

DOUGLAS FAMILY

ALLIE U. DOUGLAS

SUBJECT FILES

Notes - Shakespeare

Spenser

English Bible

2303.24

Box 6

File 32



~~W. Longley~~

1924

The English Bible

2/10/24.

Place given to it by the Commission - Q-Coach Afterwards
 in Am. place in course of C. & W.

1 of 3 pt. hits - Gk, Latin, Hebrew
 not beauty of Gk as architecture of L.

but for depth of thought unique

The Translators - 17th century, Gk scholars of Eng.
 with tradition of Spenser, Shakes.

— previous work of Wycliffe, Tyndal behind them.

Effect of melody & dignity of speech on spoken &
 written word today.

Dr Jordan. 1st time - Old Testament

Dr Eakin 2nd. New Testament.

Authorized version.

I Hebrew Poetry. eg. Ps. 1.

no rhyme or rhythm.

Outline of Field.

Beginnings of lit are always in Poetry.

no literary quality in early Prose.

Place of Song in early stages of a people.
All lit. begins with folk song, developing into
relig. song, & then into prose lit in form of hist.
or biography.

Example of Eng. Chron. pure stories going back
See similarly Story of David's gr. tragedy 2nd Samuel
1st bit of Hebrew lit. II Sam. & part of I & II Kings
a feeling for tragedy. written in the
Time of Solomon. (cf. Age of Eng) a distinct
literary age.

After it lit. developed backwards as well as
forward.

After Sol. country divided N & S.
each with its lit. & then double, sometimes
treble sources are woven into a more or
less homogeneous whole.

Stories sometimes incorporate poetry whose similes
have occasionally been misinterpreted by the prose
writer.

Gr. part of old testament is essentially secular
though Hebrew genius for religion tried to
fuse it into a religious whole.

About 800 B.C. the Prophets arose - like
demagogues of Islam - wild orators.
More & more they become great religion leaders.
Middle of 8th century, gr. creative geniuses
750-700 B.C. Amos, Isaiah, Hosea, Micah
put in writing their gr. poetic messages.
(cf. Aeschylus, Euripides, Aristophanes
& Sophocles at one period)

Start of 1st mag.

Thus a prophetic School - Deuteronomio
School - began to revise hist & law
in light of prophetic teaching. 7th Century
This killed the Prophetic movement
since its originality died out.

Jeremiah protested against this decline
& fall.

Author of Isaiah Ch 40 onward during
exile revised originality.

Ezekiel very stereotyped.

638 - Return - priesthood - fatal to
lit. not creative - tends to oppose all
originality.

Thus closing period of Hebrew lit is

dominated by this priestly influence.
ex. Leviticus - formal legal document
no literary value.

Exhibit set this style.

Chronicles likewise dull except for
stories taken word for word from Samuel
stories -

But Priest did not succeed in killing out
all spiritual life. Of Middle age
dominated by priests - but hymns
of Bernard etc. sprang up.
& in this Hebrew time many of
the Ps. were written with exquisite
feeling - lyrical quality.

Early nations do not have much
philos. but generally Proverbs - who
are expression of common sense.

Job after return from exile 5th Century B.C.
As a drama it stands beside best
of Aeschylus or Sophocles - Its influence
probable - Great problem of Suffering.

Song of Songs (Solomon) just later
than Job - collection of love songs -
oriental exaggeration. Same time as
the Gk love songs wh. are very similar.

Ecclesiastes - The Preacher (Teacher)
just later - Outlook of life Vanity of
Vanities - all is vanity. Probably the
last word of Old Testament - Its influence
had been carried by Alex the Gk all over
Eastern world & is evident here -
of modern pessimism of Schopenhauer.

Its influence of thought in quotations,
titles etc. appealing to the pessimistic mood
in everyone. It is a philosophical
treatment of life.

7/10/24.

Poetry all kind except sustained epic.

Prose - story + hist.

parable - Ruth, Jonah, Esther -
philos. eccles.

Gen. charac. of Hebrew Poetry

spring from emotion

Wordsworth: poetry is the spontaneous
overflow of powerful feelings.

True of lyrical + of other kinds also.

Hence the profound appeal of poetry.

Historian appeals to head

Poet to heart ∴ wider audience.

Carlyle says everyone is a bit of a poet.

Arabs - Jews etc. highly emotional races.

Semitic nations excel in lyrical poetry.

Folk poetry, war poetry, religious poetry

alive with passion + intense feeling

Everyman can feel.

few can express

Milton says poetry should be simple
sensual + passionate.

Simplicity -

vivid, concrete, figurative, pictorial

appealing to senses not intellect

passionate, quivering with feeling.

O.T. shows all 3 characteristics.

in high - even extreme degree.

Rhythm. music, art, sciences

all nature - labour. sayer, blacksmith

Hence poet catches the rhythm of labour

+ of nature.

Some prose has much of these etc.

simple, sensual, passionate, rhythmic

There is a distinction.

Ancient poetry is distinct from anc. prose.

In prose rhythm is free + unhampered

" poetry " is measured or metrical.

In modern free verse & prose poetry of
Liberal-conservative etc. generally
better each by itself.

Anc. poetry was to be sung \therefore measured.

Metrical measure.

Length of syllable, or quantity ^{Anc}
accent or beat or quantity. ^{Modern}

Iambic

Trochaic. Love took up the harp of David.

Dactylic.

Strophe

Irregular. Break break - - - -

yet it can be sung -

In Hebrew poetry it is the strong accent
~~that counts~~ as in English.

1, 2 or 3 unaccented syl. interspersed.
cf. Break - - - -

Hebrew generally 3 accented syl.
occ. 4 strong accents Ps. 46.

Very majestic.

In impulse of battle or dance

this 4 is divided into 2 as in
dance song of Song of Songs -

Elegiac - 3 followed by 2.

In classics Ovid hexameter followed
by pentameter.

Ps. 27, 23 etc joyful songs -
are also in elegiac measure
reflecting intense sadness or intense joy.

In Eng. poetry one line runs into
another - rarely does sentence stop
at end of line -

Ps. 1. Each line a complete thought.
first noted by Bp. Lowth 1773 Oxford.

parallelism of lines in Hebrew verse -

Repetition with subtle difference
or Contrast.

- (1) Synonymous (Ps. 1. 1. Triple // line.
- (2) Antithetic (Ps. 1. 4 & 2.
- (3) Synthetic - 1, 2, 3 and 4.
last verse -
Ps. 2. 6.

(4) Climactic (modern division) carrying on (3)

Ps. 1. 3. Ps. 121 or 122.

Ps. 121. repetition like a fugue in music.
// line marked in old Ballads + modern
hymns, folk songs etc.

Burns - Let auld acquaintance

Detos whin ha - - - -

Rock of ages -

Shaker songs -

Tenny - Princess song, Maid, etc.

// line arises from the responsive
nature of ancient choros.

Ex. 15. 20 "Miriam answered them" sang
responsively to the chorus of women -
M. Sing ye to the Lord
women - for he hath slung - etc -

Saul has slain his thousand (Sings
David - ten thousand. Response -
2 choruses going dancing up to
to one another - Contra dancing.
with timbrels.

In responsive reading in ch.
we should divide each verse in
2 not alternative verses -

Mainly strophic - 4 line stanzas
double // lines.

"Selah" marked the end of a stanza -
evidently a signal for an instrument
or doxology or just change of thought.
Refrain closing stanzas.

Genesis 18. Song of
25.

or Ps. 46. Verses 7 + 11

+ 3 should have been at v. 3 also

3 stanzas + refrain.

or Ps. 42 + 43 all one //

with 3 refrains - partly altered.

Is. 9 v. 8. Dramatic piece

v. 12 Refrain. v. 17. Refrain

v. 21 Refrain

Ch. 10. v. 4. Refrain.

Ch. 5 (out of place) v. 25 Refrain.

Climax. v. 26 onward.

Rhyme not essential to poetry,
sometimes in Hebrew.

Song over Sampson -
all lines ending in same word -
Alliteration.

Vocal harmonies.

9/10/20. Folk Poetry of O.T.

Primitive tendency to sing at work -

Hebrew Songs of Labour

Harvest Season. Is. 9. 3. Is. 16. 10.

Vintage Songs - Is. 65. 8.

Hymns often set to folk song music.

[Gloss in things etc sung to Austria Wald
anthen & Deutscher Wald etc]

Ps. 57. al-Tascheth (i.e. Don't spoil
evidently the tune of the old vintage song)

Ps. 58 likewise

Judges 5-11 text unintelligible
And be. Hark among the water troughs
etc - a ref. to the Shepherd's song.

Judges 5. 15-16. Deborah on Reuben
& why didst thou stay ... to listen to
no more stirring music than the
shepherd fluting to the flocks -

Ps. 23. Pastoral song. modelled after
Shepherd songs -

Numbers 21. 17, 18 Well song -

Ceremonial of foundation stone or tree planting
in modern times. same as ancient opening
of a well -

Spring up, well

Sing ye to it

Dance ye there.

The princes etc ... with their sceptres (or
staves) (to draw away the brush
covering the opening - dug previously
by the common people -)

a gift from the desert -

Shows a fine sympathy for -
appreciation of nature.

No songs of nature are preserved
in the historical literature but

see Ps. 45. 1.

upon Shoshannim i.e. to the
time of The Lilies or Anemones -
evidently a song of nature, not
preserved to us -

Likewise Ps. 60.

Ps. 56. 1. upon Jonathalem reah-
okin. Tune of the song of the
Dove of the distant oaks.

Ps. 22. Aijeleth Shajar - the
Hind of the Morning - the Leaping Down.

Elegiac tune "Die for the son" as
title to several psalms -

Social songs -

Festival songs

Gen³¹ 27. Song for speeding the
parting guest.

Judges 14. Marriage Festival Songs
7 days

Ps. 45 example of Marriage Song -
now given Messianic interpretation
set to time of lilies - a song of love.

Triple Psalm. A Royal Wedding song.

Song of Songs - Collection of love songs
Interpreted as allegory of love of
God for his Ch. or Ch. for his
people -

100 AD
A Rabbi in year - ? - pronounced
a curse on singing them as secularly -
in Jerusalem tabernacles.

Scenery is of the N. Galilee & Gilead.
where a Jk. anthologist lived &
collected Jk. love songs -

Song of Solomon means about Solomon
& not King S. but a humble lover.

In villages the bride & bridegroom were
carried about in a litter & set up on
a dais like King & Queen - & called
after an ancient King or Sultan -

14/10/24. Song of Songs 11.8 Dream.

2 pulse measure at beginning.

"Kewrite is oval of part. --- the voice of the turtle dove ---

End of III. Hailing of bride & bridegroom as Queen & King.

IV. Waifs - still used in Arabic as a song of the beauty of bride or bridegroom.
[Fenimore got ideas of garden (maid)]

v. 10. Her description of him.

VI. Variant of previous.

v. 10. She looks out like the dawn
fair as the moon, clear as the sun,
irresistible as an army with banners.

The Schulamite a term of honour for the bride.

Love is strong as death

no waters can quench love

nr. 11. Contrast to the real Solomon.

Love a better vineyard than that of King Solomon.

Songs of Grief - many refs.

Gen. 50. Judges 11. 40

Mourning songs were the repetition of 1 or 2 or 3 syllables. Ohelalu

in Greek οιδιες in Latin Lamentus

Repetition seen in Song of Saul over Absalom.

2 Elegies of David.

2nd Sam. 1. Song of Saul & Jonathan.

One of the noblest elegies in literature.

Lamentations (of Jeremiah according to Jk version. but in Hebrew bible it is quite unattached to J.

5 songs - middle of wail to its close.

3 pulses followed by 2.

Acrostics. each verse begins with diff. letters in groups.

Consider 4th Song. Ah how dim is the
a wail in the words.

Battle Songs -

1st poem in O.T. is a Song of Triumph

Gen. 4.23. Lamech - Song of Vengeance

1/2 to many arab songs. a life for a wound

+ 50, 70 or 100 lives for a life -

The rule of the desert.

Bible gives lit. covering 1300 years -

ie. Beowulf to present -

see element of progress both in civilization, science, ethics, art & poetry. Hebrews began on level of their age but very gradually rose to higher conception of morality, religion & literature.

Ex. 50. Song of Miriam

v. 1. Sing unto the Lord etc -

The Lord is his name \equiv his character.

Lord. (in Am. tr. Jehovah.)

J h o h no vowels -

Ja h v e h ^w pron.

I α β ε I α ο υ ε in Gk.

for a while too sacred to be said

so they substituted a donkey

like ('A d w v i s)

+ put vowels & letters + consonants of former

Jehovah only used in 1520 AD. \therefore Lord

\therefore a hybrid word -

Earliest conception. God the Man of War -

~~Gen. 15~~ Moses song. Exodus 15.

Judges 5 Deborah -

Jos. 10. 12, 13. Joshua

16.10.24. Ex. 15. v. 4. Red Sea. used to extend

far up S. end of Suez canal. sea of sedge -

very shallow.

Prose account

Str. N.E. wind piled back R. Sea + Sea

of sedge was dry - + Israel passed across.

In the am. the Lord glared on them +

wind changed + water rose again.

Later prose acc. interprets - literally the poetic hyperbole & says Moses held up his hand & waters stood up like a wall.

Num. 21. Well song + 2 fragments of battle poetry v. 14, 15.

"In the book of the Wars of the Lord" evidently a collection of war poetry.

v. 27. They that speak in Proverbs (or Satires)

Num 10. 35. 36 - Ark moved & rests to simple battle songs - rationalistic almost jingoistic.

Judges 5. Deborah's song - force, fire, & dramatic movement cf. prose account in Chap. 4.

Poem contemporary to victory.

v. 3. Hear ye Kings etc.

God still concerned as dwelling in Sinai & localized. His march to ~~the~~ Canaan. ~~Struggles~~ Introduction. Conditions before & after

the call. Contempt for the slackers -

The battle. The stars joined in the fray - [stars the windows of heaven whence comes the rain - hence poetic reference to the rain deluge wh. flooded the ruins & swept away Asicera.]

Curses on small tribe that did not cut off Asicera's retreat as he fled

IV. Blessed be Joel.

cf. account in prose of his death quite different - prose writer has misunderstood *plum*.

Moraliz. of story. Oriental honors re. guests. poem tells that he killed him outside tent before he drank milk.

Asicera's mother.

Female.

See Joshua 3. 10.

Sea & moon stood still

Pulse & *plum* evident - "taken from" a poem of victory - poetic hyperbole -

Prose writer to literal in interpreting poem.

Gen. ix. Nationalistic Song -

Cursed be Canaan ^{Hittites}

Japheth not known - may have been
Numbers 24.5.

Hebrew singing may have been like
modern arabic . . . octaves only in
range - long chant. with rhythm.

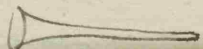
Harmony not well developed -

Some Ps. set to "maiden's voices" -
soprano - other Ps. to 8th i.e.
octave lower.

Singing + dancing + instrumental
all went together.

Instruments - drums tambourine
triabrel, cymbal, Δ , shakers
metal rings on a metal frame.

horns (rams horn), metal horns


Silver trumpet  ^{Carned}

Reeds. giving diff. notes. (Pans pipe
hence flutes. ^{of Greeks})

Kind of bag pipe (dulcimer or
(symphonia (Daniel))

Stringed instruments run from low + arrow.
Arabs still use simple string.

Hebrews. (1) Harp. 3 or 4 strings - lyre.

(2) Psalterium more like original bow. 

Harp for joy, flute for sorrow.

Joy of worship increased by music. full
orchestra.

1. Book of wars of David.

2. Book of Joshua (Israel's God Men)

2. contained some battle songs, elegies +

religious songs - David, Solomon, Joshua,
Possibly a 3rd book of Satires.

Book 2. probably latter part of reign
of Solomon -

↓ Refs

Literature of O.T. by J.A. Bewer (best +
most complete)

Poetry of O.T. by Dr Gindm.

Literary Guide to Bible - L. M. Wild
Prof. Biblical Lit at Mt Holyoak.

The Bible as Eng. Lit. J. H. Gardiner
(Harvard)

Lit. Studies of Eng. Bible R. G. Moulton -
not so trustworthy - nor as equipped
with knowledge of modern scholarship
Modernizes the ancient poetry & drama
out of its ancient form & setting - Read
him with caution.

Sustained Poetic Story -

David's Life Drama. written possibly by Abiathar
David's court priest.

Notes. (1) Simplicity of language - concrete words
no abstract words.

(2) Style & syntax simple. and is only
connective word -

(3) Quick impressionist pictures of men
& scenes - vivid -

(4) Dramatic effect with contrasts of scenes
& characters

(5) Dramatic movement & ornament

The sense of Nemesis - so evident in Jk. tragedy
Punishment pursuing & dogging the sinner.

II Sam 9.

David's desire to show "the kindness of God" to
remnants of Saul's family for Jonathan's sake.

Methushelah the lame boy -

Ziba D's servant the obsequious flunky -

Ch. X. Contrast in scene -

Early writers tell every detail of good or bad
with gravity by truthfulness - "This thing
that David did displeased the Lord".

Note that in Chronicles the priests tell
life of David as a saint - passing over
this story.

Growing sense of Righteousness in Israel

See Nathan the Advisor's parable to
David -

Absalom - Job -

David had an instinct for doing the right thing
for his people - if not for himself -

Absalom's plot after return from exile.

4 yrs. not 40

Ahitophel counsellor to Absalom was
Grandfather of Bathsheba. Hence his hatred
of David.

David's guard who remained loyal were
the conquered Philistines - hence sea
power & charm of David over his conquered
peoples -

Read 1 Sam. 4-56. 7v.1
9 10 11 -

↳ then the intermediate parts.

In chap. of David's flight. loyalty & disloyalty,
heroism & tenderness & treachery - all
contrasts -

Absalom's entry. Ahitophel wants to pursue
David. Hushai friend of David. appeals
to vanity etc of Absalom. & messengers sent to D.
Battle Chapter. Love for David.

Absalom's mob put to flight. his death
The Runners - Joab sends a negro slave
to assassinate Absalom.

David reinstated -
Ch. 20. more revolts - final disruption
as Nemesis follows up David's Sin.

Sequel. 1 Chron. 1. 2. v. 5-9 are
Death of David. probably a later
addition not
like character
of David.

to ask for death of this
Great old warrior Joab..

This is example of early classical style.

after this was written as contents for ancient
history & then the chroniclers looked
further back to origins of Kingdom.

1 Sam. 4-56. are of same style as
this story of David - Symphonic & dramatic
force.

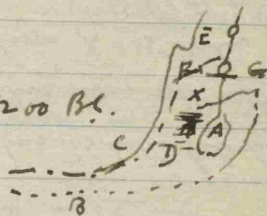
Exodus from Egypt about 1200 BC.

A Dead Sea.

B Route of Israelites

C coast of Philistines

D tribe of Dan. Hero of Phil. Dan was
was Sampson.



E. Plateau of M -

F. Plane of Dothan -

G. Rents of Alleluia -

Council of War - Why has the Lord defeated us - Ans. bec. the arc was not with them. They bring it from X 15 miles away - Desperate courage of Philistines v. 9.

Marathon race of Israel. to Eli sitting by temple gate listening for news of Ark. Death of Eli at Gomer over loss of Ark. Philistines took G. G.

after beating D. to IV. marched S to Jerusalem

Dagon - Bubonic plague - mice & fleas - boils evidently plague was caused by arc covering.

Return of Arc.

28/10/1948, Ch. IX. Sequel to above - Kish.

evolution words virtus - strength brute force →
virtue, moral

[3 days means 2 days - Today tomorrow + next day]

Samuel the seer. v. 9 a marginal note wh. should come in after v. 11.

met Samuel at gate. warning to avoid Saul King to defeat Israel -

High Place - altar & cut out of stones a low table round wh. the worshippers reclined & partook of the feast -

cook → butcher & vociferator (Joseph says) Early sacrifice. animal killed & blood put on altar & flesh cooked for the people who ate together in spirit of communion with God & one another.

Ref. to prophets - religious enthusiasts, extatics. Saul among the prophets.

Ch. XI. Saul held his peace and stood a month after . . .

{ wrong translation due to dropping of a "title" by scribe T T 2 Hebrew letters

Saul raises army & beats the Ammonites. Saul crowned King. Thus the crisis of the Ammonites

of this & taste of David in Priestly style.
Latter has much stereotyped phraseology
& preaching & pointing of morals - & mechanical
writing.

Saul chosen by lot.

Pragmatic history of like Sermonic literature

Saml 13, 14 - story.

15 //^c account.

Saul's madness + David son of Jesse plays to him
see v. 23 theme of Brownings Saul.

The Short Story typed in D & Goliath
v. 48 swift rush toward climax.

modern writer wd take 2 pages to describe
battle yet no more vivid.

Double strain of narrative in
Samuel. 2 //^c accounts
not harmonized in any way.

2nd account of David's introduction
to Saul - quite different.

more vivid & indelible than the
Philosophies of friendship of Greeks.

Saul's continued mental breakdown.
attempts on David's life - J. saves D.
& D. saves S. told twice in each
case slightly differently - also
last days of Saul - perfect tragedy.

Ch. 28. Muster of Philistines.

S. visits Witch of Endor.

Ch. 29. Phil. have marched to Aphek
at mouth of plain of Esdralon -

v. 20-24 Partition of Spoil.

Sad story of battle (cf. Hodder in
Norman) atmosphere better here.

2nd Sam. 1. //^c account of Saul's death
David's elegy.

David King of Judah.

Abner (Saul's commander) Joab (David's
commander II Sam 2.14 tournament

(cf. Death Fair Maid - tournament)
more simple & powerful here

Chap 5. Dramatic story of capture of Jerusalem,
Jab had discovered a tunnel up into
citadel - drainage tunnel - rediscovered
by British 1918.

II Sam 21-22 23 24. Asmt of Appendix 7.

21. Story of famine & hanging of 7 sons of Saul
Rizpah's sorrows and watch over bodies
See Thompsons poem on Rizpah.

v. 19. "the brother of Goliath in Italian
meaning not in original version, i.e.
another slayer than David is possible

Source of Ps. 18.

The man "whose hand clave to his sword"
taken by Benjamin for the Valiant for Truth.
Ch. 23. Tale of 3 men who brought water
to David - one of the most beautiful
tales in Bible -

Ch 24. David + census - three either
later on in Chron. idea of Satan as
source of evil had developed
Pestilence - carried out by an angel
Buying of field for site of altar

Next came attempt to write
yet earlier history, i.e. Judges.
i.e. Book about Samuel.

.. about Judges -

Judges II. Children of I. did evil -
cf. pragmatic style of 2nd acc. in Samuel
Deuteronomistic motive at beginning
end of every story in Judges.

stories come from folk lore & poetry
but edited later by priestly commentators

Judge 3. 14... rough deeds.

" 4. Barak & Deborah poem.

5. poetic version earlier stories.

6. evil agains - Gideon comes -

7.8 ruthless + massacre.

9. 52. killed by a woman on a street,
"all to break his skull" = to break through the

Judges 10. Jephtha. sacrifices his daughter.
last chaps. Sampson - rough collecting
stones full of grotesque humour -
gt. hyperbole - like tales of Wm Tell
+ Wm. Wallace -

See Sampson Agonistes. Splendour of
language, wealth of learning in Milton's
but atmosphere in old Hebrew version.

Last 5 chaps are again a miscellaneous Appendix
show the depths out of which Israel rose
"on stepping stones of their dead selves
to higher things" - Don't try to
explain or apologise for the odious morals.

Genesis to Joshua -

Genesis represents of tone + ethos
is evident due to longer filtration
thru consciousness of people
Written in 8th century
whereas Judges etc 9th cent B.C.

Priestly framework to 2 strands of
narrative N. + S.

Gen 1. Stately dignified, stereotyped
2. Simple childlike story.

Gen 2. 4 Earth starts as a rolling desert
nomadic idea.

a spring rose up to water the earth
making a "ground" an oasis
& the Loam (not god) formed man
form = mould like a potter.

anthropomorphic conception of God.
i.e. God as a man -

Adam + Eve as Milton draws them
the noblest man.

Judges 10. Jephtha. sacrifices his daughter.
last chap. Sampson - rough collecting
stories full of grotesque humor -
gt-hyperbole - like tales of Wm Tell
& Wm Wallace -
See Sampson Agonistes. Splendor of

las

God breathed into him & he became a
living soul i.e. 2 fold nature of man
The Garden of Eden - (a woodland
like Garden of Hesperides)

Tigris & Euphrates rise near one another
& after diverging, come together nearly at
Babylon - Tigris an unknown river.

God gave man work or moral test in
the forbidden tree - simple conception

Moral development comes thru choice.

"A helper over against him." Complementary
Adam is a generic title = man.
Name = character.

Lord's Experiment or trying to find a
helpmate.

Makes woman.

Adam & Eve as Milton draws them
the noblest man.

Genesis picture is of 2 child like persons
with everything to learn.

This is a Myth i.e. a primitive
philosophy framed as a story - far
surpassing the myths of other nations.

Gen 1. Repetition of words like a
legal document - evidently later
than Ch. 2 + written by a priest.

God created - creates is not making out
of nothing but evolving a cosmos out of a
chaos like a carpenter.

Idea is same as Bergson's Creative Evolution

In Ps. Job + Epistles of Paul there are
more advanced Cosmic Speculations than
in Genesis.

day was a day. no use trying to harmonize
ancient speculation with modern science

Ch. 4. Similar simple story - many difficulties
in explanations. Cain rebelled.

Inspiration is of the Spirit into the substance.

Inspiration of Shakespeare - etc. - the Spirit -

Ch. 3. Temptation & Fall -

Penalty of Sin - God's relenting & making
them skin coats -

Moral behind & the tale reflects
moral nature of Israel wh. gradually evolved.

Ch. 4. Similes simple story - may difficulties
in explanations. Cain & Abel.

These early chaps are by Jahavistic (J) writers - use the term Lord - not God as in dignified 1st chap - magnificent literary production not the last word but almost the earliest in both religion + science.

J

The man

* Cain ^{+ Enoch} of Enak, Methusal, the musician - to Smith Noah -

2nd narrative . J^v

Adam, his servant Seth, Enoch

Priestly narrative .

Adam, Seth, Enos, Cainan, Methusel Jared ^{+ Enoch}, Methuselak, Lamech Noah

Thus ancestry in 3 accounts slightly confused.

These names may be dynasties not individuals wh. wd. explain the ages i.e. duration of the dynasty.

traces their origin to angels - (cf Greeks claiming descent from gods -)

Hebrews regarded this as blasphemous hence the flood.

2 accounts ① Ch. 6. v. 5. (J)

7 days. - the male + his mate 3pr + 1 v. 10 + then v. 7. v. 16. + v. 12.

7 days warning 40 days + nights - rain - v. 22.

Ch. 8. verses are in wrong places.

7 days + dove - 7 days more + dove brings leaf 7 days more + dove did not return.

The 7 animals of each is offered as sacrifice.

② Read missed out verses.

Ch. 6. v. 5 Noah walked with God 2nd source. Shem Ham + Japheth.

Dimensions of arc & all details -

1 pair only male + female - 2 of all sorts.

Ch. 7. v. 11 Noah 600 yrs. 2nd month 17th day windows of heaven opened.

waters prevailed 150 days - or 5 mos.
Ch. 8 Primitive Chaos returned -

v. 3 7th month 17th day. waters rested
10th " 1st day dry

601 yr. 2nd month 27th " Noah landed -
Much more through going flood than ^{1st} ascent
No sacrifice - This writer has no
ref. to sacrifice until Leviticus times.

Probably a fl. flood of region of Tigris gave
rise to this tale - probably a few escaped on
a houseboat -

Babylonian account of flood gives
picture of gods & goddesses fighting to rescue
their favorites. Sacrifice &c -
no ethical motive -

Inspiration in Bible narratives is in its
spirit of moral retribution.

Shem = Israelites

Ham = Canaanites

human race from Lunak { ^{Jubela} Jubel
Tubel

Tower of Babel. Jealousy of God

Confusion of tongues -

In Babylon there is a great Tower
of 7 stages (7 stars) astron observation
& for worship - All the
nomadic tribes wd. see this as they
passed near Babylon -

A legend is an historical tradition. history
with a halo of poetry - fact of fancy -
artistic wholes wh. cannot be fully
analyzed. The characters portrayed
are types of national characteristics
(cf. Achilles + Odysseus as types
of gr. gr. characteristics)

850 B.C.

775

Eliovistic Traditions from N.

550

Priestly

The Chronology was imposed by P. &
+ is absurd -

Abraham - fr. father of a race, noble
generous, ... but with his weakness.

Lot taking best of land

Ch. 15. The Covenant -

16. Hagar.

19. Overthrow of Sodom.

20. Sagarh 2nd telling of same story

Ch. 22. Sacrifice of Isaac -

God :: Eleivistic

Inward voice of conscience made to be
a conversation between God & man.

It was the universal custom to sacrifice
eldest son -

Abraham realizes it is the sacrifice of
Spiritual Loyalty that God requires.

"The angel of the Lord" - tells him:

Ch. 23. Oriental buying & selling -

Ch. 24. Patriarchal writer who was always the best
storyteller - Rebekah - Laban - Isaac -

Ch. 25. Esau & Jacob. v. 29. Character studies -

Esau the hunter - voracious

Jacob. cunning, treacherous, ambitious, yet with
something good in him who comes out after
much trial -

Ch. 26. Isaac opens up the wells dug by his father.

" 27. Isaac's blessing falls on Jacob.

v. 34. Esau's grief & sorrow

Ch. 28. Jacob's flight. Bethel.

" 29. Jacob meets Laban (his uncle)

7 years labour - marries both Leah & Rachel.

" 31. Ring-pull - The Lord watch etc really
he. neither can trust the other.

32. Jacob tries to soften heart of Esau.

v. 24 on. Wrestling with angel - turning
point in Jacob's life where he overcomes himself,
Esau's forgiveness -

Ch. 35. Jacob returns to Bethel.

Death of Rachael.

37. Story of Joseph — all the elements of a gr drama. finest thing in the Bible — Joseph "the young gentleman" of the family

v. 21, 22. Reuben wishes to save his life —

v. 26. Judah suggests selling him to Ishmaelites.

30 pieces of silver: price of a man slave (Jerus)

20 " " " " boy slave

Joseph a slave in Potiphar's kitchen.

thorough worker — sunny disposition

In prison — Dreams —

Pharaoh's dream (to shine more and more into the perfect day — !)

The famine —

Ch. 43. Joseph demands Benjamin —

44 - 18 One of noblest things in literature
Judah's plea for Benjamin.

Joseph introduces Jacob to Pharaoh.

No cringing — no false pride —

Jacob is one of nature's gentlemen

Note change in Jacob from his younger days —

Esau had no ambitions beyond the manly engagements of the day —

Jacob with his meanness had ideals & longings — Jacob the Supplanter

rides on his dead self to noble things & becomes Jacob the father of Israel

Jacob's death — like a gorgeous sunset after a stormy day —

Ch. 48. 15. Jacob blesses Joseph's sons.

Ps. 23. Shepherd same word as here translated "fed"

God has been my shepherd all the days —

Ch. 49. 33. Royal entombment

& 70 days mourning in Egypt.

Royal funeral to Palestine —

Ch. 50. The brothers ask forgiveness

Joseph's grief

" death + request that his bones

be taken back to Palestine -

In these Chaps - very little interruption
due to priestly chronologies -

Exodus 3 sources intermingled

Ch. 15. Poem of crossing Red Sea

14 Prose account " " "

v. 5. Jahwistic oldest, simplest
writer -

v. 10 v. 19 second half -

v. 28 Lord causes the sea to go
back by a strong East wind -

v. 22, 23, 24 Chariot wheels
jammed or locked or clotted -

27. and when the morning light appeared

the sea returned -

Elevitic account
8, 16 lift up thy rod - $\frac{1}{2}$ 19. $\frac{1}{2}$ 20/

The rod of god - Elevitic phrase.

heart - details of army & place.

10 end - 15, 16, 17,

21 - 28.

All 3 interwoven.

Remainder of Pentateuch not interesting
as literature - codes of law - still

2 or 3 sources.

Ex. 20. 10 Commandments.

Moses breaks the tables. 2nd set of laws
is quite different all ritual.

Ex. 34. Decalogue Jahwistic.

14-26

Ex. 20. 1-17 Moral decalogue Elevitic
from the north land

Ex. 20. 22-23 Book of Covenant J & E.
33. later addition

Moses always regarded as the
lawgiver - though this addition
is of time of monarchy

Book of Deuteronomy is a great expansion at later time of the Book of Covenant.

Influence of prophets - Hosea & Isaiah.

Rhetorical sermon.

[Revisions of law always bears name of original law giver]

Priestly Code most characteristic of priestly writing. Leviticus still bears name of Moses.

Brightman's Sources of Hexateuch.

Cf Kent Students' Old Testament.

Hexateuch not Pentateuch since 6 books are considered Gen. - Joshua.

~~Deuteronomistic framework. The Lord did this & that etc.~~

Affairs of public interest kept by an Archivist who made them up at end of each reign - "are they not written in the book of acts of - or journal of -"

Valuable historically though not literary (ly) was treaties etc. Most attractive part of Kings is the popular stories - charming vivid, impressionist.

Solomon's Judgment, Elijah, Elisha etc. - I Kings 17, 18, 19, 20, 21.

Elijah is type of transition from early ecstatic prophet to the later quite different type, dignified, literary noble -

I Kings 16. Revolution until Omri takes throne
Omri an important King - Moabite stone disc
50 yrs ago mention Omri the conqueror - also Assyrian
stones - see v. 23 Story of Omri. [typical]
No calendar hence linking up with contemporary Kings
Deuteronomistic note: But Omri did wrong... to
provoke the Lord God - His deeds are written in
the Book of the Journals of Kings of Is -

Ishbal or Ithobal I Priest of Baal & the god
Melcarth - his daughter Jezebel also a devotee
to Melcarth. Tyre & Sidon were trade centres
& thus marriage linked Is - with T. & S.

The Queen brought her own religion with her
Hence the altar & Pole of Melcarth were
reared in Israel - Jezebel had tremendous
determination to set up Melcarth as god of Is -
Put down prophets of God -

Elijah comes like a whirlwind into the
story "the most colossal figure in the
gallery of Bible heroes" - said Great German
scholar -
Elijah's last term means "my god" -
hence evidently from a home who still
recognized God -

Warning to King -
goes to widow of Sidon i.e. Jezebel's father's
country -

Restores widows son.

Ch. 18. Carmel - Obadiah the steward &
major domus of Israel's King, Ahab.

v. 17.
450 Prophets of Baal -
"How long halt ye between
2 opinions"

Carmel
a high
back
overlooking
med. storm

v. 26. Baal prophets - wild rites.
early prophets of all eastern countries -
gk. Divinism -

leaped an altar = danced about altar -
Irony of Elijah indicates the
passing of hedonism (acknowledg
other gods) for Montheism - One
God only - followed up by other prophets.

"Prophesying" as then understood - shouting
dancing cutting themselves -
Elijah calm, rational, dignified prayer.
Lightning fell.

Confession of people -

Elijah has some of the fanaticism of the
early order & he slays Baal prophets -

Later prophets wd. not have done that.

Elijah goes to top of hill. Cloud comes
Storm. Elijah runs like a wicket
15 miles before chariot of Ahab.

Jezabel's threat. Elijah flees to South
Moral same as Sinai. Still the localized
conception of God. Elijah goes to Horeb.

v. 10 repeated in 13, 14. scribes error.

and + behold v. 9 to v. 11. go + stand

a sound of gentle stillness.

God not so much in the exceptional
& tempestuous as in the silence of nature.

Objectifying of inner voice

again stands for morality.

Kaboth's field. Jezabel (cf Lady Macbeth)

"sons of thunder, belial, death.

She has Kaboth stones & his property goes
to Ahab by "ultimate heirship"

Elijah confronts Ahab.

v. 25, 26 Deuteronomic inset in wrong place.

v. 27 follows 24 -

Elijah's sympathies "mercy seasons justice"
given as "word of the Lord" -

Ch. 22 sequel to 20.

Jezabel's ("false") paid prophets.

After this time the 2 lines of "

diverge markedly - true & false.

Jehoshaphat brings Micaiah (?)

a true prophet.

ironical prophecy - first

curious old world conception of "the Lord
putting a lying spirit into the mouths
of the 400 prophets". The later

prophets get quite away from the
conception

Zedekiah - fantastic behaviour puts
on horns -

v. 20 M. put in prison for prophesying evil
the Battle. Abal changes garb with
Jehoshaphat.

v. 34 "drew a bow at a venture" + mortally
wounded Abal - a gallant soldier
propped himself up in his chariot,
he died.

Deuteronomic verse - the rest of the
acts --- the "ivory house" now being
excavated in Samaria -

Elijah carried up in a chariot of fire,
Elisha exterminates house of
Abal - later prophets
blame this deed on Elisha. They
had a new view of morality.

The Rest of the Bible.

The Literary Prophets.

Elijah wrote nothing himself -

Amos 1st literary prophet.

See Hist background - II King 14.

Jeroboam II 8th King of N. Israel.
783 - 742 B.C.

He did evil - he restored the
Coast of Israel.

Gateway of Hamath. N. of Jordan +
a valley leading to Lebanon -
Dead Sea - down to Bethsheba.

Johah of history - nationalistic
prophet who encouraged Jeroboam
in his wars.

Jonah of the book very different
picture - missionary type written
500 years later.

Syrian records + contemp prophets
give a good deal about Jeroboam

of Jeroboam + Louis XIV. France
a material renaissance in Israel
wealth, glory, trade - Materialism
+ luxury vices -

Amos 6 - His realism + irony.
(v. 2 ^{leave} left out).

Unscrupulous in business, unfair
in weights - } found in guano
2 sets of wts - 1 for selling, 1 for buying }
No justice - wts in place of right.
a verdict sold to highest bidder.

Amos speaks out 750 about
100 years after Elijah - He lived
just S. of Jer. Beth at Tekoa.
a herdsman - not a member of
prophetic guild or "sons of the prophets".
Hard life, hard, austere just
nature, a realist. Keen gifts -
power of observation -
natural logician - traces causes
snap trap -

Religion of that day was popular + ritualistic
but quite divorced from morality or justice.
Amos 6: 12 - Will the sea be ploughed by oxen!
as in physical world cause - effect so
in moral world - moral causation +
moral order in the universe -

Series of Visions - from early spring - late fall.
A seer who told what he saw - i.e. spiritual
insight expressed as visions

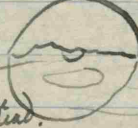
(1) locusts (in the larva stage - no wings yet)

Behold they became winged locusts after
the King's mowing. (probable correct translation)

(i.e. before the peasants crops were in)

[Amos' sympathy here seen - not often visible]

(2) Drought of fire. waters above.

Idea of heaven
+ universe.  solid dome.
earth surface
waters below
chryps -

v. 7. (3) Originality of Amos comes out.

Wall + plumbline.

God holding plumbline of his people Israel

Ch 8. (4) Summer fruit. involves pun.
(women as omen - ie seriousness of
puns) Kaitj + Ketj
the fall of the year (ripe fruit), the
fall of Israel -

Ch. 9: (5) Lord standing by altar of
temple of Bethel (North land -
Smite the pillars, etc.

The serpent or personification of the
alleges -

Amos writes in poetry - "simple serious
passionate" style
Prophets were poets. dramatic
//icism.

The outpouring of his pent up indignation.
Probably spoken in Samaria (1st 6 chaps
later part in Bethel -

Samaria was capital of N. (London)
a threshing sledges of wood + iron
dragged over the grain -

Amos assumes that his god Jehovah rules
over all surrounding tribes as well
as Israel -

Gks in lines of Aristotle held that
morality was a national thing - ie
no moral obligations to foreigners
Here ethical monotheism is stated
by Amos - gk advance -

Amos shows moral progression +
boldly says the lust for blood of
Hijab + Hisha was wrong.

Ch. 2. Denunciation of slavery raids - Jazir.
Tyre, Edom, Ammon.

Burning of bones meant no rest in world of
dead - or mutilation of body means that
he goes mutilated to Sheol.

ie. Inhumanity of anyone is wrong.
Worst sin man's inhumanity to man.

for 3 transgressions of Israel
you for 4

Slavery for debts, crush the head of the
poor & trample the face of the humble -
Nazirites - an order like prophets -
Shake like a cart of sheaves -
Wonderful verse :- look it up - Poetry -

You alone have I chosen for my people ----
∴ I will punish you for all your iniquities.
i.e. Privilege means responsibility -

Ch. 3. v. 9. they don't know how to do the right
Samaritan a very strong city on 300 ft hill
surrounded except on W. by rampart
of hills -

v. 12. As a shepherd rescues -

Then follows the series of examples of

Ch. 4. You King of Bashan - fat sleek cows -
Worship that is not sincere or consistent with
daily life is sin -

Ch. 4 - 6 onwards poetic refrains -
Yeh ye returns not to me saith the Lord.
[Prose annotations inserted, speak rhythm]

Ch. 5. Dirge 3 - 2 beats of Lamentation metres.
v. 3 cut out for thus saith the Lord . . .
to the house of Israel -

v. 4, 5, 6, 14, 15. A little poem in
double measure -

Bethel, Gilgal & Beersheba were the 3 of
places of worship in the N.

Gilgal shall go to the gallows & Bethel to the Devil
very strong words. Hebrew punning
impos. to translate fully -

Amos has no sense of the mystical or religious
religion is morality -

To seek God is to do good & hate evil

Poem of Nature

Ch. 4. 13 Ch 5. 8, 9. It is he that

Ch. 5 Real context. Woes - v. 1-7, 10 on

Looking for the Day of the Lord - i.e. Day when

the Lord wd defeat their enemies & make Israel

supreme. Woe to them -

v. 20. after 18 - It is darkness & no light -

Great darkness - -

It is as man who fled from a lion & a leopard
met him etc - going for bed to woman.

Away with your songs & the din of -

"But let justice roll down as waters
& righteousness like an ever flowing stream"
Amos message Not sacrifice but justice.

Assyria is to be a hammer to reduce Israel.

Lead away captive the revellers -

Ch. 6. 9. 10. Ghoulish image - of plague -
terror -

most commentators think he gave it all
at Bethel

Amaziah - the priest of Bethel - indignant
at Amos - (cf. Archbp. of Canterbury)

King Jeroboam appealed to -

Amaziah calls him a visionary - taunts him
see v. 12, 13 -

Clash betw prophet & priest - all
these ages - Progressive vs. traditionalists.

Ch. 8. Amos continues -

5th vision - Ch 9. 1-4 -

Ch. 9. 5. 6. Continuation of Poem of Nature -

v. 11 onwards very beautiful but
probably added by a later poet.

Dec,
2nd

Amos - Justice

Hosea - Love, compassion.

An adventures King of Assyria 745 - Pull or Tiglath
Pileser IV (same man) -

Jeroboam's sons slain by assassin
724 Balak devastates Palestine

Assyrians in 722 or 721 drove out the 10
tribes & repopulated N. Palestine with
Babylonians etc - Remnants of 10 tribes
to be found scattered there if anywhere -
NOT in Britain - i.e. NO Anglo-Israel -

Hosea a northerner with love of
the N. country & people - idyllic poet
tender. 745 - 735.

Hosea Ch 1-3 Rebolting story - The Lord
commands Hosea to marry bad woman - Significance
of his daughters & sons - symbolical names -

The Lord makes him buy another woman for
30 shekels (3 ephahs of grain barley) price
of a slave - i.e. fallen woman -

Modern interpretation - 1st wife bad so he
put her away - later bought her back
& sees in this a symbol of God's treatment
of his people - love & forgiveness -
wipes up Hosea's teardrops.

The 2nd chance - the place of temptation
becomes the doorway of hope for future -

Change of 3 times names from
doom to promise Lo-ami = not
my people becomes Ami = my people

Prophecies Ch. 4-14 probably cover
10 years - Ch. 2 is the
culmination of his life lesson
Text is very uncertain -

Ch. 4. Different time from Amos the
Hosea is psychological realist.

The Lord has a controversy

3 things true to self - moral integrity -
love or compassion for others
intimacy or deep friendship with God.

Ch. 6. Beautiful passage -

Come let us return unto the Lord for he hath
torn only that he may heal us etc.

Picture of sunrise -
Latter rain - spring rain -
former - in autumn -

Beautiful paraphrase in old Scottish.

Heart of Hosea.

My judgments' went out as lightning.

Ch. Reign of Terror (cf. Sr. Revelation)

7.3. Hosea's picture vivid.

v. 3. v. 5. Simile of oven -
cake, old man, dove -

8.7. Sow the wind, reap the whirlwind

Ch. Old folk poem.

9. ch. 9. - Series of beautiful images -

9. v. 10. Grapes in wilderness - In background one
can feel his own domestic tragedy -

v. 13. I have seen Ephraim like a tamarisk
behind shadows of a rock -

Vine -

Sow to himself in righteousness Reap love -

Ch. Contrast -

11. Most charming of these images - Israel
the child of God.

v. 2. But the more I called them the further
they went from me - (Wrongly translated)

v. 3. It was I that -

Metaphor gets mixed with horse -

Hosea is not sure whether evils will
be in Assyria or Egypt.

How can I give thee up - etc -

Hosea's yearning compassion, transferred
to God's attitude towards Israel -

I am the holy one in the midst of thee -

Early Hebrews did not think of holy as
moral excellence but complete transcendence.

Ch. 12. v. 14. Will I ransom them -

Should I? Can I ransom them?

O death where are thy plagues? not

in the triumphant sense of N.T. had
calling up death to come
because Repentance cannot come.

Ch. 13. Hosea has recovered his wife &
pleads with her -

God pleading with Israel -

→ One of most beautiful Chaps. in Bible.

(v 9) omit. evidently a prosaic
moral added by a later scribe -

Isaiah 1st real prophet of
Judah. most sublime

Historical background.

Jeroboam II 783-742 (N) — Amos 750
Uzziah 790-740 (S) — Hosea 741-734
Isaiah 740-695
Micah 725-690

These contemporary Kings of N. & S. were the
heydays of Israel & Judah — Victories
over neighbouring tribes, wealth, luxury,
vice, extension of agr. & cities -

"In the year that King Uzziah died"
Isaiah was called -

Hosea	Justice	} Micah	gt. verse
Amos	Love		} Summed up all
Isaiah	Holiness		

Isaiah - aristocratic in every fibre.

prob. son of a noble of Jerusalem

prob. grew up a friend of King Ahaz.

Majestic, lofty, - the Milton of the Prophets.
God - King, Prince, Royal similes.

D. 6. Formed purpose to 2nd set of his
prophecies - too sacred perhaps to have
put on paper before -

Uzziah had lived 50 yrs. & ended in isolation
as a leper - Isaiah felt this tragedy & was
very deeply - Psychological background
to Isaiah's vision as a lad of about 20
standing at entrance to Temple -

The externals of worship became for him
the symbols of reality - He saw the Lord.

His gradure filled the temple
Above him, Seraphim in attendance
Cherubim symbolized thunder.
Seraphim " fork lightning

Dec. 9th Contrast grk + Hebrew imagination
grk. never let imagination go beyond what
they could represent with their plastic
art as a statue.

Hebrews had no such standard of limitation
6 wings - representing reverence
purity service

This idea is carried out in the
antiphonal singing -

Holy, holy, holy

Isaiah was first to introduce idea
of morality into holy - formerly merely
that which was apart, transcendent.

Reverence - Israel shakes not temple.

It is a psychological experience

Sense of infirmity + forgiveness

Call + response to Service.

Isaiah's Message - ^{ch. 6} Verse ^{ch. 9 on}

Metaphors of Crucible, tree stump, seed

Ch. 1. to v. 9 time of Sennacherib -

Images are all majestic, kingly,
splendid - "Hear O heavens + give
ear O Earth . . ."

v. 10 on. Holiness has moral significance
for first time. Holiness defined -
justice + compassionate love -

Ch. 2. Later than adjacent prophecies -

The Day of the Lord - Lordly style -

2 stanzas - refrains are transposed

1st refrain. v. 9. Go ye into the caves etc.

v. 6. For the Lord has forsaken . . .

2nd stanza Go enter into the caves.

1st 12 v. 11 out of place -
before v. 6 -

Ch. 3. Condemnation of women's
jewels, extravagance etc.

Ch. 5 One of best poems in Isaiah

The Vineyard - Israel -
My loved one had a vineyard on a fertile
peak -

Latter half of Ch. 5 v. 9-10 -

against social evils of his day -
Monopolies being evil, curtailment of
food & depopulation.

v. 11. Denunciation of drunkards -

v. 14 Hell - the place of the dead -

Death gapes & swallows them up -

i.e. Strong drink leads to national death.

& the blinding of moral sense -

people harnessed to their sins -

As fire devoureth the stubble (haystack)

Ch. 5

Ch. 9

A word has the Lord sent into Jacob.
personification -

Israel between Philistines & Assyrians.
For all this his anger is not turned back -
but ec. refrain recurring thro
this prophecy -

v. 15.

A fire which consumes the brushwood, the
brambles & thorns & then the whole forest
"rises up in pillars of smoke" -

Wickedness like a fire grows on what it
devours -

back to Ch. 5 for another bit of this prophecy -

Refrain

Chimax - So he will lift up an
ensign (signal) for a nation afar off
(the Assyrians) He will whistle them on
Picture of Army - fully equipped & ready -

Dramatic Chimax -

one of most splendid things in early part of
Isaiah -

Ch. 7 after 5 yrs. Isaiah was called upon
to play a part in public life of the
Nation. Isc. 735 -

Prophecies Delivrance 3 yrs later 732
wh. was fulfilled.

Ch. 8 v. 4. his son born - Ch 8 1-4

734 Tiglath Palsea swept down on
Palestine + Demasens + besieged
latter for over a year when he took it in

Ch 7 732 hence Delivrance for Israel -

v. 17 after that testing time wd. come.

v. 18. Gold images - fly, bee.

Shave the land as with razor.

Live on sour milk + honey.

Ch 8 5. 7 Rain in flood

11-22 God's special message to Isaiah -

Is. 17. a Prophecy just before fall of Demasens

734 or 733 Beautiful Majesty.

The Burden of Demasens.

14. Prophecy of doom -

(Note that many of prophecies in Isaiah
are much later than time of Isaiah.)

v. 10. planting a vineyard sacred to Adonis.

Tiglath Palsea swept down from N + ruled
land by means of his man Hoshea -

727 T. P. died + Isaiah sees no more
hope for northern Palestine - see Chap 28

Antinatural colouring - Samaria on a
hill in midst of fruitful valley - It is
the "proud crown of the drunkards of Ephraim"
fading flowers. Poem - 4 stanzas 3 lines

each. (1) Proud crown (2) Lord hath a
mighty... (King of Assyria - strong

waters of the Euphrates) (3) like (1)

(4) It shall be like the first ripe fig before
the harvest.

v. 5, 6 are a later, Messianic addition +

v. 8, 9. Picture of a riotous feast + prophets
says they must learn their lesson if not
from him, from the foreign invader.

v. 14 Assyrian invasion = an overwhelming scourge

v. 16. Gem of Isaiah's hopefulness for future
"foundation stone - a tried stone -
a new Jerusalem -

Justice the measuring line

+ righteousness the plummet (cf Amos vision)

→ Isaiah saw no hope for Israel but hope
for the remnant of Judah - v. 23 - Ch. 28 -

v. 23, 29 Always a positive side to Isaiah's teaching.

It took 3 years to reduce Israel - a great
defence. T. P. removed people + that
was the losing of the 10 tribes - over
to Assyria - T. P. brought in a
hybrid race who occupied Samaria - hence
the long hatred of Judah for Samaritans
who took over the worship of Jehovah as
well as retaining their own gods -

Hezekiah became in due time king
+ many revolutions, intrigues etc
& Isaiah tried to keep them calm -

but in spite of him Ch 29. 30, 31.

Israel allied with Egypt against
Assyria -

He likens Egypt to Rahab a great
lazy sea monster (crocodile perhaps)
who wd not help Israel -

Ch. 29. Ariel the altar hearth of God -

Ch. 31 Egypt was the home of the horse
∴ trust in horses = trust in Egypt.

Ch. 30. v. 8 -

v. 12.

Senacrib shut up Hezekiah like a bird
in a cage -

Ch. 10. 18/12/24.

Ch. 22. Vivid picture of Senacrib's army approaching
+ yet Jer. was in state of surrender -

Pictures what will happen -

Challenge to the major domo - what hast thou here?

That you have hewed out a sepulchre here?

The Lord will roll you up like a ball &
throw you away -

Huge key of palace or gate -

Bold images + violent changes of metaphor.
Ch 36-40. Hezekiah pays tribute to
Sennacherib to buy him off & later S
breaks faith.

2 King 18 - v. 14. // historical account.

H. strips gold from Palace & temple to
give S -

H. sends for Isaiah who encourages
him - see Ch. 10. Isaiah. whose
prophecy from v. 5 - belongs to this
period - full of faith, imagery -
Aryria merely an instrument in God's hand
against the godless nation (Judah)

4 illustrations of the absurdity of the
instrument shaking, moving or swinging
the owner -

The remnant of trees left from a burning
forest is few -

v. 27 the yoke ... amounting meaningless
as do stands. S. Campaign southward

Army approaches like a moving forest
God comes out with his iron axe
& lays low the army - & saves
Jerusalem - Isaiah's faith

Ch. 17. 12-14. Appendix to prophecy about
Demareus - very much later.

Foster Kent O.T. in 6 volumes -

"Almost impos for ordinary reader
to make anything of the prophets, bec
of disorder & lack of chronological
sequence -

Surging of mighty nations that
surge like the surge of many waters -
God shall growl or snarl at them
& they flee like chaff in the wind -

Ch. 18. Land of the buzzing of worms
Ethiopia - tree tree flies -

God will look down like shimmering heat at
noonday. or like a cloud of dew (cirrus cloud)
in harvest time.

Valleys shall prey on the Assyrians -

Actually S. left Jer. to march S.

To meet an oncoming Egyptian army.
Bible says - The Lord destroyed him
Herodotus says a plague of mice & rats
came to Assyria camp & framed bows etc
& probably bubonic plague broke out
& destroyed the army & they retreated &
soon after Sennacherib was killed by his
own sons - [Hebrew metaphor imply = ^{long} plague.]

The Assyrian records tell all the triumphs
but stop short at the defeat.

Israel now free from danger.

Revival & reformation in nature

Messianic prophecies probably come
at this period.

Ch. 2 2-4. International picture

Sword hammered into ploughshare. This
has done more than anything in lit to keep alive
a line of peace & hope for L. & M. in future.
Messianic Prophecies -

Ch. 9 1. Introduction - 2. Future tense

often given as perfect -

v. 6. Child, Son, Wonderful Counselor
a God who hears, a Father to the meek &
a great Peace giver.

Ch. 11. 1 -

Worth learning Amos 11.

Jan. 6/25. Isaiah's majestic style of thought
reaches their highest in Messianic prophecies.

Ch. 11. Idyllic picture of days to come.

Young tree or scion (not Branch)

Plum - shoot & scion

shoot & sprout

root & root? of Jesse.

with equity will he decide the cause
of the poor.

Idyllic picture of peace (do not try to
read meanings & types into the animals)

Ch. 32. Aristocracy as a rule of the best men
Plato's idea.

A King shall rule - justice

Images "shadows of a rock in a weary land"

i.e. wearying land - desert.

(Leave out 6, 7, 8 explanatory verses)

A noble man is one who takes his stand
on noble things.

Gath tell town

duch house

fair town

Za march town

Beth. nearby town

bittemus

Lacknah horse town

More

Beth. deception

Moresbeth. conquering town

Ch. 2. Woe to those who took lands & homes,
destroying homes - the young the wealth of the
nation -

v. 5. 6 text often unintelligible.

Isaiah said Jerusalem wd be inviolable
Michah said for di sins it would
perish -

This contradicts a frequent
complete independence of thought
though continuity of spirit.

Religion up till now was still
a localized limited national
thing

Destruction of Jerusalem wd. mean
Religion without a temple.

Michah first says that religion
can survive Jerusalem.

Michah 4. 1-3 Identical with Is. 2.

v. 4. The home is the centre
of interest. St. Apologist for the Home

Ch. 5. Messianic outlook.

Bethlehem.

Ch. 6. v. 6 onwards Summary of
Prophets utterances before him.

Does God want sacrifice (infant
sacrifice had crept into Israel.)

Great Home Summarizing Samuel
Amos, Hosea, Isaiah

This is the end of the great
creative prophecy epoch -

Hezekiah died about 695 B.C.
Gr. religious revival at close of his reign
& reaction after Manasseh his
son succeeded. (Cf. Puritans &
reaction of time of Restoration
See II Kings Young, wild, bloody
destroyed the prophets (Legend says
he killed Isaiah)

About this period the devote priests
left at this time wrote

Deuteronomy - Old law
refold under prophetic influence
Love, unity of Lord ∴ one worship
in 1 place unity of faith -
Humanity. Keep Sabbath
as a day of rest for slaves &
animals - Golden rule of love
all this is the prophetic teaching
influencing priestly thought -

Next King Amon ⁶⁴⁰⁻⁶³⁹ assassinated
in 2 years. - his son
Josiah sgn. 639-608

New terror attacked Israelites
see Herodotus

630 the Cyprians from S. Russia
& Crimea come south & overcome
Philistines & approached Egypt

Terror in Jerusalem

Prophecy reawakened in

Zephaniah. beginning of new
constellation of the minor prophets -
Royal ancestry (has not the
brilliant imagination of Isaiah)
one only great metaphor - God
searching Jer. with lamp
or candles Zeph 1. 12.

Hence painting of Zeph with lantern
627. Prophecy. austere dark
Day of Lord. Dies irae
hymn taken from Zeph.

Jeremiah (chaps all out of
order) 628 B.C.

His call - calm, temperamental
Country priests' son. Anathoth ^{man} college
Culture, plain living, high thought.
Sensitive, imaginative, lover of
nature, trees &c.
Stern moral outlook on things
Steeped in prophecies of Hosea.

In Jan or Feb. of 626 B.C. he
had 2 visions.

v. 11 twig of almond blossom
from almond tree "shaked" to wake
up (earliest tree) "shoked" to
watch me.

J. feels himself set apart
appointed to be a prophet.

His reaction + final assurance

v. 13. Vision of a boiling cauldron at
seething pot. Out of the N
trouble will "boil over" - i.e.
the overthrow of Assyrians.

Psychological analysis thrown into
objective way -

Prophecies are poems saturated
with Love.

B.C. 621 Tale of discovery of
book in Temple 2 Kings 22.?

Josiah ordered destruction of
high places + Jer. alone was
place of worship.

Jeremiah's reaction to this
in Ch. 11. Preaches up &
down villages.

Conspiracy against Jeremiah
Ch. 11 v. 20. Let me see thy
vengeance on them -

Impetuosity.

Long silence - he said the reformation must be spiritual not ceremonial -

BC 612 Fall of Nineveh is overthrow of Babylonians see Nahum brilliant prophecy of fall about 615 - from literary pt. of view -

Josiah killed in battle 608 up at Plain of Idraalon -

Deuteronomic movement was damped -

Reaction -

Jeremiah insists on spirituality right up to fall of Jerusalem by Nebuchadnezzar 586. walls destroyed etc -

Jer. persecuted by kings & priests -

Prophetic return

& New Covenant Ch. 31. v. 31-34.

The
Pocket

Note Book

Hamlet July 3/12

On having read "Hamlet" through for the first time, I am struck more forcibly even than after studying "J.C.", with the vastness of Sh.'s genius. Exactly why, I cannot tell.

I read the drama with the most intense interest and pleasure, not for the story alone, but noting the style, phraseology, characters, and trying to trace likenesses in it to "J.C." Very frequently a sentence or phrase called to my mind a parallel in "J.C." Such as — "He was a man" I. 2.; "Now cracks a noble heart" I. 2. "There's a divinity that shapes our ends, Rough-hew them how we will." I. 2.

Between the characters of Brutus
and Hamlet there are certain
likenesses, but I do not find the
striking similarity I expected.

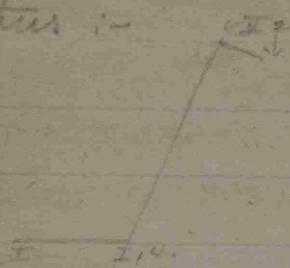
Brut. & Ham. have both a strong
desire & determination to do what
is their duty to do. Brut. fails
by being incapable of seeing wherein
lay his duty; Ham. blunders
through procrastination — he will
be revenged upon his father's murderer,
but he lets the opportunity slip; and
while never wavering in his intention
he lacks the quality of a practical man
of action, a quality so well displayed
in Laertes.

The character of Laertes is very clearly presented. He is a clear-sighted, practical, daring, & on the whole, a noble, youth. His deep affection for his father Polonius, & sister Ophelia leads him, on hearing of the death of the former and mental weakness of the latter, to put aside any thought of personal safety and determine, like Hamlet, to take full revenge. But unlike Hamlet he does not delay, but in bold thirst for revenge he sets the King at defiance and demands the cause of his father's murder. And here, I think, is the one stain on his character — in his deep hatred for his enemy, he

consents to stoop to treachery, and
poisons the tip of his sword. But
in the last scene, he rises noble
again. He realizes his own meaning,
saying "I am justly killed with my
own treachery". As he dies he
forgives Hamlet & begs forgiveness of
him.

The character of Horatio is not
so fully given. All I can say is that
he proved himself a true friend to
Hamlet, and was worthy of his confidence.
He is level headed - after seeing the
ghost he does the most sensible thing
by telling Hamlet. He does not lack
courage & has to be restrained by Hamlet
from taking his life & thus dying with
him.

The graphical sketch of the drama
would, I think be represented
thus :-



Act I gives the introduction. The
rising crisis or moment of
interest is when Ham interviews
the ghost. All is rising action
until the climax is reached at
close of duel. The falling action
is the conclusion and is very short
viz. from Ham's death to end.
Ham's death marks the tragic
moment, and remainder of
scene is the conclusion.

As for the drama itself, I think
it is more complicated than is
J.C. It would be harder to
memorize, and some passages ^{seem} ~~are~~
incapable of being grasped on the
first reading; in fact a few I do
not yet quite see the meaning.

The drama is brilliant in the
use of words in double sense, for
the portrayal of affected and of
real lunacy. Especially did I enjoy
the method used by Ham to put an
end to the questionings of Guildenstern
by likening himself to a musical
instrument.

The foregoing is not satisfactory, and I think perhaps the following is nearer being correct.



Act 1 is the introduction. I. 4. where
Ham sees the ghost is the inciting
crisis. All is rising action
until II. 2. when Ham lets slip
his opportunity for revenge. This
is the climax. It is carried on at
its height throughout his conversation
with his mother. Then procrastination,
tells and falling action ensues
until 'tragic moment' V. 2. Finally
a short conclusion.

Hamlet.

The following passages particularly
impressed me as being worth
retaining in memory.

But, look, the morn in russet mantle clad
walks o'er the dew of yon high eastern hill,

a little more than kin, and less than kind

How weary, stale, flat, and unprofitable
Seem to me all the uses of this world

He was a man, take him for all in all
I shall not look upon his like again

Foul deeds will rise, Eyes
though all the earth overwhelm them to man's

The wind sets in the shoulder of your sail

Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar;
The friends thou hast, & their adoption tracks,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unpleas'd comrade. Beware
Of entrance to a quarrel; but being in
Bear't that the opposed may beware of thee.
Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;
For the apparel it proclaims the man

Neither a borrower, nor a lender be:
For loan it loses both itself and friend
And borrowing dulls the edge of husbandry
This above all - To thine own self be true:
And it must follow, as the night the day,
Thou canst not then be false to any man.

The glow worm shows the matin to be near
And fims to pale his uneffectual fire.

O villain, villain, smiling, damned villain,

My words fly up, my thoughts ^{below} remain,
Words, without thoughts, never to heaven go.

A knave's speech sleeps in a foolish ear

What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

Where's Polonius?

In heaven, cend t'rather to see: if your messenger find him not there, seek him i' the other place yourself.

So full of artless jealousy is guilt,
It spills itself in fearing to be spilt.

An apparent parallel with Sir
Walter Scott's "Deacon" is
"Every fool can tell that." II.

One resemblance to J.C." I think
is seen in the attitude of mind
of Cassius and Hamlet
before the final scene of their
lives — both are troubled with
doubts, and both strive not to
be affected by them. Hamlet
says "But thou wouldst not
think how ill all's here about
my heart: but it is no matter. . .
— we defy augury."

When sorrows come, they come not
single spies, But in battalions!

To hell, allegiance! ^{devil!} vows, to the blackest,
Conscience and grace, to the profoundest pit!
I dare damnation.

One woe doth tread upon another's heel
So fast they follow.

There is a willow grows aslant a brook,
That shows his hoar leaves in the glassy stream.

There's a divinity that shapes our ends,
Rough-hew them as we may —

To be or not to be, that is the question
Whether 'tis nobler in the mind to suffer
The slings and arrows or outrageous fortune
Or to take arms against a sea of troubles
And by opposing end them?

The Tempest July 9/12

I read "The Tempest" less carefully than I did "Hamlet". It is a very interesting story, and in places it is rapid and exciting. The characters are clearly portrayed — Prospero, the wronged duke, at first caring nought for practical life, but delving deep in books whence obtaining knowledge of & command over natural forces; his affection for his daughter Miranda & his spirit-slave, Ariel; his tenderness & kindness in not destroying the vile Caliban, and in preventing his enemies from death on the

wreck; his care and foresight
in testing Ferdinand; his
nobility and generosity in pardoning
his would-be murderers; and
finally having the strength of mind
and will, to forgo his arts and
take up the more homely tasks
for which he was sent into the
world. Kouzalo, the high
minded, thoughtful, noble
earnest old man - Antonio,
the grasping, unscrupulous
practical man. Alonso, also
unscrupulous but not so
low and dastardly as Antonio.
Ferdinand, whose unperfection

leads him to endure hardship. Miranda, the maiden who has grown up away from the world yet in whose heart are chords of sympathy and love which begin to vibrate as soon as the outside world of misery and happiness is laid before her eyes. Ariel, the light spirit, longing for its freedom, yet honoring, respecting and obeying its master. And finally, Caliban, the low, base cur, incapable of gratitude, his thoughts always groveling on what is low, underhand and cruel.

The drama is not rife with passages and lines that strike me as being worth learning for the thoughts they convey.

The very fact that the supernatural runs through it, detracts I think from its force & depth. I did not follow it with the same thrill that Hamlet brought forth. The above reason is perhaps entirely wrong, and it may be simply that the other type of story appeals more strongly to me.

Macbeth Sept 20/12

"Macbeth" is, I think, a fine type of tragic drama - it is very exciting, concise, connected & hurries rapidly from Act I to Act V without any lagging.

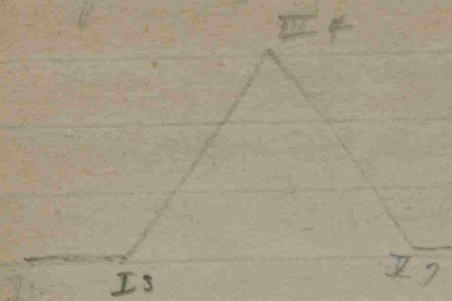
Macbeth's life as general seems to be unmarred by any action which would cause us to expect what follows, for all seem to feel that they cannot speak too highly of him, for his courage. It is the prophecy of the 3rd witch "all hail, Macbeth! that shall be King hereafter;" that rouses in him that "hastardly ambition, that will have at all costs." He is at once susceptible

to all entreaties or ideas, no matter
how vile, that will fulfil the prophecy.
It requires but a few words from
his wife to make him agree to become
a murderer — and yet, we can
see that his heart is not all stone;
he has fallen to a fearful degree
but he is not utterly cold, black-
hearted for he wavers — even before
he does the deed; and then after
it is done he is overcome with
his own wickedness, and the spark
of conscience which still remains
troubles him. But having
begun, he must go on, and
Banquo falls: again conscience

ruin & the Ghost of Banquo
troubles him. He visits the
witches & is comforted by their
deceitful double speeches. When
brought to bay on them he depends
& professes fearlessness. On discov-
ering his mistake, all hope goes
but he fights in desperation until
he falls a victim to the sword
of Macduff.

As for Lady Macbeth, I can find
but one touch to identify her as
a woman - her momentary discom-
posure when she hears that the King
is coming & no time left for any
preparation - otherwise such an

rough sketch of Macbeth



Scenes 1 + 2 are the introduction,
I. 3 where the witches prophesy
to Macbeth is the inciting crisis.
Rising action goes on past Banquo's
death to the appearance of his
ghost in the hall II +. From
that time Macbeth falls to himself
& to others until the tragic moment
when he dies & right triumphs
in I. 7. As in Ham. & J. C. a
very short conclusion is necessary.

abyss of wickedness & deep plots
for blood are inconceivable as
being in a woman, or indeed in
any human being.

What a contrast is Lady Macbeth,
a good, noble, high-minded woman,
yet feeling how badly powerful is
the evil which surrounds her,
& in her misery & anxiety growing
pessimistic.

The drama contains very
many choice passages and
lines worth remembering.

Macbeth

When shall we three meet again
In thunder, lightning, or in rain?
When the hurlyburly's done,
When the battle's lost or won:
That will be ere set of sun.

Come what come may,
Time and the hour runs
through the roughest day.

I dare do all that may become ^{a man}
Who dares do more, is none.

Away, and mock the ^{fairest show}
False face must hide what the
false heart doth know.

Me thought I heard a voice cry
"Sleep no more."

There's daggers in men's smiles.

Things without remedy,
Should be without regard.

The west yet glimmers with some ^{streaks of day} "some"

Now good digestion wait on appetite
And health on both.

Security is mortals' chiefest enemy.

The night is long that never finds the
day.

I am in this earthly world; where ^{harm} to do
Is often laudable; to do good, sometime,
Accounted dangerous folly.

Unnatural needs do breed un-
natural troubles.

Thoughts speculative their
unsecure hopes relate
But certain issue strokes must
arbitrate.

Out, out, brief candle!
Life's but a walking shadow; a poor ^{player,}
Who struts & frets his hours upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound & fury,
Signifying nothing! —

I'gin to be aweary of the sun,
And wish the estate o' the world were
now undone.

Why should I play the Roman fool, and ^{die}
On mine own sword? whiles I see lives
Do better upon them. ^{The gashes}

And be these juggling friends ^{believed,} no more
That palter with us in a double sense;
That keep the word of promise to our ear,
And break it to our hope.

Sleep that knits up the ravelled
Sleeves of care

Spencer Fairie Queen
The noblest mind the best
contentment has

As the great eye of heaven
shined bright.

Sat in eternal night (blind)

Not when Aldeboran was mounted high
Above the shining Cassiopeia chaire

One loving hour
For many years of sorrow can dispense
A draught of sweet is worth a pound
of sorrow.

A. C. Benson - Essays From a
College window - The Point of View

"In art, in life, I think the
only conclusions worth coming to
are one's own conclusions - If they
march with the verdict of the
connoisseurs, so much the better
for the connoisseurs; if they do not
so march, so much the better for
oneself."

"Sincerity - & simplicity - ! how I
revere them"

"In the best talk one has a
sudden sight of something high,
great, serious, austere"

"The more seriously one takes an
amusement, the more amusing it
becomes."

Habits - (from same)

"Success in life depends more upon forming habits than upon anything else, except good health."

"If there is any duty or responsibility in the world at all it is a duty for men of great endowments, admirable humours, + poetical suggestiveness to sow the seed of the mind freely + lavishly."

"The triumph is to have habits + to conceal them. It is absolutely necessary if one is to play a satisfactory part in the world to be in earnest, to be serious."

Religion (from same)

"By religion I mean the power whatever it be, which makes a man choose what is hard rather

them what is easy, what is
lofty & noble rather than what
is mean & selfish; that puts
courage into timorous hearts
& gladness into clouded spirits;
that consoles men in grief, misfortune
& disappointment; that makes
them joyfully accept a heavy
burden; that, in a word, uplifts
men out of the dominion of
material things & sets their
feet in a purer & simpler region.
"Be not downcast & resentful because
we do not understand everything at once,
but humbly & gratefully read the scroll as it
is unrolled."

(Nearer my God to Thee, Nearer to Thee)

Oct. 8/13.

Levinson

Love took up the harp of life
Smooth on all its chords with might
Smooth the chord of self, that trembling
Passed in music out of sight.

Love took up the glass of time
And turned it in his flowing hands
Every moment, lightly shaken
Ran itself in golden sands.

Work Henry Van Dyke —

This is the gospel of labour — ring
It up bells of the Kirk

The Lord of love came down from above
To live with the men who work.

This is the rose that He planted
Here in the thorn-cursed soil —

Heaven is blest with perfect rest;
But the blessing of earth is toil!

I would flood your path
with sunshine,
I would fence you from
all ill,
I would crown you with
all blessing,
If I could but have my will,
Aye, but human love may
err, dear,
And a God all-wise, is near,
So I only pray "God bless you"
And "God keep you all
this year."

