguise the true appearance of things, the chief recommendation unto reason is from the imagination. Nevertheless, because I find not any science that doth properly or fitly pertain to the imagination, I see no cause to alter the former division. For as for poesy, it is rather a pleasure or play of imagination, than a work or duty thereof. And if it be a work, we speak not now of such parts of learning as the imagination produceth, but of such sciences as handle and consider of the imagination. No more than we shall speak now of such knowledges as reason produceth (for that extendeth to all philosophy), but of such knowledges as do handle and inquire of the faculty of reason: so as poesy had his true place. As for the power of the imagination in nature, and the manner of fortifying the same, we have mentioned it in the doctrine De Anima,⁴ whereunto most fitly it belongeth. And lastly, for imaginative or insinuative reason, which is the subject of rhetoric, we think it best to refer to the arts of reason. So therefore we content ourselves with the former division, that human philosophy, which respecteth the faculties of the mind of man, hath two parts, rational and moral.

²Ovid Metamorphoses', II. 14. "Sister-faces."

³Aristotle, Politics, Bk. 1. 5, 6.

⁴"On the soul."

2. The part of human philosophy which is rational, is of all knowledges, to the most wits, the least delightful, and seemeth but a net of subtilty and spinosity. For as it was truly said, that knowledge is pabulum animi;¹ so in the nature of men's appetite to this food, most men are of the taste and stomach of the Israelites in the desert, that would train have returned ad ollas carnium,² and were weary of manna ; which, though it were celestial, yet seemed less nutritive and comfortable. So generally men taste well knowledges that are drenched in flesh and blood, civil history, morality, policy, about the which men's affections, praises, fortunes do turn and are conversant. But this same lumen siccum³ doth parch and offend most men's watery and soft natures. But to speak truly of things as they are in worth, rational knowledges are the keys of all other arts: tor as Aristotle saith aptly and elegantly, "That the hand is the instrument of instruments, and the mind is the form of forms"; so these be truly said to be the art of arts. Neither do they only direct, but likewise confirm and strengthen: even as the habit of shooting doth not only enable to shoot a nearer shoot, but also to draw a stronger bow.

3. The arts intellectual are four in number; divided according to the ends whereunto they are referred: for man's labour is to invent that which is sought or propounded; or to judge that which is invented; or to retain that which is judged ; or to deliver over that which is retained. So as the arts must be four: art of inquiry or invention: art of examination or judgement: art of custody or memory: and art of elocution or tradition.

¹"Food of the mind."

²"To the fleshpots."

³"Dry light."

30 BACON: *New Atlantis,* 202c-203c

The next day, about ten of the clock, the Governor came to us again, and after salutations, said familiarly, that he was come to visit us; and called for a chair, and sat him down; and we, being some ten of us (the rest were of the meaner sort, or else gone abroad), sat down with him; and when we were set, he began thus: "WT e of this island of Bensalem (for so they called it in their language) have this: that by means of our solitary situation, and of the laws of secrecy, which we have for our travellers, and our rare admission of strangers, we know well most part of the habitable world, and are ourselves unknown. Therefore because he that knoweth least is fitted to ask questions, it is more reason, for the entertainment of the time, that ye ask me questions, than that I ask you."

We answered, that we humbly thanked him, that he would give us leave so to do: and that we conceived, by the taste we had already, that there was no worldly thing on earth more worthy to be known than the state of that happy land. But above all (we said) since that we were met from the several ends of the world, and hoped assuredly that we should meet one day in the kingdom of Heaven (for that we were both part Christians), we desired to know (in respect that land was so remote, and so divided by vast and unknown seas from the land where our Saviour walked on earth) who was the apostle of that nation, and how it was converted to the faith? It appeared in his face, that he took great contentment in this our question; he said, "Ye knit my heart to you, by asking this question in the first place: for it showeth that you first seek the kingdom of Heaven: and I shall gladly, and briefly, satisfy your demand. "About twenty years after the Ascension of our Saviour it came to pass, that there was seen by the people of Renfusa (a city upon the eastern coast of our island), within sight, (the night was cloudy and calm), as it might be some mile in the sea, a great pillar of light: not sharp, but in form of a column, or cylinder, rising from the sea, a great way up towards Heaven; and on the top of it was seen a large cross of light, more bright and resplendent than the body of the pillar. Upon which so strange a spectacle the people of the city gathered apace together upon the sands, to wonder; and so after put themselves into a number of small boats to go nearer to this marvellous sight. But when the boats were come within about sixty yards of the pillar they found themselves all bound, and could go no further, yet so as they might move to go about, but might not approach nearer: so as the boats stood all as in a theatre, beholding this light, as an heavenly sign. It so fell out, that there was in one of the boats one of our wise men, of the Society of Salomon's House; which house or college, my good brethren, is the very eye of this kingdom, who having awhile attentively and devoutlyviewed and contemplated this pillar and cross, fell down upon his face; and then raised himself upon his knees, and lifting up his hands to Heaven, made his prayers in this manner:

" 'Lord God of Heaven and Earth; Thou hast vouchsafed of Thy grace, to those of our order, to know Thy works of creation, and the secrets of them; and to discern (as far as appertained to the generations of men) between divine miracles, works of Nature, works of art, and impostures and illusions of all sorts. I do here acknowledge and testify before this people, that the thing which we now see before our eyes is Thy finger, and a true miracle. And forasmuch as we learn in our books that Thou never workest miracles, but to a divine and excellent end (for the laws of nature are Thine own laws, and Thou exceedest them not but upon great cause), we most humbly beseech Thee to prosper this great sign, and to give us the interpretation and use of it in mercy; which Thou dost in some part secretly promise, by sending it unto us.'

"When he had made his prayer, he presently found the boat he was in movable and unbound; whereas all the rest remained still fast; and taking that for an assurance of leave to approach, he caused the boat to be softly and with silence rowed towards the pillar. But ere he came near it, the pillar and cross of light broke up, and cast itself abroad, as it were, into a firmament of many stars, which also vanished soon after, and there was nothing left to be seen but a small ark, or chest of cedar, dry, and not wet at all with water, though it swam. And in the fore-end of it, which was towards him, grew a small green branch of palm; and when the wise man had taken it with all reverence into his boat, it opened of itself, and there were found in it a book and a letter, both written in fine parchment, and wrapped in sindons of linen. The book contained all the canonical books of the Old and New Testament, according as you have them (for we know well what the churches with you receive), and the Apocalypse itself; and some other books of the New Testament, which were not at that time written, were nevertheless in the book. And for the letter, it was in these words:

" 'I Bartholomew, a servant of the Highest, and apostle of Jesus Christ, was warned by an angel that appeared to me in a vision of glory, that I should commit this ark to the floods of the sea. Therefore I do testify and declare unto that people where God shall ordain this ark to come to land, that in the same day is come unto them salvation and peace, and goodwill, from the Father, and from the Lord Jesus.'

"There was also in both these writings, as well the book as the letter, wrought a great miracle, conform to that of the apostles, in the original gift of tongues. For there being at that time, in this land, Hebrews, Persians, and Indians, besides the natives, every one read upon the book and letter, as if they had been written in his own language. And thus was this land saved from infidelity (as the remain of the Old World was from water) by an ark, through the apostolical and miraculous evangelism of St. Bartholomew." And here he paused, and a messenger came, and called him forth from us. So this was all that passed in that conference.

The next day, the same Governor came again to us, immediately after dinner, and excused himself, saying, that the day before he was called from us somewhat abruptly, but now he would make us amends, and spend time with us, if we held his company and conference agreeable. We answered, that we held it so agreeable and pleasing to us, as we forgot both dangers past, and fears to come, for the time we heard him speak; and that we thought an hour spent with him. was worth years of our former life. He bowed himself a little to us, and after we were set again, he said, "Well, the questions are on your part."

**32 MILTON: *Paradise Lost,* BK I [594-599] 106b; BK V [28-128] 176a-178a; BK XI [193-366] 303b-307a / *Areopagitica,* 389a-b**

32 MILTON: *Paradise Lost,* BK I [594-599] 106b

Of Glorv obscur'd: As when the Sun new ris'n

Looks through the Horizontal misty Air

Shorn of his Beams, or from behind the Moon

In dim Eclips disastrous twilight sheds

On half the Nations, and with fear of change

Perplexes Monarchs. Dark'n'd so, yet shon

32 MILTON: *Paradise Lost,* BK V [28-128] 176a-178a

O Sole in whom my thoughts find all repose,

My Glorie, my Perfection, glad I see

Thy face, and Morn return'd, for I this Night, 30

Such night till this I never pass'd, have dream'd,

If dream'd, not as I oft am wont, of thee,

Works of day pass't, or morrows next designe,

But of offence and trouble, which my mind

Knew never till this irksom night; methought

Close at mine ear one call'd me forth to walk

With gentle voice, I thought it thine; it said,

Why sleepst thou Eve? now is the pleasant time,

The cool, the silent, save where silence yields

To the night-warbling Bird, that now awake 40

Tunes sweetest his love-labor'd song; now reignes

Full Orb'd the Moon, and with more pleasing light

Shadowie sets off the face of things; in vain,

If none regard; Heav'n wakes with all his eyes,

Whom to behold but thee, Natures desire,

In whose sight all things joy, with ravishment

Attracted by thy beauty still to gaze.

I rose as at thy call, but found thee not;

To find thee I directed then my walk;

And on, methought, alone I pass'd through ways 50

That brought me on a sudden to the Tree

Of interdicted Knowledge: fair it seem'd,

Much fairer to my Fancie then by day:

And as I wondring lookt, beside it stood

One shap'd and wing'd like one of those from Heav'n

By us oft seen; his dewie locks distill'd

Ambrosia; on that Tree he also gaz'd;

And O fair Plant, said he, with fruit surcharg'd,

Deigns none to ease thy load and taste thy sweet,

Nor God, nor Man; is Knowledge so despis'd? 60

Or envie, or what reserve forbids to taste?

Forbid who will, none shall from me withhold

Longer thy offerd good, why else set here?

This said he paus'd not, but with ventrous Arme

He pluckt, he tasted; mee damp horror chil'd

At such bold words voucht with a deed so bold:

But he thus overjoy'd, O Fruit Divine,

Sweet of thy self, but much more sweet thus cropt,

Forbidd'n here, it seems, as onely fit

For Gods, yet able to make Gods of Men: 70

And why not Gods of Men, since good, the more

Communicated, more abundant growes,

The Author not impair'd, but honourd more?

Here, happie Creature, fair Angelic Eve,

Partake thou also; happie though thou art,

Happier thou mayst be, worthier canst not be:

Taste this, and be henceforth among the Gods

Thy self a Goddess, not to Earth confind,

But somtimes in the Air, as wee, somtimes

Ascend to Heav'n, by merit thine, and see 80

What life the Gods live there, and such live thou.

So saying, he drew nigh, and to me held,

Even to my mouth of that same fruit held part

Which he had pluckt; the pleasant savourie smell

So quick'nd appetite, that I, methought,

Could not but taste. Forthwith up to the Clouds

With him I flew, and underneath beheld

The Earth outstretcht immense, a prospect wide

And various: wondring at my flight and change

To this high exaltation; suddenly 90

My Guide was gon, and I, me thought, sunk down,

And fell asleep; but O how glad I wak'd

To find this but a dream! Thus Eve her Night

Related, and thus Adam answerd sad.

Best Image of my self and dearer half,

The trouble of thy thoughts this night in sleep

Affects me equally; nor can I like

This uncouth dream, of evil sprung I fear;

Yet evil whence? in thee can harbour none,

Created pure. But know that in the Soule 100

Are many lesser Faculties that serve

Reason as chief; among these Fansie next

Her office holds; of all external things,

Which the five watchful Senses represent,

She forms Imaginations, Aerie shapes,

Which Reason joyning or disjoyning, frames

All what we affirm or what deny, and call

Our knowledge or opinion; then retires

Into her private Cell when Nature rests.

Oft in her absence mimic Fansie wakes 110

To imitate her; but misjoyning shapes,

Wilde work produces oft, and most in dreams,

Ill matching words and deeds long past or late.

Som such resemblances methinks I find

Of our last Eevnings talk, in this thy dream,

But with addition strange; yet be not sad.

Evil into the mind of God or Man

May come and go, so unapprov'd, and leave

No spot or blame behind: Which gives me hope

That what in sleep thou didst abhorr to dream, 120

Waking thou never wilt consent to do:

Be not disheart'nd then, nor cloud those looks

That wont to be more chearful and serene

Then when fair Morning first smiles on the World,

And let us to our fresh imployments rise

Among the Groves, the Fountains, and the Flours

That open now thir choicest bosom'd smells

Reservd from night, and kept for thee in store.

32 MILTON: *Paradise Lost,* BK XI [193-366] 303b-307a

O Eve, some furder change awaits us nigh,

Which Heav'n by these mute signs in Nature shews

Forerunners of his purpose, or to warn

Us haply too secure of our discharge

From penaltie, because from death releast

Some days; how long, and what till then our life,

Who knows, or more then this, that we are dust,

And thither must return and be no more. 200

Why else this double object in our sight

Of flight pursu'd in th' Air and ore the ground

One way the self-same hour? why in the East

Darkness ere Dayes mid-course, and Morning light

More orient in yon Western Cloud that draws

O're the blew Firmament a radiant white,

And slow descends, with somthing heav'nly fraught.

He err'd not, for by this the heav'nly Bands

Down from a Skie of Jasper lighted now

In Paradise, and on a Hill made alt, 210

A glorious Apparition, had not doubt

And carnal fear that day dimm'd Adams eye.

Not that more glorious, when the Angels met

Jacob in Mahanaim, where he saw

The field Pavilion'd with his Guardians bright;

Nor that which on the flaming Mount appeerd

In Dothan, cover'd with a Camp of Fire,

Against the Syrian King, who to surprize

One man, Assassin-like had levied Warr,

Warr unproclam'd. The Princely Hierarch 220

In thir bright stand, there left his Powers to seise

Possession of the Garden; hee alone,

To finde where Adam shelterd, took his way,

Not unperceav'd of Adam, who to Eve,

While the great Visitant approachd, thus spake.

Eve, now expect great tidings, which perhaps

Of us will soon determin, or impose

New Laws to be observ'd; for I descrie

From yonder blazing Cloud that veils the Hill

One of the heav'nly Host, and by his Gate 230

None of the meanest, some great Potentate

Or of the Thrones above, such Majestie

Invests him coming; yet not terrible,

That I should fear, nor sociably mild,

As Raphael, that I should much confide,

But solemn and sublime, whom not to offend,

With reverence I must meet, and thou retire.

He ended; and th' Arch-Angel soon drew nigh,

Not in his shape Celestial, but as Alan

Clad to meet Alan; over his lucid Armes 240

A militarie Vest of purple flowd

Livelier then Melibcean, or the graine

Of Sarra, worn by Kings and Hero's old

In time of Truce; Iris had dipt the wooff;

His starrie Helme unbuckl'd shew'd him prime

In Manhood where Youth ended; bv his side

As in a glistering Zodiac hung the Sword,

Satans dire dread, and in his hand the Spear.

Adam bowd low, hee Kingly from his State

Inclin'd not, but his coming thus declar'd. 250

Adam, Heav'ns high behest no Preface needs:

Sufficient that thy Prayers are heard, and Death,

Then due by sentence when thou didst transgress,

Defeated of his seisure many dayes

Giv'n thee of Grace, wherein thou may'st repent,

And one bad act with many deeds well done

Mayst cover: well may then thy Lord appeas'd

Redeem thee quite from Deaths rapacious claime;

But longer in this Paradise to dwell

Permits not; to remove thee I am come, 260

And send thee from the Garden forth to till

The ground whence thou wast tak'n, fitter Soile.

He added not, for Adam at the newes

Heart-strook with chilling gripe of sorrow stood,

That all his senses bound; Eve, who unseen

Yet all had heard, with audible lament

Discover'd soon the place of her retire.

O unexspected stroke, worse then of Death!

Must I thus leave thee Paradise? thus leave

Thee Native Soile, these happie Walks and Shades, 270

Fit haunt of Gods? where I had hope to spend,

Quiet though sad, the respit of that day

That must be mortal to us both. O flours,

That never will in other Climate grow,

My early visitation, and my last

At Eev'n, which I bred up with tender hand

From the first op'ning bud, and gave ye Names,

Who now shall reare ye to the Sun, or ranke

Your Tribes, and water from th' ambrosial Fount?

Thee lastly nuptial Bowre, by mee adornd 280

With what to sight or smell was sweet; from thee

How shall I part, and whither wander down

Into a lower World, to this obscure

And wilde, how shall we breath in other Aire

Less pure, accustomd to immortal Fruits?

Whom thus the Angel interrupted milde.

Lament not Eve, but patiently resigne

What justly thou hast lost; nor set thy heart,

Thus over fond, on that which is not thine;

Thy going is not lonely, with thee goes 290

Thy Husband, him to follow thou art bound;

Where he abides, think there thy native soile.

Adam by this from the cold sudden damp

Recovering, and his scatterd spirits returnd,

To Michael thus his humble words addressd.

Celestial, whether among the Thrones, or nam'd

Of them the Highest, for such of shape may seem

Prince above Princes, gently hast thou tould

Thy message, which might else in telling wound,

And in performing end us; what besides 300

Of sorrow and dejection and despair

Our frailtie can sustain, thy tidings bring,

Departure from this happy place, our sweet

Recess, and onely consolation left

Familiar to our eyes, all places else

Inhospitable appeer and desolate,

Nor knowing us nor known: and if by prayer

Incessant I could hope to change the will

Of him who all things can, I would not cease

To wearie him with mv assiduous cries: 310

But prayer against his absolute Decree

No more availes then breath against the winde,

Blown stifling back on him that breaths it forth:

Therefore to his great bidding I submit.

This most afflicts me, that departing hence,

As from his face I shall be hid, deprivd

His blessed count'nance; here I could frequent,

With worship, place by place where he voutsaf'd

Presence Divine, and to my Sons relate;

On this Mount he appeerd, under this Tree 320

Stood visible, among these Pines his voice

I heard, here with him at this Fountain talk'd:

So many grateful Altars I would reare

Of grassie Terfe, and pile up every Stone

Of lustre from the brook, in memorie,

Or monument to Ages, and thereon

Offer sweet smelling Gumms & Fruits and Flours:

In yonder nether World where shall I seek

His bright appearances, or footstep tracer

For though I fled him angrie, yet recall'd 330

To life prolongd and promisd Race, I now

Gladly behold though but his utmost skirts

Of glory, and farr off his steps adore.

To whom thus Michael with regard benigne.

Adam, thou know'st Heav'n his, and all the Earth,

Not this Rock onely; his Omnipresence fills

Land, Sea, and Aire, and every kinde that lives,

Fomented by his virtual power and warmd:

All th' Earth he gave thee to possess and rule,

No despicable gift; surmise not then 340

His presence to these narrow bounds confin'd

Of Paradise or Eden: this had been

Perhaps thy Capital Seate, from whence had spred

All generations, and had hither come

From all the ends of th' Earth, to celebrate

And reverence thee thir great Progenitor.

But this preeminence thou hast lost, brought down

To dwell on eeven ground now with thy Sons:

Yet doubt not but in Vallie and in Plaine

God is as here, and will be found alike 350

Present, and of his presence many a signe

Still following thee, still compassing thee round

With goodness and paternal Love, his Face

With sinfulness of Men; thereby to learn 360

True patience, and to temper joy with fear

And pious sorrow, equally enur'd

By moderation either state to beare,

Prosperous or adverse: so shalt thou lead

Safest thy life, and best prepar'd endure

Thy mortal passage when it comes. Ascend

32 MILTON: *Areopagitica,* 389a-b

And perhaps it was the same politic drift that the devil whipped St. Jerome in a Lenten dream, for reading Cicero; or else it was a phantasm bred by the fever which had then seized him. For had an angel been his discipliner, unless it were for dwelling too much upon Ciceronianisms, and had chastised the reading, not the vanity, it had been plainly partial; first to correct him for grave Cicero, and not for scurril Plautus, whom he confesses to have been reading, not long before; next to correct him only, and let so many more ancient fathers wax old in those pleasant and florid studies without the lash of such a tutoring apparition; insomuch that Basil teaches how some good use may be made of Margites, a sportful poem, not now extant, writ by Homer; and why not then of Morgante, an Italian romance much to the same purpose?

But if it be agreed we shall be tried by visions, there is a vision recorded by Eusebius, far ancienter than this tale of Jerome to the nun Eustochium, and, besides, has nothing of a fever in it. Dionysius Alexandrinus was about the year 240 a person of great name in the Church for piety and learning, who had wont to avail himself much against heretics by being conversant in their books; until a certain presbyter laid it scrupulously to his conscience, how he durst venture himself among those defiling volumes. The worthy man, loth to give offence, fell into a new debate with himself what was to be thought; when suddenly a vision sent from God (it is his own epistle that so avers it) confirmed him in these words: Read any books whatever come to thy hands, for thou art sufficient both to judge aright, and to examine each matter. To this revelation he assented the sooner, as he confesses, because it was answerable to that of the Apostle to the Thessalonians, Prove all things, hold fast that which is good. And he might have added another remarkable saying of the same author: To the pure, all things are pure; not only meats and drinks, but all kind of knowledge whether of good or evil; the knowledge cannot defile, nor consequently the books, if the will and conscience be not defiled.

For books are as meats and viands are; some of good, some of evil substance; and yet God, in that unapocryphal vision, said without exception, Rise, Peter, kill and eat, leaving the choice to each man's discretion. Wholesome meats to a vitiated stomach differ little or nothing from unwholesome; and best books to a naughty mind are not unappliable to occasions of evil. Bad meats will scarce breed good nourishment in the healthiest concoction; but herein the difference is of bad books, that they to a discreet and judicious reader serve in many respects to discover, to confute, to forewarn, and to illustrate. Whereof what better witness can ye expect I should produce, than one of your own now sitting in Parliament, the chief of learned men reputed in this land, Mr. Selden; whose volume of natural and national laws proves, not only by great authorities brought together, but by exquisite reasons and theorems almost mathematically demonstrative, that all opinions, yea errors, known, read, and collated, are of main service and assistance toward the speedy attainment of what is truest. I conceive, therefore, that when God did enlarge the universal diet of man's body, saving ever the rules of temperance, He then also, as before, left arbitrary the dieting and repasting of our minds; as wherein every mature man might have to exercise his own leading capacity.

**33 PASCAL: *Pensees,* 803-856 328b-341b passim**

SECTION XIII

THE MIRACLES

803. *The beginning*.—Miracles enable us to judge of doctrine, and doctrine enables us to judge of miracles.

There are false miracles and true. There must be a distinction, in order to know them; otherwise they would be useless. Now they are not useless; on the contrary, they are fundamental. Now the rule which is given to us must be such that it does not destroy the proof which the true miracles give of the truth, which is the chief end of the miracles.

Moses has given two rules: that the prediction does not come to pass (Deut. 18.), and that they do not lead to idolatry (Deut. 13.); and Jesus Christ one.

If doctrine regulates miracles, miracles are useless for doctrine.

If miracles regulate . . .

Objection to the rule.—The distinction of the times. One rule during the time of Moses, another at present.

804. Miracle.—It is an effect, which exceeds the natural power of the means which are employed for it; and what is not a miracle is an effect, which does not exceed the natural power of the means which are employed for it. Thus, those who heal by invocation of the devil do not work a miracle; for that does not exceed the natural power of the devil. But . . .

805. The two fundamentals; one inward, the other outward; grace and miracles; both supernatural.

806. Miracles and truth are necessary, because it is necessary to convince the entire man, in body and soul.

807. In all times, either men have spoken of the true God, or the true God has spoken to men.

808. Jesus Christ has verified that He was the Messiah, never in verifying His doctrine by Scripture and the prophecies, but always by His miracles.

He proves by a miracle that He remits sins.

Rejoice not in your miracles, said Jesus Christ, but because your names are written in heaven.

If they believe not Moses, neither will they believe one risen from the dead.

Nicodemus recognises by His miracles that His teaching is of God. Scimus quia venisti a Deo magister; *nemo enim potest hcec signa facere qua tufacis nisi Deus fuerit cum eo*.¹ He does not judge of the miracles by the teaching, but of the teaching by the miracles.

The Jews had a doctrine of God as we have one of Jesus Christ, and confirmed by miracles. They were forbidden to believe every worker of miracles; and they were further commanded to have recourse to the chief priests and to rely on them.

And thus, in regard to their prophets, they had all those reasons which we have for refusing to believe the workers of miracles.

And yet they were very sinful in rejecting the prophets and Jesus Christ because of their miracles; and they would not have been culpable, if they had not seen the miracles. *Nisi fecissem . . . peccatum non haberent²* Therefore all belief rests upon miracles.

Prophecy is not called miracle; as Saint John speaks of the first miracle in Cana

¹John 3.2. "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

²John. 15.24. "If I had not done . . . they had not had sin."

and then of what Jesus Christ says to the woman of Samaria, when He reveals to her all her hidden life. Then He heals the centurion's son; and Saint John calls this "the second miracle."

809. The combinations of miracles.

810. The second miracle can suppose the first, but the first cannot suppose the second.

811. Had it not been for the miracles, there would have been no sin in not believing in Jesus Christ.

812. "I should not be a Christian, but for the miracles," said Saint Augustine.

813. Miracles.—How I hate those who make men doubt of miracles! Montaigne speaks of them as he should in two places. In one, we see how careful he is; and yet, in the other, he believes and makes sport of unbelievers. However it may be, the Church is without proofs if they are right.

814. Montaigne against miracles.

Montaigne for miracles.

815. It is not possible to have a reasonable belief against miracles.

816. Unbelievers the most credulous. They believe the miracles of Vespasian, in order not to believe those of Moses.

817. *Title: How it happens that men believe so many liars, who say that they have seen miracles, and do not believe any of those who say that they have secrets to make men immortal, or restore youth to them.—*Having considered how it happens that so great credence is given to so many impostors, who say they have remedies, often to the length of men putting their lives into their hands, it has appeared to me that the true cause is that there are true remedies. For it would not be possible that there should be so many false remedies and that so much faith should be placed in them, if there were none true. If there had never been any remedy for any ill, and all ills had been incurable, it is impossible that men should have imagined that they could give remedies, and still more impossible that so many others should have believed those who boasted of having remedies; in the same way as did a man boast of preventing death, no one would believe him, because there is no example of this. But as there were a number of remedies found to be true by the very knowledge of the greatest men, the belief of men is thereby induced; and, this being known to be possible, it has been therefore concluded that it was. For people commonly reason thus: "A thing is possible, therefore it is"; because the thing cannot be denied generally, since there are particular effects which are true, the people, who cannot distinguish which among these particular effects are true, believe them all. In the same way, the reason why so many false effects are credited to the moon is that there are some true, as the tide.

It is the same with prophecies, miracles, divination by dreams, sorceries, etc. For if there had been nothing true in all this, men would have believed nothing of them; and thus, instead of concluding that there are no true miracles because there are so many false, we must, on the contrary, say that there certainly are true miracles, since there are false, and that there are false miracles only because some are true. We must reason in the same way about religion; for it would not be possible that men should have imagined so many false religions, if there had not been a true one. The objection to this is that savages have a religion; but the answer is that they have heard the true spoken of, as appears by the Deluge, circumcision, the cross of Saint Andrew, etc.

818. Having considered how it comes that there are so many false miracles, false revelations, sorceries, etc., it has seemed to me that the true cause is that there are some true; for it would not be possible that there should be so many false miracles, if there were none true, nor so many false revelations, if there were none true, nor so many false religions, if there were not one true. For if there had never been all this, it is almost impossible that men should have imagined it, and still more impossible that so many others should have believed it. But as there have been very great things true, and as they have been believed by great men, this impression has been the cause that nearly everybody is rendered capable of believing also the false. And thus, instead of concluding that there are no true miracles, since there are so many false, it must be said, on the contrary, that there are true miracles, since there are so many false; and that there are false ones only because there are true; and that in the same way there are false religions because there is one true.—Objection to this: savages have a religion. But this is because they have heard the true spoken of, as appears by the cross of Saint Andrew, the Deluge, circumcision, etc. This arises from the fact that the human mind, rinding itself inclined to that side by the truth, becomes thereby susceptible of all the falsehoods of this . . .

819. Jeremiah 23. 32. The miracles of the false prophets. In the Hebrew and Vatable they are the tricks.

Miracle does not always signify miracle. I Sam. 14. 15; miracle signifies/^zr, and is so in the Hebrew. The same evidently in Job 33. 7; and also Isaiah 21.4; Jeremiah 44. 12. Portentum signifies simulacrum, Jeremiah 50. 38; and it is so in the Hebrew and Vatable. Isaiah 8. 18. Jesus Christ says that He and His will be in miracles.

820. If the devil favoured the doctrine which destroys him, he would be divided against himself, as Jesus Christ said. If God favoured the doctrine which destroys the Church, He would be divided against Himself. *Omne regnum divisum*.¹ For Jesus Christ wrought against the devil, and destroyed his power over the heart, of which exorcism is the symbolisation, in order to establish the kingdom of God. And thus He adds, *Si in digito Dei . . . regnum Dei ad vos*.²

821. There is a great difference between tempting and leading into error. God tempts, but He does not lead into error. To tempt is to afford opportunities,

¹Matt. 12.25; Luke 11. 17. "Every kingdom divided against itself."

²Luke 1 1.20. "If with the finger of God . . . the kingdom of God is come upon you."

which impose no necessity; if men do not love God, they will do a certain thing. To lead into error is to place a man under the necessity of inferring and following out what is untrue.

822. Abraham and Gideon are above revelation. The Jews blinded themselves in judging of miracles by the Scripture. God has never abandoned His true worshippers.

I prefer to follow Jesus Christ than any other, because He has miracle, prophecy, doctrine, perpetuity, etc.

The Donatists. No miracle which obliges them to say it is the devil.

The more we particularise God, Jesus Christ, the Church . . .

823. If there were no false miracles, there would be certainty. If there were no rule to judge of them, miracles would be useless and there would be no reason for believing.

Now there is, humanly speaking, no human certainty, but we have reason.

824. Either God has confounded the false miracles, or He has foretold them; and in both ways He has raised Himself above what is supernatural with respect to us, and has raised us to it.

825. Miracles serve not to convert, but to condemn. Part I-II (Q. 113, A. 10, Ad 2.)¹

826. *Reasons why we do not believe.*

John xii. 37. *Cum autem tanta signa fecisset, non credebant in eum, ut sermo lasya impleretur . . . Excacavit*,² etc.

*Hac dixit Isaias, quando vidit gloriam ejus et locutus est de eo*.³

*Judai signa petunt et Grceci sapientiam quarunt, nos autem Jesum crucifixum.⁴ (Sed plenum signis, sedplenum sapientia; vos autem Christum non crucifixum et religionem sine miraculis et sine sapiential.)⁵*

What makes us not believe in the true miracles is want of love. John*: Sed vos non creditis, quia non estis ex ovibus*.⁶ What makes us believe the false is want of love. II

Thess. 2.

The foundation of religion. It is the miracles. What then? Does God speak against miracles, against the foundations of the faith which we have in Him? If there is a God, faith in God must exist on earth. Now the miracles of Jesus Christ are not foretold by Antichrist, but the miracles of Antichrist are foretold by Jesus Christ. And so, if Jesus Christ were not the Messiah, He would have indeed led into error. When Jesus Christ foretold the miracles of Antichrist, did He think of destroying faith in His own miracles?

¹St. Thomas Aquinas, *Summa Theologka*.

²"But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled ... He hath blinded their eyes."

³John 12.41. "These things said Esaias, when he saw his glory, and spake of him."

⁴I Cor. 1.22,23. "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified."

⁵"But full of signs, full of wisdom; you [the Jesuits], what you wish is a Christ not crucified, a religion without miracles and without wisdom."

⁶. 10.26 "But ye believe not, because ye are not of my sheep."

Moses foretold Jesus Christ and bade to follow Him. Jesus Christ foretold Antichrist and forbade to follow him.

It was impossible that in the time of Moses men should keep their faith for Antichrist, who was unknown to them. But it is quite easy, in the time of Antichrist, to believe in Jesus Christ, already known.

There is no reason for believing in Antichrist, which there is not for believing in Jesus Christ. But there are reasons for believing in Jesus Christ, which there are not for believing in the other.

827. Judges 13. 23: "If the Lord were pleased to kill us, He would not have shewed us all these things."

Hezekiah, Sennacherib.

Jeremiah. Hananiah, the false prophet, dies in seven months.

II Mace. 3. The temple, ready for pillage, miraculously succoured.—II Macc. 15.

I Kings 17. The widow to Elijah, who had restored her son, "By this I know that thy words are true."

I Kings 18. Elijah with the prophets of Baal.

In the dispute concerning the true God and the truth of religion, there has never happened any miracle on the side of error, and not of truth.

828. Opposition.—Abel, Cain; Moses, the Magicians; Elijah, the false prophets: Jeremiah, Hananiah; Micaiah, the false prophets; Jesus Christ, the Pharisees; Saint Paul, Bar-jesus; the Apostles, the Exorcists; Christians, unbelievers; Catholics, heretics; Elijah, Enoch, Antichrist.

829. Jesus Christ says that the Scriptures testify of Him. But He does not point out in what respect.

Even the prophecies could not prove Jesus Christ during His life; and so men would not have been culpable for not believing in Him before His death had the miracles not sufficed without doctrine. Now those who did not believe in Him, when He was still alive, were sinners, as He said Himself, and without excuse. Therefore they must have had proof beyond doubt, which they resisted. Now, they had not the prophecies, but only the miracles. Therefore the latter suffice, when the doctrine is not inconsistent with them; and they ought to be believed.

John 7. 40. Dispute among the Jews as among the Christians of to-day. Some believed in Jesus Christ; others believed Him not, because of the prophecies which said that He should be born in Bethlehem. They should have considered more carefully whether He was not. For His miracles being convincing, they should have been quite sure of these supposed contradictions of His teaching to Scripture; and this obscurity did not excuse, but blinded them. Thus those who refuse to believe in the miracles in the present day on account of a supposed contradiction, which is unreal, are not excused.

The Pharisees said to the people, who believed in Him, because of His miracles: "This people who knoweth not the law are cursed. But have any of the rulers or of the Pharisees believed in him? For we know that out of Galilee ariseth no prophet." Nicodemus answered: "Doth our law judge any man before it hear him, [and specially such a man who works such miracles]"?

830. The prophecies were ambiguous; they are no longer so.

831. The five propositions were ambiguous; they are no longer so.

832. Miracles are no longer necessary, because we have had them already. But when tradition is no longer minded; when the Pope alone is offered to us; when he has been imposed upon; and when the true source of truth, which is tradition, is thus excluded; and the Pope, who is its guardian, is biased; the truth is no longer free to appear. Then, as men speak no longer of truth, truth itself must speak to men. This is what happened in the time of Arius. (Miracles under Diocletian and under Arius.)

833. Miracle.—The people concluded this of themselves; but if the reason of it must be given to you . . .

It is unfortunate to be in exception to the rule. The same must be strict, and opposed to exception. But yet, as it is certain that there are exceptions to a rule, our judgment must though strict, be just.

834. John 6. 26: *Non quia vidisti signum, sedquia saturati estis.*¹

Those who follow Jesus Christ because of His miracles honour His power in all the miracles which it produces. But those who, making profession to follow Him because of His miracles, follow Him in fact only because He comforts them and satisfies them with worldly blessings, discredit His miracles, when they are opposed to their own comforts.

John 9: *Non est hie homo a Deo, quia sabbatum non custodit. Alii: Quomodo potest homo peccato rhcec signa facere*?²

Which is the most clear?

This house is not of God; for they do not there believe that the five propositions are in Jansenius. Others: This house is of God; for in it there are wrought strange miracles.

Which is the most clear?

*Tu quid dicis? Dico quia propheta est. Nisi esset hiea Deo, non poterat facere quidquam*.³

835. In the Old Testament, when they will turn you from God. In the New, when they will turn you from Jesus Christ. These are the occasions for excluding particular miracles from belief. No others need be excluded.

Does it, therefore, follow that they would have the right to exclude all the prophets who came to them? No; they would have sinned in not excluding those who denied God, and would have sinned in excluding those who did not deny God. So soon, then, as we see a miracle, we must either assent to it or have striking proofs to the contrary. We must see if it denies a God, or Jesus Christ, or the Church.

836. There is a great difference between not being for Jesus Christ and saying

¹“Not because ye saw the miracles, but because ye . . . were filled."

²16. "This man is not of God, because he keepeth not the Sabbath day. Others said: How can a man that is a sinner do such miracles?"

³John 9.17,33. "What sayest thou of him? He said, He is a prophet. If this man were not of God, he could do nothing."

so, and not being for Jesus Christ and pretending to be so. The one party can do miracles, not the others. For it is clear of the one party that they are opposed to the truth, but not of the others; and thus miracles are clearer.

837. That we must love one God only is a thing so evident that it does not require miracles to prove it.

838. Jesus Christ performed miracles, then the apostles, and the first saints in great number; because the prophecies not being yet accomplished, but in the process of being accomplished by them, the miracles alone bore witness to them. It was foretold that the Messiah should convert the nations. How could this prophecy be fulfilled without the conversion of the nations? And how could the nations be converted to the Messiah, if they did not see this final effect of the prophecies which prove Him? Therefore, till He had died, risen again, and converted the nations, all was not accomplished; and so miracles were needed during all this time. Now they are no longer needed against the Jews; for the accomplished prophecies constitute a lasting miracle.

839. "Though ye believe not Me, believe at least the works." He refers them, as it were, to the strongest proof.

It had been told to the Jews, as well as to Christians, that they should not always believe the prophets; but yet the Pharisees and Scribes are greatly concerned about His miracles and try to show that they are false, or wrought by the devil. For they must needs be convinced, if they acknowledge that they are of God. At the present day we are not troubled to make this distinction. Still it is very easy to do: those who deny neither God nor Jesus Christ do no miracles which are not certain. *Nemo facit virtutem in nomine meo, et cito possit de me male loqui.¹*

But we have not to draw this distinction. Here is a sacred relic. Here is a thorn from the crown of the Saviour of the world, over whom the prince of this world has no power, which works miracles by the peculiar power of the blood shed for us. Now God Himself chooses this house in order to display conspicuously therein His power.

These are not men who do miracles by an unknown and doubtful virtue, which makes a decision difficult for us. It is God Himself. It is the instrument of the Passion of His only Son, who, being in many places, chooses this, and makes men come from all quarters there to receive these miraculous alleviations in their weaknesses.

840. The Church has three kinds of enemies: the Jews, who have never been of her body; the heretics, who have withdrawn from it; and the evil Christians, who rend her from within.

These three kinds of different adversaries usually attack her in different ways. But here they attack her in one and the same way. As they are all without miracles, and as the Church has always had miracles against them, they have all had the same interest in evading them; and they all make use of this excuse, that doctrine must not be judged by miracles, but miracles by doctrine. There were two parties

¹Mark 9.39. *Nemo est enim quifaciat*. "There is no man which shall do a miracle in my name, that can lightly speak evil of me."

among those who heard Jesus Christ: those who followed His teaching on account of His miracles; others who said . . . There were two parties in the time of Calvin . . . There are now the Jesuits, etc.

841. Miracles furnish the test in matters of doubt, between Jews and heathens, Jews and Christians, Catholics and heretics, the slandered and slanderers, between the two crosses.

But miracles would be useless to heretics; for the Church, authorised by miracles which have already obtained belief, tells us that they have not the true faith. There is no doubt that they are not in it, since the first miracles of the Church exclude belief of theirs. Thus there is miracle against miracle, both the first and greatest being on the side of the Church.

These nuns, astonished at what is said—that they are in the way of perdition; that their confessors are leading them to Geneva; that they suggest to them that Jesus Christ is not in the Eucharist, nor on the right hand of the Father—know that all this is false and, therefore, offer themselves to God in this state. *Vide si via iniquitatis in me est*.¹ What happens thereupon? This place, which is said to be the temple of the devil, God makes His own temple. It is said that the children must be taken away from it. God heals them there. It is said that it is the arsenal of hell. God makes of it the sanctuary of His grace. Lastly, they are threatened with all the fury and vengeance of heaven; and God overwhelms them with favours. A man would need to have lost his senses to conclude from this that they are therefore in the way of perdition.

(We have without doubt the same signs as Saint Athanasius.)

842. *Si tu es Christus, die nobis.²*

*Opera qua ego facio in nomine patris mei, hac testimonium perhibent de me. Sedvos non creditis quia non estis ex ovibus meis. Oves mea vocem meam audiunt.³*

John 6. 30. *Quod ergo tu facis signum ut videamus et credamus tibi? (Non dicunt: Quam doctrinam pradicas?)⁴*

Nemo potest facere signa qua tu facis nisi Deus.⁵

II Mace. 14. 15. Deus qui signis evidentibus suam portionem protegit.⁶

Volumus signum videre de coelo, tentantes eum.⁷ Luke n. 16.

Generatio prava signum quarit; et non dabitur.⁸

Et ingemiscens ait: Quid generatio ista signum quarit?⁹ (Mark 8. 12.) They asked a sign with an evil intention.

Et non poterat facere.¹⁰ And yet he promises them the sign ofJonah, the great and wonderful miracle of his resurrection.

¹Ps. 138.24. "And see if there be any wicked way in me."

²Luke 22.66. "Art thou the Christ? tell us."

³John 5.36. "The works which the father hath given me to finish . . . bear witness of me." John 10.26-27. "But ye believe not, because ye are not ofmy sheep . . . My sheep hear my voice."

⁴"What sign shewest thou then, that we may see, and believe thee. (They do not say: What doctrine do you preach?)"

⁵John 3.2. "No man can do these miracles that thou doest, except God be with him."

⁶"The Lord, making manifest his presence, upholdeth them that are his own portion."

⁷"And others, tempting him, sought of him a sign from heaven."

⁸Matt. 12.39. "An evil generation seeketh after a sign; and there shall no sign be given to it."

⁹"And he sighed deeply in his spirit, and saith, why doth this generation seek after a sign?"

¹⁰Mark 6.5. "And he could there do no mighty work."

*Nisi videritis, non creditis.*¹ He does not blame them for not believing unless there are miracles, but for not believing unless they are themselves spectators of them.

Antichrist *in signis mendacibus*,² says Saint Paul, II Thess. 2.

Secundum operationem Satana, in seductione iis qui pereunt eo quod charitatem Veritatis non receperunt utsalvifierent, ideo mittet Mis Deus optationes erroris ut credant mendacio.³

As in the passage of Moses: Tentat enim vos Deus, utrum diligatis eum.⁴

Ecce prcedixi vobis: vos ergo videte.⁵

843. Here is not the country of truth. She wanders unknown amongst men. God has covered her with a veil, which leaves her unrecognised by those who do not hear her voice. Room is opened for blasphemy, even against the truths that are at least very likely. If the truths of the Gospel are published, the contrary is published too, and the questions are obscured, so that the people cannot distinguish. And they ask, "What have you to make you believed rather than others? What sign do you give? You have only words, and so have we. If you had miracles, good and well." That doctrine ought to be supported by miracles is a truth, which they misuse in order to revile doctrine. And if miracles happen, it is said that miracles are not enough without doctrine; and this is another truth, which they misuse in order to revile miracles.

Jesus Christ cured the man born blind and performed a number of miracles on the Sabbath day. In this way He blinded the Pharisees, who said that miracles must be judged by doctrine.

"We have Moses: but, as for this fellow, we know not from whence he is." It is wonderful that you know not whence He is, and yet He does such miracles. Jesus Christ spoke neither against God, nor against Moses.

Antichrist and the false prophets, foretold by both Testaments, will speak openly against God and against Jesus Christ. Who is not hidden . . . God would not allow him, who would be a secret enemy, to do miracles openly.

In a public dispute where the two parties profess to be for God, for Jesus Christ, for the Church, miracles have never been on the side of the false Christians, and the other side has never been without a miracle.

"He hath a devil." John 10. 21. And others said, "Can a devil open the eyes of the blind?"

The proofs which Jesus Christ and the apostles draw from Scripture are not conclusive; for they say only that Moses foretold that a prophet should come. But they do not thereby prove that this is He; and that is the whole question. These passages, therefore, serve only to show that they are not contrary to Scripture and that there appears no inconsistency, but not that there is agreement. Now this is enough, namely, exclusion of inconsistency, along with miracles.

¹John 4.48. "Except ye see . . . ye will not believe."

²9. "In signs and lying wonders."

³IIThess. 2.9- 1 1 "After the working of Satan . . . and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

⁴Deut. 13.3 "for the Lord your God proveth you, to know whether ye love the Lord."

⁵Matt. 24.25-26. "Behold, I have told you before. Wherefore if they shall say unto you, Behold."

There is a mutual duty between God and men. We must pardon Him this saying: *Quid debui?¹* "Accuse me," said God in Isaiah.

"God must fulfil His promises," etc.

Men owe it to God to accept the religion which He sends. God owes it to men not to lead them into error. Now, they would be led into error, if the workers of miracles announced a doctrine which should not appear evidently false to the light of common sense, and if a greater worker of miracles had not already warned men not to believe them.

Thus, if there were divisions in the Church, and the Arians, for example, who declared themselves founded on Scripture just as the Catholics, had done miracles, and not the Catholics, men should have been led into error.

For, as a man, who announces to us the secrets of God, is not worthy to be believed on his private authority, and that is why the ungodly doubt him; so when a man, as a token of the communion which he has with God, raises the dead, foretells the future, removes the seas, heals the sick, there is none so wicked as not to bow to him, and the incredulity of Pharaoh and the Pharisees is the effect of a supernatural obduracy.

When, therefore, we see miracles and a doctrine not suspicious, both on one side, there is no difficulty. But when we see miracles and suspicious doctrine on the same side, we must then see which is the clearest. Jesus Christ was suspected.

Bar-jesus blinded. The power of God surpasses that of His enemies.

The Jewish exorcists beaten by the devils, saying, "Jesus I know, and Paul I know; but who are ye"?

Miracles are for doctrine, and not doctrine for miracles.

If the miracles are true, shall we be able to persuade men of all doctrine? No; for this will not come to pass. Si angelus . . .²

Rule: we must judge of doctrine by miracles; we must judge of miracles by doctrine. All this is true, but contains no contradiction.

For we must distinguish the times.

How glad you are to know the general rules, thinking thereby to set up dissension and render all useless! We shall prevent you, my father; truth is one and constant.

It is impossible, from the duty of God to men, that a man, hiding his evil teaching, and only showing the good, saying that he conforms to God and the Church, should do miracles so as to instil insensibly a false and subtle doctrine. This cannot happen.

And still less that God, who knows the heart should perform miracles in favour of such a one.

844. The three marks of religion: perpetuity, a good life, miracles. They destroy perpetuity by their doctrine of probability; a good life by their morals, miracles by destroying either their truth or the conclusions to be drawn from them.

If we believe them, the Church will have nothing to do with perpetuity, holiness, and miracles. The heretics deny them, or deny the conclusions to be drawn from them; they do the same. But one would need to have no sincerity in order

¹Is. 5.4. *Quis est quod debui ultra facere vineae mea, et non fact ei*? "What could have been done more to my vineyard, that I have not done in it?"

²Gal.I.8. "But though an angel."

to deny them, or again to lose one's senses in order to deny the conclusions to be drawn from them.

Nobody has ever suffered martyrdom for the miracles which he says he has seen; for the folly of men goes perhaps to the length of martyrdom, for those which the Turks believe by tradition, but not for those which they have seen.

845. The heretics have always attacked these three marks, which they have not.

846. *First objection*: "An angel from heaven. We must not judge of truth by miracles, but of miracles by truth. Therefore the miracles are useless."

Now they are of use, and they must not be in opposition to the truth. Therefore what Father Lingende has said that "God will not permit that a miracle may lead into error ..."

When there shall be a controversy in the same Church, miracle will decide.

*Second objection*: "But Antichrist will do miracles."

The magicians of Pharaoh did not entice to error. Thus we cannot say to Jesus respecting Antichrist, "You have led me into error." For Antichrist will do them against Jesus Christ, and so they cannot lead into error. Either God will not permit false miracles, or He will procure greater.

[Jesus Christ has existed since the beginning of the world: this is more impressive than all the miracles of Antichrist.]

If in the same Church there should happen a miracle on the side of those in error, men would be led into error. Schism is visible; a miracle is visible. But schism is more a sign of error than a miracle is a sign of truth. Therefore a miracle cannot lead into error.

But, apart from schism, error is not so obvious as a miracle is obvious. Therefore a miracle could lead into error.

*Ubi est Deus tuus?* ¹ Miracles show Him, and are a light.

847. One of the anthems for Vespers at Christmas: *Exortum est in tenebris lumen rectis corde.²*

848. If the compassion of God is so great that He instructs us to our benefit, even when He hides Himself, what light ought we not to expect from Him when He reveals Himself?

849. *Will Est et non est*.³ be received in faith itself as well as in miracles? And if it is inseparable in the others . . .

When Saint Xavier works miracles. [Saint Hilary. "Ye wretches, who oblige us to speak of miracles."]

Unjust judges, make not your own laws on the moment; judge by those which are established, and by yourselves. *Vae qui conditis leges iniquas .*⁴

Miracles endless, false.

In order to weaken your adversaries, you disarm the whole Church.

¹Ps. 41.4. "Where is thy God?"

²Ps. 1 1 1.4. "Unto the upright there ariseth light in the darkness."

³"The *yes* and the *no*."

⁴Js. 10. 1. "Woe unto them that decree unrighteous decrees."

If they say that our salvation depends upon God, they are "heretics." If they say that they are obedient to the Pope, that is "hypocrisy." If they are ready to subscribe to all the articles, that is not enough. Ifthey say that a man must not be killed for an apple, "they attack the morality of Catholics." If miracles are done among them, it is not a sign of holiness, and is, on the contrary a symptom of heresy.

This way in which the Church has existed is that truth has been without dispute, or, if it has been contested, there has been the Pope, or, failing him, there has been the Church.

850. The five propositions condemned, but no miracle; for the truth was not attacked. But the Sorbonne . . . but the bull . . .

It is impossible that those who love God with all their heart should fail to recognise the Church; so evident is she. It is impossible that those who do not love God should be convinced of the Church.

Miracles have such influence that it was necessary that God should warn men not to believe in them in opposition to Him, all clear as it is that there is a God. Without this they would have been able to disturb men.

And thus so far from these passages, Deut. 13, making against the authority of the miracles, nothing more indicates their influence. And the same in respect of Antichrist. "To seduce, if it were possible, even the elect."

851. The history of the man born blind.

What says Saint Paul? Does he continually speak of the evidence of the prophecies?

No, but of his own miracle. What says Jesus Christ? Does He speak of the evidence of the prophecies? No; His death had not fulfilled them. But he says, *Si non fecissem.*¹ Believe the works.

Two supernatural foundations of our wholly supernatural religion; one visible, the other invisible; miracles with grace, miracles without grace.

The synagogue, which had been treated with love as a type of the Church, and with hatred, because it was only the type, has been restored, being on the point of falling when it was well with God, and thus a type.

Miracles prove the power which God has over hearts, by that which He exercises over bodies.

The Church has never approved a miracle among heretics.

Miracles a support of religion: they have been the test of Jews; they have been the test of Christians, saints, innocents, and true believers.

A miracle among schismatics is not so much to be feared; for schism, which is more obvious than a miracle, visibly indicates their error. But, when there is no schism and error is in question, miracle decides.

*Si non fecissem qua alius non fecit.*² The wretches who have obliged us to speak of miracles.

Abraham and Gideon confirm faith by miracles.

Judith. God speaks at last in their greatest oppression.

If the cooling of love leaves the Church almost without believers, miracles will rouse them. This is one of the last effects of grace.

If one miracle were wrought among the Jesuits!

¹John 15.24. "If he had not done."

²John 15.24. "If he had not done among them the works which none other man did."

When a miracle disappoints the expectation of those in whose presence it happens, and there is a disproportion between the state of their faith and the instrument of the miracle, it ought then to induce them to change. But with you it is otherwise. There would be as much reason in saying that, if the Eucharist raised a dead man, it would be necessary for one to turn a Calvinist rather than remain a Catholic. But when it crowns the expectation, and those, who hoped that God would bless the remedies, see themselves healed without remedies . . .

The ungodly.—No sign has ever happened on the part of the devil without a stronger sign on the part of God, or even without it having been foretold that such would happen.

852. Unjust persecutors of those whom God visibly protects. If they reproach you with your excesses, "they speak as the heretics." If they say that the grace of Jesus Christ distinguishes us, "they are heretics." If they do miracles, "it is the mark of their heresy."

Ezekiel. They say: These are the people of God who speak thus.

It is said, "Believe in the Church"; but it is not said, "Believe in miracles"; because the last is natural, and not the first. The one had need of a precept, not the other. Hezekiah.

The synagogue was only a type, and thus it did not perish; and it was only a type, and so it is decayed. It was a type which contained the truth, and thus it has lasted until it no longer contained the truth.

My reverend father, all this happened in types. Other religions perish; this one perishes not.

Miracles are more important than you think. They have served for the foundation, and will serve for the continuation of the Church till Antichrist, till the end. The two witnesses.

In the Old Testament and the New, miracles are performed in connection with types. Salvation, or a useless thing, if not to show that we must submit to the Scriptures: type of the sacrament.

853. [We must judge soberly of divine ordinances, my father. Saint Paul in the isle of Malta.]

854. The hardness of the Jesuits, then, surpasses that of the Jews, since those refused to believe Jesus Christ innocent only because they doubted if His miracles were of God. Whereas the Jesuits, though unable to doubt that the miracles of Port-Royal are of God, do not cease to doubt still the innocence of that house.

855. I suppose that men believe miracles. You corrupt religion either in favour of your friends or against your enemies. You arrange it at your will.

856. On the miracle.—As God has made no family more happy, let it also be the case that He find none more thankful.

**35 LOCKE: *Human Understanding,* BK IV, CH XVI, SECT 13 371a-b; CH XIX, SECT 15 388a-c**

35 LOCKE: *Human Understanding,* BK IV, CH XVI, SECT 13 371a-b

13. One case where contrary experience lessens not the testimony. Though the common experience and the ordinary course of things have justly a mighty influence on the minds of men, to make them give or refuse credit to anything proposed to their belief; yet there is one case, wherein the strangeness of the fact lessens not the assent to a fair testimony given of it. For where such supernatural events are suitable to ends aimed at by Him who has the power to change the course of nature, there, under such circumstances, that may be the fitter to procure belief, by how much the more they are beyond or contrary to ordinary observation. This is the proper case of miracles, which, well attested, do not only find credit themselves, but give it also to other truths, which need such confirmation.

14. The bare testimony of divine revelation is the highest certainty. Besides those we have hitherto mentioned, there is one sort of propositions that challenge the highest degree of our assent, upon bare testimony, whether the thing proposed agree or disagree with common experience, and the ordinary course of things, or no. The reason whereof is, because the testimony is of such an one as cannot deceive nor be deceived : and that is of God himself. This carries with it an assurance beyond doubt, evidence beyond exception. This is called by a peculiar name, revelation, and our assent to it, faith,¹ which as absolutely determines our minds, and as perfectly excludes all wavering, as our knowledge itself; and we may as well doubt of our own being, as we can whether any revelation from God be true. So that faith is a settled and sure principle of assent and assurance, and

¹Gf. ch. xviii. § 2.

leaves no manner of room for doubt or hesitation. Only we must be sure that it be a divine revelation, and that we understand it right: else we shall expose ourselves to all the extravagancy of enthusiasm, and all the error of wrong principles, if we have faith and assurance in what is not divine revelation. And therefore, in those cases, our assent can be rationally no higher than the evidence of its being a revelation, and that this is the meaning of the expressions it is delivered in. If the evidence of its being a revelation, or that this is its true sense, be only on probable proofs, our assent can reach no higher than an assurance or diffidence, arising from the more or less apparent probability of the proofs. But of faith, and the precedency it ought to have before other arguments of persuasion, I shall speak more hereafter;² where I treat of it as it is ordinarily placed, in contradistinction to reason; though in truth it be nothing else but an assent founded on the highest reason.

²Ch. xviii.

35 LOCKE: *Human Understanding,* BK IV, CH XIX, SECT 15 388a-c

15. Belief no proof of revelation. If this internal light, or any proposition which under that title we take for inspired, be conformable to the principles of reason, or to the word of God, which is attested revelation, reason warrants it, and we may safely receive it for true, and be guided by it in our belief and actions: if it receive no testimony nor evidence from either of these rules, we cannot take it for a revelation, or so much as for true, till we have some other mark that it is a revelation, besides our believing that it is so. Thus we see the holy men of old, who had revelations from God, had something else besides that internal light of assurance in their own minds, to testify to them that it was from God. They were not left to their own persuasions alone, that those persuasions were from God, but had outward signs to convince them of the Author of those revelations. And when they were to convince others, they had a power given them to justify the truth of their commission from heaven, and by visible signs to assert the divine authority of a message they were sent with. Moses saw the bush burn without being consumed, and heard a voice out of it: this was something besides finding an impulse upon his mind to go to Pharaoh, that he might bring his brethren out of Egypt: and yet he thought not this enough to authorize him to go with that message, till God, by another miracle of his rod turned into a serpent, had assured him of a power to testify his mission, by the same miracle repeated before them whom he was sent to. Gideon was sent by an angel to deliver Israel from the Midianites, and yet he desired a sign to convince him that this commission was from God. These, and several the like instances to be found among the prophets of old, are enough to show that they thought not an inward seeing or persuasion of their own minds, without any other proof, a sufficient evidence that it was from God; though the Scripture does not everywhere mention their demanding or having such proofs.

16. Criteria of a divine revelation. In what I have said I am far from denying, that God can, or doth sometimes enlighten men's minds in the apprehending of certain truths or excite them to good actions, by the immediate influence and assistance of the Holy Spirit, without any extraordinary signs accompanying it. But in such cases too we have reason and Scripture; unerring rules to know whether it be from God or no. Where the truth embraced is consonant to the revelation in the written word of God, or the action conformable to the dictates of right reason or holy writ, we may be assured that we run no risk in entertaining it as such: because, though perhaps it be not an immediate revelation from God, extraordinarily operating on our minds, yet we are sure it is warranted by that revelation which he has given us of truth. But it is not the strength of our private persuasion within ourselves, that can warrant it to be a light or motion from heaven: nothing can do that but the written Word of God without us, or that standard of reason which is common to us with all men. Where reason or Scripture is express for any opinion or action, we may receive it as of divine authority: but it is not the strength of our own persuasions which can by itself give it that stamp. The bent of our own minds may favour it as much as we please: that may show it to be a fondling of our own, but will by no means prove it to be an offspring of heaven, and of divine original.¹

¹Cf. Locke's letter to Molyneux, April 10, 1697.

**35 BERKELEY: *Human Knowledge,* SECT 63 425b-c**

63. It may indeed on some occasions be necessary that the Author of nature display His overruling power in producing some appearance out of the ordinary series of things. Such exceptions from the general rules of nature are proper to surprise and awe men into an acknowledgement of the Divine Being; but then they are to be used but seldom, otherwise there is a plain reason why they should fail of that effect. Besides, God seems to choose the convincing our reason of His attributes by the works of nature, which discover so much harmony and contrivance in their make, and are such plain indications of wisdom and beneficence in their Author, rather than to astonish us into a belief of His Being by anomalous and surprising events.

64. To set this matter in a yet clearer light, I shall observe that what has been objected in sect. 60 amounts in reality to no more than this:— ideas are not anyhow and at random produced, there being a certain order and connexion between them, like to that of cause and effect; there are also several combinations of them made in a very regular and artificial manner, which seem like so many instruments in the hand of nature that, being hid as it were behind the scenes, have a secret operation in producing those appearances which are seen on the theatre of the world, being themselves discernible only to the curious eye of the philosopher. But, since one idea cannot be the cause of another, to what purpose is that connexion? And, since those instruments, being barely inefficacious perceptions in the mind, are not subservient to the production of natural effects, it is demanded why they are made; or, in other words, what reason can be assigned why God should make us, upon a close inspection into His works, behold so great variety of ideas so artfully laid together, and so much according to rule; it not being credible that He would be at the expense (if one may so speak) of all that art and regularity to no purpose.

**35 HUME: *Human Understanding,* SECT X, DIV 92-101 491c-497b esp DIV 98-101 495d-497b**

35 HUME: *Human Understanding,* SECT X, DIV 92-101 491c-497b

Part II

92. In the foregoing reasoning we have supposed that the testimony, upon which a miracle is founded, may possibly amount to an entire proof, and that the falsehood of that testimony would be a real prodigy: But it is easy to shew that we have been a great deal too liberal in our concession, and that there never was a miraculous event established on so full an evidence. Forfirst, there is not to be found, in all history, any miracle attested by a sufficient number of men, of such unquestioned good-sense, education, and learning, as to secure us against all delusion in themselves; of such undoubted integrity, as to place them beyond all suspicion of any design to deceive others; of such credit and reputation in the eyes of mankind, as to have a great deal to lose in case of their being detected in any falsehood; and at the same time, attesting facts performed in such a public manner and in so celebrated a part of the world, as to render the detection unavoidable : All which circumstances are requisite to give us a full assurance in the testimony of men.

93. Secondly. We may observe in human nature a principle which, if strictly examined, will be found to diminish extremely the assurance, which we might, from human testimony, have, in any kind of prodigy. The maxim, by which we

transgression of the laws of nature. If this suspicion be removed, there is evidently a miracle, and a transgression of these laws; because nothing can be more contrary to nature than that the voice or command of a man should have such an influence. A miracle may be accurately defined, a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible agent. A miracle may either be discoverable by men or not. This alters not its nature and essence. The raising of a house or ship into the air is a visible miracle. The raising of a feather, when the wind wants ever so little of a force requisite for that purpose, is as real a miracle, though not so sensible with regard to us.

commonly conduct ourselves in our reasonings, is, that the objects, of which we have no experience, resemble those, of which we have; that what we have found to be most usual is always most probable; and that where there is an opposition of arguments, we ought to give the preference to such as are founded on the greatest number of past observations. But though, in proceeding by this rule, we readily reject any fact which is unusual and incredible in an ordinary degree; yet in advancing farther, the mind observes not always the same rule; but when anything is affirmed utterly absurd and miraculous, it rather the more readily admits of such a fact, upon account of that very circumstance, which ought to destroy all its authority. The passion of surprise and wonder, arising from miracles, being an agreeable emotion, gives a sensible tendency towards the belief of those events, from which it is derived. And this goes so far, that even those who cannot enjoy this pleasure immediately, nor can believe those miraculous events, of which they are informed, yet love to partake of the satisfaction at second-hand or by rebound, and place a pride and delight in exciting the admiration of others.

With what greediness are the miraculous accounts of travellers received, their descriptions of sea and land monsters, their relations of wonderful adventures, strange men, and uncouth manners? But if the spirit of religion join itself to the love of wonder, there is an end of common sense; and human testimony, in these circumstances, loses all pretensions to authority. A religionist may be an enthusiast, and imagine he sees what has no reality: he may know his narrative to be false, and yet persevere in it, with the best intentions in the world, for the sake of promoting so holy a cause: or even where this delusion has not place, vanity, excited by so strong a temptation, operates on him more powerfully than on the rest of mankind in any other circumstances; and self-interest with equal force. His auditors may not have, and commonly have not, sufficient judgement to canvass his evidence: what judgement they have, they renounce by principle, in these sublime and mysterious subjects: or if they were ever so willing to employ it, passion and a heated imagination disturb the regularity of its operations. Their credulity increases his impudence: and his impudence overpowers their credulity.

Eloquence, when at its highest pitch, leaves little room for reason or reflection; but addressing itself entirely to the fancy or the affections, captivates the willing hearers, and subdues their understanding. Happily, this pitch it seldom attains. But what a Tully or a Demosthenes could scarcely effect over a Roman or Athenian audience, every Capuchin, every itinerant or stationary teacher can perform over the generality of mankind, and in a higher degree, by touching such gross and vulgar passions.

The many instances of forged miracles, and prophecies, and supernatural events, which, in all ages, have either been detected by contrary evidence, or which detect themselves by their absurdity, prove sufficiently the strong propensity of mankind to the extraordinary and the marvellous, and ought reasonably to beget a suspicion against all relations of this kind. This is our natural way of thinking, even with regard to the most common and most credible events. For instance: There is no kind of report which rises so easily, and spreads so quickly, especially in country places and provincial towns, as those concerning marriages; insomuch that two young persons of equal condition never see each other twice, but the whole neighbourhood immediately join them together. The pleasure of telling a piece of news so interesting, of propagating it, and of being the first reporters of it, spreads the intelligence. And this is so well known, that no man of sense gives attention to these reports, till he find them confirmed by some greater evidence. Do not the same passions, and others still stronger, incline the generality ofmankind to believe and report, with the greatest vehemence and assurance, all religious miracles?

94. Thirdly. It forms a strong presumption against all supernatural and miraculous relations, that they are observed chiefly to abound among ignorant and barbarous nations; or if a civilized people has ever given admission to any of them, that people will be found to have received them from ignorant and barbarous ancestors, who transmitted them with that inviolable sanction and authority, which always attend received opinions. When we peruse the first histories of all nations, we are apt to imagine ourselves transported into some new world; where the whole frame of nature is disjointed, and every element performs its operations in a different manner, from what it does at present. Battles, revolutions, pestilence, famine and death, are never the effect of those natural causes, which we experience. Prodigies, omens, oracles, judgements, quite obscure the few natural events, that are intermingled with them. But as the former grow thinner every page, in proportion as we advance nearer the enlightened ages, we soon learn, that there is nothing mysterious or super natural in the case, but that all proceeds from the usual propensity of mankind towards the marvellous, and that, though this inclination may at intervals receive a check from sense and learning, it can never be thoroughly extirpated from human nature. It is strange, a judicious reader is apt to say, upon the perusal of these wonderful historians, that such prodigious events never happen in our days. But it is nothing strange, I hope, that men should lie in all ages. You must surely have seen instances enough of that frailty. You have yourself heard many such marvellous relations started, which, being treated with scorn by all the wise and judicious, have at last been abandoned even by the vulgar. Be assured, that those renowned lies, which have spread and flourished to such a monstrous height, arose from like beginnings; but being sown in a more proper soil, shot up at last into prodigies almost equal to those which they relate.

It was a wise policy in that false prophet, Alexander, who though now forgotten, was once so famous, to lay the first scene of his impostures in Paphlagonia, where, as Lucian tells us, the people were extremely ignorant and stupid, and ready to swallow even the grossest delusion. People at a distance, who are weak enough to think the matter at all worth enquiry, have no opportunity ofreceiving better information. The stories come magnified to them by a hundred circumstances. Fools are industrious in propagating the imposture; while the wise and learned are contented, in general, to deride its absurdity, without informing themselves of the particular facts, by which it may be distinctly refuted. And thus the impostor above mentioned was enabled to proceed, from his ignorant Paphlagonians, to the enlisting ofvotaries, even among the Grecian philosophers, and men of the most eminent rank and distinction in Rome: nay, could engage the attention of that sage emperor Marcus Aurelius; so far as to make him trust the success of a military expedition to his delusive prophecies.

The advantages are so great, of starting an imposture among an ignorant people, that, even though the delusion should be too gross to impose on the generality of them {which, though seldom, is sometimes the case) it has a much better chance for succeeding in remote countries, than if the first scene had been laid in a city renowned for arts and knowledge. The most ignorant and barbarous of these barbarians carry the report abroad. None of their countrymen have a large correspondence, or sufficient credit and authority to contradict and beat down the delusion.

Men's inclination to the marvellous has full opportunity to display itself. And thus a story, which is universally exploded in the place where it was first started, shall pass for certain at a thousand miles distance. But had Alexander fixed his residence at Athens, the philosophers of that renowned mart of learning had immediately spread, throughout the whole Roman empire, their sense of the matter; which, being supported by so great authority, and displayed by all the force of reason and eloquence, had entirely opened the eyes of mankind. It is true; Lucian, passing by chance through Paphlagonia, had an opportunity of performing this good office. But, though much to be wished, it does not always happen, that every Alexander meets with a Lucian, ready to expose and detect his impostures.

95. I may add as a fourth reason, which diminishes the authority of prodigies, that there is no testimony for any, even those which have not been expressly detected, that is not opposed by an infinite number of witnesses; so that not only the miracle destroys the credit of testimony, but the testimony destroys itself. To make this the better understood, let us consider, that, in matters of religion, whatever is different is contrary; and that it is impossible the religions of ancient Rome, of Turkey, of Siam, and of China should, all of them, be established on any solid foundation. Every miracle, therefore, pretended to have been wrought in any of these religions (and all of them abound in miracles), as its direct scope is to establish the particular system to which it is attributed; so has it the same force, though more indirectly, to overthrow every other system. In destroying a rival system, it likewise destroys the credit of those miracles, on which that system was established; so that all the prodigies of different religions are to be regarded as contrary facts, and the evidences of these prodigies, whether weak or strong, as opposite to each other. According to this method of reasoning, when we believe any miracle of Mahomet or his successors, we have for our warrant the testimony of a few barbarous Arabians: And on the other hand, we are to regard the authority of Titus Livius, Plutarch, Tacitus, and, in short, of all the authors and witnesses, Grecian, Chinese, and Roman Catholic, who have related any miracle in their particular religion; I say, we are to regard their testimony in the same light as if they had mentioned that Mahometan miracle, and had in express terms contradicted it, with the same certainty as they have for the miracle they relate. This argument may appear over subtile and refined; but -is not in reality different from the reasoning of a judge, who supposes that the credit of two witnesses, maintaining a crime against any one, is destroyed by the testimony of two others, who affirm him to have been two hundred leagues distant, at the same instant when the crime is said to have been committed.

96. One of the best attested miracles in all profane history, is that which Tacitus reports of Vespasian, who cured a blind man in Alexandria, by means of his spittle, and a lame man by the mere touch of his foot; in obedience to a vision of the god Serapis, who had enjoined them to have recourse to the Emperor, for these miraculous cures. The story may be seen in that fine historian;¹ where every circumstance seems to add weight to the testimony, and might be displayed at large with all the force of argument and eloquence, if any one were now concerned to enforce the evidence of that exploded and idolatrous superstition .The gravity, solidity, age, and probity of so great an emperor, who, through the whole course of his life, conversed in a familiar manner with his friends and courtiers, and never affected those extraordinary airs of divinity assumed by Alexander and Demetrius. The historian, a contemporary writer, noted for candour and veracity, and withal, the greatest and most penetrating genius, perhaps, of all antiquity; and so free from any tendency to credulity, that he even lies under the contrary imputation, of atheism and profaneness: The persons, from whose authority he related the miracle, of established character for judgement and veracity, as we may well presume; eye-witnesses of the fact, and confirming their testimony, after the Flavian family was despoiled of the empire, and could no longer give any reward, as the price of a lie. *Utrumque, qui interfuere, nunc quoque memorant, postquam nullum mendacio pretium. To* which if we add the public nature of the facts, as related, it will appear, that no evidence can well be supposed stronger for so gross and so palpable a falsehood.

There is also a memorable story related by Cardinal de Retz, which may well deserve our consideration. When that intriguing politician fled into Spain, to avoid the persecution of his enemies, he passed through Saragossa, the capital of Aragon, where he was shewn, in the cathedral, a man, who had served seven years as a doorkeeper, and was well known to every body in town, that had ever paid his devotions at that church. He had been seen, for so long a time, wanting a leg; but recovered that limb by the

¹Histories, v. 8. Suetonius gives nearly the same account, Lives of the Caesars (Vespasian).

rubbing of holy oil upon the stump; and the cardinal assures us that he saw him with two legs. This miracle was vouched by all the canons of the church; and the whole company in town were appealed to for a confirmation of the fact; whom the cardinal found, by their zealous devotion, to be thorough believers of the miracle. Here the relater was also contemporary to the supposed prodigy, of an incredulous and libertine character, as well as of great genius; the miracle of so singular a nature as could scarcely admit of a counterfeit, and the witnesses very numerous, and all of them, in a manner, spectators of the fact, to which they gave their testimony. And what adds mightily to the force of the evidence, and may double our surprise on this occasion, is, that the cardinal himself, who relates the story, seems not to give any credit to it, and consequently cannot be suspected of any concurrence in the holy fraud. He considered justly, that it was not requisite, in order to reject a fact of this nature, to be able accurately to disprove the testimony, and to trace its falsehood, through all the circumstances of knavery and credulity which produced it. He knew, that, as this was commonly altogether impossible at any small distance of time and place; so was it extremely difficult, even where one was immediately present, by reason of the bigotry, ignorance, cunning, and roguery of a great part of mankind. He therefore concluded, like a just reasoner, that such an evidence carried falsehood upon the very face of it, and that a miracle, supported by any human testimony, was more properly a subject of derision than of argument.

There surely never was a greater number of miracles ascribed to one person, than those, which were lately said to have been wrought in France upon the tomb of Abbe Paris, the famous Jansenist, with whose sanctity the people were so long deluded. The curing of the sick, giving hearing to the deaf, and sight to the blind, were every where talked of as the usual effects of that holy sepulchre. But what is more extraordinary; many of the miracles were immediately proved upon the spot, before judges of unquestioned integrity, attested by witnesses of credit and distinction, in a learned age, and on the most eminent theatre that is now in the world. Nor is this all: a relation of them was published and dispersed everywhere; nor were the Jesuits, though a learned body, supported by the civil magistrate, and determined enemies to those opinions, in whose favour the miracles were said to have been wrought, ever able distinctly to refute or detect them. Where shall we find such a number of circumstances, agreeing to the corroboration of one fact? And what have we to oppose to such a cloud of witnesses, but the absolute impossibility or miraculous nature of the events, which they relate? And this surely, in the eyes of all reasonable people, will alone be regarded as a sufficient refutation.

97. Is the consequence just, because some human testimony has the utmost force and authority in some cases, when it relates the battle of Philippi or Pharsalia for instance; that therefore all kinds of testimony must, in all cases, have equal force and authority? Suppose that the Caesarean and Pompeian factions had, each of them, claimed the victory in these battles, and that the historians of each party had uniformly ascribed the advantage to their own side; how could mankind, at this distance, have been able to determine between them? The contrariety is equally strong between the miracles related by Herodotus or Plutarch, and those delivered by Mariana, Bede, or any monkish historian.

The wise lend a very academic faith to every report which favours the passion of the reporter; whether it magnifies his country, his family, or himself, or in any other way strikes in with his natural inclinations and propensities. But what greater temptation than to appear a missionary, a prophet, an ambassador from heaven? Who would not encounter many dangers and difficulties, in order to attain so sublime a character? Or if, by the help of vanity and a heated imagination, a man has first made a convert of himself, and entered seriously into the delusion; who ever scruples to make use of pious frauds, in support of so holy and meritorious a cause?

The smallest spark may here kindle into the greatest flame; because the materials are always prepared for it. The *avidum genus auricularum*,¹ the gazing populace, receive greedily, without examination, whatever sooths superstition, and promotes wonder.

How many stories of this nature have in all ages, been detected and exploded in their infancy? How many more have been celebrated for a time, and have afterwards sunk into neglect and oblivion? Where such reports, therefore, fly about, the solution of the phenomenon is obvious; and we judge in conformity to regular experience and observation, when we account for it by the known and natural principles of credulity and delusion. And shall we, rather than have a recourse to so natural a solution, allow of a miraculous violation of the most established laws of nature?

¹Lucretius.

need not mention the difficulty of detecting a falsehood in any private or even public history, at the place, where it is said to happen; much more when the scene is removed to ever so small a distance. Even a court of judicature, with all the authority, accuracy, and judgement, which they can employ, find themselves often at a loss to distinguish between truth and falsehood in the most recent actions. But the matter never comes to any issue, if trusted to the common method of altercations and debate and flying rumours; especially when men's passions have taken part on either side.

In the infancy of new religions, the wise and learned commonly esteem the matter too inconsiderable to deserve their attention or regard. And when afterwards they would willingly detect the cheat, in order to undeceive the deluded multitude, the season is now past, and the records and witnesses, which might clear up the matter, have perished beyond recovery.

No means of detection remain, but those which must be drawn from the very testimony itself of the reporters: and these, though always sufficient with the judicious and knowing, are commonly too fine to fall under the comprehension of the vulgar.

98. Upon the whole, then, it appears, that no testimony for any kind of miracle has ever amounted to a probability, much less to a proof; and that, even supposing it amounted to a proof, it would be opposed by another proof; derived from the very nature of the fact, which it would endeavour to establish. It is experience only, which gives authority to human testimony; and it is the same experience, which assures us of the laws of nature. When, therefore, these two kinds of experience are contrary, we have nothing to do but substract the one from the other, and embrace an opinion, either on one side or the other, with that assurance which arises from the remainder. But according to the principle here explained, this substraction, with regard to all popular religions, amounts to an entire annihilation; and therefore we may establish it as a maxim, that no human testimony can have such force as to prove a miracle, and make it a just foundation for any such system of religion.

99. I beg the limitations here made may be remarked, when I say, that a miracle can never be proved, so as to be the foundation of a system of religion. For I own, that otherwise, there may possibly be miracles, or violations of the usual course of nature, of such a kind as to admit of proof from human testimony; though, perhaps, it will be impossible to find any such in all the records of history. Thus, suppose all authors, in all languages, agree, that, from the first of January 1600, there was a total darkness over the whole earth for eight days: suppose that the tradition of this extraordinary event is still strong and lively among the people: that all travellers, who return from foreign countries, bring us accounts of the same tradition, without the least variation or contradiction: it is evident, that our present philosophers, instead of doubting the fact, ought to receive it as certain, and ought to search for the causes whence it might be derived. The decay, corruption, and dissolution of nature, is an event rendered probable by so many analogies, that any phenomenon, which seems to have a tendency towards that catastrophe, comes within the reach of human testimony, if that testimony be very extensive and uniform.

But suppose, that all the historians who treat ofEngland, should agree, that, on the first ofJanuary 1600, Queen Elizabeth died; that both before and after her death she was seen by her physicians and the whole court, as is usual with persons of her rank; that her successor was acknowledged and proclaimed by the parliament; and that, after being interred a month, she again appeared, resumed the throne, and governed England for three years: I must confess that I should be surprised at the concurrence of so many odd circumstances, but should not have the least inclination to believe so miraculous an event. I should not doubt of her pretended death, and of those other public circumstances that followed it: I should only assert it to have been pretended, and that it neither was, nor possibly could be real. You would in vain object to me the difficulty, and almost impossibility of deceiving the world in an affair of such consequence; the wisdom and solid judgement of that renowned queen; with the little or no advantage which she could reap from so poor an artifice: All this might astonish me; but I would still reply, that the knavery and folly of men are. such common phenomena, that I should rather believe the most extraordinary events to arise from their concurrence, than admit of so signal a violation of the laws of nature.

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Lord Bacon seems to have embraced the same principles of reasoning. "We ought," says he, "to make a collection or particular history of all monsters and prodigious births or productions, and in a word of everything new, rare, and extraordinary in nature. But this must be done with the most severe scrutiny, lest we depart from truth. Above all, every relation must be considered as suspicious, which depends in any degree upon religion, as the prodigies of Livy: And no less so, everything that is to be found in the writers of natural magic or alchemy, or such authors, who seem, all of them, to have an unconquerable appetite for falsehood and fable." ¹

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35 HUME: *Human Understanding,* SECT X, esp DIV 98-101 495d-497b

98. Upon the whole, then, it appears, that no testimony for any kind of miracle has ever amounted to a probability, much less to a proof; and that, even supposing it amounted to a proof, it would be opposed by another proof; derived from the very nature of the fact, which it would endeavour to establish. It is experience only, which gives authority to human testimony; and it is the same experience, which assures us of the laws of nature. When, therefore, these two kinds of experience are contrary, we have nothing to do but substract the one from the other, and embrace an opinion, either on one side or the other, with that assurance which arises from the remainder. But according to the principle here explained, this substraction, with regard to all popular religions, amounts to an entire annihilation; and therefore we may establish it as a maxim, that no human testimony can have such force as to prove a miracle, and make it a just foundation for any such system of religion.

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**40 GIBBON: *Decline and Fall,* 180b-c; 189b-190d; 206b-d; 294a-296b; 445d-446b; 465d-467a; 547a-b; 571a; 605b-d; 614b-c**

40 GIBBON: *Decline and Fall,* 180b-c

This inflexible perseverance, which appeared so odious or so ridiculous to the ancient world, assumes a more awful character, since Providence has deigned to reveal to us the mysterious history of the chosen people. But the devout and even scrupulous attachment to the Mosaic religion, so conspicuous among the Jews who lived under the second temple, becomes still more surprising if it is compared with the stubborn incredulity of their forefathers. When the law was given in thunder from Mount Sinai; when the tides of the ocean and the course of the planets were suspended for the convenience of the Israelites; and when temporal rewards and punishments were the immediate consequences of their piety or disobedience, they perpetually relapsed into rebellion against the visible majesty of their Divine King, placed the idols of the nations in the sanctuary of Jehovah, and imitated every fantastic ceremony that was practised in the tents of the Arabs, or in the cities of Phoenicia.⁹ As the protection of Heaven was deservedly withdrawn from the ungrateful race, their faith acquired a proportionable degree of vigour and purity. The contemporaries of Moses and Joshua had beheld with careless indifference the most amazing miracles. Under the pressure of every calamity, the belief of those miracles has preserved the Jews of a later period from the universal contagion of idolatry; and in contradiction to every known principle of the human mind, that singular people seems to have yielded a stronger and more ready assent to the traditions of their remote ancestors than to the evidence of their own senses.¹⁰

The Jewish religion was admirably fitted for defence, but it was never designed for conquest; and it seems probable that the number of proselytes was never much superior to that of apostates. The divine promises were originally made, and the distinguishing rite of circumcision was enjoined, to a single family. When the posterity of Abraham had multiplied like the sands of the sea, the Deity, from whose mouth they received a system of laws and ceremonies, declared himself the proper and as it were the national God of Israel; and with the most jealous care separated his favourite people from the rest of mankind. The conquest of the land of Canaan was accompanied with so many wonderful and with so many bloody circumstances, that the victorious Jews were left in a state of irreconcilable hostility with all their neighbours. They had been commanded to extirpate some of the most idolatrous tribes, and the execution of the Divine will had seldom been retarded by the weakness of humanity. With the other nations they were forbidden to contract any marriages or alliances; and the prohibition of receiving them into the congregation, which in some cases was perpetual, almost always extended to the third, to the seventh, or even to the tenth generation. The obligation of preaching to the Gentiles the faith of Moses had never been inculcated as a precept of the law, nor were the Jews inclined to impose it on themselves as a voluntary duty.

40 GIBBON: *Decline and Fall,* 189b-190d

III. The supernatural gifts, which even in this life were ascribed to the Christians above the rest of mankind, must have conduced to their own comfort, and very frequently to the conviction of infidels. Besides the occasional prodigies, which might sometimes be effected by the immediate interposition of the Deity when he suspended the laws of Nature for the service of religion, the Christian church, from the time of the apostles and their first disciples,⁷³ has claimed an uninterrupted succession of miraculous powers, the gift of tongues, of vision, and of prophecy, the power of expelling daemons, of healing the sick, and of raising the dead. The knowledge of foreign languages was frequently communicated to the contemporaries of Irenaeus, though Irenaeus himself was left to struggle with the difficulties of a barbarous dialect whilst he preached the Gospel to the natives of Gaul.⁷⁴ The divine inspiration, whether it was conveyed in the form of a waking or of a sleeping vision, is described as a favour very liberally bestowed on all ranks of the faithful, on women as on elders, on boys as well as upon bishops. When their devout minds were sufficiently prepared by a course of prayer, of fasting, and of vigils, to receive the extraordinary impulse, they were transported out of their senses, and delivered in ecstasy that was inspired, being mere organs of the Holy Spirit, just as a pipe or flute is of him who blows into it.⁷⁵ We may add that the design of these visions was, for the most part, either to disclose the future history, or to guide the present administration, of the church. The expulsion of the daemons from the bodies of those unhappy persons whom they had been permitted to torment was considered as a signal though ordinary triumph of religion, and is repeatedly alleged by the ancient apologists as the most convincing evidence of the truth of Christianity. The awful ceremony was usually performed in a public manner, and in the presence of a great number of spectators; the patient was relieved by the power or skill of the exorcist, and the vanquished daemon was heard to confess that he was one of the fabled gods of antiquity, who had impiously usurped the adoration of mankind.⁷⁶ But the miraculous cure of diseases of the most inveterate or even preternatural kind can no longer occasion any surprise, when we recollect that in the days of Irenaeus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplication of the church of the place, and that the persons thus restored to their prayers had lived afterwards among them many years.⁷⁷ At such a period, when faith could boast of so many wonderful victories over death, it seems difficult to account for the scepticism of those philosophers who still rejected and derided the doctrine of the resurrection. A noble Grecian had rested on this important ground the whole controversy, and promised Theophilus, bishop of Antioch, that, if he could be gratified with the sight of a single person who had been actually raised from the dead, he would immediately embrace the Christian religion. It is somewhat remarkable that the prelate of the first eastern church, however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge.⁷⁸

The miracles of the primitive church, after obtaining the sanction of ages, have been lately attacked in a very free and ingenious inquiry;⁷⁹ which, though it has met with the most favourable reception from the public, appears to have excited a general scandal among the divines of our own as well as of the other Protestant churches of Europe.⁸⁰ Our different sentiments on this subject will be much less influenced by any particular arguments than by our habits of study and reflection, and, above all, by the degree of the evidence which we have accustomed ourselves to require for the proof of a miraculous event. The duty of an historian does not call upon him to interpose his private judgment in this nice and important controversy; but he ought not to dissemble the difficulty of adopting such a theory as may reconcile the interest of religion with that of reason, of making a proper application of that theory, and of defining with precision the limits of that happy period, exempt from error and from deceit, to which we might be disposed to extend the gift of supernatural powers. From the first of the fathers to the last of the popes, a succession of bishops, of saints, of martyrs, and of miracles, is continued without interruption; and the progress of superstition was so gradual and almost imperceptible, that we know not in what particular link we should break the chain of tradition. Every age bears testimony to the wonderful events by which it was distinguished, and its testimony appears no less weighty and respectable than that of the preceding generation, till we are insensibly led on to accuse our own inconsistency if, in the eighth or in the twelfth century, we deny to the venerable Bede, or to the holy Bernard, the same degree of confidence which, in the second century, we had so liberally granted to Justin or to Irenaeus.⁸¹ If the truth of any of those miracles is appreciated by their apparent use and propriety, every age had unbelievers to convince, heretics to confute, and idolatrous nations to convert; and sufficient motives might always be produced to justify the interposition of Heaven. And yet, since every friend to revelation is persuaded of the reality, and every reasonable man is convinced of the cessation, of miraculous powers, it is evident that there must have been some period in which they were either suddenly or gradually withdrawn from the Christian church. Whatever era is chosen for that purpose, the death of the apostles, the conversion of the Roman empire, or the extinction of the Arian heresy,⁸² the insensibility of the Christians who lived at that time will equally afford a just matter of surprise. They still supported their pretensions after they had lost their power. Credulity performed the office of faith; fanaticism was permitted to assume the language of inspiration, and the effects of accident or contrivance were ascribed to supernatural causes. The recent experience of genuine miracles should have instructed the Christian world in the ways of Providence, and habituated their eye (if we may use a very inadequate expression) to the style of the Divine artist. Should the most skilful painter of modern Italy presume to decorate his feeble imitations with the name of Raphael or of Correggio, the insolent fraud would be soon discovered and indignantly rejected.

Whatever opinion may be entertained of the miracles of the primitive church since the time of the apostles, this unresisting softness of temper, so conspicuous among the believers of the second and third centuries, proved of some accidental benefit to the cause of truth and religion. In modern times, a latent and even involuntary scepticism adheres to the most pious dispositions. Their admission of supernatural truths is much less an active consent than a cold and passive acquiescence. Accustomed long since to observe and to respect the invariable order of Nature, our reason, or at least our imagination, is not sufficiently prepared to sustain the visible action of the Deity. But in the first ages of Christianity the situation of mankind was extremely different. The most curious, or the most credulous, among the Pagans were often persuaded to enter into a society which asserted an actual claim of miraculous powers. The primitive Christians perpetually trod on mystic ground, and their minds were exercised by the habits of believing the most extraordinary events. They felt, or they fancied, that on every side they were incessantly assaulted by daemons, comforted by visions, instructed by prophecy, and surprisingly delivered from danger, sickness, and from death itself, by the supplications of the church. The real or imaginary prodigies, of which they so frequently conceived themselves to be the objects, the instruments, or the spectators, very happily disposed them to adopt with the same ease, but with far greater justice, the authentic wonders of the evangelic history; and thus miracles that exceeded not the measure of their own experience inspired them with the most lively assurance of mysteries which were acknowledged to surpass the limits of their understanding. It is this deep impression of supernatural truths which has been so much celebrated under the name of faith; a state of mind described as the surest pledge of the Divine favour and of future felicity, and recommended as the first or perhaps the only merit of a Christian. According to the more rigid doctors, the moral virtues, which may be equally practised by infidels, are destitute of any value or efficacy in the work of our justification.

40 GIBBON: *Decline and Fall,* 206b-d

But how shall we excuse the supine inattention of the Pagan and philosophic world to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, daemons were expelled, and the laws of Nature were frequently suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth.¹⁹⁴ or at least a celebrated province of the Roman empire,¹⁹⁵ was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history.¹⁹⁶ It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence, of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of Nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect.¹⁹⁷ Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny¹⁹⁸ is designed for eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Caesar, when, during the greatest part of a year, the orb of the sun appeared pale and without splendour. This season of obscurity, which cannot surely be compared with the preternatural darkness of the Passion, had been already celebrated by most of the poets¹⁹⁹ and historians of that memorable age.²⁰⁰

40 GIBBON: *Decline and Fall,* 294a-296b

The enthusiasm which inspired the troops, and perhaps the emperor himself, had sharpened their swords while it satisfied their conscience. They marched to battle with the full assurance that the same God who had formerly opened a passage to the Israelites through the waters of Jordan, and had thrown down the walls of Jericho at the sound of the trumpets of Joshua, would display his visible majesty and power in the victory of Constantine. The evidence of ecclesiastical history is prepared to affirm that their expectations were justified by the conspicuous miracle to which the conversion of the first Christian emperor has been almost unanimously ascribed. The real or imaginary cause of so important an event deserves and demands the attention of posterity; and I shall endeavour to form a just estimate of the famous vision of Constantine, by a distinct consideration of the standard, the dream, and the celestial sign; by separating the historical, the natural, and the marvellous parts of this extraordinary story, which, in the composition of a specious argument, have been artfully confounded in one splendid and brittle mass.

I. An instrument of the tortures which were inflicted only on slaves and strangers became an object of horror in the eyes of a Roman citizen; and the ideas of guilt, of pain, and of ignominy, were closely united with the idea of the cross.²⁹ The piety, rather than the humanity, of Constantine soon abolished in his dominions the punishment which the Saviour of mankind had condescended to suffer;³⁰ but the emperor had already learned to despise the prejudices of his education and of his people, before he could erect in the midst of Rome his own statue, bearing a cross in its right hand, with an inscription which referred the victory of his arms, and the deliverance of Rome, to the virtue of that salutary sign, the true symbol of force and courage.³¹ The same symbol sanctified the arms of the soldiers of Constantine; the cross glittered on their helmet, was engraved on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself were distinguished only by richer materials and more exquisite workmanship.³² But the principal standard which displayed the triumph of the cross was styled the Labarum,³³ an obscure, though celebrated, name, which has been vainly derived from almost all the languages of the world. It is described 34 as a long pike intersected by a transversal beam. The silken veil which hung down from the beam was curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which enclosed the mysterious monogram, at once expressive of the figure of the cross and the initial letters of the name of Christ.³⁵ The safety of the labarum was intrusted to fifty guards of approved valour and fidelity ; their station was marked by honours and emoluments; and some fortunate accidents soon introduced an opinion that as long as the guards of the labarum were engaged in the execution of their office they were secure and invulnerable amidst the darts of the enemy. In the second civil war Licinius felt and dreaded the power of this consecrated banner, the sight of which in the distress of battle animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions.³⁶ The Christian emperors, who respected the example of Constantine, displayed in all their military expeditions the standard of the cross; but when the degenerate successors of Theodosius had ceased to appear in person at the head of their armies, the labarum was deposited as a venerable but useless relic in the palace of Constantinople.³⁷ Its honours are still preserved on the medals of the Flavian family. Their grateful devotion has placed the monogram of Christ in the midst of the ensigns of Rome. The solemn epithets of safety of the republic, glory of the army, restoration of public happiness, are equally applied to the religious and military trophies; and there is still extant a medal of the emperor Constantius, where the standard of the labarum is accompanied with these memorable words, By this sign thou shalt conquer.³⁸

II. In all occasions of danger or distress it was the practice of the primitive Christians to fortify their minds and bodies by the sign of the cross, which they used in all their ecclesiastical rites, in all the daily occurrences of life, as an infallible preservative against every species of spiritual or temporal evil. 39 The authority of the church might alone have had sufficient weight to justify the devotion of Constantine, who, in the same prudent and gradual progress, acknowledged the truth and assumed the symbol of Christianity. But the testimony of a contemporary writer, who in a formal treatise has avenged the cause of religion, bestows on the piety of the emperor a more awful and sublime character. He affirms, with the most perfect confidence, that, in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the celestial sign of God, the sacred monogram of the name of Christ; that he executed the commands of Heaven, and that his valour and obedience were rewarded by the decisive victory of the Milvian Bridge. Some considerations might perhaps incline a sceptical mind to suspect the judgment or the veracity of the rhetorician, whose pen, either from zeal or interest, was devoted to the cause of the prevailing faction.⁴⁰ He appears to have published his Deaths of the Persecutors at Nicomedia about three years after the Roman victory; but the interval of a thousand miles, and a thousand days, will allow an ample latitude for the invention of declaimers, the credulity of party, and the tacit approbation of the emperor himself; who might listen without indignation to a marvellous tale which exalted his fame and promoted his designs. In favour of Licinius, who still dissembled his animosity to the Christians, the same author has provided a similar vision, of a form of prayer, which was communicated by an angel, and repeated by the whole army before they engaged the legions of the tyrant Maximin.⁴¹ The frequent repetition of miracles serves to provoke, where it does not subdue, the reason of mankind; but if the dream of Constantine is separately considered, it may be naturally explained either by the policy or the enthusiasm of the emperor. Whilst his anxiety for the approaching day, which must decide the fate of the empire, was suspended by a short and interrupted slumber, the venerable form of Christ, and the well-known symbol of his religion, might forcibly offer themselves to the active fancy of a prince who reverenced the name, and had perhaps secretly implored the power, of the God of the Christians. As readily might a consummate statesman indulge himself in the use of one of those military stratagems, one of those pious frauds, which Philip and Sertorius had employed with such art and effect.⁴² The praeternatural origin of dreams was universally admitted by the nations of antiquity, and a considerable part of the Gallic army was already prepared to place their confidence in the salutary sign of the Christian religion. The secret vision of Constantine could be disproved only by the event; and the intrepid hero who had passed the Alps and the Apennine might view with careless despair the consequences of a defeat under the walls of Rome. The senate and people, exulting in their own deliverance from an odious tyrant, acknowledged that the victory of Constantine surpassed the powers of man, without daring to insinuate that it had been obtained by the protection of the gods. The triumphal arch, which was erected about three years after the event, proclaims, in ambiguous language, that, by the greatness of his own mind, and by an instinct or impulse of the Divinity, he had saved and avenged the Roman republic.⁴³ The Pagan orator, who had seized an earlier opportunity of celebrating the virtues of the conqueror, supposes that he alone enjoyed a secret and intimate commerce with the Supreme Being,who delegated the care of mortals to his subordinate deities; and thus assigns a very plausible reason why the subjects of Constantine should not presume to embrace the new religion of their sovereign.⁴⁴

III. The philosopher, who with calm suspicion examines the dreams and omens, the miracles and prodigies, of profane or even of ecclesiastical history, will probably conclude that, if the eyes of the spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction. Every event, or appearance, or accident, which seems to deviate from the ordinary course of nature, has been rashly ascribed to the immediate action of the Deity; and the astonished fancy of the multitude has sometimes given shape and colour, language and motion, to the fleeting but uncommon meteors of the air.⁴⁵ Nazarius and Eusebius are the two most celebrated orators who, in studied panegyrics, have laboured to exalt the glory of Constantine. Nine years after the Roman victory Nazarius⁴⁶ describes an army of divine warriors, who seemed to fall from the sky; he marks their beauty, their spirit, their gigantic forms, the stream of light which beamed from their celestial armour, their patience in suffering themselves to be heard, as well as seen, by mortals; and their declaration that they were sent, that they flew, to the assistance of the great Constantine. For the truth of this prodigy the Pagan orator appeals to the whole Gallic nation, in whose presence he was then speaking; and seems to hope that the ancient apparitions⁴⁷ would now obtain credit from this recent and public event. The Christian fable of Eusebius, which, in the space of twenty-six years, might arise from the original dream, is cast in a much more correct and elegant mould. In one of the marches of Constantine he is reported to have seen with his own eyes the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words: By this conquer. This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion: but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes; and displaying the same celestial sign of the cross, he directed Constantine to frame a similar standard, and to march, with an assurance of victory, against Maxentius and all his enemies.⁴⁸ The learned bishop of Caesarea appears to be sensible that the recent discovery of this marvellous anecdote would excite some surprise and distrust among the most pious of his readers. Yet, instead of ascertaining the precise circumstances of time and place, which always serve to detect falsehood or establish truth;⁴⁹ instead of collecting and recording the evidence of so many living witnesses, who must have been spectators of this stupendous miracle,⁵⁰ Eusebius contents himself with alleging a very singular testimony, that of the deceased Constantine, who, many years after the event, in the freedom of conversation, had related to him this extraordinary incident of his own life, and had attested the truth of it by a solemn oath. The prudence and gratitude of the learned prelate forbade him to suspect the veracity of his victorious master; but he plainly intimates that, in a fact of such a nature, he should have refused his assent to any meaner authority. This motive of credibility could not survive the power of the Flavian family; and the celestial sign, which the Infidels might afterwards deride,⁵¹ was disregarded by the Christians of the age which immediately followed the conversion of Constantine.⁵² But the Catholic church, both of the East and of the West, has adopted a prodigy which favours, or seems to favour, the popular worship of the cross. The vision of Constantine maintained an honourable place in the legend of superstition till the bold and sagacious spirit of criticism presumed to depreciate the triumph, and to arraign the truth, of the first Christian emperor.⁵³

40 GIBBON: *Decline and Fall,* 445d-446b

The laws of the empire, some of which were inscribed with the name of Valentinian, still condemned the Arian heresy, and seemed to excuse the resistance of the catholics. By the influence of Justina, an edict of toleration was promulgated in all the provinces which were subject to the court of Milan ; the free exercise of their religion was granted to those who professed the faith of Rimini ; and the emperor declared that all persons who should infringe this sacred and salutary constitution should be capitally punished, as the enemies of the public peace.⁶⁵ The character and language of the archbishop of Milan may justify the suspicion that his conduct soon afforded a reasonable ground, or at least a specious pretence, to the Arian ministers, who watched the opportunity of surprising him in some act of disobedience to a law which he strangely represents as a law of blood and tyranny. A sentence of easy and honourable banishment was pronounced, which enjoined Ambrose to depart from Milan without delay, whilst it permitted him to choose the place of his exile and the number of his companions. But the authority of the saints, who have preached and practised the maxims of passive loyalty, appeared to Ambrose of less moment than the extreme and pressing danger of the church. He boldly refused to obey; and his refusal was supported by the unanimous consent of his faithful people.⁶⁶ They guarded by turns the person of their archbishop; the gates of the cathedral and the episcopal palace were strongly secured ; and the Imperial troops, who had formed the blockade, were unwilling to risk the attack of that impregnable fortress. The numerous poor, who had been relieved by the liberality of Ambrose, embraced the fair occasion of signalising their zeal and gratitude ; and as the patience of the multitude might have been exhausted by the length and uniformity of nocturnal vigils, he prudently introduced into the church of Milan the useful institution of a loud and regular psalmody. While he maintained this arduous contest, he was instructed, by a dream, to open the earth in a place where the remains of two martyrs, Gervasius and Protasius,⁶⁷ had been deposited above three hundred years. Immediately under the pavement of the church two perfect skeletons were found,⁶⁸ with the heads separated from their bodies, and a plentiful effusion of blood. The holy relics were presented, in solemn pomp, to the veneration of the people; and every circumstance of this fortunate discovery was admirably adapted to promote the designs of Ambrose. The bones of the martyrs, their blood, their garments, were supposed to contain a healing power; and the preternatural influence was communicated to the most distant objects, without losing any part of its original virtue. The extraordinary cure of a blind man,⁶⁹ and the reluctant confessions of several dasmoniacs, appeared to justify the faith and sanctity of Ambrose; and the truth of those miracles is attested by Ambrose himself, by his secretary Paulinus, and by his proselyte, the celebrated Augustin, who, at that time, professed the art of rhetoric in Milan. The reason of the present age may possibly approve the incredulity of Justina and her Arian court, who derided the theatrical representations which were exhibited by the contrivance, and at the expense, of the archbishop.⁷⁰ Their effect, however, on the minds of the people, was rapid and irresistible; and the feeble sovereign of Italy found himself unable to contend with the favourite of Heaven. The powers likewise of the earth interposed in the defence of Ambrose: the disinterested advice of Theodosius was the genuine result of piety and friendship; and the mask of religious zeal concealed the hostile and ambitious designs of the tyrant of Gaul.⁷¹

The reign of Maximus might have ended in peace and prosperity, could he have contented himself with the possession of three ample countries, which now constitute the three most flourishing kingdoms of modern Europe. But the aspiring usurper, whose sordid ambition was not dignified by the love of glory and of arms, considered his actual forces as the instruments only of his future greatness, and his success was the immediate cause of his destruction. The wealth which he extorted 72 from the oppressed provinces of Gaul, Spain, and Britain, was employed in levying and maintaining a formidable army of barbarians, collected, for the most part, from the fiercest nations of Germany. The conquest of Italy was the object of his hopes and preparations; and he secretly meditated the ruin of an innocent youth, whose government was abhorred and despised by his catholic subjects. But as Maximus wished to occupy, without resistance, the passes of the Alps, he received, with perfidious smiles, Domninus of Syria, the ambassador of Valentinian, and pressed him to accept the aid of a considerable body of troops for the service of a Pannonian war. The penetration of Ambrose had discovered the snares of an enemy under the professions of friendship;⁷³ but the Syrian Domninus was corrupted or deceived by the liberal favour of the court of Treves ; and the council of Milan obstinately rejected the suspicion of danger with a blind confidence, which was the effect not of courage, but of fear. The march of the auxiliaries was guided by the ambassador; and they were admitted, without distrust, into the fortresses of the Alps. But the crafty tyrant followed, with hasty and silent footsteps, in the rear; and as he diligently intercepted all intelligence of his motions, the gleam of armour and the dust excited by the troops of cavalry first announced the hostile approach of a stranger to the gates of Milan. In this extremity, Justina and her son might accuse their own imprudence and the perfidious arts of Maximus ; but they wanted time, and force, and resolution to stand against the Gauls and Germans, either in the field or within the walls of a large and disaffected city. Flight was their only hope ; Aquileia their only refuge : and, as Maximus now displayed his genuine character, the brother of Gratian might expect the same fate from the hands of the same assassin. Maximus entered Milan in triumph; and if the wise archbishop refused a dangerous and criminal connection with the usurper, he might indirectly contribute to the success of his arms by inculcating from the pulpit the duty of resignation rather than that of resistance.⁷⁴ The unfortunate Justina reached Aquileia in safety; but she distrusted the strength of the fortifications; she dreaded the event of a siege; and she resolved to implore the protection of the great Theodosius, whose power and virtue were celebrated in all the countries of the West. A vessel was secretly provided to transport the Imperial family; they embarked with precipitation in one of the obscure harbours of Venetia, or Istria; traversed the whole extent of the Hadriatic and Ionian seas; turned the extreme promontory of Peloponnesus; and, after a long but successful navigation, reposed themselves in the port of Thessalonica. All the subjects of Valentinian deserted the cause of a prince who, by his abdication, had absolved them from the duty of allegiance; and if the little city of ^mona, on the verge of Italy, had not presumed to stop the career of his inglorious victory, Maximus would have obtained without a struggle the sole possession of the Western empire.

Instead of inviting his royal guests to the palace of Constantinople, Theodosius had some unknown reasons to fix their residence at Thessalonica; but these reasons did not proceed from contempt or indifference, as he speedily made a visit to that city, accompanied by the greatest part of his court and senate. After the first tender expressions of friendship and sympathy, the pious emperor of the East gently admonished Justina that the guilt of heresy was sometimes punished in this world as well as in the next; and that the public profession of the Nicene faith would be the most efficacious step to promote the restoration of her son, by the satisfaction which it must occasion both on earth and in heaven. The momentous question of peace or war was referred by Theodosius to the deliberation of his council; and the arguments which might be alleged on the side of honour and justice had acquired, since the death of Gratian, a considerable degree of additional weight. The persecution of the Imperial family, to which Theodosius himself had been indebted for his fortune, was now aggravated by recent and repeated injuries. Neither oaths nor treaties could restrain the boundless ambition of Maximus; and the delay of vigorous and decisive measures, instead of prolonging the blessings of peace, would expose the Eastern empire to the danger of an hostile invasion. The barbarians who had passed the Danube had lately assumed the character of soldiers and subjects, but their native fierceness was yet untamed; and the operations of a war, which would exercise their valour and diminish their numbers, might tend to relieve the provinces from an intolerable oppression. Notwithstanding these specious and solid reasons, which were approved by a majority of the council, Theodosius still hesitated whether he should draw the sword in a contest which could no longer admit any terms of reconciliation; and his magnanimous character was not disgraced by the apprehensions which he felt for the safety of his infant sons, and the welfare of his exhausted people. In this moment of anxious doubt, while the fate of the Roman world depended on the resolution of a single man, the charms of the princess Galla most powerfully pleaded the cause of her brother Valentinian.⁷⁵ The heart of Theodosius was softened by the tears of beauty; his affections were insensibly engaged by the graces of youth and innocence; the art of Justina managed and directed the impulse of passion; and the celebration of the royal nuptials was the assurance and signal of the civil war. The unfeeling critics, who consider every amorous weakness as an indelible stain on the memory of a great and orthodox emperor, are inclined on this occasion to dispute the suspicious evidence of the historian Zosimus. For my own part, I shall frankly confess that I am willing to find, or even to seek, in the revolutions of the world some traces of the mild and tender sentiments of domestic life; and amidst the crowd of fierce and ambitious conquerors, I can distinguish, with peculiar complacency, a gentle hero who may be supposed to receive his armour from the hands of love. The alliance of the Persian king was secured by the faith of treaties ; the martial barbarians were persuaded to follow the standard or to respect the frontiers of an active and liberal monarch; and the dominions of Theodosius, from the Euphrates to the Hadriatic, resounded with the preparations of war both by land and sea. The skilful disposition of the forces of the East seemed to multiply their numbers, and distracted the attention of Maximus. He had reason to fear that a chosen body of troops, under the command of the intrepid Arbogastes, would direct their march along the banks of the Danube, and boldly penetrate through the Rhaetian provinces into the centre of Gaul. A powerful fleet was equipped in the harbours of Greece and Epirus, with an apparent design that, as soon as the passage had been opened by a naval victory, Valentinian and his mother should land in Italy, proceed without delay to Rome, and occupy the majestic seat of religion and empire. In the meanwhile Theodosius himself advanced, at the head of a brave and disciplined army, to encounter his unworthy rival, who, after the siege of £mona, had fixed his camp in the neighbourhood of Siscia, a city of Pannonia, strongly fortified by the broad and rapid stream of the Save.

40 GIBBON: *Decline and Fall,* 465d-467a

II. But the progress of superstition would have been much less rapid and victorious if the faith of the people had not been assisted by the seasonable aid of visions and miracles to ascertain the authenticity and virtue of the most suspicious relics. In the reign of the younger Theo dosius, Lucian,⁷⁷ a presbyter of Jerusalem, and the ecclesiastical minister of the village of Caphargamala, about twenty miles from the city, related a very singular dream, which, to remove his doubts, had been repeated on three successive Saturdays. A venerable figure stood before him, in the silence of the night, with a long beard, a white robe, and a gold rod ; announced himself by the name of Gamaliel ; and revealed to the astonished presbyter, that his own corpse, with the bodies of his son Abibas, his friend Nicodemus, and the illustrious Stephen, the first martyr of the Christian faith, were secretly buried in the adjacent field. He added, with some impatience, that it was time to release himself and his companions from their obscure prison; that their appearance would be salutary to a distressed world ; and that they had made choice of Lucian to inform the bishop of Jerusalem of their situation and their wishes. The doubts and difficulties which still retarded this important discovery were successively removed by new visions; and the ground was opened by the bishop, in the presence of an innumerable multitude. The coffins of Gamaliel, of his son, and of his friend, were found in regular order; but when the fourth coffin, which contained the remains of Stephen, was shown to the light, the earth trembled, and an odour such as that of Paradise was smelt, which instantly cured the various diseases of seventy-three of the assistants. The companions of Stephen were left in their peaceful residence of Caphargamala; but the relics of the first martyr were transported, in solemn procession, to a church constructed in their honour on Mount Sion; and the minute particles of those relics, a drop of blood,⁷⁸ or the scrapings of a bone, were acknowledged, in almost every province of the Roman world, to possess a divine and miraculous virtue. The grave and learned Augustin,⁷⁹ whose understanding scarcely admits the excuse of credulity, has attested the innumerable prodigies which were performed in Africa by the relics of St. Stephen; and this marvellous narrative is inserted in the elaborate work of the City of God, which the bishop of Hippo designed as a solid and immortal proof of the truth of Christianity. Augustin solemnly declares that he has selected those miracles only which were publicly certified by the persons who were either the objects, or the spectators, of the power of the martyr. Many prodigies were omitted or forgotten ; and Hippo had been less favourably treated than the other cities of the province. And yet the bishop enumerates above seventy miracles, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese.⁸⁰ If we enlarge our view to all the diocese, and all the saints, of the Christian world, it will not be easy to calculate the fables, and the errors, which issued from this inexhaustible source. But we may surely be allowed to observe that a miracle, in that age of superstition and credulity, lost its name and its merit, since it could scarcely be considered as a deviation from the ordinary and established laws of nature.

III. The innumerable miracles, of which the tombs of the martyrs were the perpetual theatre, revealed to the pious believer the actual state and constitution of the invisible world; and his religious speculations appeared to be founded on the firm basis of fact and experience. Whatever might be the condition of vulgar souls in the long interval between the dissolution and the resurrection of their bodies, it was evident that the superior spirits of the saints and martyrs did not consume that portion of their existence in silent and inglorious sleep.⁸¹ It was evident (without presuming to determine the place of their habitation, or the nature of their felicity) that they enjoyed the lively and active consciousness of their happiness, their virtue, and their powers; and that they had already secured the possession of their eternal reward. The enlargement of their intellectual faculties surpassed the measure of the human imagination; since it was proved by experience that they were capable of hearing and understanding the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin.⁸² The confidence of their petitioners was founded on the persuasion that the saints, who reigned with Christ, cast an eye of pity upon earth; that they were warmly interested in the prosperity of the Catholic church; and that the individuals who imitated the example of their faith and piety were the peculiar and favourite objects of their most tender regard. Sometimes, indeed, their friendship might be influenced by considerations of a less exalted kind: they viewed with partial affection the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. The meaner passions of pride, avarice, and revenge, may be deemed unworthy of a celestial breast ; yet the saints themselves condescended to testify their grateful approbation of the liberality of their votaries ; and the sharpest bolts of punishment were hurled against those impious wretches who violated their magnificent shrines, or disbelieved their supernatural power.⁸³ Atrocious, indeed, must have been the guilt, and strange would have been the scepticism, of those men, if they had obstinately resisted the proofs of a divine agency, which the elements, the whole range of the animal creation, and even the subtle and invisible operations of the human mind, were compelled to obey.⁸⁴ The immediate, and almost instantaneous, effects, that were supposed to follow the prayer, or the offence, satisfied the Christians of the ample measure of favour and authority which the saints enjoyed in the presence of the Supreme God ; and it seemed almost superfluous to inquire whether they were continually obliged to intercede before the throne of grace, or whether they might not be permitted to exercise, according to the dictates of their benevolence and justice, the delegated powers of their subordinate ministry. The imagination, which had been raised by a painful effort to the contemplation and worship of the Universal Cause, eagerly embraced such inferior objects of adoration as were more proportioned to its gross conceptions and imperfect faculties. The sublime and simple theology of the primitive Christians was gradually corrupted: and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology which tended to restore the reign of polytheism.⁸⁵

IV. As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If, in the beginning of the fifth century, 86 Tertullian, or Lactantius,⁸⁷ had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr,⁸⁸ they would have gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused, at noon-day, a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd, consisting, for the most part, of strangers and pilgrims, who resorted to the city on the vigil of the feast ; and who already felt the strong intoxication of fanaticism, and, perhaps, of wine. Their devout kisses were imprinted on the walls and pavement of the sacred edifice ; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes of the saint, which were usually concealed, by a linen or silken veil, from the eyes of the vulgar. The Christians frequented the tombs of the martyrs, in the hope of obtaining, from their powerful intercession, every sort of spiritual, but more especially of temporal, blessings. They implored the preservation of their health, or the cure of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that the holy martyrs would be their guides and protectors on the road; and if they returned without having experienced any misfortune, they again hastened to the tombs of the martyrs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of those heavenly patrons. The walls were hung round with symbols of the favours which they had received; eyes, and hands, and feet, of gold and silver: and edifying pictures, which could not long escape the abuse of indiscreet or idolatrous devotion, represented the image, the attributes, and the miracles of the tutelar saint. The same uniform original spirit of superstition might suggest, in the most distant ages and countries, the same methods of deceiving the credulity, and of affecting the senses of mankind:⁸⁹ but it must ingenuously be confessed that the ministers of the catholic church imitated the profane model which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of Paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals.⁹⁰

40 GIBBON: *Decline and Fall,* 547a-b

If a line of separation were drawn between the civilised and the savage climates of the globe; between the inhabitants of cities, who cultivated the earth, and the hunters and shepherds, who dwelt in tents, Attila might aspire to the title of supreme and sole monarch of the barbarians.¹³ He alone, among the conquerors of ancient and modern times, united the two mighty kingdoms of Germany and Scythia; and those vague appellations, when they are applied to his reign, may be understood with an ample latitude. Thuringia, which stretched beyond its actual limits as far as the Danube, was in the number of his provinces ; he interposed, with the weight of a powerful neighbour, in the domestic affairs of the Franks; and one of his lieutenants chastised, and almost exterminated, the Burgundians of the Rhine. He subdued the islands of the ocean, the kingdoms of Scandinavia, encompassed and divided by the waters of the Baltic; and the Huns might derive a tribute of furs from that northern region, which has been protected from all other conquerors by the severity of the climate and the courage of the natives. Towards the East, it is difficult to circumscribe the dominion of Attila over the Scythian deserts; yet we may be assured that he reigned on the banks of the Volga; that the king of the Huns was dreaded, not only as a warrior, but as a magician;¹⁴ that he insulted and vanquished the khan of the formidable Geougen; and that he sent ambassadors to negotiate an equal alliance with the empire of China. In the proud review of the nations who acknowledged the sovereignty of Attila, and who never entertained, during his lifetime, the thought of a revolt, the Gepidae and the Ostrogoths were distinguished by their numbers, their bravery, and the personal merit of their chiefs. The renowned Ardaric, king of the Gepidae, was the faithful and sagacious counsellor of the monarch, who esteemed his intrepid genius, whilst he loved the mild and discreet virtues of the noble Walamir, king of the Ostrogoths. The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila, were ranged in the submissive order of guards and domestics round the person of their master. They watched his nod; they trembled at his frown ; and at the first signal of his will, they executed, without murmur or hesitation, his stern and absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession ; but when Attila collected his military force he was able to bring into the field an army of five, or, according to another account, of seven hundred thousand barbarians.¹⁵

The ambassadors of the Huns might awaken the attention of Theodosius, by reminding him that they were his neighbours both in Europe and Asia; since they touched the Danube on one hand, and reached with the other as far as the Tanais. In the reign of his father Arcadius, a band of adventurous Huns had ravaged the provinces of the East, from whence they brought away rich spoils and innumerable captives. They advanced, by a secret path, along the shores of the Caspian Sea; traversed the snowy mountains of Armenia; passed the Tigris, the Euphrates, and the Halys; recruited their weary cavalry with the generous breed of Cappadocian horses; occupied the hilly country of Cilicia; and disturbed the festal songs and dances of the citizens of Antioch.¹⁶ Egypt trembled at their approach; and the monks and pilgrims of the Holy Land prepared to escape their fury by a speedy embarkation. The memory of this invasion was still recent in the minds of the Orientals. The subjects of Attila might execute, with superior forces, the design which these adventurers had so boldly attempted; and it soon became the subject ofanxious conjecture whether the tempest would fall on the dominions of Rome or of Persia. Some of the great vassals of the king of the Huns, who were themselves in the rank of powerful princes, had been sent to ratify an alliance and society of arms with the emperor, or rather with the general, of the West. They related, during their residence at Rome, the circumstances of an expedition which they had lately made into the East. After passing a desert and a morass supposed by the Romans to be the lake Maeotis, they penetrated through the mountains, and arrived, at the end of fifteen days' march, on the confines of Media, where they advanced as far as the unknown cities of Basic and Cursic.¹⁷ They encountered the Persian army in the plains of Media ; and the air, according to their own expression, was darkened by a cloud of arrows. But the Huns were obliged to retire before the numbers of the enemy. Their laborious retreat was affected by a different road; they lost the greatest part of their booty; and at length returned to the royal camp, with some knowledge of the country, and an impatient desire of revenge. In the free conversation of the Imperial ambassadors, who discussed, at the court of Attila, the character and designs of their formidable enemy, the ministers of Constantinople expressed their hope that his strength might be diverted and employed in a long and doubtful contest with the princes of the house of Sassan. The more sagacious Italians admonished their Eastern brethren of the folly and danger of such a hope ; and convinced them, that the Medes and Persians were incapable of resisting the arms of the Huns; and that the easy and important acquisition would exalt the pride, as well as power, of the conqueror. Instead of contenting himself with a moderate contribution and a military title, which equalled him only to the generals of Theodosius, Attila would proceed to impose a disgraceful and intolerable yoke on the necks of the prostrate and captive Romans, who would then be encompassed on all sides by the empire of the Huns.¹⁸

40 GIBBON: *Decline and Fall,* 571a

As early as the time of Cicero and Varro it was the opinion of the Roman augurs that the twelve vultures which Romulus had seen, represented the twelve centuries assigned for the fatal period of his city.⁷⁵ This prophecy, disregarded perhaps in the season of health and prosperity, inspired the people with gloomy apprehensions when the twelfth century, clouded with disgrace and misfortune, was almost elapsed;⁷⁶ and even posterity must acknowledge with some surprise that the arbitrary interpretation of an accidental or fabulous circumstance has been seriously verified in the downfall of the Western empire. But its fall was announced by a clearer omen than the flight of vultures: the Roman government appeared every day less formidable to its enemies, more odious and oppressive to its subjects.⁷⁷ The taxes were multiplied with the public distress; economy was neglected in proportion as it became necessary; and the injustice of the rich shifted the unequal burden from themselves to the people, whom they defrauded of the indulgences that might sometimes have alleviated their misery. The severe inquisition, which confiscated their goods and tortured their persons, compelled the subjects of Valentinian to prefer the more simple tyranny of the barbarians, to fly to the woods and mountains, or to embrace the vile and abject condition of mercenary servants. They abjured and abhorred the name of Roman citizens, which had formerly excited the ambition of mankind. The Armorican provinces of Gaul and the greatest part of Spain were thrown into a state of disorderly independence by the confederations of the Bagaudae, and the Imperial ministers pursued with proscriptive laws and ineffectual arms the rebels whom they had made.⁷⁸ If all the barbarian conquerors had been annihilated in the same hour, their total destruction would not have restored the empire of the West: and if Rome still survived, she survived the loss of freedom, of virtue, and of honour.

40 GIBBON: *Decline and Fall,* 605b-d

The example of fraud must excite suspicion: and the specious miracles by which the African catholics have defended the truth and justice of their cause may be ascribed, with more reason, to their own industry than to the visible protection of Heaven. Yet the historian who views this religious conflict with an impartial eye may condescend to mention one preternatural event, which will edify the devout and surprise the incredulous. Tipasa,¹²¹ a maritime colony of Mauritania, sixteen miles to the east of Cassarea, had been distinguished in every age by the orthodox zeal of its inhabitants. They had braved the fury of the Donatists;¹²² they resisted or eluded the tyranny of the Arians. The town was deserted on the approach of an heretical bishop: most of the inhabitants who could procure ships passed over to the coast of Spain ; and the unhappy remnant, refusing all communion with the usurper, still presumed to hold their pious, but illegal, assemblies. Their disobedience exasperated the cruelty of Hunneric. A military count was despatched from Carthage to Tipasa: he collected the catholics in the Forum, and, in the presence of the whole province, deprived the guilty of their right hands and their tongues. But the holy confessors continued to speak without tongues; and this miracle is attested by Victor, an African bishop, who published an history of the persecution within two years after the event.¹²³ "If any one," says Victor, "should doubt of the truth, let him repair to Constantinople, and listen to the clear and perfect language of Restitutus, the subdeacon, one of these glorious sufferers, who is now lodged in the palace of the emperor Zeno, and is respected by the devout empress." At Constantinople we are astonished to find a cool, a learned, and unexceptionable witness, without interest, and without passion, AEneas of Gaza, a Platonic philosopher, has accurately described his own observations on these African sufferers. "I saw them myself: I heard them speak: I diligently inquired by what means such an articulate voice could be formed without any organ of speech : I used my eyes to examine the report of my ears: I opened their mouth, and saw that the whole tongue had been completely torn away by the roots; an operation which the physicians generally suppose to be mortal."¹²⁴ The testimony of AEneas of Gaza might be confirmed by the superfluous evidence of the emperor Justinian, in a perpetual edict; of Count Marcellinus, in his Chronicle of the times ; and of pope Gregory the First, who had resided at Constantinople as the minister of the Roman pontiff.¹²⁵ They all lived within the compass of a century; and they all appeal to their personal knowledge or the public notoriety for the truth of a miracle which was repeated in several instances, displayed on the greatest theatre of the world, and submitted during a series of years to the calm examination of the senses. This supernatural gift of the African confessors, who spoke without tongues, will command the assent of those, and of those only, who already believe that their language was pure and orthodox. But the stubborn mind of an infidel is guarded by secret, incurable suspicion; and the Arian, or Socinian, who has seriously rejected the doctrine of the Trinity, will not be shaken by the most plausible evidence of an Athanasian miracle.

The Vandals and the Ostrogoths persevered in the profession of Arianism till the final ruin of the kingdoms which they had founded in Africa and Italy. The barbarians of Gaul submitted to the orthodox dominion of the Franks; and Spain was restored to the catholic church by the voluntary conversion of the Visigoths.

This salutary revolution¹²⁶ was hastened by the example of a royal martyr, whom our calmer reason may style an ungrateful rebel. Leovigild, the Gothic monarch of Spain, deserved the respect of his enemies and the love of his subjects: the catholics enjoyed a free toleration, and his Arian synods attempted, without much success, to reconcile their scruples by abolishing the unpopular rite of a second baptism. His eldest son Hermenegild, who was invested by his father with the royal diadem and the fair principality of Baetica, contracted an honourable and orthodox alliance with a Merovingian princess, the daughter of Sigebert, king of Austrasia, and of the famous Brunechild. The beauteous Ingundis, who was no more than thirteen years of age, was received, beloved, and persecuted in the Arian court of Toledo; and her religious constancy was alternately assaulted with blandishments and violence by Goisvintha, the Gothic queen, who abused the double claim of maternal authority.¹²⁷ Incensed by her resistance, Goisvintha seized the catholic princess by her long hair, inhumanly dashed her against the ground, kicked her till she was covered with blood, and at last gave orders that she should be stripped and thrown into a basin or fishpond.¹²⁸ Love and honour might excite Hermenegild to resent this injurious treatment of his bride; and he was gradually persuaded that Ingundis suffered for the cause of divine truth. Her tender complaints, and the weighty arguments of Leander, archbishop of Seville, accomplished his conversion; and the heir of the Gothic monarchy was initiated in the Nicene faith by the solemn rites of confirmation.¹²⁹ The rash youth, inflamed by zeal, and perhaps by ambition, was tempted to violate the duties of a son and a subject; and the catholics of Spain, although they could not complain of persecution, applauded his pious rebellion against an heretical father. The civil war was protracted by the long and obstinate sieges of Merida, Cordova, and Seville, which had strenuously espoused the party of Hermenegild. He invited the orthodox barbarians, the Suevi, and the Franks, to the destruction of his native land : he solicited the dangerous aid of the Romans, who possessed Africa and a part of the Spanish coast; and his holy ambassador, the archbishop Leander, effectually negotiated in person with the Byzantine court. But the hopes of the catholics were crushed by the active diligence of a monarch who commanded the troops and treasures of Spain; and the guilty Hermenegild, after his vain attempts to resist or to escape, was compelled to surrender himself into the hands of an incensed father. Leovigild was still mindful of that sacred character; and the rebel, despoiled of the regal ornaments, was still permitted, in a decent exile, to profess the catholic religion. His repeated and unsuccessful treasons at length provoked the indignation of the Gothic king, and the sentence of death, which he pronounced with apparent reluctance, was privately executed in the tower of Seville. The inflexible constancy with which he refused to accept the Arian communion, as the price of his safety, may excuse the honours that have been paid to the memory of St. Hermenegild. His wife and infant son were detained by the Romans in ignominious captivity; and this domestic misfortune tarnished the glories of Leovigild, and embittered the last moments of his life.

40 GIBBON: *Decline and Fall,* 614b-c

The accidental or artificial prodigies which adorned the expedition of Clovis were accepted, by a superstitious age, as the manifest declaration of the Divine favour. He marched from aris; and as he proceeded with decent reverence through the holy diocese of Tours, his anxiety tempted him to consult the shrine of St. Martin, the sanctuary, and the oracle of Gaul. His messengers were instructed to remark the words of the Psalm which should happen to be chanted at the precise moment when they entered the church. Those words most fortunately expressed the valour and victory of the champions of Heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went forth to battle against the enemies of the Lord.⁵¹ Orleans secured to the Franks a bridge on the Loire; but, at the distance of forty miles from Poitiers, their progress was intercepted by an extraordinary swell of the river Vigenna or Vienne; and the opposite banks were covered by the encampment of the Visigoths. Delay must be always dangerous to barbarians, who consume the country through which they march; and had Clovis possessed leisure and materials, it might have been impracticable to construct a bridge, or to force a passage, in the face of a superior enemy. But the affectionate peasants, who were impatient to welcome their deliverer, could easily betray some unknown or unguarded ford : the merit of the discovery was enhanced by the useful interposition of fraud or fiction; and a white hart, of singular size and beauty, appeared to guide and animate the march of the catholic army. The counsels of the Visigoths were irresolute and distracted. A crowd of impatient warriors, presumptuous in their strength, and disdaining to fly before the robbers of Germany, excited Alaric to assert in arms the name and blood of the conqueror of Rome. The advice of the graver chieftains pressed him to elude the first ardour of the Franks; and to expect, in the southern provinces of Gaul, the veteran and victorious Ostrogoths, whom the king of Italy had already sent to his assistance. The decisive moments were wasted in idle deliberation; the Goths too hastily abandoned, perhaps, an advantageous post; and the opportunity of a secure retreat was lost by their slow and disorderly motions. After Clovis had passed the ford, as it is still named, of the Hart, he advanced with bold and hasty steps to prevent the escape of the enemy. His nocturnal march was directed by a flaming meteor suspended in the air above the cathedral of Poitiers; and this signal, which might be previously concerted with the orthodox successor of St. Hilary, was compared to the column of fire that guided the Israelites in the desert. At the third hour of the day, about ten miles beyond Poitiers, Clovis overtook, and instantly attacked, the Gothic army, whose defeat was already prepared by terror and confusion. Yet they rallied in their extreme distress, and the martial youths, who had clamorously demanded the battle, refused to survive the ignominy of flight. The two kings encountered each other in single combat. Alaric fell by the hand of his rival ; and the victorious Frank was saved, by the goodness of his cuirass and the vigour of his horse, from the spears of two desperate Goths, who furiously rode against him to revenge the death of their sovereign. The vague expression of a mountain of the slain serves to indicate a cruel, though indefinite, slaughter; but Gregory has carefully observed that his valiant countryman Apollinaris, the son of Sidonius, lost his life at the head of the nobles of Auvergne. Perhaps these suspected catholics had been maliciously exposed to the blind assault of the enemy; and perhaps the influence of religion was superseded by personal attachment or military honour.⁵²

Such is the empire of Fortune (if we may still disguise our ignorance under that popular name), that it is almost equally difficult to foresee the events of war, or to explain their various consequences. A bloody and complete victory has sometimes yielded no more than the possession of the field ; and the loss of ten thousand men has sometimes been sufficient to destroy, in a single day, the work of ages. The decisive battle of Poitiers was followed by the conquest of Aquitain. Alaric had left behind him an infant son, a bastard competitor, factious nobles, and a disloyal people; and the remaining forces of the Goths were oppressed by the general consternation, or opposed to each other in civil discord. The victorious king of the Franks proceeded without delay to the siege of Angouleme. At the sound of his trumpets the walls of the city imitated the example of Jericho, and instantly fell to the ground; a splendid miracle, which may be reduced to the supposition that some clerical engineers had secretly undermined the foundations of the rampart.⁵³ At Bordeaux, which had submitted without resistance, Clovis established his winter quarters; and his prudent economy transported from Toulouse the royal treasures, which were deposited in the capital of the monarchy. The conqueror penetrated as far as the confines of Spain;⁵⁴ restored the honours of the catholic church; fixed in Aquitain a colony of Franks;⁵⁵ and delegated to his lieutenants the easy task of subduing or extirpating the nation of the Visigoths. But the Visigoths were protected by the wise and powerful monarch of Italy. While the balance was still equal, Theodoric had perhaps delayed the march of the Ostrogoths; but their strenuous efforts successfully resisted the ambition of Clovis; and the army of the Franks, and their Burgundian allies, was compelled to raise the siege of Aries, with the loss, as it is said, of thirty thousand men. These vicissitudes inclined the fierce spirit of Clovis to acquiesce in an advantageous treaty of peace. The Visigoths were suffered to retain the possession of Septimania, a narrow tract of sea-coast, from the Rhone to the Pyrenees; but the ample province of Aquitain, from those mountains to the Loire, was indissolubly united to the kingdom of France.⁵⁶

**41 GIBBON: *Decline and Fall,* 232a-c; 398b-399b**

41 GIBBON: *Decline and Fall,* 232a-c

The mission of the ancient prophets, of Moses and of Jesus, had been confirmed by many splendid prodigies; and Mohammed was repeatedly urged, by the inhabitants of Mecca and Medina, to produce a similar evidence of his divine legation; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. As often as he is pressed by the demands of the Koreish, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proofs of his doctrine, and shields himself behind the providence of God, who refuses those signs and wonders that would depreciate the merit of faith and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal established beyond suspicion the integrity of the Koran.⁹⁷ The votaries of Mohammed are more assured than himself of his miraculous gifts; and their confidence and credulity increase as they are farther removed from the time and place of his spiritual exploits. They believe or affirm that trees went forth to meet him; that he was saluted by stones; that water gushed from his fingers; that he fed the hungry, cured the sick, and raised the dead ; that a beam groaned to him ; that a camel complained to him; that a shoulder of mutton informed him of its being poisoned; and that both animate and inanimate nature were equally subject to the apostle of God.⁹⁸ His dream of a nocturnal journey is seriously described as a real and corporeal transaction. A mysterious animal, the Borak, conveyed him from the temple of Mecca to that of Jerusalem: with his companion Gabriel he successively ascended the seven heavens, and received and repaid the salutations of the patriarchs, the prophets, and the angels, in their respective mansions. Beyond the seventh heaven Mohammed alone was permitted to proceed; he passed the veil of unity, approached within two bow-shots of the throne, and felt a cold that pierced him to the heart, when his shoulder was touched by the hand of God. After this familiar though important conversation, he again descended to Jerusalem, remounted the Borak, returned to Mecca, and performed in the tenth part of a night the journey of many thousand years.⁹⁹ According to another legend, the apostle confounded in a national assembly the malicious challenge of the Koreish. His resistless word split asunder the orb of the moon: the obedient planet stooped from her station in the sky, accomplished the seven revolutions round the Caaba, saluted Mohammed in the Arabian tongue, and, suddenly contracting her dimensions, entered at the collar, and issued forth through the sleeve, of his shirt.¹⁰⁰ The vulgar are amused with these marvellous tales; but the gravest of the Musulman doctors imitate the modesty of their master, and indulge a latitude of faith or interpretation.¹⁰¹ They might speciously allege, that in preaching the religion it was needless to violate the harmony of nature; that a creed unclouded with mystery may be excused from miracles; and that the sword of Mohammed was not less potent than the rod of Moses.

The polytheist is oppressed and distracted by the variety of superstition: a thousand rites of Egyptian origin were interwoven with the essence of the Mosaic law; and the spirit of the Gospel had evaporated in the pageantry of the church. The prophet of Mecca was tempted by prejudice, or policy, or patriotism, to sanctify the rites of the Arabians, and the custom of visiting the holy stone of the Caaba. But the precepts of Mohammed himself inculcate a more simple and rational piety: prayer, fasting, and alms are the religious duties of a Musulman ; and he is encouraged to hope that prayer will carry him half way to God, fasting will bring him to the door of his palace, and alms will gain him admittance.¹⁰² 1. According to the tradition of the nocturnal journey, the apostle, in his personal conference with the Deity, was commanded to impose on his disciples the daily obligation of fifty prayers. By the advice of Moses, he applied for an alleviation of this intolerable burden; the number was gradually reduced to five; without any dispensation of business or pleasure, or time or place : the devotion of the faithful is repeated at daybreak, at noon, in the afternoon, in the evening, and at the first watch of the night; and in the present decay of religious fervour, our travellers are edified by the profound humility and attention of the Turks and Persians. Cleanliness is the key of prayer: the frequent lustration of the hands, the face, and the body, which was practised of old by the Arabs, is solemnly enjoined by the Koran; and a permission is formally granted to supply with sand the scarcity of water. The words and attitudes of supplication, as it is performed either sitting, or standing, or prostrate on the ground, are prescribed by custom or authority; but the prayer is poured forth in short and fervent ejaculations; the measure of zeal is not exhausted by a tedious liturgy; and each Musulman for his own person is invested with the character of a priest. Among the theists, who reject the use of images, it has been found necessary to restrain the wanderings of the fancy, by directing the eye and the thought towards a kebla or visible point of the horizon. The prophet was at first inclined to gratify the Jews by the choice of Jerusalem; but he soon returned to a more natural partiality; and five times every day the eyes of the nations at Astracan, at Fez, at Delhi, are devoutly turned to the holy temple of Mecca. Yet every spot for the service of God is equally pure: the Mohammedans indifferently pray in their chamber 01 in the street. As a distinction from the Jews and Christians, the Friday in each week is set apart for the useful institution of public worship: the people is assembled in the mosch; and the imam, some respectable elder, ascends the pulpit, to begin the prayer and pronounce the sermon. But the Mohammedan religion is destitute of priesthood or sacrifice; and the independent spirit of fanaticism looks down with contempt on the ministers and the slaves of superstition. II. The voluntary¹⁰³ penance of the ascetics, the torment and glory of their lives, was odious to a prophet who censured in his companions a rash vow of abstaining from flesh, and women, and sleep; and firmly declared that he would suffer no monks in his religion.¹⁰⁴ Yet he instituted, in each year, a fast of thirty days; and strenuously recommended the observance as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramadan, from the rising to the setting of the sun, the Musulman abstains from eating, and drinking, and women, and baths, and perfumes; from all nourishment that can restore his strength, from all pleasure that can gratify his senses. In the revolution of the lunar year, the Ramadan coincides, by turns, with the winter cold and the summer heat; and the patient martyr, without assuaging his thirst with a drop of water, must expect the close of a tedious and sultry day. The interdiction of wine, peculiar to some orders of priests or hermits, is converted by Mohammed alone into a positive and general law;¹⁰⁵ and a considerable portion of the globe has abjured, at his command, the use of that salutary, though dangerous, liquor. These painful restraints are, doubtless, infringed by the libertine, and eluded by the hypocrite; but the legislator, by whom they are enacted, cannot surely be accused of alluring his proselytes by the indulgence of their sensual appetites. III. The charity of the Mohammedans descends to the animal creation; and the Koran repeatedly inculcates, not as a merit, but as a strict and indispensable duty, the relief of the indigent and unfortunate. Mohammed, perhaps, is the only lawgiver who has defined the precise measure of charity: the standard may vary with the degree and nature of property, as it consists either in money, in corn or cattle, in fruits or merchandise: but the Musulman does not accomplish the law, unless he bestows a tenth of his revenue ; and if his conscience accuses him of fraud or extortion, the tenth, under the idea of restitution, is enlarged to a fijth.¹⁰⁶ Benevolence is the foundation of justice, since we are forbid to injure those whom we are bound to assist. A prophet may reveal the secrets of heaven and of futurity; but in his moral precepts he can only repeat the lessons of our own hearts.

The two articles of belief, and the four practical duties, of Islam, are guarded by rewards and punishments ; and the faith of the Musulman is devoutly fixed on the event of the judgment and the last day. The prophet has not presumed to determine the moment of that awful catastrophe, though he darkly announces the signs, both in heaven and earth, which will precede the universal dissolution, when life shall be destroyed, and the order of creation shall be confounded in the primitive chaos. At the blast of the trumpet new worlds will start into being; angels, genii, and men will arise from the dead, and the human soul will again be united to the body. The doctrine of the resurrection was first entertained by the Egyptians;¹⁰⁷ and their mummies were embalmed, their pyramids were constructed, to preserve the ancient mansion of the soul during a period of three thousand years. But the attempt is partial and unavailing; and it is with a more philosophic spirit that Mohammed relies on the omnipotence of the Creator, whose word can re-animate the breathless clay, and collect the innumerable atoms that no longer retain their form or substance.¹⁰⁸ The intermediate state of the soul it is hard to decide; and those who most firmly believe her immaterial nature, are at a loss to understand how she can think or act without the agency of the organs of sense.

41 GIBBON: *Decline and Fall,* 398b-399b

For their salvation and victory they were indebted to the same fanaticism which had led them to the brink of ruin. In such a cause, and in such an army, visions, prophecies, and miracles were frequent and familiar. In the distress of Antioch, they were repeated with unusual energy and success: St. Ambrose had assured a pious ecclesiastic that two years of trial must precede the season of deliverance and grace; the deserters were stopped by the presence and reproaches of Christ himself; the dead had promised to arise and combat with their brethren; the Virgin had obtained the pardon of their sins; and their confidence was revived by a visible sign, the seasonable and splendid discovery of the holy lance. The policy of their chiefs has on this occasion been admired, and might surely be excused; but a pious fraud is seldom produced by the cool conspiracy of many persons; and a voluntary impostor might depend on the support of the wise and the credulity of the people. Of the diocese of Marseilles, there was a priest of low cunning and loose manners, and his name was Peter Bartholemy. He presented himself at the door of the council-chamber, to disclose an apparition of St. Andrew, which had been thrice reiterated in his sleep, with a dreadful menace if he presumed to suppress the commands of heaven. "At Antioch," said the apostle, "in the church of my brother St. Peter, near the high altar, is concealed the steel head of the lance that pierced the side of our Redeemer. In three days, that instrument of eternal, and now of temporal, salvation, will be manifested to his disciples. Search, and ye shall find: bear it aloft in battle; and that mystic weapon shall penetrate the souls of the miscreants." The pope's legate, the bishop of Puy, affected to listen with coldness and distrust; but the revelation was eagerly accepted by Count Raymond, whom his faithful subject, in the name of the apostle, had chosen for the guardian of the holy lance. The experiment was resolved; and on the third day, after a due preparation of prayer and fasting, the priest of Marseilles introduced twelve trusty spectators, among whom were the count and his chaplain; and the church doors were barred against the impetuous multitude. The ground was opened in the appointed place; but the workmen, who relieved each other, dug to the depth of twelve feet without discovering the object of their search. In the evening, when Count Raymond had withdrawn to his post, and the weary assistants began to murmur, Bartholemy, in his shirt, and without his shoes, boldly descended into the pit; the darkness of the hour and of the place enabled him to secrete and deposit the head of a Saracen lance ; and the first sound, the first gleam, of the steel was saluted with a devout rapture. The holy lance was drawn from its recess, wrapped in a veil of silk and gold, and exposed to the veneration of the crusaders; their anxious suspense burst forth in a general shout of joy and hope, and the desponding troops were again inflamed with the enthusiasm of valour. Whatever had been the arts, and whatever might be the sentiments of the chiefs, they skilfully improved this fortunate revolution by every aid that discipline and devotion could afford. The soldiers were dismissed to their quarters with an injunction to fortify their minds and bodies for the approaching conflict, freely to bestow their last pittance on themselves and their horses, and to expect with the dawn of day the signal of victory. On the festival of St. Peter and St. Paul the gates of Antioch were thrown open: a martial psalm, "Let the Lord arise, and let his enemies be scattered!" was chanted by a procession of priests and monks; the battle array was marshalled in twelve divisions, in honour of the twelve apostles; and the holy lance, in the absence of Raymond, was intrusted to the hands of his chaplain. The influence of this relic or trophy was felt by the servants, and perhaps by the enemies, of Christ;⁹⁸ and its potent energy was heightened by an accident, a stratagem, or a rumour, of a miraculous complexion. Three knights, in white garments and resplendent arms, either issued, or seemed to issue, from the hills: the voice of Adhemar, the pope's legate, proclaimed them as the martyrs St. George, St. Theodore, and St. Maurice: the tumult of battle allowed no time for doubt or scrutiny; and the welcome apparition dazzled the eyes or the imagination of a fanatic army. In the season of danger and triumph the revelation of Bartholemy of Marseilles was unanimously asserted ; but as soon as the temporary service was accomplished, the personal dignity and liberal alms which the count of Toulouse derived from the custody of the holy lance provoked the envy, and awakened the reason, of his rivals. A Norman clerk presumed to sift, with a philosophic spirit, the truth of the legend, the circumstances of the discovery, and the character of the prophet; and the pious Bohemond ascribed their deliverance to the merits and intercession of Christ alone. For a while the Provincials defended their national palladium with clamours and arms; and new visions condemned to death and hell the profane sceptics who presumed to scrutinise the truth and merit of the discovery. The prevalence of incredulity compelled the author to submit his life and veracity to the judgment of God. A pile of dry faggots, four feet high and fourteen long, was erected in the midst of the camp; the flames burnt fiercely to the elevation of thirty cubits; and a narrow path of twelve inches was left for the perilous trial. The unfortunate priest of Marseilles traversed the fire with dexterity and speed ; but his thighs and belly were scorched by the intense heat; he expired the next day; and the logic of believing minds will pay some regard to his dying protestations of innocence and truth. Some efforts were made by the Provincials to substitute a cross, a ring, or a tabernacle, in the place of the holy lance, which soon vanished in contempt and oblivion.¹⁰⁰ Yet the revelation of Antioch is gravely asserted by succeeding historians: and such is the progress of credulity, that miracles, most doubtful on the spot and at the moment, will be received with implicit faith at a convenient distance of time and space.

The prudence or fortune of the Franks had delayed their invasion till the decline of the Turkish empire.¹⁰¹ Under the manly government of the three first sultans, the kingdoms of Asia were united in peace and justice; and the innumerable armies which they led in person were equal in courage, and superior in discipline, to the barbarians of the West. But at the time of the crusade, the inheritance of Malek Shah was disputed by his four sons; their private ambition was insensible of the public danger; and, in the vicissitudes of their fortune, the royal vassals were ignorant, or regardless, of the true object of their allegiance. The twentyeight emirs who marched with the standard of Kerboga were his rivals or enemies: their hasty levies were drawn from the towns and tents of Mesopotamia and Syria; and the Turkish veterans were employed or consumed in the civil wars beyond the Tigris. The caliph of Egypt embraced this opportunity of weakness and discord to recover his ancient possessions; and his sultan Aphdal besieged Jerusalem and Tyre, expelled the children of Ortok, and restored in Palestine the civil and ecclesiastical authority of the Fatimites.¹⁰² They heard with astonishment of the vast armies of Christians that had passed from Europe to Asia, and rejoiced in the sieges and battles which broke the power of the Turks, the adversaries of their sect and monarchy. But the same Christians were the enemies of the prophet; and from the overthrow of Nice and Antioch, the motive of their enterprise, which was gradually understood, would urge them forwards to the banks of the Jordan, or perhaps of the Nile. An intercourse of epistles and embassies, which rose and fell with the events of war, was maintained between the throne of Cairo and the camp of the Latins; and their adverse pride was the result of ignorance and enthusiasm. The ministers of Egypt declared in a haughty, or insinuated in a milder, tone, that their sovereign, the true and lawful commander of the faithful, had rescued Jerusalem from the Turkish yoke; and that the pilgrims, if they would divide their numbers, and lay aside their arms, should find a safe and hospitable reception at the sepulchre of Jesus. In the belief of their lost condition, the caliph Mostali despised their arms and imprisoned their deputies: the conquest and victory of Antioch prompted him to solicit those formidable champions with gifts of horses and silk robes, of vases, and purses of gold and silver; and in his estimate of their merit or power the first place was assigned to Bohemond, and the second to Godfrey. In either fortune, the answer of the crusaders was firm and uniform: they disdained to inquire into the private claims or possessions of the followers of Mohammed: whatsoever was his name or nation, the usurper of Jerusalem was their enemy; and instead of prescribing the mode and terms of their pilgrimage, it was only by a timely surrender of the city and province, their sacred right, that he could deserve their alliance, or deprecate their impending and irresistible attack.¹⁰³

Yet this attack, when they were within the view and reach of their glorious prize, was suspended above ten months after the defeat of Kerboga. The zeal and courage of the crusaders were chilled in the moment of victory; and instead of marching to improve the consternation, they hastily dispersed to enjoy the luxury, of Syria. The causes of this strange delay may be found in the want of strength and subordination. In the painful and various service of Antioch the cavalry was annihilated; many thousands of every rank had been lost by famine, sickness, and desertion: the same abuse of plenty had been productive of a third famine; and the alternative of intemperance and distress had generated a pestilence which swept away above fifty thousand of the pilgrims. Few were able to command, and none were willing to obey : the domestic feuds, which had been stifled by common fear, were again renewed in acts, or at least in sentiments, of hostility; the fortune of Baldwin and Bohemond excited the envy of their companions; the bravest knights were enlisted for the defence of their new principalities; and Count Raymond exhausted his troops and treasures in an idle expedition into the heart of Syria. The winter was consumed in discord and disorder; a sense of honour and religion was rekindled in the spring; and the private soldiers, less susceptible of ambition and jealousy, awakened with angry clamours the indolence of their chiefs. In the month of May the relics of this mighty host proceeded from Antioch to Laodicea: about forty thousand Latins, of whom no more than fifteen hundred horse and twenty thousand foot were capable of immediate service. Their easy march was continued between Mount Libanus and the sea-shore: their wants were liberally supplied by the coasting traders of Genoa and Pisa; and they drew large contributions from the. emirs of Tripoli, Tyre, Sidon, Acre, and Caesarea, who granted a free passage and promised to follow the example of Jerusalem. From Caesarea they advanced into the midland country: their clerks recognised the sacred geography of Lydda, Ramla, Emmaus, and Bethlehem, and as soon as they descried the holy city, the crusaders forgot their toils and claimed their reward.¹⁰⁴

Jerusalem has derived some reputation from the number and importance of her memorable sieges. It was not till after a long and obstinate contest that Babylon and Rome could prevail against the obstinacy of the people, the craggy ground that might supersede the necessity of fortifications, and the walls and towers that would have fortified the most accessible plain.¹⁰⁵ These obstacles were diminished in the age of the crusades. The bulwarks had been completely destroyed and imperfectly restored: the Jews, their nation and worship, were for ever banished: but nature is less changeable than man, and the site of Jerusalem, though somewhat softened and somewhat removed, was still strong against the assaults of an enemy. By the experience of a recent siege, and a three years5 possession, the Saracens of Egypt had been taught to discern, and in some degree to remedy, the defects of a place which religion as well as honour forbade them to resign. Aladin, or Iftikhar, the caliph's lieutenant, was intrusted with the defence: his policy strove to restrain the native Christians by the dread of their own ruin and that of the holy sepulchre; to animate the Moslems by the assurance of temporal and eternal rewards. His garrison is said to have consisted of forty thousand Turks and Arabians; and if he could muster twenty thousand of the inhabitants, it must be confessed that the besieged were more numerous than the besieging army.¹⁰⁶ Had the diminished strength and numbers of the Latins allowed them to grasp the whole circumference of four thousands yards (about two English miles and a half¹⁰⁷), to what useful purpose should they have descended into the valley of Ben Hinnom and torrent of Kedron,¹⁰⁸ or approached the precipices of the south and east, from whence they had nothing either to hope or fear? Their siege was more reasonably directed against the northern and western sides of the city. Godfrey of Bouillon erected his standard on the first swell of Mount Calvary : to the left, as far as St. Stephen's gate, the line of attack was continued by Tancred and the two Roberts; and Count Raymond established his quarters from the citadel to the foot of Mount Sion, which was no longer included within the precincts of the city. On the fifth day the crusaders made a general assault, in the fanatic hope of battering down the walls without engines, and of scaling them without ladders. By the dint of brutal force they burst the first barrier, but they were driven back with shame and slaughter to the camp: the influence of vision and prophecy was deadened by the too frequent abuse of those pious stratagems; and time and labour were found to be the only means of victory. The time of the siege was indeed fulfilled in forty days, but they were forty days of calamity and anguish. A repetition of the old complaint of famine may be imputed in some degree to the voracious or disorderly appetite of the Franks; but the stony soil of Jerusalem is almost destitute of water; the scanty springs and hasty torrents were dry in the summer season : nor was the thirst of the besiegers relieved, as in the city, by the artificial supply of cisterns and aqueducts. The circumjacent country is equally destitute of trees for the uses of shade or building; but some large beams were discovered in a cave by the crusaders: a wood near Sichem, the enchanted grove of Tasso,¹⁰⁹ was cut down: the necessary timber was transported to the camp by the vigour and dexterity of Tancred; and the engines were framed by some Genoese artists, who had fortunately landed in the harbour of Jaffa. Two movable turrets were contructed at the expense, and in the stations, of the duke of Lorraine and the count of Toulouse, and rolled forwards with devout labour, not to the most accessible, but to the most neglected, parts of the fortification. Raymond's tower was reduced to ashes by the fire of the besieged, but his colleague was more vigilant and successful; the enemies were driven by his archers from the rampart; the drawbridge was let down; and on a Friday, at three in the afternoon, the day and hour of the Passion, Godfrey of Bouillon stood victorious on the walls of Jerusalem. His example was followed on every side by the emulation of valour; and about four hundred and sixty years after the conquest of Omar, the holy city was rescued from the Mohammedan yoke. In the pillage of public and private wealth, the adventurers had agreed to respect the exclusive property of the first occupant; and the spoils of the great mosque, seventy lamps and massy vases of gold and silver, rewarded the diligence, and displayed the generosity, of Tancred. A bloody sacrifice was offered by his mistaken votaries to the God of the Christians: resistance might provoke, but neither age nor sex could mollify, their implacable rage: they indulged themselves three days in a promiscuous massacre;¹¹⁰ and the infection of the dead bodies produced an epidemical disease. After seventy thousand Moslems had been put to the sword, and the harmless Jews had been burnt in their synagogue, they could still reserve a multitude of captives whom interest or lassitude persuaded them to spare. Of these savage heroes of the cross, Tancred alone betrayed some sentiments of compassion; yet we may praise the more selfish lenity of Raymond, who granted a capitulation and safe-conduct to the garrison of the citadel.¹¹¹ The holy sepulchre was now free; and the bloody victors prepared to accomplish their vow. Bareheaded and barefoot, with contrite hearts and in a humble posture, they ascended the hill of Calvary, amidst the loud anthems of the clergy; kissed the stone which had covered the Saviour of the world; and bedewed with tears of joy and penitence the monument of their redemption. This union of the fiercest and most tender passions has been variously considered by two philosophers: by the one,¹¹² as easy and natural; by the other,¹¹³ as absurd and incredible. Perhaps it is too rigorously applied to the same persons and the same hour: the example of the virtuous Godfrey awakened the piety of his companions; while they cleansed their bodies they purified their minds; nor shall I believe that the most ardent in slaughter and rapine were the foremost in the procession to the holy sepulchre.

**44 BOSWELL: *Johnson,* 126b-c**

I mentioned Hume's argument against the belief of miracles, that it is more probable that the witnesses to the truth of them are mistaken, or speak falsely, than that the miracles should be true. Johnson. "Why, Sir, the great difficulty of proving miracles should make us very cautious in believing them. But let us consider; although God has made Nature to operate by certain fixed laws, yet it is not unreasonable to think that he may suspend those laws, in order to establish a system highly advantageous to mankind. Now the Christian religion is a most beneficial system, as it gives us light and certainty where we were before in darkness and doubt. The miracles which prove it are attested by men who had no interest in deceiving us; but who, on the contrary, were told that they should suffer persecution, and did actually lay down their lives in confirmation of the truth of the facts which they asserted. Indeed, for some centuries the heathens did not pretend to deny the miracles; but said they were performed by the aid of evil spirits. This is a circumstance of great weight. Then, Sir, when we take the proofs derived from prophecies which have been so exactly fulfilled, we have most satisfactory evidence. Supposing a miracle possible, as to which, in my opinion, there can be no doubt, we have as strong evidence for the miracles in support of Christianity, as the nature of the thing admits." At night Mr. Johnson and I supped in a private room at the Turk's Head coffee-house, in the Strand. "I encourage this house (said he;) for the mistress of it is a good civil woman, and has not much business."

At night Mr. Johnson and I supped in a private room at the Turk's Head coffee-house, in the Strand. "I encourage this house (said he;) for the mistress of it is a good civil woman, and has not much business."

"Sir, I love the acquaintance of young people; because, in the first place, I don't like to think myself growing old. In the next place, young acquaintances must last longest, if they do last; and then. Sir, young men have more virtue than old men; they have more generous sentiments in every respect. I love the young dogs of this age: they have more wit and humour and knowledge of life than we had; but then the dogs are not so good scholars. Sir, in my early years I read very hard. It is a sad reflection, but a true one, that I knew almost as much at eighteen as I do now. My judgement, to be sure, was not so good; but I had all the facts. I remember very well, when I was at Oxford, an old gentleman said to me, 'Young man, ply your book diligently now, and acquire a stock of knowledge; for when years come upon you, you will find that poring upon books will be but an irksome task.' "

**47 GOETHE: *Faust,* PART I [430-513] 12b-14b**

What rapture, ah! at once is flowing 430

Through all my senses at the sight of this!

I feel a youthful life, its holy bliss.

Through nerve and vein run on, new-glowing.

Was it a god who wrote these signs that still

My inner tumult and that fill 435

My wretched heart with ecstasy?

Unveiling with mysterious potency

The powers of Nature round about me here?

Am I a god? All grows so clear to me!

In these pure lineaments I see 440

Creative Nature's self before my soul appear.

Now first I understand what he, the sage, has said:

"The world of spirits is not shut away;

Thy sense is closed, thy heart is dead!

Up, Student! bathe without dismay 445

Thy earthly breast in morning-red!"

He contemplates the sign.

Into the whole how all things blend,

Each in the other working, living!

How heavenly powers ascend, descend,

Each unto each the golden vessels giving!¹ 450

On pinions fragrant blessings bringing,

From Heaven through Earth all onward winging,

Through all the All harmonious ringing!

What pageantry! Yet, ah, mere pageantry!

Where shall I, endless Nature, seize on thee? 455

Thy breasts are—where? Ye, of all life the spring,

To whom both Earth and Heaven cling,

Toward whom the withering breast doth strain—

Ye gush, ye suckle, and shall I pine thus in vain?

He turns the book over impatiently and perceives the sign of the

EARTH-SPIRIT.

How differently upon me works this sign! 460

Thou, Spirit of the Earth, I feel, art nigher.

I feel my powers already higher,

I glow already as from some new wine.

I feel the courage, forth into the world to dare;

The woe of earth, the bliss of earth to bear; 465

With storms to battle, brave the lightning's glare;

And in the shipwreck's crash not to despair!

Clouds gather over me—

The moon conceals her light—

The lamp fades out! 470

Mists rise—red beams dart forth

Around my head—there floats

A horror downward from the vault

And seizes me!

Spirit invoked! near me, I feel, thou art! 475

Unveil thyself!

Ha! how it rends my heart!

To unknown feeling

All my senses burst forth, reeling!

¹Cf. Genesis, 28. 12.

I feel my heart is thine and to the uttermost! 480

Thou must! Thou must! though my life be the cost!

He clutches the book and utters the sign of the spirit in a tone of

mystery. A ruddy flame flashes up; the spirit appears in the

flame.

Spirit. Who calls to me?

Faust [turning away]. Appalling apparition!

Spirit. By potent spell hast drawn me here,

Hast long been tugging at my sphere,

And now—

Faust. Oh woe! I can not bear thy vision! 485

Spirit. With panting breath thou hast implored this sight,

Wouldst hear my voice, my face wouldst see;

Thy mighty spirit-plea inclineth me!

Here am I!—what a pitiable fright

Grips thee, thou Superman! Where is the soul elated? 490

Where is the breast that in its self a world created

And bore and fostered it? And that with joyous trembling

Expanded as if spirits, us, resembling?

Where art thou, Faust, whose voice rang out to me,

Who toward me pressed with all thy energy? 495

Is it thou who, by my breath surrounded,

In all the deeps of being art confounded?

A frightened, fleeing, writhing worm?

Faust. Am I, O form of flame, to yield to thee in fear?

'Tis I, I'm Faust, I am thy peer! 500

Spirit. In the tides of life, in action's storm,

Up and down I wave,

To and fro weave free,

Birth and the grave,

An infinite sea, 505

A varied weaving,

A radiant living,

Thus at Time's humming loom it's my hand that prepares

The robe ever-living the Deity wears.

Faust. Thou who dost round the wide world wend, 510

Thou busy spirit, how near I feel to thee!

Spirit. Thou art like the spirit thou canst comprehend,

Not me!

Vanishes.

Faust [collapsing]. Not thee!

**51 TOLSTOY: *War and Peace,* BK IX, 377b-379a; BK XII, 561 b-562a**

51 TOLSTOY: *War and Peace,* BK IX, 377b-379a

CHAPTER XIX

From the day when Pierre, after leaving the Rostovs' with Natasha's grateful look fresh in his mind, had gazed at the comet that seemed to be fixed in the sky and felt that something new was appearing on his own horizon—from that day the problem of the vanity and uselessness of all earthly things, that had incessantly tormented him, no longer presented itself. That terrible question "Why?" "Wherefore?" which had come to him amid every occupation, was now replaced, not by another question or by a reply to the former question, but by her image. When he listened to, or himself took part in, trivial conversations, when he read or heard of human baseness or folly, he was not horrified as formerly, and did not ask himself why men struggled so about these things when all is so transient and incomprehensible—but he remembered her as he had last seen her, and all his doubts vanished—not because she had answered the questions that had haunted him, but because his conception of her transferred him instantly to another, a brighter, realm of spiritual activity in which no one could be justified or guilty—a realm of beauty and love which it was worth living for. Whatever worldly baseness presented itself to him, he said to himself:

"Well, supposing N. N. has swindled the country and the Tsar, and the country and the Tsar confer honors upon him, what does that matter? She smiled at me yesterday and asked me to come again, and I love her, and no one will ever know it." And his soul felt calm and peaceful.

Pierre still went into society, drank as much and led the same idle and dissipated life, because besides the hours he spent at the Rostovs' there were other hours he had to spend somehow, and the habits and acquaintances he had made in Moscow formed a current that bore him along irresistibly. But latterly, when more and more disquieting reports came from the seat of war and Natasha's health began to improve and she no longer aroused in him the former feeling of careful pity, an ever-increasing restlessness, which he could not explain, took possession of him. He felt that the condition he was in could not continue long, that a catastrophe was coming which would change his whole life, and he impatiently sought everywhere for signs of that approaching catastrophe. One of his brother Masons had revealed to Pierre the following prophecy concerning Napoleon, drawn from the Revelation of St. John.

In chapter 13, verse 18, of the Apocalypse, it is said:

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

And in the fifth verse of the same chapter:

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

The French alphabet, written out with the same numerical values as the Hebrew, in which the first nine letters denote units and the others tens, will have the following significance:

a b e d e f g h i k

12 3 4 5 6 7 8 9 10

l m n o p q r s

20 30 40 50 60 70 80 90

t u V w x y

100 110 120 130 140 150

z

160

Writing the words L'Empereur Napoleon in numbers, it appears that the sum of them is 666,¹ and that Napoleon was therefore the beast foretold in the Apocalypse. Moreover, by applying the same system to the words quarantedeux,² which was the term allowed to the beast that "spoke great things and blasphemies," the same number 666 was obtained; from which it followed that the limit fixed for Napoleon's power had come in the year 1812 when the French emperor was forty-two. This prophecy pleased Pierre very much and he often asked himself what would put an end to the power of the beast, that is, of Napoleon, and tried by the same system of using letters as numbers and adding them up, to find an answer to the question that engrossed him. He wrote the words L'Empereur Alexandre, La nation russe and added up their numbers, but the sums were either more or less than 666. Once when making such calculations he wrote down his own name in French, Comte Pierre Besouhoff, but the sum of the numbers did not come right. Then he changed the spelling, substituting a z for the s and adding de and the article le, still without obtaining the desired result. Then it occurred to him: if the answer to the question were contained in his name, his nationality would also be given in the answer. So he wrote Le russe Besuhof and adding up the numbers got 671. This was only five too much, and five was represented by e, the very letter elided from the article le before the word Empereur. By omitting the e, though incorrectly, Pierre got the answer he sought. L'russe Besuhof made 666. This discovery excited him. How, or by

¹Including a 5 for the letter e dropped by elision from the le before Empereur.—Tr.

²Forty- two.

what means, he was connected with the great event foretold in the Apocalypse he did not know, but he did not doubt that connection for a moment. His love for Natasha, Antichrist, Napoleon, the invasion, the comet, 666, L'Empereur Napoleon, and L'russe Besuhof—all this had to mature and culminate, to lift him out of that spellbound, petty sphere of Moscow habits in which he felt himself held captive, and lead him to a great achievement and great happiness.

On the eve of the Sunday when the special prayer was read, Pierre had promised the Rostovs to bring them, from Count Rostopchin whom he knew well, both the appeal to the people and the latest news from the army. In the morning, when he went to call at Rostopchin's he met there a courier fresh from the army, an acquaintance of his own, who often danced at Moscow balls.

"Do, please, for heaven's sake, relieve me of something!" said the courier. "I have a sackful of letters to parents."

Among these letters was one from Nicholas Rostov to his father. Pierre took that letter, and Rostopchin also gave him the Emperor's appeal to Moscow, which had just been printed, the last army orders, and his own most recent bulletin. Glancing through the army orders, Pierre found in one of them, in the lists of killed, wounded, and rewarded, the name of Nicholas Rostov, awarded a St. George's Cross of the Fourth Class for courage shown in the Ostrovna affair, and in the same order the name of Prince Andrew Bolkonski, appointed to the command of a regiment of Chasseurs. Though he did not want to remind the Rostovs of Bolkonski, Pierre could not refrain from making them happy by the news of their son's having received a decoration, so he sent that printed army order and Nicholas' letter to the Rostovs, keeping the appeal, the bulletin, and the other orders to take with him when he went to dinner.

His conversation with Count Rostopchin and the latter's tone of anxious hurry, the meeting with the courier who talked casually of how badly things were going in the army, the rumors of the discovery of spies in Moscow and of a leaflet in circulation stating that Napoleon promised to be in both the Russian capitals by the autumn, and the talk of the Emperor's being expected to arrive next day—all aroused with fresh force that feeling of agitation and expectation in Pierre which he had been conscious of ever since the appearance of the comet, and especially since the beginning of the war.

He had long been thinking of entering the army and would have done so had he not been hindered, first, by his membership of the Society of Freemasons to which he was bound by oath and which preached perpetual peace and the abolition of war, and secondly, by the fact that when he saw the great mass of Muscovites who had donned uniform and were talking patriotism, he somehow felt ashamed to take the step. But the chief reason for not carrying out his intention to enter the army lay in the vague idea that he was L'russe Besuhof who had the number of the beast, 666; that his part in the great affair of setting a limit to the power of the beast that spoke great and blasphemous things had been predestined from eternity, and that therefore he ought not to undertake anything, but wait for what was bound to come to pass.

51 TOLSTOY: *War and Peace,* BK XII, 561b-562a

Soon he really shut his eyes and fell asleep. He did not sleep long and suddenly awoke with a start and in a cold perspiration. As he fell asleep he had still been thinking of the subject that now always occupied his mind—about life and death, and chiefly about death. He felt himself nearer to it.

"Love? What is love?" he thought.

"Love hinders death. Love is life. All, everything that I understand, I understand only because I love. Everything is, everything exists, only because I love. Everything is united by it alone. Love is God, and to die means that I, a particle of love, shall return to the general and eternal source." These thoughts seemed to him comforting. But they were only thoughts. Something was lacking in them, they were not clear, they were too one-sidedly personal and brain-spun. And there was the former agitation and obscurity. He fell asleep.

He dreamed that he was lying in the room he really was in, but that he was quite well and unwounded. Many various, indifferent, and insignificant people appeared before him. He talked to them and discussed something trivial. They were preparing to go away somewhere. Prince Andrew dimly realized that all this was trivial and that he had more important cares, but he continued to speak, surprising them by empty witticisms. Gradually, unnoticed, all these persons began to disappear and a single question, that of the closed door, superseded all else. He rose and went to the door to bolt and lock it. Everything depended on whether he was, or was not, in time to lock it. He went, and tried to hurry, but his legs refused to move and he knew he would not be in time to lock the door though he painfully strained all his powers. He was seized by an agonizing fear. And that fear was the fear of death. It stood behind the door. But just when he was clumsily creeping toward the door, that dreadful something on the other side was already pressing against it and forcing its way in. Something not human— death—was breaking in through that door, and had to be kept out. He seized the door, making a final effort to hold it back—to lock it was no longer possible—but his efforts were weak and clumsy and the door, pushed from behind by that terror, opened and closed again.

Once again it pushed from outside. His last superhuman efforts were vain and both halves of the door noiselessly opened. It entered, and it was death, and Prince Andrew died.

But at the instant he died, Prince Andrew remembered that he was asleep, and at the very instant he died, having made an effort, he awoke.

"Yes, it was death! I died—and woke up. Yes, death is an awakening!" And all at once it grew light in his soul and the veil that had till then concealed the unknown was lifted from his spiritual vision. He felt as if powers till then confined within him had been liberated, and that strange lightness did not again leave him.

When, waking in a cold perspiration, he moved on the divan, Natasha went up and asked him what was the matter. He did not answer and looked at her strangely, not understanding.

That was what had happened to him two days before Princess Mary's arrival. From that day, as the doctor expressed it, the wasting fever assumed a malignant character, but what the doctor said did not interest Natasha, she saw the terrible moral symptoms which to her were more convincing.

From that day an awakening from life came to Prince Andrew together with his awakening from sleep. And compared to the duration of life it did not seem to him slower than an awakening from sleep compared to the duration of a dream.

There was nothing terrible or violent in this comparatively slow awakening.

His last days and hours passed in an ordinary and simple way. Both Princess Mary and Natasha, who did not leave him, felt this. They did not weep or shudder and during these last days they themselves felt that they were not attending on him (he was no longer there, he had left them) but on what reminded them most closely of him—his body. Both felt this so strongly that the outward and terrible side of death did not affect them and they did not feel it necessary to foment their grief. Neither in his presence nor out of it did they weep, nor did they ever talk to one another about him. They felt that they could not express in words what they understood.

They both saw that he was sinking slowly and quietly, deeper and deeper, away from them, and they both knew that this had to be so and that it was right.

**52 DOSTOEVSKY: *Brothers Karamazov,* BK I, 11a-b; BK V, 129c-135a**

52 DOSTOEVSKY: *Brothers Karamazov,* BK I, 11a-b

Chapter 5. Elders

Some of my readers may imagine that my young man was a sickly, ecstatic, poorly developed creature, a pale, consumptive dreamer. On the contrary, Alyosha was at this time a well-grown, red-cheeked, clear-eyed lad of nineteen, radiant with health. He was very handsome, too, graceful, moderately tall, with hair of a dark brown, with a regular, rather long, oval-shaped face, and wide-set dark grey, shining eyes; he was very thoughtful, and apparently very serene. I shall be told, perhaps, that red cheeks are not incompatible with fanaticism and mysticism; but I fancy that Alyosha was more of a realist than anyone. Oh! no doubt, in the monastery he fully believed in miracles, but, to my thinking, miracles are never a stumbling-block to the realist. It is not miracles that dispose realists to belief. The genuine realist, if he is an unbeliever, will always find strength and ability to disbelieve in the miraculous, and if he is confronted with a miracle as an irrefutable fact he would rather disbelieve his own senses than admit the fact. Even if he admits it, he admits it as a fact of nature till then unrecognized by him. Faith does not, in the realist, spring from the miracle but the miracle from faith. If the realist once believes, then he is bound by his very realism to admit the miraculous also. The Apostle Thomas said that he would not believe till he saw, but when he did see he said, "My Lord and my God!" Was it the miracle forced him to believe? Most likely not, but he believed solely because he desired to believe and possibly he fully believed in his secret heart even when he said, "I do not believe till I see."

I shall be told, perhaps, that Alyosha was stupid, undeveloped, had not finished his studies, and so on. That he did not finish his studies is true, but to say that he was stupid or dull would be a great injustice. I'll simply repeat what I have said above. He entered upon this path only because, at that time, it alone struck his imagination and presented itself to him as offering an ideal means of escape for his soul from darkness to light. Add to that that he was to some extent a youth of our last epoch—that is, honest in nature, desiring the truth, seeking for it and believing in it, and seeking to serve it at once with all the strength of his soul, seeking for immediate action, and ready to sacrifice everything, life itself, for it. Though these young men unhappily fail to understand that the sacrifice of life is, in many cases, the easiest of all sacrifices, and that to sacrifice, for instance, five or six years of their seething youth to hard and tedious study, if only to multiply tenfold their powers of serving the truth and the cause they have set before them as their goal —such a sacrifice is utterly beyond the strength of many of them. The path Alyosha chose was a path going in the opposite direction, but he chose it with the same thirst for swift achievement. As soon as he reflected seriously he was convinced of the existence of God and immortality, and at once he instinctively said to himself: "I want to live for immortality, and I will accept no compromise." In the same way, if he had decided that God and immortality did not exist, he would at once have become an atheist and a socialist. For socialism is not merely the labour question, it is before all things the atheistic question, the question of the form taken by atheism to-day, the question of the tower of Babel built without God, not to mount to heaven from earth but to set up heaven on earth. Alyosha would have found it strange and impossible to go on living as before. It is written: "Give all that thou hast to the poor and follow Me, if thou wouldst be perfect."

52 DOSTOEVSKY: *Brothers Karamazov,* BK V, 129c-135a

"I don't quite understand, Ivan. What does it mean?" Alyosha, who had been listening in silence, said with a smile. "Is it simply a wild fantasy, or a mistake on the part of the old man—some impossible quid pro quo?"

"Take it as the last," said Ivan, laughing, "if you are so corrupted by modern realism and can't stand anything fantastic. If you like it to be a case of mistaken identity, let it be so. It is true," he went on, laughing, "the old man was ninety, and he might well be crazy over his set idea. He might have been struck by the appearance of the Prisoner. It might, in fact, be simply his ravings, the delusion of an old man of ninety, over-excited by the auto da je of a hundred heretics the day before. But does it matter to us after all whether it was a mistake of identity or a wild fantasy? All that matters is that the old man should speak out, that he should speak openly of what he has thought in silence for ninety years."

"And the Prisoner too is silent? Does He look at him and not say a word?"

"That's inevitable in any case," Ivan laughed again. "The old man has told Him He hasn't the right to add anything to what He has said of old. One may say it is the most fundamental feature of Roman Catholicism, in my opinion at least. 'All has been given by Thee to the Pope,' they say, 'and all, therefore, is still in the Pope's hands, and there is no need for Thee to come now at all. Thou must not meddle for the time, at least.' That's how they speak and write too—the Jesuits, at any rate. I have read it myself in the works of their theologians. 'Hast Thou the right to reveal to us one of the mysteries of that world from which Thou hast come?' my old man asks Him, and answers the question for Him. 'No, Thou hast not; that Thou mayest not add to what has been said of old, and mayest not take from men the freedom which Thou didst exalt when Thou wast on earth. Whatsoever Thou revealest anew will encroach on men's freedom of faith; for it will be manifest as a miracle, and the freedom of their faith was dearer to Thee than anything in those days fifteen hundred years ago. Didst Thou not often say then, "I will make you free"? But now Thou hast seen these "free" men,' the old man adds suddenly, with a pensive smile. 'Yes, we've paid dearly for it,' he goes on, looking sternly at Him, 'but at last we have completed that work in Thy name. For fifteen centuries we have been wrestling with Thy freedom, but now it is ended and over for good. Dost Thou not believe that it's over for good? Thou lookest meekly at me and deignest not even to be wroth with me. But let me tell Thee that now, to-day, people are more persuaded than ever that they have perfect freedom, yet they have brought their freedom to us and laid it humbly at our feet. But that has been our doing. Was this what Thou didst? Was this Thy freedom?’ "

"I don't understand again." Alyosha broke in. "Is he ironical, is he jesting?"

"Not a bit of it! He claims it as a merit for himself and his Church that at last they have vanquished freedom and have done so to make men happy. 'For now' (he is speaking of the Inquisition, of course) 'for the first time it has become possible to think of the happiness of men. Man was created a rebel; and how can rebels be happy? Thou wast warned,' he says to Him. 'Thou hast had no lack of admonitions and warnings, but Thou didst not listen to those warnings; Thou didst reject the only way by which men might be made happy. But, fortunately, departing Thou didst hand on the work to us. Thou hast promised, Thou hast established by Thy word, Thou hast given to us the right to bind and to unbind, and now, of course, Thou canst not think of taking it away. Why, then, hast Thou come to hinder us?' “

"And what's the meaning of 'no lack of admonitions and warnings'?" asked Alyosha.

"Why, that's the chief part of what the old man must say.

" 'The wise and dread spirit, the spirit of self-destruction and non-existence,' the old man goes on, 'the great spirit talked with Thee in the wilderness, and we are told in the books that he "tempted" Thee. Is that so? And could anything truer be said than what he revealed to Thee in three questions and what Thou didst reject, and what in the books is called "the temptation"? And yet if there has ever been on earth a real stupendous miracle, it took place on that day, on the day of the three temptations. The statement of those three questions was itself the miracle. If it were possible to imagine simply for the sake of argument that those three questions of the dread spirit had perished utterly from the books, and that we had to restore them and to invent them anew, and to do so had gathered together all the wise men of the earth—rulers, chief priests, learned men, philosophers, poets—and had set them the task to invent three questions, such as would not only fit the occasion, but express in three words, three human phrases, the whole future history of the world and of humanity— dost Thou believe that all the wisdom of the earth united could have invented anything in depth and force equal to the three questions which were actually put to Thee then by the wise and mighty spirit in the wilderness? From those questions alone, from the miracle of their statement, we can see that we have here to do not with the fleeting human intelligence, but with the absolute and eternal. For in those three questions the whole subsequent history of mankind is, as it were, brought together into one whole, and foretold, and in them are united all the unsolved historical contradictions of human nature. At the time it could not be so clear, since the future was unknown; but now that fifteen hundred years have passed, we see that everything in those three questions was so justly divined and foretold, and has been so truly fulfilled, that nothing can be added to them or taken from them.

" 'Judge Thyself who was right—Thou or he who questioned Thee then? Remember the first question; its meaning, in other words, was this: "Thou wouldst go into the world, and art going with empty hands, with some promise of freedom which men in their simplicity and their natural unruliness cannot even understand, which they fear and dread—for nothing has ever been more insupportable for a man and a human society than freedom. But seest Thou these stones in this parched and barren wilderness? Turn them into bread, and mankind will run after Thee like a flock of sheep, grateful and obedient, though for ever trembling, lest Thou withdraw Thy hand and deny them Thy bread." But Thou wouldst not deprive man of freedom and didst reject the offer, thinking, what is that freedom worth, if obedience is bought with bread? Thou didst reply that man lives not by bread alone. But dost Thou know that for the sake of that earthly bread the spirit of the earth will rise up against Thee and will strive with Thee and overcome Thee, and all will follow him, crying, "Who can compare with this beast? He has given us fire from heaven!" Dost Thou know that the ages will pass, and humanity will proclaim by the lips of their sages that there is no crime, and therefore no sin; there is only hunger? "Feed men, and then ask of them virtue!" that's what they'll write on the banner, which they will raise against Thee, and with which they will destroy Thy temple. Where Thy temple stood will rise a new building; the terrible tower of Babel will be built again, and though, like the one of old, it will not be finished, yet Thou mightest have prevented that new tower and have cut short the sufferings of men for a thousand years; for they will come back to us after a thousand years of agony with their tower. They will seek us again, hidden underground in the catacombs, for we shall be again persecuted and tortured. They will find us and cry tons, "Feed us, for those who have promised us fire from heaven haven't given it!" And then we shall finish building their tower, for he finishes the building who feeds them. And we alone shall feed them in Thy name, declaring falsely that it is in Thy name. Oh, never, never can they feed themselves without us! No science will give them bread so long as they remain free. In the end they will lay their freedom at our feet, and say to us, "Make us your slaves, but feed us." They will understand themselves, at last, that freedom and bread enough for all are inconceivable together, for never, never will they be able to share between them! They will be convinced, too, that they can never be free, for they are weak, vicious, worthless, and rebellious. Thou didst promise them the bread of Heaven, but, I repeat again, can it compare with earthly bread in the eyes of the weak, ever sinful and ignoble race of man? And if for the sake of the bread of Heaven thousands shall follow Thee, what is to become of the millions and tens of thousands of millions of creatures who will not have the strength to forego the earthly bread for the sake of the heavenly? Or dost Thou care only for the tens of thousands of the great and strong, while the millions, numerous as the sands of the sea, who are weak but love Thee, must exist only for the sake of the great and strong? No, we care for the weak too. They are sinful and rebellious, but in the end they too will become obedient. They will marvel at us and look on us as gods, because we are ready to endure the freedom which they have found so dreadful and to rule over them—so awful it will seem to them to be free. But we shall tell them that we are Thy servants and rule them in Thy name. We shall deceive them again, for we will not let Thee come to us again. That deception will be our suffering, for we shall be forced to lie.

" 'This is the significance of the first question in the wilderness, and this is what Thou hast rejected for the sake of that freedom which Thou hast exalted above everything. Yet in this question lies hid the great secret of this world. Choosing "bread," Thou wouldst have satisfied the universal and everlasting craving of humanity—to find someone to worship. So long as man remains free he strives for nothing so incessantly and >o painfully as to find someone to worship. But man seeks to worship what is established beyond dispute, so that all men would agree at once to worship it. For these pitiful creatures are concerned not only to find what one or the other can worship, but to find something that all would believe in and worship; what is essential is that all may be together in it. This craving for community of worship is the chief misery of every man individually and of all humanity from the beginning of time. For the sake of common worship they've slain each other with the sword. They have set up gods and challenged one another, "Put away your gods and come and worship ours, or we will kill you and your gods!" And so it will be to the end of the world, even when gods disappear from the earth; they will fall down before idols just the same. Thou didst know, Thou couldst not but have known, this fundamental secret of human nature, but Thou didst reject the one infallible banner which was offered Thee to make all men bow down to Thee alone— the banner of earthly bread; and Thou hast rejected it for the sake of freedom and the bread of Heaven. Behold what Thou didst further. And all again in the name of freedom! I tell Thee that man is tormented by no greater anxiety than to find someone quickly to whom he can hand over that gift of freedom with which the ill-fated creature is born. But only one who can appease their conscience can take over their freedom. In bread there was offered Thee an invincible banner; give bread, and man will worship thee, for nothing is more certain than bread. But if someone else gains possession of his conscience—oh! then he will cast away Thy bread and follow after him who has ensnared his conscience. In that Thou wast right. For the secret of man's being is not only to live but to have something to live for. Without a stable conception of the object of life, man would not consent to go on living, and would rather destroy himself than remain on earth, though he had bread in abundance.

That is true. But what happened? Instead of taking men's freedom from them, Thou didst make it greater than ever! Didst Thou forget that man prefers peace, and even death, to freedom of choice in the knowledge of good and evil? Nothing is more seductive for man than his freedom of conscience, but nothing is a greater cause of suffering. And behold, instead of giving a firm foundation for setting the conscience of man at rest for ever, Thou didst choose all that is exceptional, vague and enigmatic; Thou didst choose what was utterly beyond the strength of men, acting as though Thou didst not love them at all—Thou who didst come to give Thy life for them! Instead of taking possession of men's freedom, Thou didst increase it, and burdened the spiritual kingdom of mankind with its sufferings for ever. Thou didst desire man's free love, that he should follow Thee freely, enticed and taken captive by Thee. In place of the rigid ancient law, man must hereafter with free heart decide for himself what is good and what is evil, having only Thy image before him as his guide. But didst Thou not know that he would at last reject even Thy image and Thy truth, if he is weighed down with the fearful burden of free choice? They will cry aloud at last that the truth is not in Thee, for they could not have been left in greater confusion and suffering than Thou hast caused, laying upon them so many cares and unanswerable problems.

" 'So that, in truth, Thou didst Thyself lay the foundation for the destruction of Thy kingdom, and no one is more to blame for it. Yet what was offered Thee? There are three powers, three powers alone, able to conquer and to hold captive for ever the conscience of these impotent rebels for their happiness— those forces are miracle, mystery and authority. Thou hast rejected all three and hast set the example for doing so. When the wise and dread spirit set Thee on the pinnacle of the temple and said to Thee, "If Thou wouldst know whether Thou art the Son of God then cast Thyself down, for it is written: the angels shall hold him up lest he fall and bruise himself, and Thou shalt know then whether Thou art the Son of God and shalt prove then how great is Thy faith in Thy Father." But Thou didst refuse and wouldst not cast Thyself down. Oh, of course, Thou didst proudly and well, like God; but the weak, unruly race of men, are they gods? Oh, Thou didst know then that in taking one step, in making one movement to cast Thyself down, Thou wouldst be tempting God and have lost all Thy faith in Him, and wouldst have been dashed to pieces against that earth which Thou didst come to save. And the wise spirit that tempted Thee would have rejoiced. But I ask again, are there many like Thee? And couldst Thou believe for one moment that men, too, could face such a temptation? Is the nature of men such, that they can reject miracle, and at the great moments of their life, the moments of their deepest, most agonising spiritual difficulties, cling only to the free verdict of the heart? Oh, Thou didst know that Thy deed would be recorded in books, would be handed down to remote times and the utmost ends of the earth, and Thou didst hope that man, following Thee, would cling to God and not ask for a miracle. But Thou didst not know that when man rejects miracle he rejects God too; for man seeks not so much God as the miraculous. And as man cannot bear to be without the miraculous, he will create new miracles of his own for himself, and will worship deeds of sorcery and witchcraft, though he might be a hundred times over a rebel, heretic and infidel. Thou didst not come down from the Cross when they shouted to Thee, mocking and reviling Thee, "Come down from the cross and we will believe that Thou art He." Thou didst not come down, for again Thou wouldst not enslave man by a miracle, and didst crave faith given freely, not based on miracle. Thou didst crave for free love and not the base raptures of the slave before the might that has overawed him for ever. But Thou didst think too highly of men therein, for they are slaves, of course, though rebellious by nature. Look round and judge; fifteen centuries have passed, look upon them. Whom hast Thou raised up to Thyself? I swear, man is weaker and baser by nature than Thou hast believed him! Can he, can he do what Thou didst? By showing him so much respect, Thou didst, as it were, cease to feel for him, for Thou didst ask far too much from him—Thou who hast loved him more than Thyself! Respecting him less, Thou wouldst have asked less of him. That would have been more like love, for his burden would have been lighter. He is weak and vile. What though he is everywhere now rebelling against our power, and proud of his rebellion? It is the pride of a child and a schoolboy. They are little children rioting and barring out the teacher at school. But their childish delight will end; it will cost them dear. They will cast down temples and drench the earth with blood. But they will see at last, the foolish children, that, though they are rebels, they are impotent rebels, unable to keep up their own rebellion. Bathed in their foolish tears, they will recognise at last that He who created them rebels must have meant to mock at them. They will say this in despair, and their utterance will be a blasphemy which will make them more unhappy still, for man's nature cannot bear blasphemy, and in the end always avenges it on itself. And so unrest, confusion, and unhappiness—that is the present lot of man after Thou didst bear so much for their freedom! The great prophet tells in vision and in image, that he saw all those who took part in the first resurrection and that there were of each tribe twelve thousand. But if there were so many of them, they must have been not men but gods. They had borne Thy cross, they had endured scores of years in the barren, hungry wilderness, living upon locusts and roots—and Thou mayest indeed point with pride at those children of freedom, of free love, of free and splendid sacrifice for Thy name. But remember that they were only some thousands; and what of the rest? And how are the other weak ones to blame, because they could not endure what the strong have endured? How is the weak soul to blame that it is unable to receive such terrible gifts? Canst Thou have simply come to the elect and for the elect? But if so, it is a mystery and we cannot understand it. And if it is a mystery, we too have a right to preach a mystery, and to teach them that it's not the free judgment of their hearts, not love that matters, but a mystery which they must follow blindly, even against their conscience. So we have done. We have corrected Thy work and have founded it upon miracle, mystery and authority . Andmen rejoiced that they were again led like sheep, and that the terrible gift that had brought them such suffering was, at last, lifted from their hearts.Were we right teaching them this? Speak! Did we not love mankind, so meekly acknowledging their feebleness, lovingly lightening their burden, and permitting their weak nature even sin with our sanction? Why hast Thou come now to hinder us? And why dost Thou look silently and searchingly at me with Thy mild eyes? Be angry. I don't want Thy love, for I love Thee not. And what use is it for me to hide anything from Thee? Don't I know to Whom I am speaking? All that I can say is known to Thee already. And is it for me to conceal from Thee our mystery? Perhaps it is Thy will to hear it from my lips. Listen, then. We are not working with Thee, but with him—that is our mystery. It's long—eight centuries— since we have been on his side and not on Thine. Just eight centuries ago, we took from him what Thou didst reject with scorn, that last gift he offered Thee, showing Thee all the kingdoms of the earth. We took from him Rome and the sword of Caesar, and proclaimed ourselves sole rulers of the earth, though hitherto we have not been able to complete our work. But whose fault is that? Oh, the work is only beginning, but it has begun. It has long to await completion and the earth has yet much to suffer, but we shall triumph and shall be Caesars, and then we shall plan the universal happiness of man. But Thou mightest have taken even then the sword of Caesar. Why didst Thou reject that last gift? Hadst Thou accepted that last counsel of the mighty spirit, Thou wouldst have accomplished all that man seeks on earth—that is, someone to worship, someone to keep his conscience, and some means of uniting all in one unanimous and harmonious ant-heap, for the craving for universal unity is the third and last anguish of men. Mankind as a whole has always striven to organise a universal state. There have been many great nations with great histories, but the more highly they were developed the more unhappy they were, for they felt more acutely than other people the craving for world-wide union. The great conquerors, Timours and Ghenghis-Khans, whirled like hurricanes over the face of the earth striving to subdue its people, and they too were but the unconscious expression of the same craving for universal unity. Hadst Thou taken the world and Caesar's purple, Thou wouldsthave founded the universal state and have given universal peace. For who can rule men if not he who holds their conscience and their bread in his hands? We have taken the sword of Caesar, and in taking it, of course, have rejected Thee and followed him. Oh, ages are yet to come of the confusion of free thought, of their science and cannibalism. For having begun to build their tower of Babel without us, they will end, of course, with cannibalism. But then the beast will crawl to us and lick our feet and spatter them with tears of blood. And we shall sit upon the beast and raise the cup, and on it will be written, "Mystery." But then, and only then, the reign of peace and happiness will come for men. Thou art proud of Thine elect, but Thou hast only the elect, while we give rest to all. And besides, how many of those elect, those mighty ones who could become elect, have grown weary waiting for Thee, and have transferred and will transfer the powers of their spirit and the warmth of their heart to the other camp, and end by raising their free banner against Thee. Thou didst Thyself lift up that banner. But with us all will be happy and will no more rebel nor destroy one another as under Thy freedom. Oh, we shall persuade them that they will only become free when they renounce their freedom to us and submit to us. And shall we be right or shall we be lying? They will be convinced that we are right, for they will remember the horrors of slavery and confusion to which Thy freedom brought them. Freedom, free thought, and science will lead them into such straits and will bring them face to face with such marvels and insoluble mysteries, that some of them, the fierce and rebellious, will destroy themselves, others, rebellious but weak, will destroy one another, while the rest, weak and unhappy, will crawl fawning to our feet and whine to us: "Yes, you were right, you alone possess His mystery, and we come back to you, save us from ourselves!"

" 'Receiving bread from us, they will see clearly that we take the bread made by their hands from them, to give it to them, without any miracle. They will see that we do not change the stones to bread, but in truth they will be more thankful for taking it from our hands than for the bread itself! For they will remember only too well that in old days, without our help, even the bread they made turned to stones in their hands, while since they have come back to us, the very stones have turned to bread in their hands. Too, too well will they know the value of complete submission! And until men know that, they will be unhappy. Who is most to blame for their not knowing it?—speak! Who scattered the flock and sent it astray on unknown paths? But the flock will come together again and will submit once more, and then it will be once for all. Then we shall give them the quiet humble happiness of weak creatures such as they are by nature. Oh, we shall persuade them at last not to be proud, for Thou didst lift them up and thereby taught them to be proud. We shall show them that they are weak, that they are only pitiful children, but that childlike happiness is the sweetest of all. They will become timid and will look to us and huddle close to us in fear, as chicks to the hen. They will marvel at us and will be awe-stricken before us, and will be proud at our being so powerful and clever that we have been able to subdue such a turbulent flock of thousands of millions. They will tremble impotently before our wrath, their minds will grow fearful, they will be quick to shed tears like women and children, but they will be just as ready at a sign from us to pass to laughter and rejoicing, to happy mirth and childish song. Yes, we shall set them to work, but in their leisure hours we shall make their life like a child's game, with children's songs and innocent dance. Oh, we shall allow them even sin, they are weak and helpless, and they will love us like children because we allow them to sin. We shall tell them that every sin will be expiated, if it is done with our permission, that we allow them to sin because we love them, and the punishment for these sins we take upon ourselves. And we shall take it upon ourselves, and they will adore us as their saviours who have taken on themselves their sins before God. And they will have no secrets from us. We shall allow or forbid them to live with their wives and mistresses, to have or not to have children according to whether they have been obedient or disobedient—and they will submit to us gladly and cheerfully. The most painful secrets of their conscience, all, all they will bring to us, and we shall have an answer for all. And they will be glad to believe our answer, for it will save them from the great anxiety and terrible agony they endure at present in making a free decision for themselves. And all will be happy, all the millions of creatures except the hundred thousand who rule over them. For only we, we who guard the mystery, shall be unhappy. There will be thousands of millions of happy babes, and a hundred thousand sufferers who have taken upon themselves the curse of the knowledge of good and evil. Peacefully they will die, peacefully they will expire in Thy name, and beyond the grave they will find nothing but death. But we shall keep the secret, and for their happiness we shall allure them with the reward of heaven and eternity. Though if there were anything in the other world, it certainly would not be for such as they. It is prophesied that Thou wilt come again in victory, Thou wilt come with Thy chosen, the proud and strong, but we will say that they have only saved themselves, but we have saved all. We are told that the harlot who sits upon the beast, and holds in her hands the mystery, shall be put to shame, that the weak will rise up again, and will rend her royal purple and will strip naked her loathsome body. But then I will stand up and point out to Thee the thousand millions of happy children who have known no sin. And we who have taken their sins upon us for their happiness will stand up before Thee and say: "Judge us if Thou canst and darest." Know that I fear Thee not. Know that I too have been in the wilderness, I too have lived on roots and locusts, I too prized the freedom with which Thou hast blessed men, and I too was striving to stand among Thy elect, among the strong and powerful, thirsting "to make up the number." But I awakened and would not serve madness. I turned back and joined the ranks of those who have corrected Thy work. I left the proud and went back to the humble, for the happiness of the humble. What I say to Thee will come to pass, and our dominion will be built up. I repeat, to-morrow Thou shalt see that obedient flock who at a sign from me will hasten to heap up the hot cinders about the pile on which I shall burn Thee for coming to hinder us. For if anyone has ever deserved our fires, it is Thou. To-morrow I shall burn Thee. Dixi.' " ¹

Ivan stopped. He was carried away as he talked, and spoke with excitement; when he had finished, he suddenly smiled.

Alyosha had listened in silence; towards the end he was greatly moved and seemed several times on the point of interrupting, but restrained himself. Now his words came with a rush.

"But . . . that's absurd!" he cried, flushing. "Your poem is in praise of Jesus, not in blame of Him—as you meant it to be. And who will believe you about freedom? Is that the way to understand it? That's not the idea of it in the Orthodox Church. . . . That's Rome, and not even the whole of Rome, it's false—those are the worst of the Catholics., the Inquisitors, the Jesuits! . . . And there could not be such a fantastic creature as your Inquisitor. What are these sins of mankind they take on themselves? Who are these keepers of the mystery who have taken some curse upon themselves for the happiness of mankind? When have they been seen? We know the Jesuits, they are spoken ill of, but surely they are not what you describe? They are not that at all, not at all.

¹I have spoken.

**54 FREUD: *Interpretation of Dreams,* 138a-c / *General Introduction,* 477b-c**

54 FREUD: *Interpretation of Dreams,* 138a-c

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54 FREUD: *General Introduction,* 477b-c

The forgetting of names seems, however, to be especially facilitated psycho-physiologically, and therefore does occur on occasions where the intervention of an unpleasantness-motive cannot be established. When anyone has a tendency to forget names, it can be confirmed by analytic investigation that names escape, not merely because he does not like them or be cause they remind him of something disagree able, but also because the particular name belongs to some other chain of associations of a more intimate nature. The name is anchored there, as it were, and is refused to the other associations activated at the moment. If you recall the devices of memory systems you will realize with some surprise that the same associations which are there artificially introduced, in order to save names from being forgotten, are also responsible for their being forgotten. The most conspicuous example of this is afforded by proper names of persons, which naturally possess quite different values for different people. For instance, take a first name, such as Theodore. For some of you it will have no particular significance; for others it will be the name of father, brother, friend, or your own name. Analytic experience will show you that the former among you will be in no danger of forgetting that some stranger bears this name; whereas the latter will be continually inclined to grudge to strangers a name which to them seems reserved for an intimate relationship. Now let us assume that this inhibition due to associations may coincide with the operation of the "pain"-principle, -and in addition with an indirect mechanism; you will then be able to form a commensurate idea of the complexity, in causation, of such temporary forgetting of names. An adequate analysis that does justice to the facts will, however, completely disclose all these complications.

The forgetting of impressions and experiences shows the working of the tendency to ward off from memory that which is unpleasant much more clearly and invariably than the forgetting of names. It does not of course belong in its entirety to the category of errors, but only in so far as it appears to us remarkable and unjustified, judged by the standard of general experience; as, for instance, where recent or important impressions are forgotten, or where one memory is forgotten out of another wise well-remembered sequence. How and why we have the capacity of forgetting in general, particularly how we are able to forget experiences which have certainly left the deepest impression on us, such as the events of our childhood, is quite a different problem, in which the defence against painful associations plays a certain part but is far from explaining everything. That unwelcome impressions are easily forgotten is an indubitable fact Various psychologists have remarked it; and the great Darwin was so well aware of it that he made| a golden rule for himself of writing down with particular care observations which seemed unfavourable to his theory, having become convinced that just these would be inclined to slip out of recollection.

Those who hear for the first time of this principle of defence against unpleasant memory by forgetfulness seldom fail to raise the objection that, on the contrary, in their experience it is just that which is painful which it is hard to forget, since it always comes back to' mind to torture the person against his will-as, for example, the recollection of grievances or humiliations. This fact is quite correct, but the objection is not sound. It is important to begin early to reckon with the fact that the mind is an arena, a sort of tumbling-ground, for the struggles of antagonistic impulses; or, to express it in non-dynamic terms, that the mind is made up of contradictions and pairs of opposites. Evidence of one particular tendency does not in the least preclude its opposite; there is room for both of them. The material questions are: How do these opposites stand to one another and what effects proceed from one of them and what from the other?