

December 26, 2020

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The Twelve Days of Christmas: Just the Readings and Songs

1. December 25. The Feast of the Nativity. Christmas Day.
 2. December 26. Boxing Day. The Feast of St. Stephen.
 3. December 27. The Feast of St. John.
 4. December 28. Childermas. The Feast of the Holy Innocents.
 5. December 29. Sir Robert Boyle's Day.
 6. December 30. The Feast of the Holy Family of Jesus, Mary, and Joseph.
 7. December 31. Dr. John Wycliffe's Day. St. Sylvester's Day. The Apodosis.
 8. January 1. New Year's Day. The Feast of St. Basil.
 9. January 2. The Day of V. S. Azariah, Bishop of Dornakal.
 10. January 3. The Feast of the Holy Name of Jesus, St. Genevieve's Day.
 11. January 4. The Day of James Ussher, Archbishop of Armagh.
 12. January 5. Missionary Robert Morrison's Day. Twelfth Night. The Paramony.
- January 6. The Feast of the Epiphany.

The First Day of Christmas
December 25. The Nativity. Christmas Day

The Second Day of Christmas
December 26. Boxing Day. The Feast of St. Stephen.

1. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

2. Then they suborned men, which said, “We have heard him speak blasphemous words against Moses, and against God.” And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, “This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.” And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, “Are these things so?”

3. And he said, “Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran. ... Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.”

4. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

5. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, “Lord Jesus, receive my spirit.” And he kneeled down, and cried with a loud voice, “Lord, lay not this sin to their charge.” And when he had said this, he fell asleep.

Good King Wenceslaus

Good King Wenceslas looked out
 On the feast of Stephen
 When the snow lay round about
 Deep and crisp and even
 Brightly shone the moon that night
 Though the frost was cruel
 When a poor man came in sight
 Gath'ring winter fuel

“Hither, page, and stand by me
 If thou know'st it, telling
 Yonder peasant, who is he?
 Where and what his dwelling?”
 “Sire, he lives a good league hence
 Underneath the mountain
 Right against the forest fence
 By Saint Agnes' fountain.”

“Bring me flesh and bring me wine
 Bring me pine logs hither
 Thou and I will see him dine
 When we bear him thither.”
 Page and monarch forth they went
 Forth they went together
 Through the rude wind's wild
 lament
 And the bitter weather

“Sire, the night is darker now
 And the wind blows stronger
 Fails my heart, I know not how,
 I can go no longer.”
 “Mark my footsteps, my good page
 Tread thou in them boldly
 Thou shalt find the winter's rage
 Freeze thy blood less coldly.”

In his master's steps he trod
 Where the snow lay dented
 Heat was in the very sod
 Which the Saint had printed
 Therefore, Christian men, be sur
 Wealth or rank possessing
 Ye who now will bless the poor
 Shall yourselves find blessing

The Third Day of Christmas
December 27. The Feast of St. John.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.¹ "

Sing "Hark the Herald Angels Sing" (next page).

¹ John 1: 1-5, 14.

Hark! The Herald Angels Sing

Hark! the herald angels sing
 Glory to the new-born King!
 Peace on earth and mercy mild,
 God and sinners reconciled!
 Joyful, all ye nations, rise,
 Join the triumph of the skies;
 With th' angelic host proclaim
 Christ is born in Bethlehem!

*Hark! the herald angels sing
 Glory to the new-born King!*

Christ by highest heav'n adored
 Christ the everlasting Lord!
 Late in time behold Him come
 Offspring of a Virgin's womb
 Veiled in flesh the Godhead see
 Hail the incarnate Deity
 Pleased as man with man to dwell
 Jesus, our Emmanuel

*Hark! The herald angels sing
 "Glory to the newborn King!"*

The Fourth Day of Christmas

December 28. Childermas. The Feast of the Holy Innocents.

This story is a good one to act out. I have numbered the following paragraphs so different people can read.

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, “In Bethlehem of Judaea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.”

2. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, “Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.”

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

3. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying,

“Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”

When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, “Out of Egypt have I called my son.”

4. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping [for] her children, and would not be comforted, because they are not.

5. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, “Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life.” And he arose, and took the young child and his mother, and came into the land of Israel.

But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”

Macrobius tells us of a joke Emperor Augustus, who lived at the same time as Herod, made:

“When he heard that among the boys in Syria under two years old whom Herod, king of the Jews, had ordered to kill, his own son was also killed, he said: it is better to be Herod’s pig, than his son.”

Josephus tells us a story that both shows the horribleness of Herod's end and gives an example of his cruelty. This were best paraphrased or read by one person, or perhaps skipped, depending on the audience.

But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins; for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly; for it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other.

His entrails were also ex-ulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also had settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, further, his privy-member was putrefied, and produced worms; and when he sat upright, he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which increased his strength to an insufferable degree....

Though he were near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, they were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. ... When they were come, he ordered them to be all shut up in the hippodrome, and sent for his sister Salome, and her husband Alexas, and spake thus to them:

"I shall die in a little time, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death."

For that he was not unacquainted with the temper of the Jews, that his death would be a thing very desirable, and exceedingly acceptable to them, because during his lifetime they were ready to revolt from him, and to abuse the donations he had dedicated to God that it therefore was their business to resolve to afford him some alleviation of his great sorrows on this occasion; for that if they do not refuse him their consent in what he desires, he shall have a great mourning at his funeral, and such as never had any king before him; for then the whole nation would mourn from their very soul, which otherwise would be done in sport and mockery only.

He desired therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make him secure that his will shall be executed in what he charges them to do; and that he shall have the honor of a memorable mourning at his funeral.... So they promised him not to transgress his commands.

...But then Salome and Alexas, before the king's death was made known, dismissed those that were shut up in the hippodrome, and told them that the king ordered them to go away to their own lands, and take care of their own affairs, which was esteemed by the nation a great benefit.

The Fifth Day of Christmas December 29. Sir Robert Boyle's Day.

Here is why I chose December 29 for Sir Robert Boyle's Day. Dr. Boyle wrote this about what happened **December 29**, 1640, when he was 13:

“Every clap was both preceded and attended with flashes of lightning so frequent and so dazzling, that I began to imagine them the sallies of that fire that must consume the world. The long continuance of that dismal tempest, when the winds were so loud, as almost drowned the noise of the very thunder, and the showers so hideous, as almost quenched the lightning, ere it could reach my eyes, confirmed me in my apprehensions of the day of judgment's being at hand. Whereupon the consideration of my unpreparedness to welcome it, and the hideousness of being surprised by it in an unfit condition, made me resolve and vow, that if my fears were that night disappointed, all my future additions to my life should be more religiously and watchfully employed.

The morning came, and a serene cloudless sky returned, and I ratified my determination so solemnly, that from that day I dated my conversion.”²

From The Christian Virtuoso:

Another thing that disposes an Experimentarian Philosopher to embrace Religion is that his *Genius* and Course of studies accustoms him to value and delight in abstracted Truths; by which Term I here mean such Truths as do not at all, or do but very little, gratifie Men's Ambition, Sensuality, or other Inferiour Passions and Appetites. For whereas the Generality of those that are averse from Religion are enclin'd to be so upon this account, (among Others) that they have a Contempt or Undervaluation of all Truths that do not gratifie their Passions or Interests; He that is addicted to Knowledge Experimental is accustom'd both to Pursue, Esteem, and Relish many Truths that do not delight his Senses or gratifie his Passions or his Interests, but only entertain his Understanding with that Manly and Spiritual Satisfaction that is naturally afforded it by the attainment of Clear and Noble Truths, which are its genuine Objects and Delights.³

² I substituted "I" for "Philaretus" .

³ Robert Boyle, *The Christian Virtuoso*, <http://www.archive.org/details/christianvirtu00boyluoft> , p. 43. I have modernized the punctuation and spelling to some extent.

The Sixth Day of Christmas

December 30. The Feast of the Holy Family of Jesus, Mary, and Joseph.

The head of the household should read these excerpts from a sermon of St. Bernard for the Feast of the Holy Family:

Who was subject to whom? A God to men. God, I repeat, to Whom the angels are subject: Whom principalities and powers obey: was subject to Mary; and not alone to Mary, but to Joseph also, because of Mary. Admire and revere both the one and the other, and choose which you admire the more: the most sweet condescension of the Son, or the sublime dignity of the Mother. For either am I at a loss for words: for both are wondrous. For that God should obey a woman is humility without compare; and that a woman should have rule over God dignity without equal. ...

Learn, O Man, to obey. Learn, O Earth, to be subject. Learn, O Dust, to submit. The Evangelist in speaking of thy Maker says: He was subject to them; that is, without doubt, to Mary and to Joseph. Be you ashamed, vain ashes that you are. God humbles Himself, and do you exalt yourself? God becomes subject to men, and will you, eager to lord it over men, place yourself above your Maker? ...

For as often as I desire to be foremost among men, so often do I seek to take precedence of God; and so do I not truly savour the things that are of God. For of Him was it said: And he was subject to them. If you disdain, O Man, to follow the example of a Man, at least it will not lower thee to imitate thy Maker. If perhaps you cannot follow Him wheresoever He goeth, at least follow in that wherein He has come down to you.⁴

⁴ "The Feast of the Holy Family, St. Bernard of Clairvaux," <http://www.freerepublic.com/focus/f-religion/2415624/posts>

**The Seventh Day of Christmas
December 31. Dr. John Wycliffe.
St. Sylvester's Day. The Apodosis.**

I have numbered the following paragraphs in Wycliffe's translation so different people can read. I've modernized the spelling.

1. And shepherds were in the same country, waking and keeping the watches of the night on their flock. And lo! the angel of the Lord stood besides them, and the clearness of God shined about them; and they dreaden with great dread.

2. And the angel said to them, Nyle ye dread; for lo! I preach to you a great joy, that shall be to all people. For a saviour is born today to you, that is Christ the Lord, in the city of David. And this is a token to you; ye shallen find a young child wrapped in clothes, and laid in a cratche.

3. And suddenly there was made with the angel a multitude of heavenly knighthood, heriyng God, and saying, Glory be in the highest things to God, and in earth peace be to men of good will.

4. And it was done, as the angels passeden away from them into heaven, the shepherds spaken together.

From Foxe's *Book of Martyrs* (each person reads one section):

1. Wickliffe returning within short space, either from his banishment, or from some other place where he was secretly kept, repaired to his parish of Lutterworth, where he was parson; and there, quietly departing this mortal life, slept in peace in the Lord, in the end of the year 1384, upon **Silvester's day**. It appeared that he was well aged before he departed, "and that the same thing pleased him in his old age, which did please him being young."

2. Wickliffe had some cause to give them thanks, that they would at least spare him until he was dead, and also give him so long respite after his death, forty-one years to rest in his sepulchre before they ungraved him, and turned him from earth to ashes; which ashes they also took and threw into the river. And so was he resolved into three elements, earth, fire, and water, thinking thereby utterly to extinguish and abolish both the name and doctrine of Wickliffe forever.

3. Not much unlike the example of the old Pharisees and sepulchre knights, who, when they had brought the Lord unto the grave, thought to make him sure never to rise again. But these and all others must know that, as there is no counsel against the Lord, so there is no keeping down of verity, but it will spring up and come out of dust and ashes, as appeared right well in this man; for though they dug up his body, burned his bones, and drowned his ashes, yet the Word of God and the truth of his doctrine, with the fruit and success thereof, they could not burn.

The Eighth Day January 1. New Year's Day. The Feast of St. Basil

Joy to the world, the Lord is come!
 Let earth receive her King;
 Let every heart prepare Him room,
 And Heaven and nature sing,
 And Heaven and nature sing,
 And Heaven, and Heaven, and nature sing.

Joy to the world, the Savior reigns!
 Let men their songs employ;
 While fields and floods, rocks, hills and plains
 Repeat the sounding joy,
 Repeat the sounding joy,
 Repeat, repeat, the sounding joy.

No more let sins and sorrows grow,
 Nor thorns infest the ground;
 He comes to make His blessings flow
 Far as the curse is found,
 Far as the curse is found,
 Far as, far as, the curse is found.

He rules the world with truth and grace,
 And makes the nations prove
 The glories of His righteousness,
 And wonders of His love,
 And wonders of His love,
 And wonders, wonders, of His love.

The Ninth Day of Christmas

January 2. V. S. Azariah, Bishop of Dornakal.

At a hugely important international missionary conference in Scotland in 1910 when he was just a young YMCA staffer, Azariah made a stir with a controversial speech:

1. We look to Our Master and Lord. The relationship between Him and His immediate disciples and fellow-workers was not only one of Teacher and pupils, Master and disciples, but, above all, that of Friend and friends. He placed Himself alongside of those weak, frail, and stumbling disciples as their Friend and Brother, and lifted them up to a clearer vision, stronger faith, and nobler life. The disciples were admitted into the closest friendship with their Divine Teacher, they learned to love Him, confide in Him, follow Him, and walk even as He walked.

2. Can it be truly said that the foreign missionary has become a *friend* to his fellow-workers? Can it be said that this has been his aim?...

I can now think of one Indian superintending missionary, for over fifteen years in responsible charge of large districts, who said recently that he had never been invited to a single meal at the house of any of his European missionary brethren. I think of a pastor, who is confessedly the right hand of a station missionary, who said to me that during the eighteen years he had been a pastor, his missionary had never once visited his humble home.

3. I remember two or three younger missionaries who have told me that while they themselves like to go and call on the leading Indian Christian gentlemen, their senior missionaries are against such innovations. I recall how years ago a young missionary told me of what he called the impudence of an Indian clergyman, who was a graduate of one of the Indian universities, in going forward to shake hands with him. "This man," he said, "thinks, that because he is a graduate and has put on European costume I must shake hands with him!"

4. I do not want you to think that these instances represent the general state of affairs, nor do I want you to think that these are but solitary instances. Even if they were solitary instances, occurrences of this extreme type ought to be impossible.

5. On the other hand, I can never forget a sight I saw near the foot of the Himalayas, on the borders of Kashmir. At dinner at a missionary's table the British Civil Surgeon of the district, the missionary, an American Secretary of the Y.M.C.A., a native pastor, and an ordinary catechist sat round the table, with the wife of the missionary presiding at the table. It was not a got-up show. The perfect ease with which the pastor and the catechist conducted themselves was proof positive that there the relationship was natural and customary.

6. The Indian nature has aptitude to develop devotional meditation and prayer, resignation and obedience to the will of God, the Christian graces of patience, meekness, and humility, the life of denial of self, the cultivation of fellowship and communion and the practice of the presence of God. These elements of Christian mysticism find a natural soil in the Indian heart.

7. Not by decrying this aspect of the Christian life, but only by cultivating it and developing it in himself can a foreigner win the heart of an Indian. It is then, and then only, the westerner can impart to him what naturally he has not: elements of Christian character, Christian activity, and Christian organisation. These characteristics which the westerner has developed often fail to appeal to the Indian, because too often they are advocated by men who have not reached the heart of the Indian through finding the point of contact....

8. Through all the ages to come the Indian church will rise up in gratitude to attest the heroism and the self-denying labours of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We ask for love, give us FRIENDS!

Here is the Samuel story to read out loud:

1. Hannah had no children. She wept, and did not eat. And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, “O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.”
2. Then Eli said, “Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.” And she said, “Let thine handmaid find grace in thy sight.” So the woman went her way, and did eat, and her countenance was no more sad.
3. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, “Because I have asked him of the LORD.” And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.
4. And they slew a bullock, and brought the child to Eli. And she said, “Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.

The Tenth Day of Christmas
 January 3. Feast of the Holy Name of Jesus,
 St. Genevieve's Day.

עֵשׂוּהָיִ (Yěhōšuaʿ, Joshua)

or עֵשׂוּהָיִ

עֵשׂוּהָיִ

יְהוֹשֻׁעַ

Hebrew-Aramaic עֵשׂוּהָיִ
 (Yěšûāʿ),

**The Eleventh Day of Christmas
January 4. Professor James Ussher,
Archbishop of Armagh.**

**The Twelfth Day of Christmas
January 5. Missionary Robert Morrison.
Twelfth Night. The Paramony.**

A. It was about five years ago that I was much awakened to a sense of sin and I was brought to a serious concern about my soul. I felt the dread of eternal condemnation. The fear of death compassed me about and I was led nightly to cry to God that he would pardon my sin, that he would grant me an interest in the Savior, and that he would renew me in the spirit of my mind. Sin became a burden.

B. It was then that I experienced a change of life, and, I trust, a change of heart, too. I broke off from my former careless company, and gave myself to reading, meditation and prayer. It pleased God to reveal his Son in me, and at that time I experienced much of the “kindness of youth and the love of espousals.” And though the first flash of affection wore off, I trust my love to and knowledge of the Savior have increased.

Twelfth Night; or, King and Queen

by Robert Herrick (1648)

Now, now the mirth comes
 With the cake full of plums,
 Where bean's the king of the sport here;
 Beside, we must know
 The pea also
 Must revel as queen in the court here.

Begin then to choose,
 This night, as ye use,
 Who shall for the present delight here;
 Be a king by the lot,
 And who shall not
 Be Twelve-day queen for the night here!

Which known, let us make
 Joy-sops with the cake;
 And let not a man then be seen here,
 Who unurged will not drink,
 To the base from the brink,
 A health to the king and the queen here!

Next crown the bowl full
 With gentle lamb's wool,
 And sugar, nutmeg, and ginger,
 With store of ale, too;
 And this ye must do
 To make the wassail a swinger.

Give then to the king
 And queen, wassailing,
 And though with ale ye be wet here,
 Yet part ye from hence
 As free from offence
 As when ye innocent met here

January 6. The Feast of the Epiphany.

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

2. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Also:

1. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness.

2. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.