

## EIGHT

### THE TEN WORDS<sup>1</sup>

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.<sup>2</sup>

*The point of this Section is that the 'ten commandments' (in Hebrew, the Ten Words) are not isolated proclamations; they are one with the whole stream of Biblical ethics. And they constitute moral claims. Even the first Word is no bare transcendental pronouncement or historical asseveration but, as the 'commentary' shows, a living lesson in practical morals: it is meant for our own application in our own conduct.*

*Recent scholars are fond of saying that the original ten commandments are not these but a ritual decalogue discoverable (with some difficulty) in another chapter. If this were so, it would only serve to throw into clearer light the nature of our debt to the Hebrew Bible; for it would involve the further and most significant point that the ritual decalogue was consciously suppressed in favour of the moral one: God 'requires mercy (i.e., 'steadfast love', as the Revised Standard Version translates), not sacrifice'.*

<sup>1</sup>Deut. 4: 13 (M).

<sup>2</sup>Deut. 30: 11-14.

*I have put the last five together because the Biblical narrative, like social experience, shows that all types of ill-doing go together. But no one of the Words is in fact detachable from the rest. They all involve one another and flow into one another in the wholeness of the moral life and the integrity of the moral personality.*

I AM THE LORD THY GOD, WHICH BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE.<sup>1</sup>

Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.<sup>2</sup>

Thou shalt not wrest the judgement of the stranger, nor of the fatherless; nor take the widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing.<sup>3</sup>

And a stranger shalt thou not wrong, neither shalt thou oppress him: for ye were strangers in the land of Egypt.<sup>4</sup>

And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.<sup>5</sup>

<sup>1</sup>Exod. 20: 2.  
<sup>2</sup>Lev. 19: 35-36.

<sup>3</sup>Deut. 24: 17-18.  
<sup>4</sup>Exod. 22: 21.

<sup>5</sup>Lev. 19: 33-34.

Love ye therefore the stranger: for ye were strangers in the land of Egypt.<sup>1</sup>

And a stranger thou shalt not oppress: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.<sup>2</sup>

When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, for the fatherless, and for the widow.

And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.<sup>3</sup>

Thy manservant and thy maidservant may rest as well as thou.

And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence.<sup>4</sup>

If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress: as the Lord thy God hath blessed thee thou shalt give unto him.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.<sup>5</sup>

<sup>1</sup>Deut. 10: 19.

<sup>2</sup>Exod. 23: 9.

<sup>3</sup>Deut. 24: 20-22.

<sup>4</sup>Deut. 5: 14-15.

<sup>5</sup>Deut. 15: 12-15.

And if thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a sojourner shall he live with thee. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase.

I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.<sup>1</sup>

And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant: as an hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubile: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.<sup>2</sup>

Unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.<sup>3</sup>

I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.<sup>4</sup>

The Lord hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-

<sup>1</sup>Lev. 25: 35-38.

<sup>2</sup>Lev. 25: 39-42.

<sup>3</sup>Lev. 25: 55.

<sup>4</sup>Lev. 26: 12-13.

hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.<sup>1</sup>

To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.

I am the Lord; that is my name; and my glory will I not give to another, neither my praise unto graven images.<sup>2</sup>

THOU SHALT HAVE NONE OTHER GODS BEFORE ME. THOU SHALT NOT MAKE UNTO THEE A GRAVEN IMAGE, NOR THE LIKENESS OF ANY FORM THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF UNTO THEM, NOR SERVE THEM.<sup>3</sup>

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.<sup>4</sup>

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman: for the king had so commanded concerning him.

But Mordecai bowed not down.<sup>5</sup>

At that time certain Chaldeans came near, and brought accusation against the Jews.

They answered and said to Nebuchadnezzar the king, O king, live for ever. Thou, O king, hast made a

<sup>1</sup>Isa. 61: 1 (M).  
<sup>2</sup>Isa. 42: 7-8.

<sup>3</sup>Exod. 20: 3-5.  
<sup>4</sup>Jonah 1: 9.

<sup>5</sup>Esther 3: 1-2.

decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring forth Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If our God whom we serve be able to deliver us, he will deliver us from the burning fiery furnace and out of thine hand, O king.

But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.<sup>1</sup>

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the

<sup>1</sup>Dan. 3: 8-18 (M).

teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

Woe unto him that saith to the wood, Awake: to the dumb stone, Arise! Shall this teach? Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.<sup>1</sup>

The smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out a line; he marketh it out with a pencil; he shapeth it with planes, and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in the house. He heweth him down cedars, and taketh the holm tree and the oak, and strengtheneth for himself one among the trees of the forest: he planteth a fir tree, and the rain doth nourish it. Then shall it be for a man to burn; and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

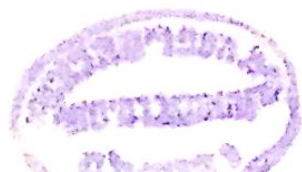
He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it and worshippeth, and prayeth unto it, and saith, Deliver me; for thou art my god.<sup>2</sup>

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came near unto all the people, and said,

<sup>1</sup>Hab. 2: 18-19.

<sup>2</sup>Isa. 44: 12-17.



How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Then said Elijah unto the people, I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall by thy name. And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their heart back again.

Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God.<sup>1</sup>

Not unto us, O Lord, not unto us,  
But unto thy name give glory,  
For thy mercy, and for thy truth's sake.  
Wherefore should the nations say,  
Where is now their God?

<sup>1</sup>1 Kings 18: 20-39.

But our God is in the heavens:  
He hath done whatsoever he pleased.

Their idols are silver and gold,  
The work of men's hands.  
They have mouths, but they speak not;  
Eyes have they, but they see not;  
They have ears, but they hear not;  
Noses have they, but they smell not;  
They have hands, but they handle not;  
Feet have they, but they walk not;  
Neither speak they through their throat.

They that make them shall be like unto them;  
Yea, every one that trusteth in them.<sup>1</sup>

But the Lord is God in truth; he is the living God, and  
an everlasting king: at his wrath the earth trembleth,  
and the nations are not able to abide his indignation.

Thus shall ye say unto them, The gods that have not  
made the heavens and the earth, they shall perish from  
the earth, and from under these heavens.<sup>2</sup>

He who blesseth himself in the earth shall bless him-  
self in the God of truth; and he that sweareth in the  
earth shall swear by the God of truth.<sup>3</sup>

The king shall rejoice in God:  
Every one that sweareth by him shall glory;  
For the mouth of them that speak lies shall be stopped.<sup>4</sup>

THOU SHALT NOT TAKE THE NAME OF THE LORD THY  
GOD IN VAIN.<sup>5</sup>

O Lord our God, other lords beside thee have had  
dominion over us; but by thee only will we make

<sup>1</sup>Ps. 115: 1-10.

<sup>2</sup>Jer. 10: 10-11 (M).

<sup>3</sup>Isa. 65: 16.

<sup>4</sup>Ps. 63: 11.

<sup>5</sup>Exod. 20: 7.

mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise.<sup>1</sup>

I lifted up mine eyes, and saw, and behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then saith he unto me, This is the curse that goeth forth over the face of the whole land: for every one that stealeth shall be purged out on the one side according to it; and every one that sweareth shall be purged out on the other side according to it.

I will cause it to go forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall abide in the midst of his house, and shall consume it with the timber thereof and the stones thereof.<sup>2</sup>

When a man voweth a vow unto the Lord, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.<sup>3</sup>

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.<sup>4</sup>

If thou shalt forbear to vow, it shall be no sin in thee.

That which is gone out of thy lips thou shalt observe and do.<sup>5</sup>

<sup>1</sup>Isa. 26: 13-14.

<sup>2</sup>Zech. 5: 1-4.

<sup>3</sup>Num. 30: 2.

<sup>4</sup>Eccels. 5: 4-5.

<sup>5</sup>Deut. 23: 22-23.

Moreover the word of the Lord came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him to Babylon; and he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and yet escape? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, when they cast up mounts and build forts, to cut off many persons.

For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things; he shall not escape. Therefore thus saith the Lord God: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against Me.<sup>1</sup>

Thou shalt swear, As the Lord liveth, in truth, in judgement, and in righteousness; and the nations

<sup>1</sup>Ezek. 17: 11-20.

shall bless themselves in him, and in him shall they glory.<sup>1</sup>

Thus saith the Lord, Keep ye judgement, and do righteousness: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil.<sup>2</sup>

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS A SABBATH UNTO THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES.<sup>3</sup>

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.<sup>4</sup>

Observe the sabbath day, to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that

<sup>1</sup>Jer. 4: 2.

<sup>2</sup>Isa. 56: 1-2.

<sup>3</sup>Exod. 20: 8-10.

<sup>4</sup>Gen. 2: 1-3.

is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.<sup>1</sup>

Also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.<sup>2</sup>

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.<sup>3</sup>

Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.<sup>4</sup>

And six years thou shalt sow thy land, and shalt gather in the increase thereof: but the seventh year thou shalt let it rest and lie fallow; that the poor of thy people may eat.<sup>5</sup>

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and

<sup>1</sup>Deut. 5: 12-15.  
<sup>2</sup>Ezek. 20: 12.

<sup>3</sup>Exod. 31: 16-17.  
<sup>4</sup>Exod. 23: 12.

<sup>5</sup>Exod. 23: 10.

nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.<sup>1</sup>

Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat.

The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.<sup>2</sup>

Thou [shalt] turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the Lord honourable: and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.<sup>3</sup>

Also the strangers, that join themselves to the Lord, to minister unto him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast by my covenant; them too will I bring to my holy mountain and make them joyful in my house of prayer.<sup>4</sup>

<sup>1</sup>Lev. 25: 8-10.

<sup>2</sup>Amos 8: 4-7.

<sup>3</sup>Isa. 58: 13 (A).

<sup>4</sup>Isa. 56: 6-7.

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.<sup>1</sup>

It is a sabbath unto the Lord.<sup>2</sup>

Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am the Lord your God.<sup>3</sup>

HONOUR THY FATHER AND THY MOTHER.<sup>4</sup>

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

My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, we cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

<sup>1</sup>Isa. 66: 23.

<sup>2</sup>Lev. 23: 3.

<sup>3</sup>Lev. 19: 2-3.

<sup>4</sup>Exod. 20: 12.

And thy servant my father said unto us, Ye know that my wife bare me two sons; and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since; and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.<sup>1</sup>

And Joseph said unto his brethren, I am Joseph; doth my father yet live? . . . Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee.<sup>2</sup>

Children's children are the crown of old men;  
And the glory of children are their fathers.<sup>3</sup>

<sup>1</sup>Gen. 44: 18-34.

<sup>2</sup>Gen. 45: 3, 9-11.

<sup>3</sup>Prov. 17: 6.

And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. And thy issue, which thou begetteth after them, shall be thine; they shall be called after the name of their brethren in their inheritance.

And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some way to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Beth-lehem).

And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them.<sup>1</sup>

The eye that mocketh at his father,  
And despiseth to obey his mother,  
The ravens of the valley shall pick it out,  
And the young eagles shall eat it.<sup>2</sup>

<sup>1</sup>Prov. 30: 17.

<sup>2</sup>Gen. 48: 1-9.

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged.

Look unto Abraham your father, and unto Sarah that bare you.<sup>1</sup>

For thou art our father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Lord, art our father; our redeemer from everlasting is thy name.<sup>2</sup>

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts.<sup>3</sup>

But now, O Lord, thou art our father; we are the clay, and thou our potter; and we are all the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, look, we beseech thee, we are all thy people.<sup>4</sup>

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?<sup>5</sup>

Thine own Friend, and thy father's Friend, forsake not.<sup>6</sup>

And despise not thy mother when she is old.<sup>7</sup>

Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall

<sup>1</sup>Isa. 51: 1-2.

<sup>2</sup>Isa. 63: 16.

<sup>3</sup>Mal. 1: 6.

<sup>4</sup>Isa. 64: 8-9.

<sup>5</sup>Mal. 2: 10.

<sup>6</sup>Prov. 27: 10—an old interpretation.

<sup>7</sup>Prov. 23: 22.

turn the heart of the fathers to their children, and the heart of the children to their fathers.<sup>1</sup>

Blessed is every one that feareth the Lord,  
That walketh in his ways.  
For thou shalt eat the labour of thy hands:  
Happy shalt thou be, and it shall be well with thee.  
Thy wife shall be as a fruitful vine, in the innermost  
parts of thine house:  
Thy children like olive plants, round about thy table.  
Behold, that thus shall the man be blessed  
That feareth the Lord.  
The Lord shall bless thee out of Zion:  
And thou shalt see the good of Jerusalem all the days  
of thy life.  
Yea, thou shalt see thy children's children.  
Peace be upon Israel.<sup>2</sup>

Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desireth the first-ripe fig.

The godly man is perished out of the earth, and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the mischief of his soul: thus they weave it together. The best of them is as a brier: the most upright is worse than a thorn hedge; the day of thy watchmen, even thy visitation, is come; now shall be their perplexity.

Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth

<sup>1</sup>Mal. 4: 5-6.

<sup>2</sup>Ps. 128.

in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.<sup>1</sup>

Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongue as it were their bow for falsehood; and they are grown strong in the land, but not for truth: for they proceed from evil to evil, and they know not me, saith the Lord.

Take ye heed every one of his neighbour, and trust ye not in any brother; for every brother will utterly supplant, and every neighbour will go about with slanders. And they will deceive every one his neighbour, and will not speak the truth; they have taught their tongue to speak lies; they weary themselves to commit iniquity. Thine habitation is in the midst of deceit.<sup>2</sup>

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood.<sup>3</sup>

Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations?

<sup>1</sup>Mic. 7: 1-6.

<sup>2</sup>Jer. 9: 2-6.

<sup>3</sup>Hos. 4: 1-2.

Is this house, which is called by my name, become a den of robbers in your eyes?<sup>1</sup>

THOU SHALT DO NO MURDER.

THOU SHALT NOT COMMIT ADULTERY.

THOU SHALT NOT STEAL.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS THY NIGHBOUR'S.<sup>2</sup>

And Cain told 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.<sup>3</sup>

These are of them that rebel against the light;  
They know not the ways thereof,  
Nor abide in the paths thereof.  
The murderer riseth with the light, he killeth the poor  
and needy;  
And in the night he is as a thief.  
The eye also of the adulterer waiteth for the twilight,  
Saying, No eye shall see me;  
And he disguiseth his face.  
In the dark they dig through houses:  
They shut themselves up in the day-time;  
They know not the light.<sup>4</sup>

Say unto wisdom, Thou art my sister;  
And call understanding thy kinswoman:  
That they may keep thee from the strange woman,  
From the stranger which flattereth with her words.

<sup>1</sup>7 :9-11.

<sup>2</sup>Exod. 20: 13-17.

<sup>3</sup>Gen. 4: 8.

<sup>4</sup>Job. 24: 13-16.

For at the window of my house  
I looked forth through my lattice;  
And I beheld among the simple ones,  
I discerned among the youths,  
A young man void of understanding,  
Passing through the street near her corner,  
And he went the way to her house;  
In the twilight, in the evening of the day,  
In the blackness of night and the darkness.

And, behold, there met him a woman  
With the attire of an harlot, and wily of heart.  
She is clamorous and wilful;  
Her feet abide not in her house;  
Now she is in the streets, now in the broad places,  
And lieth in wait at every corner.  
So she caught him, and kissed him,  
And with an impudent face she said unto him:  
Sacrifices of peace offerings are with me;  
This day have I paid my vows.  
Therefore came I forth to meet thee,  
Diligently to seek thy face, and I have found thee.  
I have spread my couch with carpets of tapestry,  
With striped cloths of the yarn of Egypt.  
I have perfumed my bed  
With myrrh, aloes, and cinnamon.  
Come, let us take our fill of love until the morning;  
Let us solace ourselves with loves.  
For the goodman is not at home,  
He is gone a long journey:  
He hath taken a bag of money with him;  
He will come home at the full moon.

With her much fair speech she causeth him to yield,  
With the flattering of her lips she forceth him away.  
He goeth after her straightway,  
As an ox goeth to the slaughter,

Or as fetters to the correction of the fool;  
Till an arrow strike through his liver;  
As a bird hasteth to the snare,  
And knoweth not that it is for his life.

Now, therefore, my sons, hearken unto me,  
And attend to the words of my mouth.  
Let not thine heart decline to her ways,  
Go not astray in her paths.  
For she hath cast down many wounded:  
Yea, all her slain are a mighty host.  
Her house is the way to Sheol,  
Going down to the chambers of death.<sup>1</sup>

And it came to pass, at the return of the year, at the time when kings go out to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried at Jerusalem.

And it came to pass at eventide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

And David sent messengers, and took her; and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house. And the woman conceived; and she sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David asked of him how Joab did, and how the people fared, and how the war

<sup>1</sup>Prov. 7: 4-27.

prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Art thou not come from a journey? wherefore didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but to his house he went not down.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab kept watch upon the city, that he assigned Uriah unto the place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people, even of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things con-

cerning the war; and he charged the messenger, saying, When thou hast made an end of telling all the things concerning the war unto the king, it shall be that, if the king's wrath arise, and he say unto thee, Wherefore went ye so nigh unto the city to fight? knew ye not that they would shoot from the wall? who smote Abimelech the son of Jerubbesheth? did not a woman cast an upper millstone upon him from the wall, that he died at Thebez? why went ye so nigh the wall? then shalt thou say, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, The men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot at thy servants from off the wall; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the Lord.

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which

he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man.<sup>1</sup>

Can a man take fire in his bosom,  
And his clothes not be burned?  
Or can one walk upon hot coals,  
And his feet not be scorched?  
So he that goeth in to his neighbour's wife;  
Whosoever toucheth her shall not be unpunished.<sup>2</sup>

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased

<sup>1</sup>2 Sam. 11: 1-12: 7.

<sup>2</sup>Prov. 6: 27-29.

because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him, that he die.

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And the two men, sons of Belial, came in and sat before him: and the men of Belial bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession?

And thou shalt speak unto him saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.<sup>1</sup>

My son, if sinners entice thee,  
Consent thou not.

If they say, Come with us,  
Let us lay wait for blood,  
Let us lurk privily for the innocent without cause;  
Let us swallow them up alive as Sheol,  
And whole, as those that go down into the pit;  
We shall find all precious substance,  
We shall fill our houses with spoil;  
Thou shalt cast thy lot among us;  
We will all have one purse:

My son, walk not thou in the way with them;  
Refrain thy foot from their path:  
For their feet run to evil,  
And they make haste to shed blood.

<sup>1</sup> Kings 21: 1-19.

For in vain is the net spread,  
In the eyes of any bird:  
And these lay wait for their own blood,  
They lurk privily for their own lives.  
So are the ways of every one that is greedy of gain;  
It taketh away the life of the owners thereof.<sup>1</sup>

<sup>1</sup>Prov. 1: 10-19.