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Emerson's Use of the Bible

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EMERSON'S USE OF THE BIBLE

By HARRIET RODGERS ZINK, A.M.

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PREFACE

The purpose of the following study is to set forth, as far as a brief treatment will permit, Ralph Waldo Emerson's manner of using the Bible in his writing. That he had a wide knowledge of the book is proved by his numerous allusions to its characters and events, its rites and symbols, its philosophy and laws. Moreover, his method of supporting his contentions by Scripture, the pertinence of his many paraphrases of familiar Biblical allusions, and the ease with which he quotes and applies Scriptural passages clearly demonstrate his possession of remarkable Scriptural knowledge. He quoted the Bible as unconsciously as he breathed the air about him. Its philosophy became so embedded in his thought and its phraseology so familiar to him that he talked in Biblical phrases and thought in Scriptural philosophy. In his essay "The Poet" printed in *Essays, Second Series*, he called the mind a Noah's Ark. In "Poetry and Imagination" in *Letters and Social Aims*, he described a person's vocabulary as a many-colored coat. In his address "The Fugitive Slave Law" published in *Miscellanies*, he declared that the materialism which culminated in the Fugitive Slave Law was a behemoth. In "Nature" in *Nature Addresses and Lectures*, he said that "Nature is thoroughly mediate. It is made to serve. It receives the dominion of men as meekly as the ass on which the Saviour rode." Such allusions are possible only to the person whose mind is so thoroughly saturated in the Scripture that it forms a background which supports his philosophy and illuminates his thought.

An infallible knowledge of the Bible is a human impossibility and it is certain that the display of Biblical allusions that I have brought together in the following pages from the works of Emerson is not absolutely exhaustive. My study of the Bible, extending over many years and resulting in numerous perusals of the book from Genesis to Revelation as well as of the Apocrypha, might have resulted in an oversusceptibility to Biblical allusions. "To the pure all things are pure. The religious find religion wherever they associate," Emerson tells us in his essay "Miscellanies," in the volume of that name. The religious develop a sensitivity to religion.

In like manner, the constant reader of the Bible may become unusually sensitive to Biblical allusions and discover them where they do not exist. I have tested each passage, however, with the hope of avoiding such a pitfall. The whole of Emerson's works was carefully read and every allusion recognized as Scriptural marked, after which each one was thoughtfully examined and identified with the Biblical passage from which it was drawn. The work was then subjected to a rigid test by means of the concordances of the King James or Authorized Version of the Bible and of the American Revised Version, two standard works. The allusions were then classified and tabulated. Upon this classification I have based my treatment of the subject and the division into its several phases.

All Scriptural references in this study, unless it is specifically stated otherwise, are based on the King James Version, not because it is considered the best version, but because it was the one used by Emerson. Unless otherwise indicated the page citations all refer to *The Complete Works of Ralph Waldo Emerson*, Centenary Edition, Houghton Mifflin and Company, Boston and New York, 1904.

I acknowledge an especial debt to Professor Louise Pound of the Department of English of the University of Nebraska, who first suggested to me a study of Emerson's use of the Bible, and from whom I had practical suggestions and stimulating advice. I wish to acknowledge also my indebtedness to Professor Charles Henry Patterson of the Department of Philosophy of the University of Nebraska, who read my study in manuscript form and offered valuable suggestions concerning Biblical criticism.

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INTRODUCTION

Emerson considered a knowledge of the Bible an extraordinary intellectual asset. "Whole nations," he declares, "have derived their culture from a single book—as the Bible has been the literature as well as the religion of large portions of Europe."¹ He seemingly concurs in the opinion of a friend who "thinks the reason why the French mind is so shallow, and still to seek, running into vagaries and blind alleys, is because they [the French] do not read Shakespeare; whilst the English and Germans, who read Shakespeare and the Bible, have a great onward march."² His estimate of the Bible is stated clearly in these words:

"Our English Bible is a wonderful specimen of the strength and music of the English language. But it was not made by one man, or at one time; but centuries and churches brought it to perfection. There never was a time when there was not some translation existing."³

It is a book not only of lofty moral tone, but it is translatable, a quality which Emerson considers necessary to all good books.⁴ Writers were once sacred persons who wrote Bibles.⁵ Heading the list of an imposing array of sacred books which express the result of supreme experience are "the Hebrew [Old Testament] and Greek [New Testament] Scriptures, which constitute the sacred books of Christendom."⁶ The Bible is a part of every law library and the law is based on its codes, according to Emerson's testimony.⁷ It is his opinion that the commonest books, and, therefore, the best ones to read are the Bible, Shakespeare, Homer, Dante, and Milton.⁸ He says that it takes millenniums to make Bibles.⁹

That he considers the Bibles of the world the greatest class of literature, and of the class gives the sacred books of Christ-

¹ *Society and Solitude*, "Books," Vol. VII, p. 194. (References are to *Emerson's Complete Works*, Centenary Edition).

² *Natural History of Intellect*, "Art and Criticism," Vol. XII, p. 295.

³ *Representative Men*, "Shakespeare; or, the Poet," Vol. IV, pp. 199, 200.

⁴ *Society and Solitude*, "Books," Vol. VII, p. 204.

⁵ *Representative Men*, "Goethe, or, the Writer," Vol. IV, p. 269.

⁶ *Society and Solitude*, "Books," Vol. VII, p. 218.

⁷ *Miscellanies*, "The Fugitive Slave Law," Address at Concord, May 3, 1851, Vol. XI, p. 190.

⁸ *Essays, Second Series*, "Experience," Vol. III, p. 63.

⁹ *Society and Solitude*, "Books," Vol. VII, p. 220.

endom the preëminence is proved in his "Books."¹⁰ In the capacity of a "professor of books," a chair which he thinks is needed in every college, he takes upon himself the responsibility of naming a group of books which he considers the most important. This list of books, in his opinion, contains the best poetry, biography, history, and philosophy in the Greek, Roman, Italian, Spanish, French, and English canons of literature. After naming and discussing the merits of a long and imposing array of books, he says:

"There is no room left,—and yet I might as well not have begun as to leave out a class of books which are the best: I mean the Bibles of the world, or the sacred books of each nation, which express for each the supreme result of their experience. . . ."

After the Hebrew and Greek Scriptures he names the sacred books of Persia, India, and China.

That "Books" was written after 1858, is clear from internal evidence, since the number of estimated volumes in the Imperial Library of Paris in that year is stated. It is interesting to compare the list in this composition with an earlier list of authors which he considers important. In his *Journals* for October, 1842, he makes the following entry:

"Thou shalt read Homer, Æschylus, Sophocles, Euripedes, Aristophanes, Plato, Proclus, Plotinus, Jamblichus, Porphyry, Aristotle, Virgil, Plutarch, Apuleius, Chaucer, Dante, Rabelais, Montaigne, Cervantes, Shakespeare, Jonson, Ford, Chapman, Beaumont and Fletcher, Bacon, Marvell, More, Milton, Molière, Swedenborg, Goethe."¹¹

In "Books" Emerson places the Bible at the summit of a class of books taking precedence over all others. In his *Journals* he leaves it out entirely. The omission does not necessarily prove that Emerson was inconsistent nor that he changed his mind between 1842 and 1858. "Books" was written for publication. The author's purpose was to instruct others. The *Journals* were written for private use. Emerson's purpose was to inform himself. They were his memoranda. He had no necessity to remind himself to read the Bible, a book which he knew almost by heart.

The men of Emerson's day were so familiar with the Bible

¹⁰ *Society and Solitude*, "Books," Vol. VII, p. 218.

¹¹ *The Journals of Ralph Waldo Emerson*, Vol. VI, p. 282.

that they named their children Ichabod¹² and Barzillai, names very significant historically, even if they are not euphonious. Emerson contended that the Puritans of New England established public schools in order to learn to read the Bible, after which they went a step further and got acquainted with poetry and history.¹³ According to the testimony of Emerson and Coleridge,¹⁴ the Bible is a stimulant to education and a standard of literary taste. That this view is shared by at least some critics today is indicated by an editorial in the *Saturday Review of Literature*, in which the writer declares that the taste of the present generation is vitiated because the common man who sets the literary taste is no longer familiar with the Bible.¹⁵

It is to be deplored, it seems to me, that an undue emphasis upon science has resulted in a generation of materialists who, deluded with the fear that to recognize the spiritual is to be superstitious, have discarded a book that contains literature equalled by few peoples and excelled by none. Perhaps the common man of the past generation never heard of Homer's epics, but he read Job. The idyls of Theocritus might have been unknown to him, but he was acquainted with the story of Ruth. Spenser's *Prothalamion* and *Epithalamion* might have been closed works as far as he was concerned, but he had the Song of Solomon. While he knew nothing of Herodotus, he knew the Hebrew historians by heart. He might never have heard of the French romances, but he was perfectly familiar with the stories of Adam and Eve, of Esther, and of Judith. He knew nothing, perhaps, of the Greek dramas, but Joseph and his brethren, Isaac and Rebekah, Jacob and Rachel were vivid characters in the theater of his imagination. He would have revolted, to be sure, at an alignment of the Scriptures alongside of secular

¹² *Lectures and Biographical Sketches*, "Life and Letters in New England," Vol. X, p. 361.

¹³ *Miscellanies*, "Miscellanies," Vol. XI, p. 498.

¹⁴ That the Bible has educational value and is a source of literary taste and poetic appreciation was implied by Coleridge when he contended that the rustics of the Lake District, about whom Wordsworth composed poetry, were such a select group because of their acquaintance with the Bible that Wordsworth's theory of rustic life and rustic diction did not apply to them.—*Biographia Literaria*, Chap. 17.

¹⁵ H. S. Canby. Issue of May 21, 1932, "The Reading of Poetry."

history or poetry. To the common man of the past generation it would have been sacrilege to relegate the sacred writings to the level of commonplace literature instead of elevating them to the plane of divine inspiration. To him the Scriptures were the Word of God. But let him call the Bible what he would, he read it and unconsciously made it his standard of literary excellence.

Emerson, however, considered the Bible as literature. He classed the Psalms with the *Iliad*, the Odes of Pindar, the tragedies of Æschylus, and Shakespeare's plays.¹⁶ To him, the Book of Job had the dignity of *Prometheus* and the Norse *Edda*.¹⁷ The Song of Solomon was not a book of mystical divinity,¹⁸ and he considered St. John a poet and the Revelation a poem, since the authorship of the Apocalypse was attributed to John.¹⁹ Emerson makes many allusions to the books and compositions of the Bible, such as The Song of Solomon,²⁰ the Ten Commandments,²¹ the Epistles,¹⁹ the Gospels,²¹ and the Golden Rule.²²

Emerson quoted the Bible freely and made numerous allusions to it, not only in his poetry, as shown in Chapter I of this study, but in his prose as well. This is true both of his formal prose and of such informal writing as his letters. In his first letter to Carlyle, he cleverly compared the temptation of Jesus to a possible temptation of the writer of "by far the most original and profound essays of his day" to sacrifice his originality and genius to materialism. "He knows not how deeply I should grieve at his [Carlyle's] fall," Emerson declared, "if, in that exposed England where genius always hears the Devil's whisper, 'all these kingdoms will I give thee' his virtue also should be an initial growth put off with age."²³ He cited Scriptural characters, events, and rites, and he illustrated by means of Biblical references of all types.

¹⁶ *Society and Solitude*, "Art," Vol. VII, p. 53.

¹⁷ *Ibid.*, "Books," Vol. VII, p. 198.

¹⁸ *Letters and Social Aims*, "Persian Poetry," Vol. VIII, p. 249.

¹⁹ *Ibid.*, "Poetry and Imagination," Vol. VIII, p. 65.

²⁰ *Ibid.*, "Persian Poetry," Vol. VIII, p. 249.

²¹ *Lectures and Biographical Sketches*, "Character," Vol. X, p. 119.

²² *Miscellanies*, "The Chinese Embassy," Vol. XI, p. 472.

²³ *Correspondence of Carlyle and Emerson*, Vol. I, p. 12.

CHAPTER I

THE POET AND THE SCRIPTURES

Emerson's fame rests upon his prose, his essays and philosophic writing, rather than upon his poetry, which is too intellectual, too cold, too vague to make an imaginative appeal. That he had the soul of a poet cannot be denied, however, when his figures and personifications are taken into consideration. Who but a poet could express a thought in such metaphorical language as this?

"In their [Spenser's, Marlowe's, Chapman's] rhythm is no manufacture, but a vortex, or musical tornado, which, falling on words and the experience of a learned mind, whirls these materials into the same grand order as planets and moons obey, and seasons, and monsoons."¹

Poets, he says, are liberating gods, while tropes, fables, and oracles are wands by which the gods emancipate and liberate men.² Such lofty flights are found oftener in his prose than in his poetry. Emerson gave his thoughts wings by clothing them in metaphorical language. The Bible is a source from which he drew many of his figures. "Nothing walks, or creeps, or grows, or exists," he declares, "which must not in turn arise and walk³ before him [the poet] as exponent of his meaning. . . . All the creatures by pairs⁴ and by tribes⁵ pour into his mind as into a Noah's ark,⁶ to come forth again to people a new world."⁷ In this statement, he not only uses a striking metaphor, the mind as a Noah's ark, but he also makes allusion to four Scriptural passages, three in the Old Testament and one in the New.

There is no doubt that Emerson recognized the Bible as a book which contained some great poetry. He classed the Psalter with the works of Homer, Pindar, Æschylus, and Shakespeare;⁸ while he illustrated "iterations of phrase," a type of rhyme, by citing and quoting passages from the Song

¹ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 50.

² *Essays, Second Series*, "The Poet," Vol. III, p. 30.

³ Luke 5:23-26.

⁴ Gen. 6:19.

⁵ Num. 1:4.

⁶ Gen. 6:14.

⁷ *Essays, Second Series*, "The Poet," Vol. III, p. 40.

⁸ See *ante*, p. 10, n. 16.

of Deborah,⁹ the oldest and one of the finest triumphal odes in literature,¹⁰ and from passages in the Psalms.¹¹ Since Emerson was familiar with the technique of Hebrew poets, it may be well to examine his poetry to determine whether it resembles theirs in this regard.

Hebrew poetry, on the whole, is didactic and so is that of Emerson. While didacticism is a quality peculiar to neither, nevertheless the resemblance is worth noting. The Hebrew poet was partial to repetition and balance or parallelisms. Emerson, too, liked repetition. Epanaphora, or repetition of the first word in successive lines, is a type of repetition used by both the Hebrew poets and Emerson. Examples of it may be found in the Wisdom literature of the Hebrews, in the prophetic literature, in Job, and in the Psalms. The famous description of the drunkard may serve as a good example:

*"Who hath woe? Who hath sorrow?
Who hath contention? Who hath babbling?
Who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine;
They that go to seek mixed wine."*¹²

The prophet Agur makes use of this structural device to propound the unanswerable question:

*"Who hath ascended up into heaven, or descended?
Who hath gathered the wind in his fist?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name,
If thou canst tell?"*¹³

Job's prayer is also couched in Epanaphoric phrases:

*"O that thou wouldst hide me in the grave,
that thou wouldst keep me secret until thy wrath be past,
that thou wouldst appoint me a set time and remember me!"*¹⁴

Emerson is somewhat fond of this structural device, as the following examples demonstrate:

⁹ Judges 5:27.

¹⁰ Julius A. Bewer: *The Literature of the Old Testament*, Columbia University Press, New York, 1928, pp. 5, 6, 8.

¹¹ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 47.

¹² Proverbs, 23:29, 30.

¹³ Proverbs 30:4.

¹⁴ Job 14:13.

"Good-bye to Flattery's fawning face;
 To grandeur with his wise grimace;
 To upstart Wealth's averted eye;
 To supple Office, low and high;
 To crowded halls, to court and street;
 To frozen hearts and hasting feet;
 To those who go, and those who come;
 Good-bye, proud world! I'm going home."¹⁵

In the following stanza, he uses Epanaphora in a varied pattern, which, as initial rhyme, may be indicated as *aabbabbc*:

"Thanks to the morning light,
 Thanks to the foaming sea,
 To the uplands of New Hampshire,
 To the green-haired forests free;
 Thanks to each man of courage,
 To the maids of holy mind,
 To the boy with his games undaunted,
 Who never looks behind."¹⁶

In "Woodnotes" are found six succeeding lines beginning with *of* and also five lines defining God which began with *He is the*.¹⁷ There are many other examples, but these are sufficient to illustrate his use of this type of Hebrew technique.

Both Emerson and the Hebrew poets like to repeat words for emphasis. Epizeuxis is the imposing name which has been given to this structural device. Although Hebrew poets make use of it, it is not peculiar to them. Practically all poets resort to it, since it adds a musical quality. David's bitter lament at the death of his son Absalom is a good example:

"Oh my son Absalom! my son, my son Absalom!
 Would God I had died for thee,
 Oh Absalom, my son, my son!"¹⁸

and also the words of Christ on the cross:

"My God, my God, why hast thou forsaken me?"¹⁹

That Emerson used this type of structure may be proved by the following examples:

¹⁵ *Poems*, "Good-bye," Vol. IX, p. 3.

¹⁶ *Ibid.*, "The World-Soul," Vol. IX, p. 15.

¹⁷ *Ibid.*, "Woodnotes II," Vol. IX, pp. 52, 59.

¹⁸ II. Sam. 18:33.

¹⁹ Matt. 27:46.

"Underneath, within, above,—
Love—love—love—love"²⁰

"*Deep, deep* are loving eyes,"²¹

"*The lost, the lost*, he cannot restore;"²²

"The *solid, solid* universe
 Is pervious to love;"²³

Emerson often resorted to the technique of the orator, as exemplified by the balanced and antithetical sentences of his prose and the parallelisms of his poetry. Parallelisms of different types are characteristic of Hebrew poetry. The following examples, taken at random from Emerson's poetry, exhibit this type of structure:

"Heed the old oracles,
 Ponder my spells."²⁴

This is a good example of synonymous parallelism. Beside it the following example from the Hebrew Psalter may be placed:

"Lift up your head, O ye gates;
 Even lift them up, ye everlasting doors;
 And the King of Glory shall come in."²⁵

A tautological parallelism, in which the words are almost identical, such as,

"Lord, how long shall the wicked,
 how long shall the wicked triumph?"²⁶

may be placed beside Emerson's

"O wise man! hear'st thou half it tells?
 O wise man! hear'st thou the least part?"²⁷

The envelope structure of "To Ellen at the South,"²⁸ the first and last stanzas of which enclose the thought with the refrain,

"... a tune worth the knowing"

²⁰ *Poems*, "The Initial Love," Vol. IX, p. 105.

²¹ *Ibid.*, "The Celestial Love," Vol. IX, p. 114.

²² *Ibid.*, "Threnody," Vol. IX, p. 148.

²³ *Ibid.*, "Cupido," Vol. IX, p. 257.

²⁴ *Ibid.*, "Woodnotes II," Vol. IX, p. 51.

²⁵ Psalms 24:9.

²⁶ *Ibid.*, 94:3.

²⁷ *Poems*, "Woodnotes II," Vol. IX, p. 52.

²⁸ *Ibid.*, "To Ellen at the South," Vol. IX, p. 93.

is a device often used by Hebrew poets, and is exemplified by the eighth Psalm, beginning and closing with the refrain of triumphant praise:

"Oh Lord, our Lord, how excellent is thy name in all the earth!"²⁹

While Emerson is not greatly indebted to the Hebrew poets for his structural devices, he certainly owes many of his figures and much of his thought to the Bible. When he wants to impress the reader with the age of England's abbeys, he declares that nature has given them a place with Ararat,³⁰ the mountain upon which Noah's ark rested after the deluge. Man is able to meet God in nature's solitude as Moses met God in the burning bush.³¹ He speaks of the prophecies as "the burdens of the Bible old,"³² and when he desires to speak of mankind in general, he calls it Adamhood.³³ He illustrates with a Biblical allusion his contention that God overrules with a powerful hand, bringing sweetness out of strength, thus:

"He who exterminates
Races by stronger races,
Black by white faces,—
Knows to bring honey
Out of the lion;"³⁴

He protests against the vandalism of the Cossacks in Poland by an allusion to the primal sin, declaring that the Cossack "eats Poland, like stolen fruit."³⁵ Such language leaves no doubt in the reader's mind as to the poet's sympathy with Poland. He consoles himself for the loss of his son in the conclusion that God sent the boy to teach the father great truths which he could not otherwise learn, as Christ taught the learned doctors in the temple. The child was given so that the father might know

"The riches of sweet Mary's Son,
Boy-Rabbi, Israel's paragon."³⁶

²⁹ Psalms 8.

³⁰ *Poems*, "The Problem," Vol. IX, p. 8; Gen. 8:4.

³¹ *Ibid.*, "Good-Bye," Vol. IX, p. 4; Ex. 3:2.

³² *Ibid.*, "The Problem," Vol. IX, p. 7; Isaiah 13; 15; 17; 19; 21; 22; 23.

³³ *Ibid.*, "Alphonso of Castile," Vol. IX, p. 26; Gen. 2:7, 18-22.

³⁴ *Ibid.*, "Ode," Vol. IX, p. 79; Jud. 14:8-14.

³⁵ *Ibid.*, Gen. 2:15-3:21.

³⁶ *Ibid.*, "Threnody," Vol. IX, p. 156; Luke 2:40-50.

Emerson pictures the superlative beauty of the ruby to the reader by the use of imagery drawn from his store of Biblical material. "Rubies," he says, "are drops of frozen wine from Eden's vats that run."³⁷ What grapes could be more perfect? He alludes to the deluge as a plow,³⁸ a logical and powerful metaphor. The heart of Jesus is figured as religion,³⁹ along with Caesar's hand as power, Plato's brain as intellect, and Shakespeare's strain as poetry. Adam was as old as the oak; yet he did not live long enough to tell nature's secrets.⁴⁰ The wren was a Daniel who interpreted the poet's night-dreams, which, it seems, were as self-revealing as those of Nebuchadnezzar, King of Babylon.⁴¹ Such figures immediately create an image in the mind of the reader and have a universal appeal, since the events to which they allude are common knowledge.

A few Biblical paraphrases add to the effect of Emerson's poetry. Nature spawns

"Hero and maiden, flesh of her flesh."⁴²

The records are left on the tablets of the heart.⁴³ He declares that Fate will not

"... let us hide, whate'er our pleasure,
The world's light underneath a measure."⁴⁴

Emerson says,

"Once slept the world an egg of stone,
And pulse, and sound, and light was none;
And God said, 'Throb!' and there was motion,"

a very poetical paraphrase of the old poet's account of the first day of creation, recorded in the "P" narrative.⁴⁵

Allusions to Scriptural events are fairly numerous. As stated above, Emerson alludes to the boy Jesus confounding the doctors in the temple,⁴⁶ and to Daniel's interpretation of

³⁷ *Poems*, "Rubies," Vol. IX, p. 217; Gen. 2:8, 9.

³⁸ *Ibid.*, "My Garden," Vol. IX, p. 229; Gen. 7:10.

³⁹ *Ibid.*, "The Informing Spirit," Vol. IX, p. 282.

⁴⁰ *Ibid.*, "Nature," Vol. IX, p. 339.

⁴¹ *Ibid.*, "The Miracle," Vol. IX, p. 369; Dan. 2:3, 5, 11, 19, 28-30.

⁴² *Ibid.*, "Nature," Vol. IX, p. 226; Gen. 2:23.

⁴³ *Ibid.*, "In Memoriam," Vol. IX, p. 263; Jer. 17:1.

⁴⁴ *Ibid.*, "Fame," Vol. IX, p. 384; Matt. 5:15.

⁴⁵ *Ibid.*, "Woodnotes II," Vol. IX, p. 58; Gen. 1:1-5.

⁴⁶ See *ante*, p. 15, n. 36 (this study).

Nebuchadnezzar's dream.⁴⁷ Israel's repudiation of theocracy is referred to in a line later used by Van Dyke, "God said, I am tired of kings."⁴⁸ He alludes to such Old Testament events as the deluge,⁴⁹ Satan's duplicity in the Garden,⁵⁰ the creation,⁵¹ the death of Samson,⁵² and to New Testament events, such as the coming of the wise men,⁵³ and the writing on the ground by Jesus.⁵⁴ There are at least two incidents in which the poet voices a revolt against orthodox points of view. He protests against the Jewish and Christian conception of Heaven as a place built of adamant and gold, declaring that it is a nest of bending reeds, flowering grass, and scented weeds,⁵⁵ which, of course, alludes to Eden. Paradise was a garden, not a city with golden streets and walls of precious stones. He also declares that we are secure from Satan in death, surely a departure from the orthodox Puritan belief in hell and damnation.⁵⁶

Emerson exhibits the characteristics of a poet in his prose even more than he does in his poetry. Possible only to the person who has poetic appreciation are the poetic figures and the symbolisms which he makes use of. Figurative language is spontaneous with him. Such expressions are found not only in his formal addresses and compositions, but they occur in his *Journal* and in his letters which were not intended for publication.. In a short entry in his *Journal* which is headed "Canterbury" and is undated, he alludes to death as a "moonless night." He owes to the Bible many of the fine figures appearing in his prose. The farm is a mute gospel,⁵⁷ he tells us, and the child a perpetual Messiah.⁵⁸ Man, who owns and disowns by turns his relation to nature, is like Nebuchadnezzar, dethroned and eating grass.⁵⁹ Prudence is God tak-

⁴⁷ See *ante*, p. 16, Note 41 (this study).

⁴⁸ *Poems*, "Boston Hymn," Vol. IX, p. 201; I Sam. 8:4-22.

⁴⁹ *Ibid.*, "My Garden," Vol. IX, p. 229; Gen. 7:10.

⁵⁰ *Ibid.*, "The Past," Vol. IX, p. 258; Gen. 3.

⁵¹ *Ibid.*, "Sunrise," Vol. IX, p. 345; Gen. 1:2, 3.

⁵² *Ibid.*, "Maia," Vol. IX, p. 348; Jud. 16:22-30.

⁵³ *Ibid.*, "Fragments of the Poet," Vol. IX, p. 333; Matt. 2:1-9.

⁵⁴ *Ibid.*, "Solution," Vol. IX, p. 223; John 8:6.

⁵⁵ *Ibid.*, "Threnody," Vol. IX, p. 157; Rev. 21:1-22; Gen. 2:8, 9.

⁵⁶ *Ibid.*, "The Past," Vol. IX, p. 258.

⁵⁷ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 42.

⁵⁸ *Ibid.*, p. 71.

⁵⁹ *Essays, First Series*, "Heroism," Vol. II, p. 249; Dan. 4:28-37.

ing thought for oxen.⁶⁰ Man's grass-eating ways are spoken of as his behemoth.⁶¹ A clergyman who disregards society and the conventions is alluded to as some John the Baptist.⁶² Methuselah, the oldest man, is emblematic of a long period of time;⁶³ while Joshua and John are symbolic of the suspension of time.⁶⁴ I John 5:7 or a knotty question from St. Paul is spoken of as an ax at the root of one's tree.⁶⁵ Germany's despair is called her Jeremiad,⁶⁶ a very effective phrase to those who have read the dire prophecies of the "weeping prophet." The satire of Carlyle is alluded to as a sword of Cherubim.⁶⁷ The educated common man in America is the new Adam who is to name all the beasts in the field;⁶⁸ while right is the ladder leading to God.⁶⁹ Emerson declares, in dedicating a monument to the soldiers of the Civil War, that as long as a national question is in debate either side may hope for victory, but the moment either side cries, "Every man to his tent, O Israel!"⁷⁰ the issue is in the hand of Divine Providence, from whom there is no appeal. Could a better figure of the factional war between North and South be found than that old war cry which started civil war in Israel?

Scriptural symbolism appealed to Emerson, the poet. The living water,⁷¹ the bread of life,⁷² the leaven of the Pharisees⁷³ are symbols which he sometimes employs. The Garden

⁶⁰ *Essays, First Series*, "Prudence," Vol. II, p. 222; Deut. 25:4.

⁶¹ *Natural History of Intellect*, Vol. XII, p. 36; Job 40:15.

⁶² *Lectures and Biographical Sketches*, "Life and Letters in New England," Vol. X, p. 345; Matt. 3:1-4.

⁶³ *Natural History of Intellect*, "Country Life," Vol. XII, p. 150; Gen. 5:27.

⁶⁴ *Lectures and Biographical Sketches*, "The Sovereignty of Ethics," Vol. X, p. 202; Josh. 10:12, 13; Rev. 10:5, 6.

⁶⁵ *Ibid.*, p. 201; Matt. 3:10.

⁶⁶ *Natural History of Intellect*, "Papers from the Dial," Vol. XII, p. 399.

⁶⁷ *Ibid.*, p. 385; Gen. 3:24.

⁶⁸ *Lectures and Biographical Sketches*, "Education," Vol. X, p. 137; Gen. 2:15, 19.

⁶⁹ *Representative Men*, "Swedenborg; or, the Mystic," Vol. IV, p. 145; Gen. 28:10-12.

⁷⁰ *Miscellanies*, "Dedication of Soldiers' Monument," Vol. XI, p. 354; 1 Kings 12:16.

⁷¹ *Ibid.*, "The Lord's Supper," Vol. XI, p. 10; John 4:10-14.

⁷² *Nature Addresses and Lectures*, "An Address," Vol. I, p. 151; John 6:51.

⁷³ *Miscellanies*, "The Lord's Supper," Vol. XI, p. 10; Luke 12:1.

of Eden symbolizes Utopia,⁷⁴ Ichabod is a symbol of departed glory,⁷⁵ Babel of confusion,⁷⁶ Moloch of selfishness,⁷⁷ Judas of infidelity,⁷⁸ Philistia and the Philistines of barbarism,⁷⁹ Sodom of sin and convention,⁸⁰ and the Holy Ghost of poetry and constructive powers.⁸¹ Jesus symbolizes humility when he washes the feet of the disciples;⁸² while St. John is a symbol of non-resistance, although the account in Acts does not substantiate Emerson in this regard.⁸³ Poetry is God's wine,⁸⁴ and God is the bridegroom of the soul.⁸⁵ The critic writes on Patmos.⁸⁶ He speaks of man as the sun and of woman as the moon.⁸⁷ America is a Garden of Eden, its settlement a Genesis, the liberation of its slaves an Exodus;⁸⁸ while eloquence is the cloven flame, glowing on our walls.⁸⁹

If these numerous allusions are any criterion, surely Emerson's muse was remarkably familiar with the Bible. If, as Emerson declared, poetry is God's wine,⁸⁴ then the Bible must be the wine cup from which the poet drank.

⁷⁴ *Nature Addresses and Lectures*, "The Conservative," Vol. I, p. 319; Gen. 2:4-25.

⁷⁵ *Lectures and Biographical Sketches*, "Ezra Ripley D.D.," Vol. X, p. 388; I. Sam. 4:21.

⁷⁶ *Miscellanies*, "Abraham Lincoln," Vol. XI, p. 334; Gen. 11:9.

⁷⁷ *Conduct of Life*, "Fate," Vol. VI, p. 45; II. Kings 23:10.

⁷⁸ *Ibid.*, "Power," Vol. VI, p. 66; John 12:4-6; Luke 22:47, 48.

⁷⁹ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, pp. 51, 52; Psalms 83:1, 2, 7.

⁸⁰ *Nature Addresses and Lectures*, "The Conservative," Vol. I, p. 313; Gen. 18:20.

⁸¹ *Essays, First Series*, "Intellect," Vol. II, p. 341; Acts 2:1-4; I. Cor. 6:19, 20.

⁸² *Miscellanies*, "The Lord's Supper," Vol. XI, p. 10; John 13:12-14.

⁸³ *Representative Men*, "Montaigne; or, the Skeptic," Vol. IV, p. 160; Acts 3:1-4:21.

⁸⁴ *Essays, Second Series*, "The Poet," Vol. III, p. 29; Mark 14:23-25.

⁸⁵ *Representative Men*, "Swedenborg; or, the Mystic," Vol. IV, p. 128; Rev. 21:2, 9.

⁸⁶ *Essays, Second Series*, "Character," Vol. III, p. 106; Rev. 1:9.

⁸⁷ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 71; Gen. 37:9, 10; Ex. 1:1-4; Gen. 43:26; 44:14.

⁸⁸ *Letters and Social Aims*, "Resources," Vol. VIII, p. 142; Ex. 1:11; 13:3.

⁸⁹ *Essays, First Series*, "Circles," Vol. II, p. 310; Acts 2:1-4.

CHAPTER II

RANGE AND DIVERSITY OF ALLUSIONS

Emerson's allusions to Sacred Scripture are so varied that it is hard to classify them, since he uses them constantly and oftentimes unconsciously. Frequently he illuminates his thought with paraphrases or quotations of the words of Jesus. The limitations of this study make necessary a selection of such allusions, since they are so numerous. A sufficient number will be chosen, however, to demonstrate the manner in which they are used. Sometimes he refers to them to authenticate his statements, sometimes to illustrate his thought, but most often to support his principles.

A paraphrase of the prayer which Jesus made just before his trial and crucifixion, "thou, Father, art in me, and I in thee," is put into the mouth of the God in man who says, "all things are mine, and all mine are thine," and by this means Emerson emphasizes his contention that God and man are one.¹ He admonishes us not to deny the truth before men,² and, of course, the implication is that if man forsakes the truth, it will forsake him, an effective way of teaching the doctrine of fidelity to truth. The qualities of the soul are divine. "Before the world was, they were," Emerson contends, and by such a statement makes them as eternal as Jesus, who said, "Before Abraham was, I am."³ Emerson quotes the words of Jesus, "Leave father, mother, house and lands, and follow me,"⁴ to impress his hearers with the importance of genius, which, like Christ, accepts only whole-hearted service. To illustrate the doctrine of compensation, he parallels the "give and it shall be given you" preached by Jesus and the *lex talionis* quoted by Him in the Sermon on the Mount.⁵ Emerson is convinced that the soul must meet the Supreme Mind of the universe in the "closet of God" where it is enabled to see causes, since "the sources of nature

¹ *Nature Addresses and Lectures*, "Method of Nature," Vol. I, p. 195; John 17:21.

² *Ibid.*, Vol. I, p. 221; Matt. 10:32, 33.

³ *Ibid.*, Vol. I, p. 223; John 8:58.

⁴ *Essays, First Series*, "Intellect," Vol. II, p. 343; Mark 10:28, 29.

⁵ *Ibid.*, "Compensation," Vol. II, p. 109; Luke 6:38; Matt. 5:38.

are in his own mind. . . . But if he would know what the great God speaketh, he must go into the closet and shut the door," a direct and acknowledged quotation from Jesus.⁶ Emerson illustrates the war between man as a partialist and man as a universalist by an allusion to the admonition of Jesus against casting pearls before swine, lest they turn and rend one.⁷ That Emerson selects Biblical allusions that are pertinent to his thought is illustrated in his statement that "Shakespeare made his Hamlet as a bird weaves its nest. . . . The masters painted for joy and knew not that virtue had gone out of them."⁸ Unlike Jesus, who was conscious that healing power had gone out of him, artists create works of genius without being conscious of it. At another time he says that Shakespeare and Milton "knew not what they did," a rather queer twist of the words of Jesus, who said of his murderers, "they know not what they do." Emerson, however, alludes to the unconsciousness of genius, while Christ alludes to the inability of men to recognize divinity.⁹ The answer of Jesus to Satan, who, after Jesus had fasted forty days, tempted him to make use of his miraculous power to turn stones into bread, provides Emerson with a paraphrase which is an effective protest against the materialism of his age. "Man does not live by bread alone," he declares, "but by faith, by admiration, and by sympathy." The last phrase supplants the "but by every word that proceedeth out of the mouth of God" in the Deuteronomic passage quoted by Jesus.¹⁰

There is an old proverb that a man is known by the company he keeps. That Jesus, in the estimation of Emerson, was one of the greatest men who ever lived is clear to the reader who notes the names with which he associates that of Jesus. He names him with Caesar,¹¹ with Prometheus, Socrates, Luther, Copernicus, Galileo, and Newton,¹² with

⁶ *Ibid.*, "The Over-Soul," Vol. II, p. 294; Matt. 6:6.

⁷ *Essays, Second Series*, "Nominalist and Realist," Vol. III, p. 246; Matt. 7:6.

⁸ *Society and Solitude*, "Works and Days," Vol. VII, p. 182; Luke 8:46.

⁹ *Natural History of Intellect*, "Milton," Vol. XII, p. 276; Luke 23:34.

¹⁰ *Lectures and Biographical Sketches*, "The Sovereignty of Ethics," Vol. X, p. 211; Matt. 4:4; Deut. 8:3.

¹¹ *Nature Addresses and Lectures*, "The Transcendentalist," Vol. I, p. 335.

¹² *Essays, First Series*, "Self-Reliance," Vol. II, p. 58.

Thales, Anaximenes, Anaxagoras, and Zoroaster,¹³ with Pericles, Angelo, and Washington,¹⁴ with John, Paul, Mahomet, and Aristotle,¹⁵ with Moses, Buddh, Zeno, Huss, and Savonarola,¹⁶ with Menu, Zertusht, and Pythagoras,¹⁷ with his twelve peers,¹⁸ and with Giordano Bruno, and Vanini.¹⁹ He names him most often with Shakespeare and with Plato. "The history of Jesus is the history of every man written large," he says.²⁰ That he belonged to the true race of prophets is Emerson's conviction, and that "alone in all history he estimated the greatness of man."²¹

Emerson's more frequent reference to Jesus than to any other individual who is mentioned in the Bible is not due to a limited knowledge of Biblical characters. He is cognizant of the fact that Jesus, compared to other persons of the Scriptures, holds the most important place in Biblical history. Emerson refers to the kings, prophets, and sages of the Old Testament, as well as to the saints and apostles of the New Testament. Eve is mentioned at least twice;²² while he frequently alludes to Adam.²³ He speaks of Methuselah,²⁴ the oldest man, and of Samson,²⁵ the strong man. Not only the Devil²⁶ and his prince Beelzebub²⁷ are mentioned, but also angels and archangels,²⁸ Cherubim and Seraphim.²⁹ Emerson calls attention to the vice of Solomon

¹³ *Essays, Second Series*, "Experience," Vol. III, p. 73.

¹⁴ *Ibid.*, "Nominalist and Realist," Vol. III, p. 227.

¹⁵ *Ibid.*, p. 244.

¹⁶ *Society and Solitude*, "Civilization," Vol. VII, p. 33.

¹⁷ *Ibid.*, "Clubs," Vol. VII, p. 235.

¹⁸ *Ibid.*, "Works and Days," Vol. VII, p. 176.

¹⁹ *Ibid.*, "Courage," Vol. VII, p. 274.

²⁰ *Miscellanies*, "Free Religious Association," Vol. XI, p. 491.

²¹ *Nature Addresses and Lectures*, "An Address," Vol. I, p. 128.

²² *Conduct of Life*, "Beauty," Vol. VI, p. 296; *Miscellanies*, "Woman," Vol. XI, p. 413.

²³ Vol. I, p. 76; Vol. III, p. 135; Vol. IX, p. 283; Vol. X, p. 137.

²⁴ *Natural History of Intellect*, "Country Life," Vol. XII, p. 150.

²⁵ *Poems*, "Maia," Vol. IX, p. 348.

²⁶ "Master Minds," Vol. II, p. v (*The Complete Writings of R. W. Emerson*, Wise Edition).

²⁷ *Lectures and Biographical Sketches*, "The Preacher," Vol. X, p. 228.

²⁸ *Ibid.*, "Aristocracy," Vol. X, p. 61; *Essays, First Series*, "History," Vol. II, p. 18.

²⁹ *Society and Solitude*, "Works and Days," Vol. VII, p. 171; Ps. 99:1; Isaiah 6:2, 6.

rather than to his wisdom,³⁰ while the highest merit of Moses is his reliance upon his own ideas.³¹ The prophets Jeremiah and Isaiah are mentioned,³² and although the prophetesses are spoken of, they are not named.³³ The heroines of the Bible, it seems, did not appeal to Emerson. Of all New Testament characters, St. Paul is mentioned most frequently.³⁴ John the Baptist,³⁵ Matthew, Mark, Luke, and John³⁶ are all referred to upon occasion. Even King Herod, the slayer of the innocents,³⁷ and Judas, the purloining treasurer of the little band of disciples,³⁸ are not omitted.

If, ages hence, by some trick of Fate, the Bible were lost and Emerson's works preserved, the imaginative individual of that future age could almost reconstruct the Bible story from Emerson's pages, since his reference to Biblical events, from the Creation to the Last Judgment are so numerous. The world and light are created³⁹ and the Creator makes man.⁴⁰ Adam is placed in the garden and names the beasts of the field.⁴¹ Satan steals into the garden.⁴² Adam sells Paradise;⁴³ he is expelled from Eden,⁴⁴ and flaming Cherubim guard the gate.⁴⁵ Noah builds an ark and takes the creatures of the earth by pairs into it.⁴⁶ There is a flood,⁴⁷ and the mud

³⁰ *Essays, First Series*, "History," Vol. II, p. 5; I. Kings 11:1, 9, 11, 14, 31; Neh. 13:26.

³¹ *Ibid.*, "Self-Reliance," Vol. II, p. 45.

³² *Conduct of Life*, "Worship," Vol. VI, p. 203.

³³ *Miscellanies*, "Woman," Vol. XI, p. 414.

³⁴ Vol. II, 239; Vol. III, p. 199; Vol. XI, p. 13.

³⁵ *Conduct of Life*, "Eloquence," Vol. VII, p. 95.

³⁶ *Miscellanies*, "The Lord's Supper," Vol. XI, p. 5.

³⁷ *Lectures and Biographical Sketches*, "Character," Vol. X, p. 99; Matt. 2:16.

³⁸ *Essays, First Series*, "Self-Reliance," Vol. II, p. 69; *Lectures and Biographical Sketches*, "Character," Vol. X, p. 110; John 12:6; 13:29.

³⁹ *Ibid.*, "History," Vol. II, p. 18; Gen. 1:1-4.

⁴⁰ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 39; Gen. 1:26.

⁴¹ *Lectures and Biographical Sketches*, "Education," Vol. X, p. 137; Gen. 2:15, 19.

⁴² *Poems*, "The Past," Vol. IX, p. 258; Gen. 3:1.

⁴³ *Letters and Social Aims*, "Persian Poetry," Vol. VIII, p. 244; Gen. 3:6.

⁴⁴ *Poems*, "May Day," Vol. IX, p. 166; Gen. 3:24.

⁴⁵ *History of Intellect*, "Papers from the Dial," Vol. XII, p. 385.

⁴⁶ *Essays, Second Series*, "The Poet," Vol. III, p. 40; Gen. 6:14, 19; 7:9; 8:17-19.

⁴⁷ *Conduct of Life*, "Wealth," Vol. VI, p. 86; Gen. 7:17.

of the deluge dries.⁴⁸ Abraham is called,⁴⁹ angels walk in the earth,⁵⁰ and Isaac and Rebekah are betrothed.⁵¹ Vague allusions are made to the sacrifice of Isaac, to Jacob's ladder and to his wrestle with the angel, but the events could not be reconstructed from these allusions; therefore, they are not considered.⁵² God is called I AM.⁵³ Moses is educated in Egypt,⁵⁴ he liberates the slaves from Egypt,⁵⁵ and a tabernacle is built from the spoils which the Israelites had taken from the Egyptians.⁵⁶ Moses is angry at the worshipping of the golden calf.⁵⁷ There are ten commandments.⁵⁸ The sun stands still in Gibeon,⁵⁹ Samson is a strong man who dies at Dagon's knee, groping for a pillar.⁶⁰ Deborah's Song is quoted.⁶¹ David hurls a stone at Goliath,⁶² commits a sacrilege,⁶³ and pours out water which three of his warriors brought him at risk of their lives.⁶⁴ A temple is built.⁶⁵ Nebuchadnezzar becomes demented and eats grass as the oxen,⁶⁶ Daniel interprets dreams,⁶⁷ and Raphael drives Heliodorus from the tem-

⁴⁸ *Ibid.*, "Fate," Vol. VI, p. 37; Gen. 8:13, 14.

⁴⁹ *Essays, First Series*, "History," Vol. II, p. 39; Gen. 12:1-3.

⁵⁰ *Lectures and Biographical Sketches*, "Aristocracy," Vol. X, p. 61; Gen. 19:1.

⁵¹ *English Traits*, "Religion," Vol. V, p. 218; Gen. 24.

⁵² Vol. II, p. 253; Vol. IV, p. 145; Vol. II, p. 125.

⁵³ *Essays, First Series*, "Spiritual Laws," Vol. II, p. 160; Ex. 3:14.

⁵⁴ *Lectures and Biographical Sketches*, "Aristocracy," Vol. X, p. 48; Ex. 2:10; Acts 7:21, 22.

⁵⁵ *Nature Addresses and Lectures*, "The Conservative," Vol. I, p. 316; Ex. 13:17-19.

⁵⁶ *Miscellanies*, "Concord Public Library," Vol. XI, p. 506; Ex. 3:21, 22; 25:1-9; 35:21-29.

⁵⁷ *Natural History of Intellect*, "Michael Angelo," Vol. XII, p. 229; Ex. 32:19.

⁵⁸ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 41; Ex. 20; Deut. 5.

⁵⁹ *Essays, First Series*, "History," Vol. II, p. 9; Jos. 10:12, 13.

⁶⁰ *Poems*, "Maia," Vol. IX, p. 348; Jud. 16:22-30.

⁶¹ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 47; Judges 5.

⁶² *Natural History of Intellect*, "Michael Angelo," Vol. XII, p. 229; I. Sam. 17:49.

⁶³ *Nature Addresses and Lectures*, "The Transcendentalist," Vol. I, p. 337; I. Sam. 21:1-6; Matt. 12:1-4.

⁶⁴ *Essays, First Series*, "Heroism," Vol. II, p. 255; II. Sam. 23:14-17.

⁶⁵ *Ibid.*, "History," Vol. II, p. 39; I. Kings 6.

⁶⁶ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 71; Dan. 4:28-37.

⁶⁷ *Poems*, "The Miracle," Vol. IX, p. 369; Dan. 2:3-28, 46, 47.

ple.⁶⁸ Christ is born,⁶⁹ and Herod tries to have him murdered, but fails.⁷⁰ A voice in the wilderness cries "Repent!"⁷¹ Jesus is a prophet;⁷² he has twelve disciples.⁷³ He turns water into wine,⁷⁴ teaches in parables,⁷⁵ writes on the sand,⁷⁶ and instructs the woman of Samaria concerning living water.⁷⁷ He is anointed for his interment,⁷⁸ washes the feet of his disciples,⁷⁹ dies on the tree,⁸⁰ and is called in Scripture the Mediator.⁸¹ There is a Pentecost.⁸² St. Paul, the man who is mentioned so often in Emerson's books, is converted.⁸³ The primitive church expects Christ to come the second time,⁸⁴ an event that has not yet occurred at the time Emerson writes his books, and it is also certain that the world will be consumed with fire when Christ appears.⁸⁵ The church in Emerson's day, however, as the hypothetical reader, ages hence, who reads this strange book of an age long past is perhaps astonished to learn, taught the grim doctrine of the Last Judgment, assuming that judgment will not take place in this world "where the wicked are successful and the good are miserable," but in the next world where "a compensation is to be made to both parties" and the saint will have his revenge on the sinner.⁸⁶

⁶⁸ *Letters and Social Aims*, "The Comic," Vol. VIII, p. 170; II. Maccabees 3:25, 26 (Douay Version).

⁶⁹ *Essays, First Series*, "Self-Reliance," Vol. II, p. 61; Matt. 1:18.

⁷⁰ *Lectures and Biographical Sketches*, "Character," Vol. X, p. 98; Matt. 2:13 ff.

⁷¹ *Nature Addresses and Lectures*, "The Times," Vol. I, p. 272; Matt. 3:1, 2.

⁷² See *ante*, p. 22, n. 21.

⁷³ See *ante*, p. 22, n. 18.

⁷⁴ *Lectures and Biographical Sketches*, "The Sovereignty of Ethics," Vol. X, p. 200; John 2:1-11.

⁷⁵ *Miscellanies*, "The Lord's Supper," Vol. XI, p. 9; Mark 4:2.

⁷⁶ *Ibid.*, p. 10; John 8:6.

⁷⁷ *Ibid.*, John 4:10-14.

⁷⁸ *Ibid.*, John 12:3-7.

⁷⁹ *Ibid.*, John 13:12.

⁸⁰ *English Traits*, "First Visit to England," Vol. V, p. 18; Acts 5:30.

⁸¹ *Miscellanies*, "The Lord's Supper," Vol. XI, p. 18; I. Tim. 2:5.

⁸² *Essays, First Series*, "Intellect," Vol. II, p. 341; Acts 2:1-4.

⁸³ *Ibid.*, "The Over-Soul," Vol. II, p. 282; Acts 9:1-20.

⁸⁴ *Miscellanies*, "The Lord's Supper," Vol. XI, p. 15; I. Thess. 1:10; 3:13; 4:15-17.

⁸⁵ *Ibid.*, II. Pet. 3:7-12.

⁸⁶ *Essays, First Series*, "Compensation," Vol. II, p. 94; Luke 16:25.

Although Emerson was a minister of the Gospel, he was not bound by the orthodox priestly point of view. He was a Unitarian and a liberal; therefore, he was not greatly interested in religious pomp and ritual. His indifference to these ecclesiastical institutions is reflected in the comparatively few references he makes to the rites and ceremonies recorded in the Bible. Except in his address "The Lord's Supper," which is devoted entirely to his argument against the authenticity of the Lord's Supper as a church sacrament, he seldom mentions religious rites. The circumcision is mentioned as an example of the potency of symbolism,⁸⁷ while the Epiphany is used as a metaphor for fact.⁸⁸ Transubstantiation is figurative of contemporary insight,⁸⁹ and the Pentecost is the cloven-flame of conversation.⁹⁰ Tithing is mentioned casually in his eulogy to Samuel Hoar, who is called a tithing man,⁹¹ marriage is alluded to as the eldest rite,⁹² and the Lord's Prayer is mentioned as the crystallization of the universal prayer of man whenever and wherever he lives or whatever religion he embraces.⁹³ The Sabbath or Sunday claims Emerson's attention more than all the other rites put together. He alludes to Sunday seven times,⁹⁴ and to its Jewish prototype, the Sabbath, eight times.⁹⁵ He uses the term Sabbath interchangeably for the Christian Sunday and the Jewish Sabbath.

Emerson is very skillful in the use of Biblical allusions as illustrative material. When he speaks of traditional poetry and philosophy, he calls them dry bones of the past.⁹⁶ Nature is inevitable in her decree, her "yea is yea and her nay, nay."⁹⁷ In preaching self-reliance, he says, "leave your

⁸⁷ *Essays, Second Series*, "The Poet," Vol. III, p. 17; Gen. 17:10-14.

⁸⁸ *Lectures and Biographical Sketches*, "Education," Vol. X, p. 132.

⁸⁹ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 35.

⁹⁰ *Essays, First Series*, "Circles," Vol. II, p. 310; Acts 2:1-4.

⁹¹ *Lectures and Biographical Sketches*, "Samuel Hoar," Vol. X, p. 132. 447; Gen. 14:20; 28:22; Matt. 23:23; Luke 18:12.

⁹² *Poems*, "Merlin," Vol. IX, p. 123; Gen. 2:23; Mark 10:6-9.

⁹³ *History of Intellect*, "Papers from the Dial," Vol. XII, p. 351.

⁹⁴ Vol. IV, p. 173; Vol. VII, p. 132; Vol. X, pp. 107, 117, 236, 366; Vol. XI, p. 228.

⁹⁵ Vol. I, pp. 137, 150, 220, 321; Vol. III, p. 251; Vol. VII, p. 169; Vol. X, p. 373; Vol. XII, p. 194.

⁹⁶ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 3; Ezek. 37:1-10.

⁹⁷ *Ibid.*, p. 38; Jas. 5:12.

theory, as Joseph his coat in the hand of the harlot, and flee."⁹⁸ How could he more effectively illustrate his idea that theory is ruinous? In speaking of manners, he says that as Adam hid himself from the Lord God in the garden, so man protects himself from the searching realist by hiding behind the screen of conventional hospitality.⁹⁹ "The headlong bias to utility will let no talent lie in a napkin,—if possible will teach spiders to weave silk stockings"¹⁰⁰ is Emerson's manner of describing England's enthusiasm for industrialism. The extravagant ebullitions of the superlative temperament are thus described: "their good peoples are phoenixes and their naughty like the prophet's figs,"¹⁰¹ a telling and original simile for worthless opinions. Instead of saying that China's conservatism is her strength, Emerson says that "as the old prophet said of Egypt, 'her charm is to sit still'."¹⁰² He uses allusions in a manner that lends charm to his work.

Emerson is not in any way limited in his use of Biblical allusions. Whatever his subject, he seems to be able to illuminate it with Scriptural material. While he is not generally considered a humorist, yet he sometimes uses the Scripture as an effective weapon of satire. He pokes fun at the manner of electing bishops in the Church of England by declaring that "the dictates of the Holy Ghost agree with the dictates of the Queen."¹⁰³ The preachers of his age are so hypocritical that they would recommend a text fully as readily if Beelzebub had written it, provided public opinion approved the text.¹⁰⁴ He satirizes the persistence of journalists by declaring that they would report the Holy Ghost,¹⁰⁵ a biting remark that would do credit to some of the eighteenth-century satirists.

⁹⁸ *Essays, First Series*, "Self-Reliance," Vol. II, p. 57; Gen. 39:7-12.

⁹⁹ *Essays, Second Series*, "Manners," Vol. III, p. 135; Gen. 3:8.

¹⁰⁰ *English Traits*, "Wealth," Vol. V, p. 157; Luke 19:20.

¹⁰¹ *Lectures and Biographical Sketches*, "The Superlative," Vol. X, p. 163; Jer. 24:2.

¹⁰² *Miscellanies*, "The Chinese Embassy," Vol. XI, p. 471; Isa. 30:7.

¹⁰³ *English Traits*, "Religion," Vol. V, p. 227; Acts 1:22-24.

¹⁰⁴ *Lectures and Biographical Sketches*, "The Preacher," Vol. X, p. 228; Matt. 12:24.

¹⁰⁵ *Representative Men*, "Goethe; or, the Writer," Vol. IV, p. 263; John 3:8.

Emerson's patriotic and political writings are not wholly devoid of Biblical allusions. At the second centennial anniversary of the foundation of Concord, he addresses the surviving soldiers of the Revolutionary War in this manner: "You have fought a good fight and . . . quit you like men in the battle." This is only a part of his sentence, yet he alludes to two widely divergent Scriptural passages, one in the historical section of the Old Testament and one in a Pauline Epistle.¹⁰⁶ He fully believes the brand of Cain will stamp the foreheads of Sumner's assailants.¹⁰⁷ "Well done, good and faithful" is America's commendatory approval of Kossuth in his fight for freedom.¹⁰⁸ In protesting against government policy with the Cherokee Indians, he indignantly asks, "Will the American government steal? Will it lie? Will it kill?"—a practical application of the Ten Commandments.¹⁰⁹ In making a plea for a literary club, he assures his hearers that Boston will shine as the New Jerusalem¹¹⁰ for students abroad after study hours.

Some of his allusions are novel and striking. How, one asks, did a Massachusetts Indian in 1634 happen to be named *Nimrod*, the father of hunters?¹¹¹ Materialists who minimize literature are such utilitarians that they prefer that Jesus should have remained a carpenter and Paul a tent-maker.¹¹² Such is Emerson's indictment of them. In contrast to the striking allusions are the numerous familiar ones which are used so frequently that they have become imbedded in our daily speech. Such expressions appear as flesh-pots of Egypt,¹¹³ dry bones,¹¹⁴ balm of Gilead,¹¹⁵ gift of tongues,¹¹⁶ stone the prophets,¹¹⁷ apple of the eye,¹¹⁸ apple of knowl-

¹⁰⁶ *Miscellanies*, "Historical Discourses," Vol. XI, p. 76; II. Tim. 4:7; I. Sam. 4:9.

¹⁰⁷ *Ibid.*, "The Assault upon Mr. Sumner," Vol. XI, p. 251; Gen. 4:15.

¹⁰⁸ *Ibid.*, "Address to Kossuth," Vol. XI, p. 400; Matt. 25:21.

¹⁰⁹ *Ibid.*, "Letter to President Van Buren," Vol. XI, p. 94; Ex. 20; Deut. 5.

¹¹⁰ *Society and Solitude*, "Clubs," Vol. VII, p. 244; Rev. 21:2-22:5.

¹¹¹ *Miscellanies*, "Historical Discourses," Vol. XI, p. 37; Gen. 10:9.

¹¹² *Ibid.*, "Miscellanies," Vol. XI, p. 401; Mark 6:3; Acts 18:3.

¹¹³ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 58; Ex. 16:3.

¹¹⁴ *Ibid.*, p. 3; Ezek. 37:1-6.

¹¹⁵ *Ibid.*, "An Address," Vol. I, p. 119; Jer. 8:22; 46:11.

¹¹⁶ *Ibid.*, p. 135; Acts 2:3, 4.

¹¹⁷ *Ibid.*, "The Conservative," Vol. I, p. 298; Luke 13:34.

¹¹⁸ *Ibid.*, "The Transcendentalist," Vol. I, p. 355; Deut. 32:10.

edge,¹¹⁹ an eye for an eye, a tooth for a tooth,¹²⁰ who does not work shall not eat,¹²¹ cock-crowing,¹²² fig-leaf,¹²³ mount of vision,¹²⁴ old wife's fable,¹²⁵ son of Adam,¹²⁶ Christ died on the tree,¹²⁷ of the earth, earthy,¹²⁸ Holy of Holies,¹²⁹ heavenly bread,¹³⁰ mount of vision,¹³¹ stars in their courses,¹³² lowly Bethel,¹³³ plow of Adam,¹³⁴ a grain of mustard seed,¹³⁵ thus far, no farther,¹³⁶ bottomless pit,¹³⁷ murderer's brand,¹³⁸ Babel,¹³⁹ well done good and faithful,¹⁴⁰ a thousand years as one day,¹⁴¹ and vessels of honor and dishonor.¹⁴² So long a list of familiar allusions truly indicates the frequency with which Emerson drew upon the Bible for literary material. While he used the Scripture constantly, he did not use it promiscuously or awkwardly, but judiciously, pertinently, and effectively, as only the person with a thorough background of Biblical knowledge could use it.

¹¹⁹ *Essays, First Series*, "History," Vol. II, p. 39; Gen. 2:9; 3:5, 6.

¹²⁰ *Ibid.*, "Compensation," Vol. II, p. 109; Ex. 21:23, 24; Matt. 5:38.

¹²¹ *Ibid.*, II. *Thess.* 3:10.

¹²² *Essays, Second Series*, "Politics," Vol. III, p. 216; Matt. 26:34.

¹²³ *Ibid.*, Vol. III, p. 217; Gen. 3:7.

¹²⁴ *Representative Men*, "Montaigne; or, the Skeptic," Vol. IV, p. 174; Mark 9:2.

¹²⁵ *Ibid.*, "Goethe; or, the Writer," Vol. IV, p. 275; I. Tim. 4:7.

¹²⁶ *English Traits*, "First Visit to England," Vol. V, p. 17; Gen. 2.

¹²⁷ *Ibid.*, p. 180; Acts 5:30.

¹²⁸ *Ibid.*, "Character," Vol. V, p. 130; I. Cor. 15:47.

¹²⁹ *Ibid.*, p. 132; Heb. 9:3.

¹³⁰ *Ibid.*, "Literature," Vol. V, p. 256; Ex. 16:4.

¹³¹ *Ibid.*, p. 257; Luke 9:28-35.

¹³² *Society and Solitude*, "Works and Days," Vol. VII, p. 168; Jud. 5:20.

¹³³ *Letters and Social Aims*, "Eloquence," Vol. VIII, p. 114; Gen. 28:18, 19.

¹³⁴ *Ibid.*, "Resources," Vol. VIII, p. 137; Gen. 3:23.

¹³⁵ *Ibid.*, "Greatness," Vol. VIII, p. 310; Matt. 13:31.

¹³⁶ *Miscellanies*, "War," Vol. XI, p. 167; Job 38:11.

¹³⁷ *Ibid.*, "Fugitive Slave Law," Vol. XI, p. 210; Rev. 9:1, 2 (A. R. Version).

¹³⁸ *Ibid.*, "Miscellanies," Vol. XI, p. 251; Gen. 4:15.

¹³⁹ *Ibid.*, p. 334; Gen. 11:9.

¹⁴⁰ *Ibid.*, p. 400; Matt. 25:21.

¹⁴¹ *Natural History of Intellect*, "Natural History of Intellect," Vol. XII, p. 4; II. Pet. 3:8.

¹⁴² *Ibid.*, p. 48; Rom. 9:21.

CHAPTER III

DIRECT QUOTATIONS

Throughout the works of Emerson are many direct quotations from the Bible. Sometimes these quotations are acknowledged, either by punctuation or statement, and sometimes they are not. Unacknowledgment, however, does not necessarily imply plagiarism, since any piece of literature that has become sufficiently familiar to be the common property of all readers needs no acknowledgment. The Bible was such a piece of literature to Emerson's contemporaries, who knew its contents almost by heart. Acknowledgment of quotations from its pages was not only superfluous, but might be considered an insult to the intelligence of the early nineteenth-century reader. A writer was at least free to acknowledge a quotation or not, just as he chose, and was no more guilty of plagiarism than a writer of the twentieth century who quotes the "To be or not to be" soliloquy without acknowledging Shakespeare as its author.

Emerson's unacknowledged quotations are not so numerous as his acknowledged ones, and they are, almost without exception, familiar passages which every one would recognize as Biblical. He uses these quotations with great skill, and in a manner which denotes his familiarity with the Scripture. "What is truth," Pilate's celebrated question at the trial of Jesus, is used by Emerson to illustrate his contention that the material "has its roots in the faculties and affections of the mind." Such a realization answers the age-old question of the intellect—what is truth?¹ Paul tells Timothy that among other things a bishop must be "blameless, the husband of one wife." Emerson employs this quotation without the use of quotation marks to describe the attributes of a self-reliant man, who, among other things, is "the chaste husband of one wife,"² not because convention demands it, but because it is his nature to follow truth. He substantiates his doctrine of compensation, his belief in the duality of nature, of the parts as well as of the whole, his conviction that

¹ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 75; John 18:38.

² *Essays, First Series*, "Self-Reliance," Vol. II, p. 73; I. Tim. 3:2.

every bitter has its sweet, every sweet its sour, by citing the genius as an example. "Has he light?", he asks, "he must bear witness of the light"—the words of St. John in describing the office of John the Baptist—"he must hate father and mother, wife and child"—even as the true follower of Jesus must do—he must "become a byword and a hissing"—as apostate Israel did.³ In this same connection, he quotes the *lex talionis* as quoted by Jesus in his Sermon on the Mount.⁴ No one can deny the efficacy of such quotations to a generation of readers who were perfectly familiar with the literature quoted.

St. Paul's declaration to Timothy, "this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners," is quoted by Emerson concerning another saying which he considers worthy. He unconsciously applies the exact phraseology of the Bible to a comparable situation. "It is a maxim worthy of all acceptation," he declares, "that a man may have that allowance he takes."⁵ Winckelmann, according to Emerson, is a Greek born out of due time, even as Paul was an apostle so born.⁶ He warns men against demonology, admonishing them to "leave this limbo [animal magnetism and divination] to the Prince of the power of the air," a Pauline epithet for Satan.⁷ Who can doubt that Emerson had in mind the experience of the prophets who found "death in the pot" when he contrasts conditions in different strata of society in such words as these: "such despotism of wealth and comfort in banquet-halls, whilst death is in the pot of the wretched"?⁸ He borrows this Biblical phrase and uses it metaphorically to illuminate his thought. He borrows a Pauline phrase and applies it in the same manner as Paul did, who urged Timothy to be "instant in season, out of season." He says the mind

³ *Ibid.*, "Compensation," Vol. II, p. 99; John 1:8; Luke 14:26; I. Kings 9:7, 8.

⁴ *Ibid.*, p. 109; Ex. 21:23, 24; Matt. 5:38.

⁵ *Ibid.*, "Spiritual Laws," Vol. II, p. 151; I. Tim. 1:15.

⁶ *Society and Solitude*, "Books," Vol. VII, p. 202; I. Cor. 15:8.

⁷ *Lectures and Biographical Sketches*, "Demonology," Vol. X, p. 21; Eph. 2:2.

⁸ *Ibid.*, "Aristocracy," Vol. X, p. 46; II. Kings 4:40.

watches "in season and out of season."⁹ He quotes Proverbs 29:18 twice without acknowledgment. It is interesting to note the similarity in the author's application of the passage, although a period of twenty-two years elapses between the two addresses in which he uses the quotation; first, August 11, 1841, before the Society of Adelphi in Waterville College, Maine, and second, in 1863 before the Literary Society of Waterville College. The application in both cases is almost identical. In 1841, he reminds scholars that they "stand for the spiritual interests of the world, and it is a common calamity if they neglect their posts in a country where the material interests are predominant;" while in 1863 he urges scholars to "stand by their order," as merchants, politicians, and noblemen do. In both cases he is certain that scholars must protect the spiritual interests of civilization, if it is to survive, since "Where there is no vision, the people perish."¹⁰ These passages selected from many of his unacknowledged quotations illustrate Emerson's manner of using Biblical passages. It is evident from these citations, which are representative of the whole, that he quotes familiar phrases more often than complete sentences. The phraseology of the Bible has become a part of his speech.

The acknowledged quotations are numerous, and about equally divided between those of the Old Testament and the New, since there are seventeen from the former and eighteen from the latter. In the Old Testament, he quotes most frequently from the poetical division, especially the Psalms; although the prophets Isaiah and Jeremiah claim some of his attention. Eleven of the eighteen quotations from the New Testament are taken from the Pauline Epistles and from the Gospel according to St. Matthew. The quotations are fragmentary, either phrasal or clausal, rather than entire sentences.

The words of St. Paul and of the psalmist seem to appeal to Emerson. He selects his text for his famous Lord's Supper

⁹ *Natural History of the Intellect*, "Natural History of the Intellect," Vol. XII, p. 14; II. Tim. 4:2.

¹⁰ *Nature Addresses and Lectures*, "The Method of Nature," Vol. I, p. 191; and *Lectures and Biographical Sketches*, "The Man of Letters," Vol. X, p. 252; Proverbs 29:18.

sermon from the Pauline Epistles, and repeats the text throughout the sermon to emphasize his point.¹¹ In his centennial speech at Concord he says the colonists at Concord began to "civilize the Indians and 'to win them to the knowledge of the true God'." In this instance, he embellishes his sentence by using a Pauline phrase instead of the single word *Christianize*.¹² The famous resurrection chapter, I Corinthians 15, furnishes Emerson at least two quotations. "Paul," he says, "calls the human corpse a seed," and quotes a passage from this chapter to prove his statement;¹³ while he uses the other quotation to prove that nothing in creation is unlimited except God, since even the Son is subject to Him.¹⁴ Paul has stated, in the opinion of Emerson, "the first and last lesson of religion, 'The things that are seen, are temporal; the things that are unseen, are eternal'.'" ¹⁵

The Gospels furnish a number of illustrations that are somewhat illuminative of Emerson's technique in the use of scriptural quotations. The familiar phraseology of the Lord's Prayer is used to illustrate the contention that man can subject all things to Will.¹⁶ Sometimes he acknowledges a passage that is not the exact wording of the original. Such a one is the following: "Jesus says, Leave father, mother, house and lands, and follow me."¹⁷ This quotation is acknowledged by statement and not by punctuation. He further declares that genius is always new, it is the "kingdom that cometh without observation,"¹⁸ a passage that is used elsewhere without quotation marks.¹⁹ To prove his contention that heredity determines man's libidinous tendencies, he quotes and enlarges upon the words of Jesus, "'when he looketh on her, he hath committed adultery'."²⁰ Curiously enough, this

¹¹ *Miscellanies*, "The Lord's Supper," Vol. XI, p. 3; Rom. 14:17.

¹² *Ibid.*, "Historical Discourses," Vol. XI, p. 50; Jer. 10:6-10.

¹³ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 28; I. Cor. 15:44.

¹⁴ *Essays, First Series*, "Circles," Vol. II, p. 313; I. Cor. 15:28.

¹⁵ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 58; II. Cor. 4:18.

¹⁶ *Ibid.*, p. 39; Matt. 6:10.

¹⁷ *Essays, First Series*, "Intellect," Vol. II, p. 343; Mark 10:29.

¹⁸ *Essays, Second Series*, "Experience," Vol. III, p. 68; Luke 17:20.

¹⁹ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 77; Luke 17:20.

²⁰ *Conduct of Life*, "Fate," Vol. VI, p. 11; Matt. 5:28.

Biblical passage, although doubly acknowledged, is one of the few that Emerson misquotes. Another misquoted passage is, "the clouds clapped their hands,"²¹ which should be either "let the floods clap their hands," as found in the Psalter, or, "all the trees of the field shall clap their hands," as recorded in Isaiah. Emerson is usually accurate in his Biblical quotations, especially in those enclosed in quotation marks. He is much more careless about those which he acknowledges by statement. His use of four words from a passage in St. John to emphasize the fact that Divine Mind imparts itself to the individual mind is interesting. He uses the words of the Samaritans who tell the woman of Samaria, with whom Jesus conversed at the well, that they believe in Jesus, "not because of thy saying, but because we have heard him ourselves." Emerson contends that the soul finally dispenses with outside agents of truth, cuts the cord, and no longer believes because of others' testimony, "because of thy saying" but because it has recognized truth for itself.²² That these four words add weight and emphasis to Emerson's argument is evident to the person who is familiar with the Scriptural incident from which he quotes.

The poetry of the Old Testament is very attractive to Emerson if one may judge from the number of times he quotes from the Psalms and the poetical passages in the prophetic literature, compared to the number of times he quotes from other parts of the Hebrew Scriptures. Jeremiah's admonition to Baruch, "seekest thou great things? seek them not," is quoted twice by Emerson.²³ There are two quotations from Isaiah,²⁴ and four from the Psalms,²⁵ besides the misquota-

²¹ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 53; Ps. 98:8; Isa. 55:12.

²² *Lectures and Biographical Sketches*, "Character," Vol. X, p. 99; John 4:40-42.

²³ *Conduct of Life*, "Consideration by the Way," Vol. VI, p. 278; Jer. 45:5. *Letters and Social Aims*, "Greatness," Vol. VIII, p. 313.

²⁴ *Miscellanies*, "The Chinese Embassy," Vol. XI, p. 471; Isaiah 30:7. *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 53; Isaiah 55:12.

²⁵ *Society and Solitude*, "Works and Days," Vol. VII, p. 160; Ps. 76:10. *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 47; Ps. 102:26, 27. *Ibid.*, p. 53; Ps. 114:4. *Ibid.*, "Immortality," p. 342; Ps. 33:11.

tions of Psalms 98:8, mentioned above. There is a paraphrase of a passage from Proverbs which is put in quotation marks as though it were an exact quotation.²⁶ Emerson also quotes a poetical passage from the historical section of the Old Testament. A verse from Deborah's Song, a triumphal ode of great beauty, is quoted to illustrate a type of rhyme.²⁷ " 'Ichabod, the glory is departed,' " a part of the hopeless lament of the wife of Phineas as she died in premature labor superinduced by the dire news that her husband and all his house were slain in battle and the Ark of the Covenant taken by the Philistines, is quoted from Ezra Ripley's condolences to his parishioners who must assume the duties of the head of the family after their father's death.²⁸

It is impossible to determine whether it was by design or owing to coincidence that long passages quoted by Emerson from the pages of other writers were almost certain to contain Biblical material. There are two such passages from Milton: one, alluding to Christ's birth in a manger,²⁹ the other to the barren fig tree from which Christ fain would have eaten.³⁰ In a long quotation from the speech of John Adams an allusion is made to the priest and Levite in the "Parable of the Good Samaritan."³¹ Varnhagen von Ense quotes from the parable of the two sons.³² Mary Moody Emerson quotes from II Peter,³³ and John Kepler alludes to the incident in which the Israelites despoiled the Egyptians before the exodus.³⁴ The quotation from Kepler, however, is a short one.

²⁶ *Nature Addresses and Lectures*, "Nature," Vol. I, p. 56; Prov. 8:23, 27, 28, 30.

²⁷ *Letters and Social Aims*, "Poetry and Imagination," Vol. VIII, p. 47; Jud. 5:27.

²⁸ *Lectures and Biographical Sketches*, "Ezra Ripley, D.D.," Vol. X, p. 388; I. Sam. 4:21.

²⁹ *Natural History of Intellect*, "Milton," Vol. XII, p. 267; Luke 2:7.

³⁰ *Nature Addresses and Lectures*, "The Times," Vol. I, p. 274; Mark 11:12, 13.

³¹ *Letters and Social Aims*, "Eloquence," Vol. VIII, p. 124; Luke 10:32.

³² *Lectures and Biographical Sketches*, "Character," Vol. X, pp. 110, 111; Matt. 21:28-30.

³³ *Ibid.*, "Mary Moody Emerson," Vol. X, p. 431; II. Pet. 3:8.

³⁴ *Miscellanies*, Vol. XI, p. 506; Ex. 3:22; 25:1-9; 35:21, 22.

It would be difficult to give a better explanation for Emerson's somewhat numerous quotations from Biblical literature than that found in his own pages. He says,

"Some men's words I remember so well that I must often use them to express my thought. Yes, because I perceive that we have heard the same truth, but they have heard it better."³⁵

³⁵ *Lectures and Biographical Sketches*, "Character," Vol. X, pp. 99, 100.

CHAPTER IV

PARAPHRASES

Emerson's technique in the paraphrase of Biblical passages is not only interesting, but illuminating. Sometimes he paraphrases a long complex passage, and, by making a new application, gives his idea great force. For example, that well-known passage in the wisdom literature of the Old Testament,

"There are three things that are never satisfied, yea, four things say not, it is enough: The grave; and the barren womb; the earth that is not filled with water; and the fire that sayeth not, it is enough,"

he paraphrases thus:

"There are three wants which never can be satisfied: that of the rich, who wants something more; that of the sick, who wants something different; and that of the traveller, who says, 'anywhere but here'."¹

He might have said, "It is as impossible to satisfy the rich, the sick, and the traveller, as it is to satisfy death, barrenness, drouth, and fire," but he uses a more effective method. He paraphrases a familiar proverb, whose type ideas, in the mind of his contemporaries, have become associated with the height of dissatisfaction, and, by substituting new type ideas for the old, makes them as indisputably the acme of dissatisfaction.

Then again, he takes a Biblical epigram, whose words represent two ideas that have become wedded through a long and close association, changes the word which represents one of the pair of ideas, and, by the substitution, makes a new association of ideas which is more effective because of the old association. The Pauline statement, "by grace are ye saved," marries the ideas of grace and salvation. When Emerson substitutes the word *taste* for *grace*, he makes a new association that is very striking. "By taste are ye saved" not only links taste and salvation, but, through the old association of grace and salvation, makes taste as desirable as grace. That Emerson associated grace and taste in his own

¹ *Conduct of Life*, "Considerations by the Way," Vol. VI, p. 266; Prov. 30:15, 16.

mind is proved by the context. He says, "The Anglican church is marked by the grace and good sense of its forms, by the manly grace of its clergy. The gospel it preaches is, 'By taste are ye saved'."² The Bible, in the hands of such a clever workman, is a storehouse of valuable material from which he may make effective paraphrases.

In some of his compositions, he piles one Biblical phrase upon another until his pages abound in them. His "Compensation" is an example of such a discourse. It exhibits many paraphrases of Scriptural passages. "That soul," he says, "which within us is a sentiment, outside of us is a law. 'It is in the world, and the world was made by it,'" a paraphrase of Saint John's statement concerning Christ, who "was in the world, and the world was made by him, and the world knew him not."³ A little farther on he says,

"The soul says 'Eat'; the body would feast. The soul says, 'The man and woman shall be one flesh and one soul'; the body would join the flesh only. The soul says, 'Have dominion over all things to the ends of virtue'; . . . It [the soul] would be the only fact. All things shall be added unto it,—power, pleasure, knowledge, beauty."⁴

This short quotation is all in one paragraph, yet it contains four Biblical paraphrases. "The soul says, 'Eat,'" paraphrases a passage in Luke's Gospel, "Soul . . . take thine ease, eat, drink, and be merry."⁵ "The man and woman shall be one flesh and one soul" is a restatement of "and they twain shall be one flesh," a clause in Christ's answer to the Pharisees concerning the legality of divorce.⁶ "Have dominion over all things" paraphrases "and have dominion over the fish of the sea, . . . and over every living thing that moveth upon the earth,"⁷ a part of the creation story in the "P" narrative; while "all things shall be added unto it,—power, pleasure, knowledge, beauty" is but another way of saying, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."⁸

² *English Traits*, "Religions," Vol. V, p. 223; Eph. 2:5.

³ *Essays, First Series*, "Compensation," Vol. II, p. 102; John 1:10.

⁴ *Ibid.*, p. 104.

⁵ Luke 12:19.

⁶ Matt. 19:5.

⁷ Gen. 1:28.

⁸ Matt. 6:33.

In the next paragraph but one, he breaks forth in this poetical exclamation, quoted from Saint Augustine's *Confessions*: "How secret art thou who dwellest in the highest heavens in silence, O thou only great God!", which is but another way of expressing the Hebrew poet's sublime verse, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."⁹ A little farther on in the essay he uses several unacknowledged Scriptural quotations¹⁰ which are supplemented with a paraphrase of the Biblical verse made famous by Captain John Smith, "if any one would not work, neither should he eat."¹¹ "Love and you shall be loved,"¹² Emerson's short pithy paraphrase of the Golden Rule is also found in "Compensation", and near the end of the discourse, he makes a pointed allusion to Jacob's wrestle with the angel. "We cannot part with our friends. We cannot let our angels go,"¹³ he declares. In this one essay there are at least five direct quotations from, three allusions to, and nine paraphrases of, Biblical passages.

One of the most interesting paraphrases in all of Emerson's works is one which contains but five words of the original passage, but in spite of that fact the connection is evident. In this paraphrase of one of the sublime antithetical parallelisms of David, who is sometimes called the Shakespeare of Hebrew poetry, Emerson proves his conviction, in common with his contemporaries, that Moses was the author of the Pentateuch, since he associates the name of Moses with that of Homer. Twentieth-century critics are convinced, however, through internal evidence, that Moses could not have written all the Pentateuch, and, while they are just as certain that the Book of Psalms is not the work of David or any other one author, but rather a collection of hymns written by a number of writers over an extended period of time, nevertheless, the Davidic authorship of some of the psalms, among them the one from which Emerson draws the

⁹ *Essays, First Series*, "Compensation," Vol. II, p. 106; Ps. 91:1.

¹⁰ See *ante*, p. 31, n 3.

¹¹ *Essays, First Series*, "Compensation," Vol. II, p. 109; II. Thess. 3:10.

¹² *Ibid.*, p. 116; Matt. 7:12.

¹³ *Ibid.*, p. 125; Gen. 32:24-26.

paraphrase under discussion, is conceded by some critics. "Weeping may endure for a night, but joy cometh in the morning," the psalmist declares. Who can doubt that Emerson had this familiar passage in mind when he said, "Blackmore, Kotzebue, and Pollok may endure for a night, but Moses and Homer stand forever"?¹⁴ Emerson is an optimist; therefore weeping and night are temporary because they are unpleasant. On the other hand, joy and light are pleasant, and for that reason, lasting. In like manner, the works of Blackmore, Kotzebue, and Pollok are distasteful and, like the night and other unpleasant things, will pass away; while the works of Moses and Homer are an imitation of the universal in human nature,¹⁵ or in other words, literary art, and for that reason they are as lasting as joy and as enduring as light.

The majority of Emerson's Biblical paraphrases are restatements or amplifications of familiar passages; otherwise they would lose their significance. The Old Deuteronomic law, "Thou shalt not muzzle the ox when he treadeth out the corn," is restated in this way, "It [Prudence] is God taking thought for oxen."¹⁶ "It is vinegar to the eyes to deal with men of loose and imperfect perceptions" is a paraphrase which misquotes an old Hebrew proverb, "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him."¹⁷ The very familiar Biblical axiom, "whatsoever a man soweth, that shall he also reap," is applied against the Yankee's too great devotion to the dollar. "Let him learn . . . that what he sows he reaps," Emerson warns.¹⁸ "All that a man has will he give for right relations with his mates" is Emerson's paraphrase of Satan's answer to God, concerning Job's fidelity. "Skin for skin, yea, all that a man hath will he give for his life," his Satanic Majesty avers.¹⁹ The Pauline statement, "Unto the pure all things are pure, but unto them that are defiled and unbelieving is

¹⁴ *Ibid.*, "Spiritual Laws," Vol. II, p. 154; Ps. 30:5.

¹⁵ Aristotle: *Poetics*.

¹⁶ *Essays, First Series*, "Prudence," Vol. II, p. 222; Deut. 25:4.

¹⁷ *Ibid.*, p. 228; Prov. 10:26.

¹⁸ *Ibid.*, p. 235; Gal. 6:7.

¹⁹ *Essays, Second Series*, "New England Reformers," Vol. III, p. 275; Job 2:4.

nothing pure, but even their mind and conscience is defiled," becomes the following aphorism from Emerson's pen, "The good, by affinity, seek the good; the vile, by affinity, the vile."²⁰ "The eye repeats every day the first eulogy on things,—'He saw that they were good'" is an effective application and a pithy restatement of the words of the old poet of the "P" narrative, who records Jehovah's encomium over his work on the first day of creation thus: "And God saw the light that it was good."²¹ The twelfth chapter of Ecclesiastes is a literary masterpiece that is familiar to everyone. Emerson evidently had its phraseology in mind when he declared, ". . . against all the dictates of good nature he [the skeptic] is driven to say he has no pleasure in them [orthodox beliefs]."²²

Emerson says of the representative classes of England, that is, those other than the gentry, that "They are of the earth, earthy," even as Paul says that "the first man [the physical] is of the earth, earthy."²³ Emerson, by a paraphrase of Christ's statement in his Sermon on the Mount, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," preaches his doctrine of predominance of mind and will over matter. He states it in this manner, "What we seek we shall find; what we flee from flees from us."²⁴ In speaking of illusions he declares that thought is a volatile element, such as, "the cloud . . . now as big as your hand, and now it covers a county." Of course he has in mind the experience of Elijah's servant, who, after the seventh observation, reports, "Behold, there ariseth a little cloud out of the sea, like a man's hand."²⁵ "Sufficient to to-day are the duties of to-day" is Emerson's restatement of "Sufficient unto the day is the evil thereof."²⁶

²⁰ *Nature Addresses and Lectures*, "An Address," Vol. I, p. 123; Tit. 1:15.

²¹ *Representative Men*, "Uses of Great Men," Vol. IV, p. 10; Gen. 1:3, 4.

²² *Ibid.*, "Montaigne; or, the Skeptic," Vol. IV, p. 182; Eccl. 12:1.

²³ *English Traits*, "Character," Vol. V, p. 130; I. Cor. 15:47.

²⁴ *Conduct of Life*, "Fate," Vol. VI, p. 46; Matt. 7:7.

²⁵ *Ibid.*, "Illusions," Vol. VI, p. 320; I. Kings 18:44.

²⁶ *Letters and Social Aims*, "Immortality," Vol. VIII, p. 328; Matt. 6:34.

The phraseology is awkward and not so successful as the faultless Biblical sentence from which it is built.

The discovery of the material world as a means and symbol was an "unsleeping insight" in Thoreau, "and," Emerson says, "whatever faults or obstructions of temperament might cloud it, he was not disobedient to the heavenly vision," a paraphrase of Paul's declaration concerning the vision which he saw on the road to Damascus, when he tells King Agrippa, "I was not disobedient to the heavenly vision."²⁷ In eulogizing the surviving Concord soldiers of the Revolutionary War, Emerson, in these words, "You have fought a good fight. And having quit you like men in the battle . . .," paraphrases two widely divergent passages of the Bible; one, Paul's last words to Timothy, which is found in the Pauline Epistles of the New Testament, the other, the Philistine general's exhortation to his army drawn up against the Israelitish hosts, which is found in the historical literature of the Old Testament.²⁸ That Emerson considers vigilance a duty incumbent upon the executive and legislative branches of the government is evident from the following Biblical paraphrase, "The governor and the legislature," like him that keepeth Israel, "shall neither slumber nor sleep."²⁹ Jesus, in preaching to the multitudes, after the departure of the committee sent by John the Baptist to inquire into the validity of the Messianic claims of Jesus, says, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Emerson effectively paraphrases this statement in describing the overflow meeting in the Moravian Chapel at Grace Hill in the British West Indies when the act of Parliament emancipating the Negro slaves in the island was proclaimed. "For once," he says, "the house of God suffered violence, and the violent took it by force."³⁰ The Pauline doctrine of predestination, "Hath not the potter power over the clay, of the same lump to make

²⁷ *Lectures and Biographical Sketches*, "Thoreau," Vol. X, p. 464; Acts 26:19.

²⁸ *Miscellanies*, "Historical Discourses," Vol. XI, p. 76; II. Tim. 4:7; I. Sam. 4:9.

²⁹ *Ibid.*, "Speech on Affairs in Kansas," Vol. XI, p. 258; Ps. 121:4.

³⁰ *Ibid.*, "West India Emancipation," Vol. XI, p. 116; Matt. 11:12.

one vessel unto honor, and another unto dishonor?", is paraphrased by Emerson to preach the Calvinistic doctrine of predestination. "Talent," he declares, "is habitual facility of execution . . . somewhat is to come to the light, and one was created to fetch it,—a vessel of honor or of dishonor."³¹

These paraphrases are evidence that Emerson knew how to utilize the language of the Bible to emphasize his ideas and to embellish and illuminate his thought.

Some of his paraphrases are very striking because they are reversed or otherwise distorted. The twist of speech, as a rule, emphasizes the point made by the paraphrase. The mark of the beast was on the forehead of the Apocalyptic beast, but Emerson, for emphasis, "sets the mark of the beast [vice] on the back of the head."³² All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. They cannot see in secret; they love to be blind in public" is a paraphrase in which the climactic antithetical sentence adds force and weight to the restatement.³³ He speaks of the seditious Ten Commandments in condemning the Fugitive Slave Law.³⁴ The striking reversal of the characteristics of Saint Paul and Saint John certainly emphasizes the point that men must avoid the sectarian and partisan points of view and ignore points of difference. "If they do not do this, if they set out to contend, Saint Paul will lie and Saint John will hate,"³⁵ a condition so utterly impossible that the negative emphasizes the positive.

"He [Napoleon] came unto his own and they received him" is Emerson's antithesis of "He [Jesus] came unto his own and his own received him not," which emphasizes the popularity of Napoleon.³⁶ To bring out the almost supernatural power of inspiration, he declares that "the new wine will make the bottles new" which, in the reader's mind, is em-

³¹ *Natural History of Intellect*, "Natural History of Intellect," Vol. XII, p. 48; Rom. 9:21.

³² *Essays, First Series*, "Spiritual Laws," Vol. II, p. 159; Rev. 13:16.

³³ *Nature Addresses and Lectures*, "An Address," Vol. I, p. 144; Matt. 6:18.

³⁴ *Miscellanies*, "The Fugitive Slave Law," Vol. XI, p. 194; Ex. 20.

³⁵ *Essays, First Series*, "Prudence," Vol. II, p. 239.

³⁶ *Representative Men*, "Napoleon; or, the Man of the World," Vol. IV, p. 229; John 1:11.

phasized because he unconsciously sets it against its Biblical prototype, "No man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish."³⁷ That Boston's prosperity is due to the sagacity and foresight of its founders is brought out strongly by Emerson when he declares that "the people [Bostonians] did not gather where they had not sown" a reversed paraphrase of the hard master of the parable of the talents who *did* gather where he had not sown.³⁸ "Our father Adam sold Paradise for two kernels of wheat" is a rather distorted idea of the value of the forbidden fruit which arrested the attention of Emerson in the work of Hafiz, the greatest of Persian poets.³⁹

A study of Emerson's works makes it clear that this master workman of the Scriptural paraphrase restates familiar Biblical passages for the purpose of emphasis, since they are associated in the mind of the reader with certain ideas. By paraphrasing in the obverse manner, he gives the new idea the force of the old idea for which it is substituted; then by paraphrasing in the reverse manner, he emphasizes the idea by substituting the unusual for the usual, and by attracting the attention of the reader through the use of the unexpected. Both methods are effective when used pertinently and judiciously.

³⁷ *Lectures and Biographical Sketches*, "The Preacher," Vol. X, p. 233; Luke 5:37.

³⁸ *Natural History of Intellect*, "Boston," Vol. XII, p. 204; Matt. 25:24.

³⁹ *Letters and Social Aims*, "Persian Poetry," Vol. VIII, p. 244; Gen. 3:17-19.

CHAPTER V

ALLUSIONS IN CONTENTIONS

In making contentions Emerson often alludes to, or quotes from, the Bible, sometimes to support his statements, but usually to illuminate and clarify his thought by the use of figurative speech drawn from the Scriptures. It is interesting to go through his works to follow his course of thought upon a certain subject by means of his application of Scripture to that subject. By such a method one learns that reform is always opposed by the conservative, who "must deny the possibility of good, deny ideas, and suspect and stone the prophets."¹ How could Emerson more effectively declare himself in favor of reform, since the prophets were the representatives of spirituality and idealism as opposed to the ultraconservative Pharisaic legalist and formalist? We learn further that reform in general is good because it is man's way of trying to attain the ideal.

"It is the comparison of the idea with the fact. Our modes of living are not agreeable to our imagination . . . [But] The new voices in the wilderness crying 'Repent,' have revived a hope, which had well-nigh perished out of the world, that the thoughts of the mind may yet, in some distant age, and in some happy hour, be executed by the hands."²

By the use of such a figure of speech the writer makes clear his contention that reform is an agent by which the imagination strives to attain its ideal. While Emerson thinks reform is always right, he is certain that the methods used by reformers are often wrong.

"They are partial; they are not equal to the work they pretend. They lose their way; in the assault on the kingdom of darkness, they expend all their energy on some accidental evil, and lose their sanity and power of benefit. . . ."³

is the way he expresses it. By the use of the phrase *kingdom of darkness*, Emerson not only illuminates his thought by means of a figure of speech, but gives in no uncertain

¹ *Nature Addresses and Lectures*, "The Conservative," Vol. I, p. 298; Luke 13:34.

² *Ibid.*, "The Times," Vol. I, p. 272; Matt. 3:1, 2.

³ *Essays, Second Series*, "New England Reformers," Vol. III, p. 261; Matt. 8:12; 22:13.

terms his estimate of the conditions against which reform must wage its battles. Although the reformer often pursues the wrong method and becomes an agitator, Emerson has more sympathy with him than with the artist and poet who become ascetics for any other than a "great and involuntary" reason, unless "ravished by thought and hurried into ascetic extravagances." In that case, he states, "society could manage to release their shoulder from its wheel and grant them for a time this privilege of Sabbath,"⁴ a pertinent figure of speech in light of the fact that the Israelites were instructed to let their land lie idle during the Sabbatical or seventh year. Since my list of citations is limited to those which allude to the Bible, they by no means cover the subject of Emerson's ideas concerning reform. Nevertheless they show his favorite method of using Scripture to support his ideas. In every case he has employed an effective and pertinent figure of speech, the Biblical interpretation of which supports his contention and illustrates his idea. Through such figures of speech it is learned that the reformer is a John the Baptist, granted a privilege of Sabbath, not for selfish reasons, but that he may be a voice in the wilderness crying "Repent" to the conservatives in the kingdom of darkness who stone the prophets of idealism and culture.

Emerson takes the position that no hero needs to proclaim his deeds, since the virtues which have made the deeds possible create a "sweetness of peace" and a "nobleness of aim" that will proclaim the deeds for him. In light of such a fact, it is "with sublime propriety that God is described as saying I AM."⁵ By the use of a Biblical allusion, he presents practically the same thought as that expressed in one of his well-known apothegms: "What you *are* stands over you the while, and thunders so that I cannot hear what you say . . ."⁶

To support his idea that man is greater than circumstances, Emerson quotes Jacobi, the Transcendental moralist, who says, "I would commit sacrilege with David; yea, and pluck ears of corn on the Sabbath, for no other reason than

⁴ *Nature Addresses and Lectures*, "The Times," Vol. I, p. 283; II. Chron. 36:21; Lev. 25:4.

⁵ *Essays, First Series*, "Spiritual Laws," Vol. II, p. 160; Ex. 3:14.

⁶ *Letters and Social Aims*, "Social Aims," Vol. VIII, p. 96.

that I was fainting for lack of food." In this statement there are allusions to two Biblical incidents, which are of special interest, since Jesus referred to David's sacrilege to justify his own act in breaking the Sabbatical code of the Hebrew legalists.⁷ Emerson uses an allusion to a Biblical incident to emphasize his startling statement that the hardest task in the world is to think. Truth is as awful as God. "I seem to know what he meant," Emerson declares, "who said, No man can see God face to face and live."⁸ Emerson by the use of a Scriptural allusion found a new way of saying, "God is Truth," a truism that has become trite. He is willing to admit that men have become partialists, and that they pride themselves upon their individuality. But he declares that they are universalists, however much they may try to hide the fact. "There is nothing [they] cherish and strive to draw to [them] but in some hour [they] turn and rend it."⁹ Here is an illustration of his method of using a Biblical figure of speech to indict mankind, which, like the swine, mangles the hand that offers it pearls. Furthermore he charges man with instability. He is a bundle of moods who unsays today what he said yesterday. "The Truth sits veiled . . . and never interposes a syllable, while," to quote him further, "the most sincere and revolutionary doctrine, put as if the ark of God were carried forward some furlongs, and planted there for the succor of the world, shall in a few weeks be coldly set aside by the same speaker."¹⁰ This is his manner of declaring that man is relative truth and only God is absolute truth.

In teaching his doctrine of the "resolution of all into the ever blessed one," he beseeches men to "stun and astonish the intruding rabble of men and books and institutions by a simple declaration of the divine fact. Bid the invaders take their shoes from off their feet, for God is here within."¹¹ We approach idealism by degrees. First, we toy with it; then, in the age of youth and poetry we see by gleams and

⁷ *Nature Addresses and Lectures*, "The Transcendentalist," Vol. I, p. 337; I. Sam. 21:1-6; Matt. 12:1-3.

⁸ *Essays, First Series*, "Intellect," Vol. II, p. 331; Ex. 33:20-23.

⁹ *Essays, Second Series*, "Nominalist and Realist," Vol. III, p. 246; Matt. 7:6.

¹⁰ *Ibid.*, p. 247; II. Sam. 6:1-17.

¹¹ *Essays, First Series*, "Self-Reliance," Vol. II, p. 71; Ex. 3:5.

fragments that it may be true; later, we know it must be true. Then "we learn," Emerson contends, "that God is, that he is in me and that all things are shadows of him."¹² Emerson employs an Old Testament passage to propound his doctrine of the over-soul, while he uses the words of Jesus to support his contention that "To be great is to be misunderstood," and furthermore, he illustrates the truth of his proverb by citing Jesus among others as an exemplification of it.¹³

Emerson is opposed to the idea that the artist is necessarily dissipated. "His art," he says, "never taught him lewdness, nor the love of wine, nor the wish to reap where he had not sowed."¹⁴ Emerson is also convinced that personality is the greatest miracle. He declares that "The word miracle, as it is used, only indicates the ignorance of the devotee, staring with wonder to see water turned into wine, and heedless of the stupendous fact of his own personality."¹⁵ He makes a judicious selection in this illustration since this miracle, the first one of Jesus, as the beginning of wonders attracted much attention. Innovations are always startling. "Jesus is born in a barn and his twelve peers are fishermen,"¹⁶ is an instance cited by Emerson to prove his contention that gods "come in low disguises." "He who can define is the best man," declares this philosopher when speaking in favor of the organization of a literary club. He points to Jesus as an embodiment of his definition, since he "spent his life discoursing with humble people on life and duty, in giving wise answers, . . . and silencing those who were not generous enough to accept his thoughts."¹⁷

Emerson is so skilful in the use of Scripture to support his thought that he is able to apply Biblical allusions to the political and social problems of the hour as readily as to the

¹² *Ibid.*, "Circles," Vol. II, p. 309; Ex. 3:14; John 14:20.

¹³ *Ibid.*, "Self-Reliance," Vol. II, p. 58; John 1:11.

¹⁴ *Ibid.*, "Prudence," Vol. II, p. 232; Matt. 25:24.

¹⁵ *Lectures and Biographical Sketches*, "Sovereignty of Ethics," Vol. X, p. 200; John 2:1-11.

¹⁶ *Society and Solitude*, "Works and Days," Vol. VII, p. 176; Luke 2:16; Matt. 4:18-22.

¹⁷ *Ibid.*, "Clubs," Vol. VII, p. 236; Mark 12:37; Luke 2:46, 47; John 8:3-9.

philosophical and religious questions which interest him. His discussion of the problem of taxation and representation is an illustration of his skill in applying Scriptural material to political problems. "Laban," he says, "who has flocks and herds, wishes them looked after by an officer on the frontiers, lest the Midianites shall drive them off; and pays a tax to that end. Jacob has no flocks or herds and no fear of the Midianites, and pays no tax to the officer. It seemed fit that Laban and Jacob should have equal rights to elect the officer who is to defend their persons, but that Laban and not Jacob should elect the officer who is to guard the sheep and cattle. And if question arise whether additional officers or watch-towers should be provided, must not Laban and Isaac [the father of Jacob, who, as head of the family in a patriarchal form of government, owned Jacob's right of property] and those who must sell part of their herds to buy protection for the rest, judge better of this, and with more right, than Jacob, who, because he is a youth and a traveller, eats their bread and not his own?"¹⁸ This illustration makes Emerson's position clear. The man who owns property, he thinks, should elect the officers who levy taxes on real estate, while the man who owns no property should not be compelled to pay taxes to protect the real estate of the man who owns such property.

The abolishment of war is a universal problem, not confined to any one century nor to any one place. Emerson has deep convictions upon the subject. That he believes war is a destructive dementia caused by a legion of devils who have possessed men for ages is clearly demonstrated by the figurative language he uses in discussing the subject. He declares "it is now time that it should pass out of the state of beast into the state of man; it is to hear the voice of God, which bids the devils that have rended and torn him come out of him and let him now be clothed and walk forth in his right mind."¹⁹ The agitation concerning the Fugitive Slave Law stirs him to the depths. To justify the stand which Massachusetts takes in disregarding this law, he cites the

¹⁸ *Essays, Second Series*, "Politics," Vol. III, p. 202; Gen. 30:26-36; 31:44-53.

¹⁹ *Miscellanies*, "War," Vol. XI, p. 171; Mark 5:15.

higher law of the Bible, which makes an immoral law void. He quotes Blackstone and Coke to substantiate his contention that no nation has a right to make a law that violates the divine thou-shalt-not's of the Ten Commandments. To support his claim, he quotes Blackstone as saying: "Nay, if any human law should allow or enjoin us to commit a crime (his instance is murder) we are bound to transgress that human law; or else we must offend both the natural and divine."²⁰

The most outstanding example of Emerson's contentions supported by Scripture is his sermon "The Lord's Supper," in which, to paraphrase Luke, beginning at the gospels and all the Pauline epistles, he expounds unto them in all the Scriptures the things concerning the Lord's Supper. He takes the position that

"Jesus did not intend to establish an institution for perpetual observance when he ate the Passover with his disciples; [and moreover] he did with his disciples exactly what every master of a family in Jerusalem was doing at the same hour."²¹

His conclusion anticipates the whole body of twentieth-century higher criticism concerning the Eucharist and involves, not only the authorship and authenticity of the fourth gospel, but also the time of the crucifixion of Jesus relative to the passover as well. It is not the intention or the prerogative of such a study as this to prove or disprove Emerson's conclusion concerning the Eucharist, but only to show his skill in using the Scripture to support his claim.

If, as Emerson says, Jesus was eating the passover at the same time that all other faithful Jews were eating it, he was crucified on the day after the passover and not on the day of the passover as the church contends. If Emerson is right, the writer of John's gospel is wrong, since he says explicitly that Jesus ate the supper with his disciples before the passover,²² and that the Jews would not go into the Praetorium to hear Jesus tried before Pilate lest they should be

²⁰ *Ibid.*, "The Fugitive Slave Law," Vol. XI, p. 191; Ex. 20:1-18; Deut. 5:6-22.

²¹ *Ibid.*, "The Lord's Supper," Vol. XI, pp. 4, 9.

²² John 13:1.

defiled and unfit to eat the passover.²³ John further states that it was about the sixth hour on the preparation of the passover that Pilate delivered Christ to be crucified.²⁴ Jesus, according to John's gospel, was crucified, dead, and buried before the Jews ate the passover. The synoptic gospel-writers, however, do not agree with John. All three of them say very plainly that Jesus ate the last supper on the first day of the feast of unleavened bread when the passover should be killed,²⁵ which, according to the old law was the fourteenth day of the month Abib (pre-exilic)²⁶ or Nisan (post-exilic).²⁷ While John refutes Emerson's statement concerning the time when Jesus ate the passover, the synoptists support it. That Jesus was crucified on Friday is supported by all four gospels, since it was on the preparation for the Sabbath,²⁸ but whether that Friday was the day of the Jewish passover or the day following it, is the question involved. If the crucifixion took place on the day after the passover, a conclusion which all the synoptists support, then Jesus was eating the regular passover with his disciples, and Emerson is justified in his conclusion that he was not instituting a new rite; but if Jesus was crucified on the day of the passover feast, as John testifies, then Jesus did not eat the passover in the regular way and might have instituted a new rite, although Emerson cites other facts to prove that it was highly improbable, since only Luke records "do this in remembrance of me," which makes it a memorial rite. If one may judge from Emerson's own statement, he believes that John wrote the fourth gospel. "John especially," he says, "who has recorded with minuteness the conversation and transactions of that memorable evening, has quite omitted such a notice [the memorial rite]."²⁹ Emerson's conclusions, however, anticipate in part the position of the twentieth-century higher critics, who contend that the fourth gospel is later than the first century and could not have been written

²³ John 18:28.

²⁴ John 19:14.

²⁵ Matt. 26:17-20; Mark 14:12-18; Luke 22:7, 8.

²⁶ Ex. 12:1-12; 13:4.

²⁷ Neh. 2:1.

²⁸ Matt. 27:62; Mark 14:12; Luke 23:54; John 19:31.

²⁹ *Miscellanies*, "The Lord's Supper," Vol. XI, pp. 5, 6.

by John the Evangelist.³⁰ They also support his contention that the institution of the Lord's Supper is Pauline.³¹ The early Christian fathers, when allegorizing the Old Testament³² are very careful to prove that Jesus is the symbol of the passover lamb.³³ For that reason the writer of John's gospel, which is late, is very careful to make his testimony conform to the teaching of the early church; hence he places the crucifixion on the day of the passover, and the Lord's Supper on the evening before the regular passover instead of on the evening of the Jews' passover feast as the synoptic writers do. By advancing the time of the crucifixion twenty-four hours, the writer of John makes the death of Jesus come at the very hour that the passover lamb is slain.³⁴ Emerson knows his Scripture so well that, although he believes in the Johannine authorship of the fourth gospel, he subconsciously reaches a conclusion which is one of the main contentions of the higher critics against Johannine authorship.

In one other statement Emerson, subconsciously perhaps, disregards the testimony of the writer of John's gospel. He says, "He [Jesus] never teaches the personal immortality."³⁵ If John's gospel is eliminated this is perhaps true, but it is most certainly not true if John's gospel is accepted as the work of John the Evangelist, who, as a witness, records the acts and words of Jesus. According to John, Jesus said to Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing."³⁶ According to John's gospel the physical body of Jesus was resurrected. There are also

³⁰ Shirley Jackson Case: *Jesus—A New Biography*, Chap. I, pp. 44-45; Chap. II, pp. 66-73; 76, 77; George Holley Gilbert: *Greek Thought in the New Testament*, Chap. VII; p. 208; *Ibid.*, *Jesus and His Bible*, Chap. V, and p. 97, n. 3.

³¹ Gilbert, *Greek Thought in the New Testament*, pp. 78-85; Case, *op. cit.*, Chap. I, Div. III.

³² Gilbert, *Jesus and His Bible*, pp. 123-126; 138; Appendix, pp. 153-171; Harry Emerson Fosdick: *Modern Use of the Bible*, Chap. III; Gal. 4:22-26.

³³ Gilbert: *Jesus and His Bible*, p. 90; I. Cor. 5:7; I. Pet. 1:19, 20; John 1:29; Rev. 5:12, 13.

³⁴ Case: *op. cit.*, pp. 282 ff., Gilbert: *Jesus and His Bible*, p. 90; See *ante*, p. 50, n. 22, and p. 51, n. 25.

³⁵ *Letters and Social Aims*, "Immortality," Vol. VIII, p. 348; Gilbert: *Greek Thought in the New Testament*, pp. 94, 95.

³⁶ *Ibid.*, p. 208; John 20:27.

other passages in John which indicate personal immortality,³⁷ but the synoptic writers and Paul seemingly support Emerson's contention. Again, he reaches a conclusion which in part anticipates the higher critics, by half a century.³⁸

Emerson makes some contentions that are rather surprising. One wonders what he means when he says that the American uses the words *faith* and *hope* as if they were as obsolete as *Selah* and *Amen*. The word *Amen* is heard almost every day. How can it be obsolete?³⁹

"The beggar begs by God's command," is a rather striking reversal of the ancient Deuteronomic law, "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land."⁴⁰ Emerson, in this poem puts forth the same idea that Wordsworth does in "The Old Cumberland Beggar." These poets seem to think that poverty is necessary in order that the fortunate may grow in grace through the exercise of charity, rather than an evil which should be abolished through charity. This is a phase of the doctrine of predestination or fatalism.

Emerson claims that Christianity has given two inestimable advantages: "first, the Sabbath, the jubilee of the whole world. . . . And secondly, the institution of preaching,—the speech of man to men."⁴¹ Neither statement is quite true. Emerson uses the terms Sabbath and Sunday interchangeably. He doubtless means Sunday in this instance. It may be true that Christianity has given us Sunday, but in doing so it has merely transferred the Sabbath from the last to the first day of the week.

The early Jewish Sabbath was a day of merriment and feasting associated with the moon festivals. After the exile it became a day of iron-clad restriction with its $39 \times 39 = 1521$

³⁷ John 5:21-29; 14:19.

³⁸ Gilbert: *Jesus and His Bible*, p. 93; Fosdick: *op. cit.*, pp. 45; 98-104; Chapter IV; Pringle-Pattison: *The New Idea of Immortality*, p. 144; Lectures VII, VIII.

³⁹ *Nature Addresses and Lectures*, "Man the Reformer," Vol. I, p. 249; Num. 5:22; Deut. 27:15; Ps. 4:2; 3:2.

⁴⁰ *Poems*, "Life," Vol. IX, p. 350; Deut. 15:11; John 12:8.

⁴¹ *Nature Addresses and Lectures*, "An Address," Vol. I, p. 150; Matt. 28:1.

rabbinical prohibitions. It was this Sabbath of the extreme legalist which Jesus opposed. The early Christian church did not identify itself with the Jewish Sabbath. The Christians met upon the first day of the week, and throughout the New Testament these two days are never confused. The Christians, until the time of the Puritans, were very liberal in their views concerning the Lord's day, or Sunday as it was later called. The Puritan reverted to the old rabbinical Sabbath and transferred it from the seventh to the first day of the week, and called it the Christian Sabbath. The Christian Sabbath that Emerson talks about is not the Lord's day, which is the contribution of Jesus through the early Christian church, but it is rather a seventeenth-century graft upon the Lord's day.⁴² In a narrow sense Emerson is right, since Puritans are Christians; but in a broad sense he is wrong, since Christians are not necessarily Puritans.

The statement that preaching is a contribution of Christianity is also but a partial truth, since the Jews practised a type of preaching in their synagogues prior to the birth of Christ. After the exile the synagogue service consisted of three parts: the shema, the prayer, and the reading of the Scriptures, followed by the sermon, which was an exposition of the Scripture.⁴³ The lessons from the law and the prophets were translated or paraphrased into the vernacular Aramaic by an interpreter, in the case of the law, one verse at a time; in the lessons from the prophets, three verses at a time. This led to more extended expositions. It was the Hazzan's duty before the service to adjust the roll so it turned to the lesson. The teacher stood while he read and sat while he taught. Anyone able to instruct might be invited to speak.⁴⁴ It was in this capacity that Jesus taught in the synagogues of Palestine,⁴⁵ and that Paul preached in the synagogues of the dispersion.⁴⁶ The Christian church has developed preaching, but it originated in the Jewish syna-

⁴² Mcehlman: *The Story of the Ten Commandments*, Chaps. 13, 14.

⁴³ *The New Schaff-Herzog Encyclopædia of Religious Knowledge*, Vol. II, p. 215.

⁴⁴ *Encyclopædia Biblica*, Vol. IV, 4840.

⁴⁵ Mark 1:21; 6:2; Luke 4:16-30.

⁴⁶ Acts 13:5; 14:1; 18:4.

gogue service. The exposition of the Law and the Prophets in the synagogue is the nucleus around which the sermon of the Christian church developed; therefore, preaching is an Hebraic rather than a Christian contribution.

Although Emerson may have made a few minor mistakes in his contentions, they are in the main valid; and in some of his conclusions he was at least half a century ahead of his contemporaries. Biblical criticism had not advanced very far in Emerson's day, but in spite of that fact, he reached decisions which are substantiated by the higher critic after seventy-five years of careful research. Emerson's versatility in the application of Biblical passages to his every need is clearly demonstrated in the manner in which he supports his contentions by material drawn from the Bible, illustrates his statements by paraphrases and figures originating in its literature, and augments his thought by philosophy borrowed from its sages.

CONCLUSION

The reader when perusing Emerson should remember that his works are not a collection of volumes, each of which treats exclusively a certain subject. They are rather a collection of comparatively short treatises, such as essays and sketches, written for current periodicals, or they are lectures and addresses, composed to be delivered upon the platform. The reader must keep in mind the fact that Emerson was a public speaker, and for that reason cannot always be taken literally. In his pages are many declarations which apparently do not agree. Some statements seem to be the antitheses of others. It often seems as though he were trying to demonstrate his familiar apothegm, "a foolish consistency is the hobgoblin of little minds."¹ These apparent inconsistencies, however, do not necessarily signify insincerity on his part. Truth is a jewel with many facets, each of which reflects from a different angle. The orator turns to the light whatever facet reflects the phase of truth he wishes to emphasize. The reader is puzzled by the seeming discrepancy when Emerson declares, in one place, that he treats books as he does his friends, keeping them where he can find them but seldom using them,² yet in another place, that he prizes books and that they who are wise prize them most.³ If he believes the latter statement and practices the former, he is the antitype of the foolish philosopher who with all his getting failed to get understanding.⁴ That the first statement is to be taken relatively, however, and not absolutely, is demonstrated by his knowledge of books and his frequent allusions to their contents. Among these books the Bible holds first place.

In some of his writings Biblical allusions are very frequent, one occurring immediately after another. Such statements as these occur frequently: "The law is: To each shall be rendered his own."⁵ As thou sowest thou shalt reap."⁶ Smite, and

¹ *Essays, First Series*, "Self-Reliance," Vol. II, p. 57.

² *Ibid.*, "Friendship," Vol. II, p. 214.

³ *Letters and Social Aims*, "Quotations and Originality," Vol. VIII, p. 178.

⁴ Prov. 4:7.

⁵ *Lectures and Biographical Sketches*, "Sovereignty of Ethics," Vol. X, p. 192; Matt. 22:21.

⁶ *Ibid.*; Gal. 6:7.

thou shalt smart.⁷ Serve and thou shalt be served;”⁸ and again, “He stopped and wrote on the sand.”⁹ He admonished his disciples respecting the leaven of the Pharisees.¹⁰ He instructed the woman of Samaria respecting living water.¹¹ He permitted himself to be anointed, declaring that it was for his interment.¹² He washed the feet of his disciples.”¹³ In both of these citations the simple sentence is the medium for the allusion. But Emerson’s method of accumulating allusions is not confined to the simple sentence. It also embraces the complex sentence, composed of phrasal and clausal Biblical allusions. The following sentence is an accumulation of Scriptural phrases, “Devout men . . . have used different images to suggest this latent force [the “moral sentiment that is alone omnipotent”]; as, the light,¹⁴ the seed,¹⁵ the Spirit,¹⁶ the Holy Ghost,¹⁷ the Comforter,¹⁸ the Daemon,¹⁹ the still, small voice,²⁰ etc.—all indicating its power and its latency.” Another sentence which is pregnant with phrasal and clausal allusions to the Bible is “Then up comes a man with a text of I John 5:7, or a knotty sentence from St. Paul, which he considers as the axe at the root of your tree.”²¹

While the foregoing quotations exhibit an accumulation of numerous and frequently occurring allusions, such allusions are confined to a much narrower range than in the following excerpt which alludes to passages widely separated in the Biblical canon: “I must eat the good of the land and let learning and romantic expectation go, until a more convenient season.” Although this clause, extracted from a long compound

⁷ *Ibid.*; Matt. 26:52; Lev. 24:19, 20.

⁸ *Ibid.*; John 13:14-16.

⁹ *Miscellanies*, “The Lord’s Supper,” Vol. XI, p. 10; John 8:6.

¹⁰ *Ibid.*; Luke 12:1.

¹¹ *Ibid.*; John 4:10-14.

¹² *Ibid.*; John 12:3-7.

¹³ *Ibid.*; John 13:4-14.

¹⁴ *Lectures and Biographical Sketches*, “Character,” Vol. X, p. 97; I. John 1:5.

¹⁵ Mark 4:26-29.

¹⁶ John 4:24.

¹⁷ II. Cor. 13:14.

¹⁸ John 14:16.

¹⁹ I. Cor. 10:20, 21.

²⁰ I. Kings 19:12, 13.

²¹ *Lectures and Biographical Sketches*, “Sovereignty of Ethics,” Vol. X, p. 201; Matt. 3:10.

sentence, exhibits only two Biblical allusions, they refer to passages taken from widely separated books: Genesis, the first book of the Torah, and Acts, the only historical book of the New Testament.²² The most outstanding accumulation of Biblical allusions is found in the biographical sketch of Swedenborg, the mystic: "‘What have I to do,’ asks the impatient reader, ‘with jasper and sardonyx, beryl and chalcidony;²³ what with arks²⁴ and passovers,²⁵ ephahs,²⁶ and ephods;²⁷ what with lepers²⁸ and emerods;²⁹ what with heave-offerings³⁰ and unleavened bread,³¹ chariots of fire,³² dragons crowned and horned,³³ behemoth³⁴ and unicorn?’"³⁵ This rhetorical question contains thirteen allusions to passages scattered throughout the Scripture from Exodus to Revelation. Farther on in this paragraph an allusion is made also to palm-trees³⁶ and shittim wood.³⁷ In "Compensation"³⁸ Emerson makes at least twenty-two allusions to passages contained in nine different books of the Bible: Genesis, the first book of the Pentateuch; Job and Psalms, two of the five poetical books of the Old Testament; Matthew, Mark, Luke, and John, the four gospels; and I Corinthians and II Thessalonians, two of the thirteen Pauline epistles.

In "The Lord's Supper"³⁹ there are numerous allusions to passages in Matthew, Mark, Luke, John, Acts, Romans, I Corinthians, I and II Thessalonians, and I Timothy, as well as one reference to Exodus. Since "The Lord's Supper" is

²² *Nature Addresses and Lectures*, "Literary Ethics," Vol. I, p. 185; Gen. 45:18; Acts 24:25.

²³ *Representative Men*, "Swedenborg; or, the Mystic," Vol. IV, p. 135; Rev. 21:19, 20.

²⁴ Ex. 25:10.

²⁵ Ex. 12:21-28.

²⁶ Ex. 16:36.

²⁷ Ex. 39:2.

²⁸ Lev. 13 ff.

²⁹ Deut. 28:27; I. Sam. 6:4.

³⁰ Ex. 29:27.

³¹ Ex. 23:15.

³² II. Kings 2:11.

³³ Rev. 12:3; 20:2.

³⁴ Job 40:15.

³⁵ Job 39:9.

³⁶ Lev. 23:40; John 12:13.

³⁷ Ex. 25:5; 27:1.

³⁸ *Essays, First Series*, "Compensation," Vol. II, p. 93.

³⁹ *Miscellanies*, "The Lord's Supper," Vol. XI, p. 3.

a controversial sermon, its very nature necessitates numerous references to Scriptural passages as authoritative support to the arguments advanced by the speaker. While it is true that this address may be considered an exception whose nature requires Biblical material, the same cannot be said of the essays, sketches, and articles of various types from which the other citations are taken. These passages are representative of Emerson's work as a whole and should make possible a judgment of the frequency and pertinence of his Biblical allusions. In his various works Emerson alludes to passages scattered throughout thirty of the thirty-nine books of the Old Testament, twenty of the twenty-seven of the New Testament, and two of the seven Apocryphal books, II Maccabees and Tobias.⁴⁰ His allusions to the Bible are so numerous and so inclusive that it seems as though he were trying to fulfill the obligation which he sets forth in these words:

"We too must write Bibles, to unite again the heavens and the earthly world. The secret of genius is to suffer no fiction to exist for us; to realize all that we know; . . . and first, last, midst and without end, to honor every truth by use."⁴¹

Emerson is thoroughly convinced that "Truth is the property of no individual, but is the treasure of all men, [and furthermore] the nobler the truth or sentiment, the less imports the question of authorship."⁴² He, without any thought of plagiarism, feels perfectly free to utilize the truths he finds in the pages of other writers. "Genius borrows nobly," he declares, and "if an author gives us just distinctions, inspiring lessons, or imaginative poetry, it is not so important to us whose they are."⁴² In the light of this statement it is not at all to be wondered at that Emerson draws so freely on a book which he gives the first place in the canon of world literature.⁴³

"In the book I read," Emerson testifies, "the good thought returns to me, as every truth will, the image of the whole

⁴⁰ See Appendix p. 68, n. 170; p. 69, n. 170; p. 70, n. 334 (this study).

⁴¹ *Representative Men*, "Goethe; or, the Writer," Vol. IV, p. 290.

⁴² *Letters and Social Aims*, "Quotations and Originality," Vol. VIII, pp. 191, 192.

⁴³ See *ante*, "Introduction," p. 7, n. 6.

soul.”⁴⁴ Even a casual perusal of his pages, abounding in numerous Scriptural allusions, brings the conviction that Emerson has found many truths in the Bible. As these truths return to him, he gives them back by quotation, paraphrase, and metaphor to a generation in which “the Jewish Bible had implanted itself in the table-talk and household life of every man and woman in the European and American nations.”⁴⁵ That Emerson’s estimate of the book which the Hebrews contributed is high he evidences by such a statement as “The Hebrew nation compensated for the insignificance of its members and territory by its religious genius, its tenacious belief; its poems and history cling to the soil of the globe like the primitive rocks.”⁴⁶

“’Tis the fullness of man that runs over into objects and makes his Bibles and Shakespeares and Homers so great,”⁴⁷ Emerson declares, and furthermore, “The Bible itself is like an old Cremona; it has been played upon by the devotion of thousands of years until every word and particle is public and tunable.”⁴⁸ Emerson’s language is so Biblical in flavor that it appears to the reader as if this Joshua of the nineteenth century must have received from Jehovah this new charge: This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest give back its words in quotations, its thought in paraphrase, its wisdom in philosophy, and its beauty in metaphor and symbolism,⁴⁹ “nor can [this book of the law] be closed until the last great man is born.”⁵⁰

⁴⁴ *Essays, First Series*, “The Over-Soul,” Vol. II, p. 280.

⁴⁵ *Representative Men*, “Plato; or, the Philosopher,” Vol. IV, p. 44.

⁴⁶ *Lectures and Biographical Sketches*, “The Man of Letters,” Vol. X, p. 244.

⁴⁷ *Society and Solitude*, “Success,” Vol. VII, p. 295.

⁴⁸ *Letters and Social Aims*, “Quotations and Originality,” Vol. VIII, p. 182.

⁴⁹ Joshua 1:8.

⁵⁰ *Representative Men*, “Uses of Great Men,” Vol. IV, p. 20.

APPENDIX

A Tabulation of Emerson's Biblical Allusions Nature Addresses and Lectures, Vol. I.¹

PAGE	EMERSON	BIBLE
3	we grope among the dry bones	Ezek. 37:1-6
7	the city of God	Heb. 12:22; Ps. 46:4
12	this ocean of air above, this ocean of water beneath, this firmament of earth between?	Gen. 1:6-8
14	from the era of Noah	Gen. 9:8, 9, 18, 19
22	The visible heavens and earth sympathize with Jesus	Mark 15:33; Luke 23:44; Matt. 27:45
25	Spirit primarily means <i>wind</i>	John 3:8; Acts 2:2-4
26	a lamb is innocence	John 1:29
26	a snake is subtle spite	Gen. 3:1
27	Spirit is the Creator. Spirit hath life itself	John 4:24
28	"It is sown a natural body; it is raised a spiritual body."	I. Cor. 15:44
29	it [the ant] never sleeps	Prov. 6:10
29	and as this is the first language	Gen. 11:1
32	the cattle low upon the mountains	Ps. 50:10
33	face to face in a glass	I. Cor. 13:12
38	her yea is yea, and her nay, nay	Jas. 5:12
39	"Thy will be done"	Matt. 6:10
40	meekly as the ass on which the Savior rode	Matt. 21:1-11
41	Ten Commandments	Ex. 20:1-17; Deut. 5:6-21
41	Prophet and priest, David, Isaiah, Jesus	
45	male and female	Gen. 1:27
56, 57	"These are they who were set up from everlasting, from the beginning, or ever the earth was. When he pre- pared the heavens they were there; when he established the clouds above, when he strengthened the fountains of the deep. Then they were by him as one brought up with him. Of them he took counsel."	Prov. 8:23, 27, 28, 30
58	"The things that are seen are temporal; the things that are unseen are eternal."	II. Cor. 4:18
58	flesh-pts of Egypt	Ex. 16:3
61	Like the figure of Jesus she [Nature] stands with bended head, and hands folded upon her breast	Reference to Christian art
62	we try to describe and define himself [God]	Ex. 3:14
71	Nebuchadnezzar dethroned, bereft of reason, and eating grass like an ox	Dan. 4:28-37
71	a man is a God in ruins	Gen. 3:22
71	from man the sun, from woman the moon	Gen. 37:9, 10
74	deep calls unto deep	Ps. 42:7
75	What is truth?	John 18:38
76	all that Adam had; Adam called his house heaven and earth	Gen. 1:8-10
77	cometh not with observation	Luke 17:20
96	Transfigured; the corruptible has put on incorruption	Matt. 17:1-8; I. Cor. 15:53
105	as the world was plastic and fluid in the hands of God	Gen. 1:2

¹ All citations in this table refer to *The Complete Works of Ralph Waldo Emerson*, Centenary Edition. See Bibliography, p. 75.

PAGE	EMERSON	BIBLE
119	balm-of-Gilead	Gen. 37:25; Jer. 8:22; 46:11
122	The man who renounces himself, comes to himself	Matt. 10:39
123	The good, by affinity, seek the good; the vile, by affinity, the vile	Titus 1:15;
128	Jesus Christ belonged to the true race of prophets	II. Sam. 22:27, 28 Luke 13:33, 34
128	God incarnates himself in man	John 1:14
129	Moses and the Prophets	Luke 24:27
135	gift of tongues	Acts 2:2-4
136	leave all and follow,—father and mother, house and land, wife and child?	Mark 10:28-31
144	God seeth in secret	Matt. 6:18
144	He saith yea and nay only	Matt. 5:37
145	Saint Paul	
145	"I also am a man"	Acts 14:11-15
145	first the Sabbath	Matt. 28:1; Mark 16:2-9; John 5:18; 20:1, 19, 26; Acts 20:7; I. Cor. 16:2; Rev. 1:10
145	the jubilee of the whole world	Lev. 25:10; 27:17
160	I will say with the warlike king, "God gave me this crown, and the whole world shall not take it away."	II. Sam. 7:12-16; II. Sam. 18-19:40; I. Sam. 20:30-33
164	paint a transfiguration	Mark 9:2; Luke 9:28-35
185	until a more convenient season	Acts 24:25
185	must eat the good of the land	Gen. 45:18
191	where there is no vision the people perish	Prov. 29:18
195	I am: all things are mine: all mine are thine	John 17:21-23
197	It is flesh of our flesh, and bone of our bone	Gen. 2:23
213	Universal Power which will not be seen face to face	Ex. 33:18-23
221	deny it not before men	Matt. 10:32, 33
223	before the world was, they were	Prov. 8:23; Ps. 90:2; John 8:58
233	The trail of the serpent	Gen. 3:1; Rev. 12:9
249	obsolete as Selah and Amen	Num. 5:22; Deut. 27:15; I. Cor. 14:16; II. Cor. 1:20; Ps. 3:2; 4:2
249	Americans . . . have not Faith and Hope	I. Cor. 13:13
272	The new voices in the wilderness crying "Repent"	Matt. 3:1, 2
274	he whose morning appetite would have gladly fed on green figs between Bethany and Jerusalem	Mark 11:13
283	this privilege of Sabbath	II. Chron. 36:21; Leviticus 25
313	vituperated Sodom	Gen. 19:1-11
316	slave Moses, who leads away his fellow slaves from their masters	Ex. Chaps. 2-14
319	garden of Eden	Gen. 2:4-14
321	Sabbath	See <i>ante</i> , Appendix p. 62, n. 145
335	Jesus acted so because he thought so	Tit. 1:15; Prov. 23:7
337	I would commit sacrilege with David; yea, and pluck ears of corn on the Sabbath	I. Sam. 21; Matt. 12:1-5
352	whether in the body or out of the body, God knoweth	II. Cor. 12:2
355	dear as the apple of the eye	Deut. 32:10

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5	I can see my own vices in Solomon	I. Kings 11; Neh. 13:26
9	the Garden of Eden	Gen. 2:4-14
9	the sun standeth still in Gibeon	Jos. 10:12, 13
18	creation of light and the world	Gen. 1:1-2:4
28	worshippers of Moses, of Zoroaster	Pentateuch

PAGE	EMERSON	BIBLE
30	Prometheus is the Jesus; he is the friend of man; stands between the unjust and "justice" [Mediator]	I. Tim. 2:5; Heb. 8:6
30	Jesus was not [known]	John 1:11; 14:3
32	of the earth and of the waters that are under the earth	Gen. 1:7
39	Apples of Knowledge	Gen. 2:9; 3:5, 6
39	Calling of Abraham	Gen. 12:1-3
39	building of the Temple	I. Kings 6
39	advent of Christ	Matt. 1:18; Luke 2:1-21
45	trumpets of the Last Judgment	I. Cor. 15:52; Matt. 24:31
45	Moses [spoke what he thought]	Pentateuch; Ex. 2:11-15
50	Devil	Pet. 5:8; Rev. 22:2
51	I would write on the lintels of the doorposts, <i>whim</i>	Ex. 12:7
57	Leave your theory, as Joseph his coat in the hand of the harlot, and flee	Gen. 39:7-12
58	Jesus and Luther and Copernicus and Galileo and Newton	
61	Christ is born . . . an institution is the shadow of one man	Acts 2:47; 11:26; Rev. 1:4-6
67	phraseology of I know not what David, or Jeremiah, or Paul	Ruth 4:22; I. Chron. 3:1; Jer. 1:1; Acts 26:1, 16, 18
77	God pronouncing his works good	Gen. 1:31
71	Bid the invaders take their shoes from off their feet, for God is here within	Ex. 3:5
71	it goes abroad to beg a cup of water	Matt. 10:42
73	chaste husband of one wife	I. Tim. 3:2
76	man is word made flesh, born to shed healing to the nations	John 1:14; Rev. 22:2
79	Let not God speak to us lest we die. Speak thou . . . and we will obey	Ex. 20:18-21
83	pen of Moses	II. Chron. 34:14; titles to books of Pentateuch
69	shoves Jesus and Judas equally aside	Mark 14:44; Luke 22:3-6; John 13:26, 27; 18:2
94	Last Judgment	Luke 16:24-26; Rev. 20:12-15; 21:8
99	he must bear witness to the light . . . hate father and mother, wife and child	Luke 14:26
100	become a byword and a hissing	I. Kings 9:7, 8
102	It is in the world, and the world was made by it	John 1:10
104	The soul says "Eat"	Luke 12:19
104	The man and woman shall be one flesh and one soul	Matt. 19:5, 6
104	Have dominion over all things	Gen. 1:28
104	all things shall be added unto it	Matt. 6:33
106	"How secret art thou who dwellest in the highest heavens in silence"	Ps. 91:1
109	an eye for an eye, a tooth for a tooth, blood for blood	Ex. 21:23, 24
109	measure for measure. Give and it shall be given you	Matt. 7:2; Luke 6:38
109	who doth not work shall not eat	II. Thess. 3:10
116	Love, and you shall be loved	Matt. 7:2, 12
124	Jesus and Shakespeare	
125	We cannot let our angels go	Gen. 32:24-26
135	gnashing of the teeth	Matt. 25:30
151	worthy of all acceptance	I. Tim. 1:15
154	Blackmore, Kotzebue and Pollok may endure for a night, but Moses and Homer stand forever	Ps. 30:5

PAGE	EMERSON	BIBLE
156	Doth not wisdom cry, and understanding put forth her voice?	Prov. 8:1
159	sets the mark of the beast on the back of the head	Rev. 13:16; 14:1
159	Zeno or Paul	
160	God is described as saying, I AM	Ex. 3:14
165	Story of Virgin Mary, of Paul, of Peter	Luke 1:26-56; Luke 2:5-7; Acts 8:1-3; 9:1-30; Mark 1:16-18; 14:68; Acts 1:16; 2:14-36
222	It is God taking thought for oxen	Deut. 25:4
228	It is vinegar to the eyes to deal with men of loose and imperfect perceptions	Prov. 10:26
230	The men we call greatest are least in this kingdom	Matt. 11:11; Luke 7:28
232	nor the wish to reap where he had not sowed	Matt. 25:24
235	what he sows he reaps	Gal. 6:7
235	If they set out to contend, St. Paul will lie and St. John will hate	Acts 26:9-11; Luke 9:54; Mark 9:38; 10:35-41
241	mumbling our ten commandments	Ex. 20; Deut. 5
255	King David, who poured out on the ground unto the Lord the water which three of his warriors had brought him to drink at the peril of their lives	II. Sam. 23:14-17
273	teaching of Christ	the four Gospels
276	Closet of God	Matt. 6:6
282	Conversion of Paul	Acts 9:4-26; 22:6-16; 26:12-20.
287	Jesus speaks always from within	John 17
292	The simplest person who in his integrity worships God, becomes God	John 14:20
294	"go into his closet and shut the door"	Matt. 6:6
295	The position men have given to Jesus now for many centuries of history, is a position of authority	Matt. 7:29
310	we learn that God is; that he is in me	Ex. 3:14; John 14:20
310	under this Pentecost	Acts 2:1-4
310	cloven flame	Acts 2:1-4
313	"Then shalt also the Son be subjected to him who put all things under him, that God may be all in all."	I. Cor. 15:28
317	temple of the true God	I. Kings 8
319	Let them then become organs of the Holy Ghost	Matt. 28:19
331	no man can see God face to face and live	Ex. 33:20
341	descending Holy Ghost	Luke 3:22; Acts 2:1-4
343	Leave father, mother, house and lands, and follow me. Who leaves all receives more	Mark 10:29, 30
345	"The cherubim know most, the seraphim love most."	Gen. 3:24; I. Sam. 4:4; Is. 6:1-7

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6	Father, the Spirit, the Son	Matt. 28:19
17	The circumcision is an example of the power of poetry to raise the low and offensive	Gen. 17:10-14
29	God's wine	Mark 14:23-25
31	stars fall from heaven as the fig tree casts her untimely fruit	Rev. 6:12, 13
40	thought may be ejaculated as Logos or Word	John 1:1

PAGE	EMERSON	BIBLE
40	all the creatures by pairs and by tribes pour into his mind as into a Noah's ark, to come forth again to people a new world	Gen. 6:14-19; 7:9; Gen. 8:17-19
54	shall I preclude my future by taking a high seat . . .	Luke 14:7-10
54	the commonest books,—the Bible, Homer, Dante, Shakespeare, Milton	
64	keep the commandments	Ex. 20; Deut. 5
65	stay there in thy closet	Matt. 6:6
68	"the kingdom that cometh without observation"	Luke 17:20
72	Fortune, Minerva, Muse, Holy Ghost	Luke 11:13; John 14:26
73	Zoroaster by fire, Jesus and the moderns by love	John 14:21; II. Cor. 13:11
75	Fall of man	I. Cor. 15:22
76	Jesus, the providential man	
98	Catholic Purgatory, or the Calvinistic Judgment Day	Matt. 25:31-46; I. Pet. 3:18-22
106	Patmos of thought	Rev. 1:9
115	keep sabbath or holy time	II. Chron. 36:21
135	and hide ourselves as Adam at the voice of the Lord God in the garden	Gen. 3:8
172	and should converse with Gabriel and Uriel [a personal name in Chronicles. Emerson is probably alluding to Uriel in <i>Paradise Lost</i> .]	Dan. 8:16; 9:21; Luke 1:19-26; I. Chron. 6:24
175	which makes Edens	Gen. 2
175	Mosaic and Ptolemaic schemes	
199	Plato or Paul	
202	Laban who has flocks and herds. . . . Jacob . . . eats their bread and not his own?	Gen. 31:44-53
216	we are yet only at the cock-crowing	Matt. 26:34
216	his memory is myrrh to them; his presence, frankincense	Matt. 2:11
217	the fig-leaf with which the shamed soul attempts to hide its nakedness	Gen. 3:7
239	Jesus would absorb the race	
244	Jesus is not dead, he is very well alive, nor John, nor Paul, nor Mahomet, nor Aristotle	
246	There is nothing we cherish . . . but in some hour we turn and rend it	Matt. 7:6
247	ark of God were carried forward	II. Sam. 6:2, 8, 9, 10, 13, 17
247	some furlongs	
247	a man should never leave his point of view without sound of trumpet	Num. 10:2-10
251	authority of the Sabbath and priesthood	See <i>ante</i> , Appendix p. 62, n. 145
252	These made unleavened bread	Ex. 12:15-20
261	in the assault on the kingdom of darkness	Matt. 8:12; 22:13
275	all that a man has will he give for right relations with his mates	Job 2:4
284	does an angel seem to arise before a man and lead him by the hand out of all the wards of the prison	Acts 12:7-10
<i>Representative Men</i> , Vol. IV.		
10	"He saw that they were good."	Gen. 1:31
20	nor can the Bible be closed until the last great man is born	
23	Scourges of God	Josh. 23:13; Isa. 28:15

PAGE	EMERSON	BIBLE
44	Jewish Bible has implanted itself in table-talk and household life	
94	Moses, Menu, Jesus	
122	"Servant of the Lord Jesus Christ"	Rom. 1:1; Phil. 1:1
128	The Eden of God is bare and grand	Gen. 2
128	God is the bride or bridegroom of the soul	Rev. 21:2-9
131	hell and pit	II. Pet. 2:4; Rev. 20:1-3
135	jasper and sardonyx, beryl and chalcedony	Rev. 21:19, 20
135	arks	Ex. 25:10
135	passovers	Ex. 12:21-28
135	ephahs	Ex. 16:36
135	ephods	Ex. 39:2
135	lepers	Leviticus 13 ff.
135	emerods	Deut. 28:27; I. Sam. 6:4
135	heave-offerings	Ex. 29:27
135	unleavened bread	Ex. 23:15
135	chariots of fire	II. Kings 2:11
135	dragons, crowned and horned	Rev. 12:3
135	behemoth	Job 40:15
135	unicorn	Job 39:9
136	palm-trees	Lev. 23:40; John 12:13
136	shittim-wood	Ex. 25:5; 27:1
139	I am in them, and they in me	John 14:10; 17:23
142	to the Teacher	John 3:2
145	I cleave to right, as to the sure ladder that leads up to man and to God	Gen. 28:10-12
134	harbors angels	Hebrews 13:2
155	He will not be a Gibeonite	Jos. 9:3, 5, 15, 16, 27
174	They found the ark empty	Ex. 25:16; 24:12; 16:33, 34; Num. 17:10; Deut. 31:26; Heb. 9:4
181	heaven is brass	Deut. 28:23
174	lawgivers and saints	Ex. 21:1; Rev. 14:12
174	my finger ring shall be the seal of Solomon	I. Kings 1:38-40; Esther 3:10
182	to say he has no pleasure in them	Ecc. 12:1
184	water of life	John 4:14
191	he enters into their labors	John 4:38
200	Lord's Prayer	Matt. 6:9-13
219	Adam's fall and curse behind us	Gen. 2 and 3
229	He came unto his own and they received him	John 1:11
245	to look on Napoleon as flesh of his flesh	Gen. 2:23
263	and he would report the Holy Ghost	John 3:8; 4:24
263	he may yet save some true word	I. Cor. 9:22
275	old wife's fables	I. Tim. 4:7

English Traits, Vol. V.

11	The doctrine of St. Paul, the doctrine of the Trinity, . . . the doctrine of the Jews before Christ	I. Cor. 13; I. John 5:7; Timothy, Leviticus, and Deuteronomy
17	every son of Adam	Gen. 2:15-25
18	Christ dies on the tree	Acts 5:30
100	Their [the English] language seems drawn from the Bible, the common law, and the works of Shakespeare, etc.	
130	They are of the earth, earthy	I. Cor. 15:47

PAGE	EMERSON	BIBLE
131	Hezekiah Woodward wrote a book against the Lord's Prayer	Matt. 6:9-12
132	Holy of Holies	Heb. 9:3
138	will do what they like with their own	Matt. 20:15
152	Thus nobody can throw stones	John 8:7
152	that their days shall be long in the land	Ex. 20:12; Deut. 5:16
153	they shall have sons and daughters, flocks and herds, wine and oil	Deut. 28:1-14
157	let no talent lie in a napkin	Luke 19:20
159	instead of the quarrelsome fellow God had made	Gen. 6:5-7; 1:27
217	with everything in heaven above and the earth beneath	Deut. 4:39
218	betrothal of Rebecca and Isaac	Gen. 24:29-51
223	By taste [grace] are ye saved	Eph. 2:5
227	moved by the Holy Ghost	Acts 1:8; 2:4
228	he shall not kneel to false gods	Dan. 3:18
228	the religion of the day is a theatrical Sinai, when the thunders are supplied by the property man	Jud. 5:5; Ex. 19:16-18
256	shall I find my heavenly bread	Ex. 16:4
257	mount of vision	Luke 9:28-32
279	uncovers Nineveh	Jonah 4:11

Conduct of Life, Vol. VI.

6	The broad ethics of Jesus	
11	"When he looketh on her, he hath committed adultery."	Matt. 5:28
37	mud of the deluge dried	Gen. 8:13, 14
45	bitter and selfish as Moloch	Lev. 20:2-5; II. Kings 23:10
46	what we seek we shall find	Matt. 7:7
49	Solicit the pure in heart	Matt. 5:8
66	Judas as steward	John 12:4-6
73	A man cannot return into his mother's womb and be born with new amounts of vivacity	John 3:4, 5
86	since the Flood	Gen. 7:17
91	and this doctrine of the snake will come also from the elect sons of light	Matt. 24:24
161	a wise man who knows not only what Plato, but what St. John can show him	Rev. 21:1-5
165	Christianity with its charity	I. Cor. 13:13
179	the spirit that appears at the window of the house	Eccl. 12:3
192	The novels are as useful as Bibles if they teach that the best of life is conversation, and the greatest success is confidence, or perfect understanding between sincere people	
203	No Isaiah or Jeremy has arrived	Isa. 1:1; 6; Jer. 1
204	God builds his temple in the heart	Jer. 31:33-34
205	Song of the Elders in the Apocalypse	Rev. 4:9-11; 11:16-18
266	There are three wants which never can be satisfied: the rich . . . the sick . . . the traveller	Prov. 30:15, 16, 18, 21, 24, 29
278	"Seekest thou great things? seek them not"	Jer. 45:5
296	"To Eve," says the Mohammedan, "God gave two-thirds of all the beauty"	Gen. 3:20
320	The cloud is now as big as your hand	I. Kings 18:44

Society and Solitude, Vol. VII.

PAGE	EMERSON	BIBLE
12	They seem a power incredible, as if God should raise the dead	Acts 26:8
23	what a police and ten commandments their work thus becomes	Ex. 20; Deut. 5
137	The first farmer was the first man	Gen. 2:15
137	this [tillage] is the original calling of his race	Gen. 3:17-19; 4:2
137	But he stands well on the world,— as Adam did	Gen. 2:15-25; 1:26-28
160	The old Hebrew king said, "He makes the wrath of man to praise him"	Ps. 76:10
169	The old Sabbath, or Seventh Day	Ex. 20:10
170	The angels assume flesh and repeatedly become visible	Gen. 18; 19:1-26; Jud. 13; II. Kings 6:14, 17; Luke 1:11, 26, 27; 2:13, 14; Tobias, Chaps. 5-12 (Douay Version)
176	Jesus is born in a barn and his twelve peers are fishermen	Luke 2:12; Matt. 4:19
182	and knew not that virtue had gone out of them	Luke 8:46
194	as the Bible has been the literature, as well as the religion of large portions of Europe	
198	The Prometheus . . . scope of the Book Job	Job, Chaps. 1-42
202	born out of due time	I. Cor. 15:8
204	in our Bible . . . easy . . . to render rhythm and music of original into phrases of equal melody	
220	it takes milleniums to make Bibles	
236	Jesus spent his life discoursing with humble people . . . in giving wise answers . . . and silencing those who were not generous enough to accept his thoughts.	Mark 12:35-37; Luke 2:46, 47; John 8:3-9
244	Boston would shine as the New Jerusalem	Rev. 21:2-22:5
274	the axe of the tyrant . . . Jesus, Paul	Mark 15:25
296	and makes his Bibles and Shakespeares and Homers so great	
296	we should know how to praise Socrates, or Plato, or Saint John	
307	There is but one Shakespeare, one Homer, one Jesus	
315	Naiveté of his eager preference of Cicero's opinions to King David's	Ps. 90:10

Letters and Social Aims, Vol. VIII.

8	the poet can read their divine significance orderly as in a Bible	
14	Saint John gave us the Christian figure of "Souls washed in the blood of Christ."	Rev. 7:14
14	an amount of life . . . the seventy years	Ps. 90:10
18	large vocabulary of many-colored coat	Gen. 37:3
34	as if it were the book of Genesis or the book of Doom	
36	This contemporary insight is transubstantiation, the conversion of daily bread into the holiest symbols;	Gen., Chaps. 1-50. Luke 22:19, 20
31	He is a true re-commencer, or Adam in the garden again	Gen., Chaps. 2 and 3
25	Then the dry twig blossoms in his hand	Num. 17:8
39	The Creator that made and makes men	Gen. 1:26
42	Better men saw heavens and earths	Rev. 21:8-22:7
47	"At her feet he bowed, he fell . . . down dead."	Jud. 5:27

PAGE	EMERSON	BIBLE
47	"They shall perish . . . and thy years shall have no end"	Ps. 102:26, 27
51	yet all were but Babel vanities	Gen. 11:9
51	which all Philistia is unable to challenge	Ps. 83:1, 2, 7
51	the sturdiest Philistine is silent	Ps. 83:1, 2, 7
53	"the clouds clapped their hands,"	Ps. 98:18; Isa. 55:12;
	"the hills skipped"	Ps. 114:4
63	the heavenly bread	Ex. 16:4; John 6:49-51
64	"Thus sayeth the Lord," should begin the song	Jer. 34:13, 18; 33:2; Isa. 50:1; 45:1; 43:1; Ezek. 34:1; 38:3; Amos 1:3; Obadiah 1; Haggai 1:2
65	Zoroaster and Plato, St. John and Menu	
71	among the angels in heaven, is not everything spoken in fine parables?	Num. 22:35; 24:3, 15, 20;
		Ezek. 20:45-49; Rev. 19:1, 2, 6, 7, 8
124	priest and Levite shall come and look on you and pass by on the other side	Luke 10:32
124	Him whose law is love	Matt. 5:43-48
137	Plough of Adam	Gen. 3:23
137	here is man in the Garden of Eden; here the Genesis and the Exodus	Gen. 2:15; Ex. 13:3
164	the oldest gibe of literature is the ridicule of false religion	I. Kings 18:27
170	Raphael's angel driving Heliodorus from the temple	II. Mac. 3:25, 26 (Douay Version)
182	The Bible itself is like an old Cremona	
220	the saints in Judea	Hebrews 11
244	Our father Adam sold Paradise for two kernels of wheat	Gen., Chaps. 2, 3; Luke 23:43; II. Cor. 12:4; Rev. 2:7
249	Song of Solomon	Solomon's Song, Chaps. 1-8
256	Tree of Life	Rev. 22:2
275	'Tis the doctrine of faith over works	Jas. 2:14-26;
		I. Cor. 13:13; Eph. 2:8, 9
310	it [self-respect] is but a grain of mustard seed	Matt. 13:31
310	"Seekest thou great things?—seek them not"	Jer. 45:5
334	the grand good will of the Creator	Gen. 1:1
342	"He that doeth the will of God abideth forever"	Ps. 33:11
347	Jesus explained nothing, but the influence of him took people out of time and they felt eternal	Mark 13:32; Acts 1:6-8
348	he [Jesus] never preaches the personal immortality	John 11:25, 26; 6:39, 40
<i>Poems, Vol. IX.</i>		
4	When man in the bush with God may meet"	Ex. 3:2
7	The burdens of the Bible old	Is. 13:1; 17:1; 21; 22; 23; Nahum 1:1
8	With Andes and with Ararat	Gen. 8:4
8	Even the fiery Pentecost	Acts 2:2, 3
8	The word unto the prophet spoken	Ex. 32:15-20
	Was writ on tables yet unbroken	
8	One accent of the Holy Ghost	Rev. 22:17
24	Rue, myrrh and cummin for the Sphinx	Luke 11:42; Matt. 2:11
26	They discredit Adamhood	Gen. 2:7
53	Bring again the Pentecost	Acts 2:2, 3
58	Once slept the world an egg of stone . . .	Gen. 1:1-10
	And God said "Throb!"	
69	Zion [Mount]	Heb. 12:22

PAGE	EMERSON	BIBLE
71	Bethlehem's heart	Mic. 5:2; Matt. 2:6
79	Knows to bring honey Out of the lion	Jud. 14:8-14
109	The impossible shall be done And, being two, shalt still be one	Gen. 2:23, 24
110	Only two in the garden walked And with snake and seraph talked	Gen. 2:8, 18; 3:1-5, 9-24
114	And the point is Paradise	Rev. 2:7
123	Eldest rite: two married sides In every mortal meet	Gen. 2:23; Mark 10:6-9
125	We buy ashes for bread	Ps. 102:9
155	Of ritual, bible, or of speech	
156	The riches of sweet Mary's son Boy-Rabbi, Israel's paragon.	Luke 2:40-50
157	Not of adamant and gold Built he heaven stark and cold; No, but a nest of bending reeds, Flowering grass and scented weeds	Rev. 21:1-22; 7; Gen. 2:8, 9
157	House and tenant go to ground Lost in God, in Godhead found	Gen. 3:19; Rev. 5:9, 10; Heb. 10:10-17
166	. . . Adam's race Of Eden's bower . . .	Gen., Chaps. 2, 3
169	Flows from the heart of love, the Lord	I. John 4:8, 16
201	God said, I am tired of Kings	I. Sam. 8:4-22
217	Eden's vats that run	Gen. 2:8, 9
223	Stooping, his finger wrote in clay	John 8:6
226	. . . flesh of her flesh	Gen. 2:23, 24
229	Here once the Deluge ploughed	Gen. 7:10
245	And still the man-child is not born The summit of the whole	Heb. 5:5-10
246	One in a Judaeen manger	Luke 2:16
258	No Satan with a royal trick Steal in by the window, chink, or hole	Gen. 3:1; Matt. 25:41; Luke 16:23
263	There is no record left on earth Save on tablets of the heart	Jer. 17:1
282	Of Lord Christ's heart [religion]	
283	The perfect Adam lives	I. Cor. 15:45-47
296	Lone as the blessed Jew	John 1:11
332	The vice of Japhet by the thought of Shem	Gen. 10:21
333	When every star is Bethlehem's star	Matt. 2:9
334	The Asmodean feat is mine	Tobias 3:8 (Douay Version)
339	Though Adam, born when oaks were young	Gen. 1:11-27
345	Waiting till God create the earth	Gen. 1:2, 3
348	Samson stark, at Dagon's knee	Jud. 16:22-30
350	The beggar begs by God's command	John 12:8; Deut. 15:11
352	Me for the channels of the rivers of God	Rev. 22:1-7; Ezek. 47:5-12
369	A brown wren was the Daniel	Dan. 2:3, 5, 11, 19, 28
384	The world's light underneath a measure	Matt. 5:15
383	East, West, from Beer to Dan	Jud. 20:1
389	That God has cherubim who go Singing an immortal strain	Heb. 9:3-5

Lectures and Biographical Sketches, Vol. X.

21	Prince of the power of the air	Eph. 2:2
28	Man is the image of God	Gen. 1:27

PAGE	EMERSON	BIBLE
42	The hero must have the force of ten men	Jud. 15:14, 15;
	The chief is taller by a head than any of the tribe	I. Sam. 9:2
46	Whilst death is in the pots of the wretched	II. Kings 4:40
48	A Moses educated in Egypt?	Ex. 2:10
61	Angels walking in the earth	Gen. 19:1
69	King David had no good from making his census out of vain glory	I. Chron. 21:1, 3, 7
97	as the light	I. John 1:5
97	the seed	Mark 4:26-29
97	the spirit	John 4:24
97	the Holy Ghost	II. Cor. 13:14
97	the Comforter	John 14:26
97	the Daemon	I. Cor. 10:20, 21; Rev. 16:14
97	the still, small voice	I. Kings 19:12, 13
97	the excellence of Jesus	Matt. 17:5; Mark 1:11
97	"Let not the Lord speak to us; let Moses speak to us"	Ex. 20:19
98	But if the child has been killed by Herod	Matt. 2:13
99	And no longer believes "because of thy saying"	John 4:42
110	Paganism . . . carries the bag	John 12:6; 13:29
110	What Christ meant and willed. He was like the son of the vine dresser in the Gospel, who said No, and went; the other said yea, and went not	Matt. 21:28-31
114	and the humblest lot exalted	Luke 14:11; Acts 20:34, 35
119	The original of the Ten Commandments, the original of Gospels and Epistles	Ex. 20; Deut. 5; Matt., Mark, Luke, John; Romans to Jude
137	A new Adam in the garden, he is to name all the beasts in the field	Gen. 2:15, 19
163	their naughty are like the prophet's figs	Jer. 24:2
175	Her communication obeys the gospel rule, yea or nay	Jas. 5:12; Matt. 5:37
192	To each shall be rendered his own	Matt. 22:21
192	As thou sowest thou shalt reap	Gal. 6:7
192	Smite, and thou shalt smart	Matt. 26:52
192	Serve, and thou shalt be served	John 13:14-16
195	whether Luther, or William Penn, or Saint Paul	
200	staring with wonder to see water turned into wine	John 2:1-11
200	Jesus was better than others, because he refused to listen to others and listened at home	Mark 2:27, 28
201	Then up comes a man with a text I. John 5:7, or a knotty sentence from Saint Paul, which he considers as the axe at the root of your tree	I. John 5:7; II. Pet. 3:16; Matt. 3:10
202	Shall I baptize daylight and time and space by the name of John or Joshua, in whose tent I chance to behold daylight and space and time?	Rev. 10:1-6; Jcs. 10:12, 13
203	in still, small voices,	I. Kings 19:12
203	in secrets of the heart,	Ps. 44:21
203	our closet thoughts	Matt. 6:6
211	Man does not live by bread alone	Deut. 8:3; Matt. 4:4
211	"Thou shalt not kill"	Deut. 5:17
213	face answers to face in a glass	I. Cor. 13:12; Jas. 1:23, 24
222	aimless Cain	Gen. 4:14
228	if Beelzebub had written the chapter	Matt. 12:24
233	The new wine will make the bottles new	Luke 5:37
237	on the first day of Adam and of angels	Col. 1:13-17
250	every son of Adam	Gen. 1:27-30

PAGE	EMERSON	BIBLE
250	where there is no vision the people perish	Prov. 29:18
345	some John the Baptist, wild from the woods, rude, hairy, careless of dress	Matt. 3:1, 4
353	holy and beneficent republic . . . like that of Plato and of Christ	
384	following the narrowness of King David and the Jews	II. Sam. 6:8-12; 8:2; Ezra 4:1-6
388	'Ichabod, the glory is departed'	I. Sam. 4:21
423	the glory of the Chosen People	I. Sam. 15:8; Ps. 144:1
423	nay, it is said that there was war in heaven	Rev. 12:7
427	courtly homage to the name and dignity of Jesus	
425	Moses' cosmogony	
431	to Him with whom a day is as a thousand years	II. Pet. 3:8
447	He was a tithing-man	Gen. 14:20; Heb. 7:4; Mal. 3:8-12
464	he was not disobedient to the heavenly vision	Acts 26:19

Miscellanies, Vol. XI.

3	"The kingdom of God . . . joy in the Holy Ghost"	Rom. 14:17
4	when he ate the Passover	Luke 22:15, 27, 28
5	account of the Last Supper is given by four evangelists, Matthew, Mark, Luke, and John	Matt. 26:26-30; Mark 14:22-26; Luke 22:19, 20; John 13
5	Matthew and John were of the twelve disciples	Matt. 10:2-4
5	John, the beloved disciple has recorded with minuteness	John 13:23
9	Jews ate the lamb and unleavened bread and drank the wine in a prescribed manner	Ex. 12:3-11
9	He always taught by parables and symbols	Matt. 13:34
10	He stopped and wrote on the sand	John 8:6
10	He admonished his disciples respecting the leaven of the Pharisees	Luke 12:1
10	He instructed the woman of Samaria respecting living water	John 4:14
10	He permitted himself to be anointed, declaring it was for his interment	John 12:3, 7
10	He washed the feet of the disciples	John 13:12
10	He calls the bread his body	Luke 22:19
10	John had reported a similar discourse of Jesus at Capernaum	John 6:26-60
11	"The flesh profiteth nothing: the words that I speak to you, they are spirit and they are life"	John 6:63
12	The disciples lived together; they threw all their property into a common stock	Acts 4:32
13	The censures of Saint Paul	I. Cor. 11:20, 21
14	"I have received of the Lord, that which I have delivered unto you."	I. Cor. 11:23
14	[St. Paul's view] second coming of Christ would shortly occur	I. Thess. 4:15
14	At that time the world would be burnt up with fire	II. Pet. 3:7
18	But is not Jesus called in Scripture the Mediator?	I. Tim. 2:5
21	the sandy foundations of falsehood	Matt. 7:26, 27
37	Nimrod	Gen. 10:9
50	"to win them to the knowledge of the true God"	Phil. 3:8; John 17:3

PAGE	EMERSON	BIBLE
50	the lost ten tribes of Israel.	I. Kings 12:21-24; II. Kings 17:20-23
72	taking for his text, 2 Chron. 13:12	II. Chron. 13:12
76	you have fought a good fight. And having quit you like men	II. Tim. 4:7; I. Sam. 4:9
131	Sacred as the temple of God	I. Cor. 3:16, 17
145	clothed and in their own form	Mark 5:15
167	turns the other cheek	Matt. 5:39
167	"Thus far, no farther"	Job 38:11
171	it is to hear the voice of God, which bids the devils that have rended and torn him come out of him . . . clothed . . . right mind	Mark 5:15
190	the higher Law	Ex. 20; Matt. 22:36-40
190	"render unto every one his due"	Matt. 22:21
94	Will the American government steal? Will it lie? Will it kill?	Ex. 20:13-16
190	nay, if any human law should allow or enjoin us to commit a crime(his instance is murder) we are bound to transgress that law; or else we must offend both the natural and the divine	Ex. 21:14; Gen. 4:10, 11; Num. 35:30, 31
194	Ten Commandments	Ex. 20; Deut. 5
194	"Do unto others as you would have them do unto you"	Matt. 7:12
210	down into the bottomless pit	Rev. 9:1, 2
211	Judæa was a petty country . . .	Micah 5:2
	Greece and Judæa furnish the mind and the heart by which the rest of the world is sustained	Matt. 2:6
213	Let us not lie, not steal	Ex. 20:15, 16
218	I have my own spirits in prison,—spirits in deeper prisons, whom no man visits if I do not	I. Pet. 3:19
219	Lord's Prayer	Matt. 6:9-13
221	He was there in his Adamitic capacity	Gen. 1:27-31
234	They quote the Bible, quote Paul, quote Christ to justify slavery	Deut. 5:14, 15; Philemon
354	"Every man to his tent, O Israel"	I. Kings 12:16
413	omnipotence of Eve is in humility	Gen. 3:16
414	woman yet occupies the same leading position as a prophetess	Jud. 4:4; Ex. 15:20; II. Kings 22:14; Luke 2:36
251	The murderer's brand shall stamp their foreheads wherever they may wander in the earth	Gen. 4:15
258	the governor and legislature shall neither slumber nor sleep	Ps. 121:4
268	The Golden Rule	Matt. 7:12
270	The Golden Rule	Luke 6:31
289	John Baptist to speak tart truth	Mark 6:16-19
290	and the truth is not in you	II. Tim. 3:1-7
290	can save you from the Satan which you are	John 8:44
297	God is God because he is the servant of all	Mark 9:35; John 13:15, 16; Phil. 2:7
292	Stars in their courses	Jud. 5:20
303	There are Scriptures written invisibly on men's hearts, whose letters do not come out until they are enraged	Heb. 10:16; II. Cor. 3:3
334	In the Babel of counsels and parties	Gen. 11:9
400	"Well done, good and faithful,—"	Matt. 25:21
430	We give our earth to earth	Gen. 3:19

PAGE	EMERSON	BIBLE
471	"Her [China's] strength is to sit still"	Is. 30:7
472	What we call the Golden Rule of Jesus, Confucius had uttered	Matt. 7:12
480	the close association which bound the first disciples of Jesus	See <i>ante</i> , Appendix p. 72, n. 12
498	The religious bias of our founders had its usual effect to secure an education to read the Bible and hymn-book	
501	Utilitarians prefer that Jesus should have wrought as a carpenter, and Saint Paul as a tent-maker	Mark 6:3; Acts 18:3
506	I have stolen the golden vases of the Egyptians to build up a tabernacle for my God far away from the confines of Egypt	Ex. 3:22; 25:1-9; 35:21-29
<i>The Natural History of Intellect</i> , Vol. XII.		
4	Where a thousand years is as one day	II. Pet. 3:8
14	in season and out of season	II. Tim. 4:2
36	behemoth ways	Job 40:15
45	yet the spirits of the prophets are subject to the prophets	I. Kings 19:19-21; II. Kings 6:1
48	—a vessel of honor or of dishonor	Rom. 9:21
71	Ancient of days in the dew of the morning	Dan. 7:22
121	Men are as they think	Prov. 23:7
150	how many days should Methuselah go out and find something new!	Gen. 5:27
165	No, it is bone of our bone, flesh of our flesh	Gen. 2:23
195	How needful is David, Paul, Leighton, Fenelon to our devotion.	
204	The people did not gather where they had not sown	Matt. 25:24
229	The lawgiver is supposed to gaze upon the worshippers of the golden calf	Ex. 32:19
229	His David about to hurl the stone at Goliath	I. Sam. 17:49
253	Virtue goes out of him into others	Luke 8:46
267	he who disdained not to be born in a manger disdains not to be preached in a barn	Luke 2:7
274	Was there not a fitness in the undertaking of such a person to write a poem on the subject of Adam, the first man?	Gen. 1:26; 2:7, 19
274	He beholds him as he walked in Eden	Gen. 2:15; 3:8-10
276	that the men knew not what they did	Luke 23:34
283	new dispensation of Jesus, or by angels; Heaven, Hell	Heb., Chaps. 1-12; 7:11-17; Rev. 9:1-12; 20:1-3; 21:1-22:7
311	Plato and Paul and Plutarch	
316	Moses and Confucius	
351	The prayer of Jesus is (as it deserves) become a form for the human race	Matt. 6:9-13
367	obey the heavenly vision	Acts 26:19
370	draw all men after them	John 12:32
385	this flaming sword of Cherubim waved high in air	Gen. 3:24
407	if you say the Lord's Prayer backward	Matt. 6:9-13

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B. THE BIBLE

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