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SELF-
CON
TRADIC
TIONS
OF THE
BIBLE

144 PROPOSITIONS,

THEOLOGICAL, MORAL, HISTORICAL, AND SPECULATIVE;

EACH PROVED AFFIRMATIVELY AND NEGATIVELY BY
QUOTATIONS FROM SCRIPTURE,

WITHOUT COMMENT;

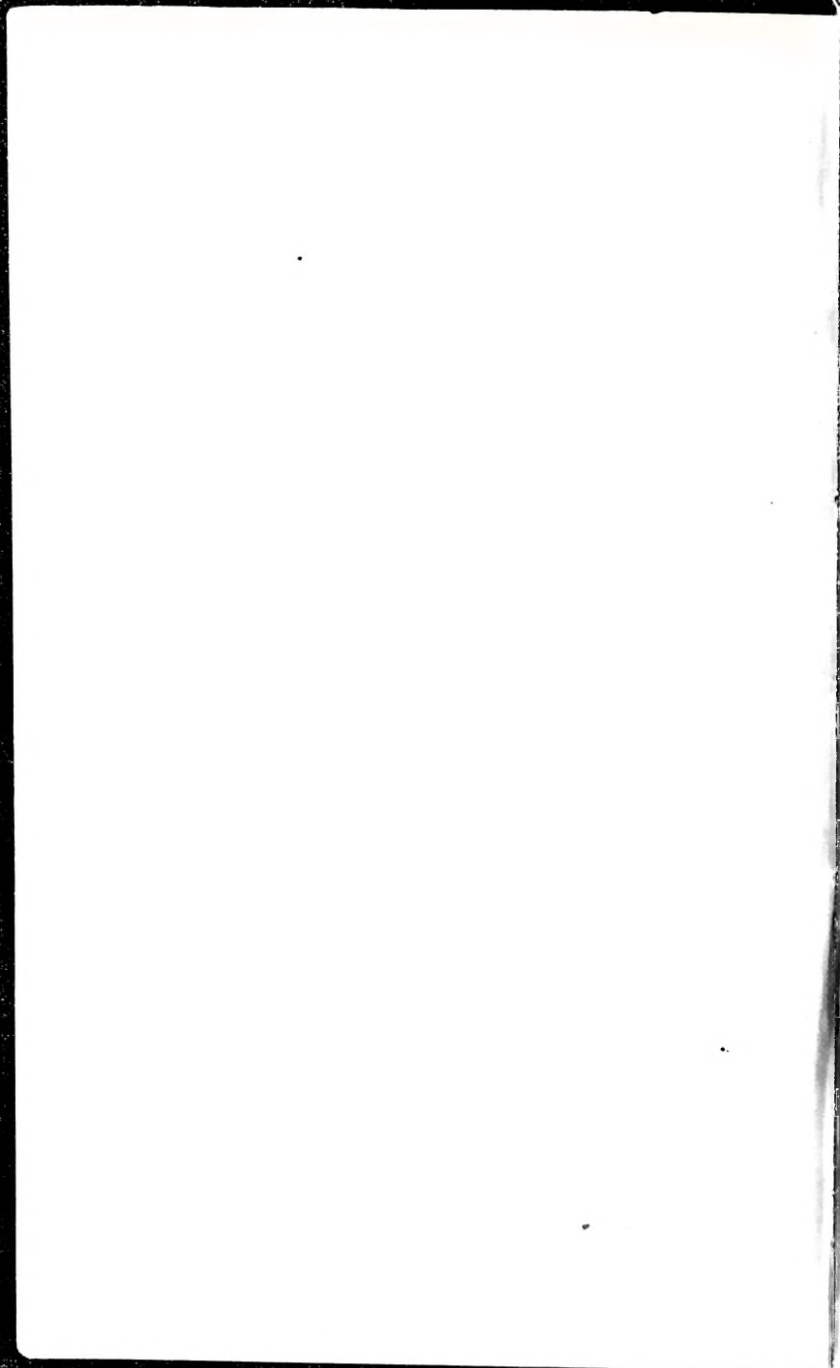
EMBODYING THE MOST PALPABLE AND STRIKING SELF-CONTRADICTIONS
OF THE
SO-CALLED INSPIRED WORD OF GOD.

Revised and Enlarged.

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SELF-CONTRADICTIONS OF THE BIBLE.

THEOLOGICAL DOCTRINES.

I.

God is Satisfied with his Works.

And God saw everything that he had made, and behold it was very good. (Gen. i, 31.)

God is Dissatisfied with his Works.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. (Gen. vi, 6.)

II.

God Dwells in Chosen Temples.

And the Lord appeared to Solomon by night, and said unto him: I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. . . . For now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually. (2 Chr. vii, 12, 16.)

God Dwells Not in Temples.

Howbeit the Most High dwelleth not in temples made with hands. (Acts vii, 48.)

III.

God Dwells in Light.

Dwelling in the light which no man can approach unto. (1 Tim. vi, 16.)

God Dwells in Darkness.

The Lord said that he would dwell in the thick darkness. (1 Kings viii, 12.)

He made darkness his secret place. (Ps. xviii, 11.)

Clouds and darkness are round about him. (Ps. xcvi, 2.)

IV.

God is Seen and Heard.

And I will take away my hand, and thou shalt see my back parts. (Ex. xxxiii, 23.)

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. (Ex. xxxiii, 11.)

And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid. (Gen. iii, 9, 10.)

For I have seen God face to face, and my life is preserved. (Gen. xxxii, 30.)

In the year that King Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up. (Is. vi, 1.)

Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel. . . . They saw God, and did eat and drink. (Ex. xxiv, 9, 10, 11.)

God is Invisible and Cannot be Heard.

No man hath seen God at any time. (John i, 18.)

Ye hath neither heard his voice, at any time, nor seen his shape. (John v, 37.)

And he said, thou canst not see my face; for there shall no man see me and live. (Ex. xxxiii, 20.)

Whom no man hath seen nor can see. (1 Tim. vi, 16.)

V.

God is Tired and Rests.

For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Ex. xxxi, 17.)

I am weary with repenting. (Jer. xv, 6.)

Thou hast wearied me with thine iniquities. (Is. xliii, 24.)

God is Never Tired and Never Rests.

Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? (Is. xl, 28.)

VI.

God is Omnipresent, Sees and Knows all Things.

The eyes of the Lord are in every place. (Prov. xv, 3.)

Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. (Ps. cxxxix, 7-10.)

There is no darkness nor shadow of death where the workers of iniquity may hide themselves. For his eyes are upon the ways of man, and he seeth all his goings. (Job xxxiv, 22, 21.)

God is Not Omnipresent, Neither Sees nor Knows all Things.

And the Lord came down to see the city and the tower. (Gen. xi, 5.)

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and, if not, I will know. (Gen. xviii, 20, 21.)

And Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. (Gen. iii, 8.)

VII.

God Knows the Hearts of Men.

Thou, Lord, which knowest the hearts of all men. (Acts i, 24.)

Thou knowest my down-sitting and mine up rising; thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. (Ps. cxxxix, 2, 3.)

For he knoweth the secrets of the heart. (Ps. xlii, 21.)

God Tries Men to Find Out what is in their Hearts.

The Lord, your God, proveth you, to know whether ye love the Lord your God, with all your heart and with all your soul. (Deut. xiii, 3.)

The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart. (Deut. viii, 2.)

For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. (Gen. xxii, 12.)

VIII.

God is All-Powerful

Behold, I am the Lord, the God of all flesh; is there anything too hard for me? . . . There is nothing too hard for thee. (Jer. xxxii, 27, 17.)

With God all things are possible. (Mat. xix, 26.)

God is Not All-Powerful.

And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. (Judges i, 19.)

IX.

God is Unchangeable.

With whom is no variableness, neither shadow of turning. (James i, 17.)

For I am the Lord; I change not. (Mal. iii, 6.)

I, the Lord, have spoken it; it shall come to pass, and I will do it. I will not go back, neither will I spare, neither will I repent. (Ezekiel xxiv, 14.)

God is not a man that he should lie, neither the son of man that he should repent. (Num. xxiii, 19.)

God is Changeable.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. (Gen. vi, 6.)

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not. (Jonah iii, 10.)

Wherefore the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me. . . . Behold, the days come that I will cut off thine arm, and the arm of thy father's house. (1 Sam. ii, 30, 31.)

In those days was Hezekiah sick unto death. And the prophet Isaiah, the son of Amoz, came to him, and said unto him, Thus saith the Lord, Set thy house in order; for thou shalt die, and not live. . . . And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord

came unto him, saying, Turn again and tell Hezekiah, the captain of my people, Thus saith the Lord, . . . I have heard thy prayer, . . . and I will add unto thy days, fifteen years. (2 Kings xx, 1, 4, 5, 6.)

And the Lord said unto Moses, Depart and go up hence, thou and the people. . . . For I will not go up in the midst of thee. . . . And the Lord said unto Moses, I will do this thing, also, that thou hast spoken. . . . My presence *shall* go with thee, and I will give thee rest. (Ex. xxxiii, 1, 3, 17, 14.)

X.

God is Just and Impartial.

The Lord is upright, . . . and there is no unrighteousness in him. (Ps. xcii, 15.)

Shall not the Judge of all the earth do right? (Gen. xviii, 25.)

A God of truth, and without iniquity, just and right is he. (Deut. xxxii, 4.)

There is no respect of persons with God. (Rom. ii, 11.)

Ye say the way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? (Ezek. xviii, 25.)

He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye, therefore, the stranger. (Deut. x, 18, 19.)

God is Unjust and Partial.

Cursed be Canaan; a servant of servants shall he be unto his brethren. (Gen. ix, 25.)

For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation. (Ex. xx, 5.)

For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, . . . it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. (Rom. ix, 11, 12, 13.)

For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. (Matt. xiii, 12.)

Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien. (Deut. xiv, 21.)

And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have *they* done? (2 Sam. xxiv, 17.)

XI.

God is Not the Author of Evil.

The law of the Lord is perfect. . . . The statutes of the Lord are right. . . . The commandment of the Lord is pure. (Ps. xix, 7, 8.)

God is not the author of confusion. (1 Cor. xiv, 33.)

A God of truth and without iniquity, just and right is he. (Deut. xxxii, 4.)

For God cannot be tempted with evil, neither tempteth he any man. (James i, 13.)

God is the Author of Evil.

Out of the mouth of the Most High proceedeth not evil and good? (Lam. iii, 38.)

Thus saith the Lord, Behold I frame evil against you and devise a device against you. (Jer. xviii, 11.)

I make peace and create evil. I, the Lord, do all these things. (Is. xlv, 7.)

Shall there be evil in a city, and the Lord hath not done it? (Amos iii, 6.)

Therefore I gave them also statutes that were not good, and judgments whereby they should not live. (Ezek. xx, 25.)

XII.

God Gives Freely to those who Ask.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. (James i, 5.)

For every one that asketh receiveth, and he that seeketh findeth. (Luke xi, 10.)

God Withholds his Blessings and Prevents their Reception.

He hath blinded their eyes and hardened their heart that they should not see with their eyes, nor understand with

their heart, and be converted, and I should heal them. (John xii, 40.)

For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor. (Josh. xi, 20.)

O Lord, why hast thou made us to err from thy ways and hardened our heart? (Is. lxiii, 17.)

XIII.

God is to be Found by Those who Seek him.

Every one that asketh receiveth, and he that seeketh findeth. (Matt. vii, 8.)

Those that seek me early shall find me. (Prov. viii, 17.)

God is Not to be Found by Those who Seek him.

Then shall they call upon me but I will not answer; they shall seek me early, but shall not find me. (Prov. i, 28.)

And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear. (Is. i, 15.)

They cried, but there was none to save them; even unto the Lord, but he answered them not. (Ps. xviii, 41.)

XIV.

God is Peaceful.

The God of peace. (Rom. xv, 33.)

God is not the author of confusion, but of peace. (1 Cor. xiv, 33.)

God is Warlike.

The Lord is a man of war. (Ex. xv, 3.)

The Lord of Hosts is his name. (Is. li, 15.)

Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight. (Ps. cxliv, 1.)

XV.

God is Kind, Merciful, and Good.

The Lord is very pitiful and of tender mercy. (James v, 11.)

For he doth not afflict willingly, nor grieve the children of men. (Lam. iii, 33.)

For his mercy endureth forever. (1 Chron. xvi, 34.)

I have no pleasure in the death of him that dieth, saith the Lord God. (Ezek. xviii, 32.)

The Lord is good to all, and his tender mercies are over all his works. (Ps. cxlv, 9.)

Who will have all men to be saved, and to come unto the knowledge of the truth. (1 Tim. ii, 4.)

God is love. (1 John iv, 16.)

Good and upright is the Lord. (Ps. xxv, 8.)

God is Cruel, Unmerciful, Destructive, and Ferocious.

I will not pity, nor spare, nor have mercy, but destroy them. (Jer. xiii, 14.)

And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them. (Deut. vii, 16.)

Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling. (1 Sam. xv, 2, 3.)

Because they had looked into the ark of the Lord, even he smote of the people fifty thousand, and three score and ten men. (1 Sam. vi, 19.)

The Lord thy God is a consuming fire. (Deut. iv, 24.)

The Lord cast down great stones from heaven upon them, . . . and they died. (Josh. x, 11.)

XVI.

God's Anger is Slow, and Endures but for a Moment.

The Lord is merciful and gracious, slow to anger and plenteous in mercy. (Ps. ciii, 8.)

His anger endureth but a moment. (Ps. xxx, 5.)

God's Anger is Fierce, Frequent, and Endures Long.

And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed. (Num. xxxii, 13.)

And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. (Num. xxv, 4.)

For ye have kindled a fire in mine anger which shall burn forever. (Jer. xvii, 4.)

God is angry [*“with the wicked,”* interpolated by the translators] every day. (Ps. vii, 11.)

And the Lord met him and sought to kill him. (Ex. iv, 24.)

XVII.

God Commands, Approves of, and Delights in Burnt Offerings, Sacrifices, and Holy Days.

Thou shalt offer every day a bullock for a sin offering for atonement. (Ex. xxix, 36.)

On the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls and offer an offering made by fire unto the Lord. (Lev. xxiii, 27.)

And thou shalt burn the whole ram upon the altar; . . . it is a sweet savor; an offering made by fire unto the Lord. (Ex. xxix, 18.)

And the priest shall burn all on the altar to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord. (Lev. i, 9.)

God Disapproves of, and has no Pleasure in, Burnt Offerings, Sacrifices, and Holy Days.

For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. (Jer. vii, 22.)

Your burnt offerings are not acceptable, nor your sacrifices sweet unto me. (Jer. vi, 20.)

Will I eat of the flesh of bulls, or drink the blood of goats? Offer unto God *thanksgiving*, and pay thy *vows* unto the Most High. (Psalm l, 13, 14.)

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. . . . To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand? (Is. i, 13, 11, 12.)

XVIII.

God Forbids Human Sacrifice.

Take heed to thyself that thou be not snared by following them [the Gentile nations;] . . . for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. (Deut. xii, 30, 31.)

God Commands and Accepts Human Sacrifices.

No devoted thing that a man shall devote unto the Lord of all that he hath, both of *man* and of beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of *men*, shall be redeemed, but shall surely be put to *death*. (Lev. xxvii, 28, 29.)

The king [David] took the two sons of Rizpah, . . . and the five sons of Michael; . . . and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord. . . . And after that God *was entreated* for the land. (2 Sam. xxi, 8, 9, 14.)

And he [God] said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering. (Gen. xxii, 2.)

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. . . . And Jephthah came to Mizpeh unto his house and behold, his daughter came out to meet him. . . . And he sent her away for two months; and she went with her companions and bewailed her virginity upon the mountains. And it came to pass at the end of two months that she returned unto her father, who did according to his vow which he had vowed. (Judges xi, 30, 31, 32, 34, 38, 39.)

XIX.

God Tempts No Man.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. (James i, 13.)

God Does Tempt Men.

And it came to pass after these things that God did tempt Abraham. (Gen. xxii, 1.)

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah. (2 Sam. xxiv, 1.)

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. (Job ii, 3.)

O Lord, thou hast deceived me, and I was deceived, [marginal reading, *enticed.*] (Jer. xx, 7.)

Lead us not into temptation. (Matt. vi, 13.)

XX.

God Cannot Lie.

God is not a man, that he should lie. (Num. xxiii, 19.)

It was impossible for God to lie. (Heb. vi, 18.)

God Lies; He Sends Forth Lying Spirits to Deceive.

Ah, Lord God! surely thou hast greatly deceived this people. (Jer. iv, 10.)

Wilt thou be altogether unto me as a liar? (Jer. xiv, 18.)

For this cause God shall send them strong delusion, that they should believe a lie. (2 Thes. ii, 11.)

Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. (1 Kings xxii, 23.)

Then God sent an evil spirit. (Judges ix, 23.)

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet. (Ezek. xiv, 9.)

XXI.

Because of Man's Wickedness God Destroys him.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created. (Gen. vi, 5, 7.)

Because of Man's Wickedness God will Not Destroy him.

And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing. (Gen. viii, 21.)

XXII.

God's Attributes are Revealed in his Works.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. (Rom. i, 20.)

God's Attributes Cannot be Discovered.

Canst thou, by searching, find out God? (Job xi, 7.)

There is no searching of his understanding. (Is. xl, 28.)

XXIII.

There is but One God.

The Lord our God is one Lord. (Deut. vi, 4.)

There is none other God but one. (1 Cor. viii, 4.)

There is a Plurality of Gods.

And God said, Let us make man in our image. (Gen. i, 26.)

And the Lord God said, Behold the man is become as one of us. (Gen. iii, 22.)

And the Lord appeared unto him [Abraham] in the plains of Mamre. . . . And he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. (Gen. xviii, 1, 2, 3.)

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost. (1 John v, 7.)

MORAL PRECEPTS.

XXIV.

Robbery Commanded.

When ye go, ye shall not go empty; but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment; and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians. (Ex. iii, 21, 22.)

And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. . . . And they spoiled the Egyptians. (Ex. xii, 35, 36.)

Robbery Forbidden.

Thou shalt not defraud thy neighbor, neither rob him. (Lev. xix. 13.)

Thou shalt not steal. (Ex. xx, 15.)

XXV.

Lying Commanded, Approved, and Sanctioned.

And the Lord said unto Samuel, . . . I will send thee to Jesse, the Bethlemite; for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord. (1 Sam. xvi, 1, 2.)

And the woman [Rahab] took the two men and hid them and said thus: There came men unto me, but I wist not whence they were; and it came to pass about the time of shutting of the gate, when it was dark, that the men went out; whither the men went I wot not; pursue after them quickly, for ye shall overtake them. But she had brought them up to the roof of the house and hid them with the stalks of flax. (Josh. ii, 4, 5, 6.)

Was not Rahab, the harlot, *justified* by works, when she had received the messengers, and had them sent out another way? (James ii, 25.)

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. *Therefore God dealt well with the midwives.* (Ex. i, 18-20.)

And there came forth a spirit, and stood before the Lord, and said, I will persuade him. . . . I will go forth and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also; go forth and do so. (1 Kings xxii, 21, 22.)

Ye shall know my breach of promise. (Num. xiv, 34.)

For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? (Rom. iii, 7.)

Being crafty, I caught you with guile. (2 Cor. xii, 16.)

Lying Forbidden.

Thou shalt not bear false witness. (Ex. xx, 16.)

Lying lips are an abomination to the Lord. (Prov. xii, 22.)

All liars shall have their part in the lake which burneth with fire and brimstone. (Rev. xxi, 8.)

XXVI.

Killing Commanded and Sanctioned.

Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. (Ex. xxxii, 27.)

So Jehu slew all that remained of the house of Ahab. . . . And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy children of the fourth generation shall sit on the throne of Israel. (2 Kings x, 11, 30.)

Killing Forbidden.

Thou shalt not kill. (Ex. xx, 13.)

No murderer hath eternal life abiding in him. (1 John iii, 15.)

XXVII.

The Blood-Shedder Must Die.

At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed. (Gen. ix, 5, 6.)

The Blood-Shedder Must Not Die.

And the Lord set a mark upon Cain, lest any finding him should kill him. (Gen. iv, 15.)

XXVIII.

The Making of Images Forbidden.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath. (Ex. xx, 4.)

The Making of Images Commanded.

Thou shalt make two cherubims of gold. . . . And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another. (Ex. xxv, 18, 20.)

XXIX.

Slavery and Oppression Ordained.

Cursed be Canaan; a servant of servants shall he be unto his brethren. (Gen. ix, 25.)

Of the children of the strangers that do sojourn among you, of them shall ye buy. . . . They shall be your bondmen forever; but over your brethren, the children of Israel, ye shall not rule with rigor. (Lev. xxv, 45, 46.)

I will sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people afar off; for the Lord hath spoken it. (Joel iii, 8.)

Slavery and Oppression Forbidden.

Undo the heavy burdens. . . . Let the oppressed go free, . . . break every yoke. (Is. lviii, 6.)

Thou shalt neither vex a stranger, nor oppress him. (Ex. xxii, 21.)

He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. (Ex. xxi, 16.)

Neither be ye called masters. (Matt. xxiii, 10.)

XXX.

Improvidence Enjoined.

Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . If God so clothe the grass of the field . . . shall he not much more clothe you? . . . Therefore, take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? . . . Take, therefore, no thought for the morrow. (Matt. vi. 28, 30, 31, 34.)

Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. . . . And lend, hoping for nothing again, and your reward shall be great. (Luke vi, 30, 35.)

Sell that ye have and give alms. (Luke xii, 33.)

Improvidence Condemned.

But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Tim. v, 8.)

A good man leaveth an inheritance to his children's children. (Prov. xiii, 22.)

XXXI.

Anger Approved.

Be ye angry and sin not. (Eph. iv, 26.)

And he [Elisha] turned back and looked on them and cursed them in the name of the Lord. And there came forth two she-bears out of the wood and tare forty and two children of them. (2 Kings ii, 24.)

And when he had looked round about on them with anger, . . . he saith unto the man, Stretch forth thy hand. (Mark iii, 5.)

Anger Disapproved.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. (Ecd. vii, 9.)

Make no friendship with an angry man. (Prov. xxii, 24.)

The wrath of man worketh not the righteousness of God (James i, 20.)

XXXII.

Good Works to be Seen of Men.

Let your light so shine before men, that they may see your good works. (Matt. v, 16.)

Good Works not to be Seen of Men.

Take heed that ye do not your alms before men, to be seen of them. (Matt. vi, 1.)

XXXIII.

Judging of Others Forbidden.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. (Matt. vii, 1, 2.)

Judging of Others Approved.

Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. (1 Cor. vi, 2, 3, 4.)

Do not ye judge them that are within? (1 Cor. v, 12.)

XXXIV.

Jesus Taught Non-Resistance.

Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. (Matt. v, 39.)

All they that take the sword shall perish with the sword. (Matt. xxvi, 52.)

Jesus Taught and Practiced Physical Resistance.

He that hath no sword, let him sell his garment and buy one. (Luke xxii, 36.)

And when he had made a scourge of small cords, he drove them all out of the temple. (John ii, 15.)

XXXV.

Jesus Warned his Followers Not to Fear Being Killed.

Be not afraid of them that kill the body. (Luke xii, 4.)

Jesus Himself Avoided the Jews for Fear of Being Killed.

After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him. (John vii, 1.)

XXXVI.

Public Prayer Sanctioned.

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven. [Then follows the prayer.] And it was so, that when Solomon had made an end of praying all his prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven. . . . And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me. (1 Kings viii, 22, 54, and ix, 3.)

Public Prayer Disapproved.

When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret. (Matt. vi, 5, 6.)

XXXVII.

Importunity in Prayer Commended.

Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. . . . And shall not God avenge his own elect, which cry day and night unto him? (Luke xviii, 5, 7.)

Because of his importunity he will rise, and give him as many as he needeth. (Luke xi, 8.)

Importunity in Prayer Condemned.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. (Matt. vi, 7, 8.)

XXXVIII.

The Wearing of Long Hair by Men Sanctioned.

And no razor shall come on his head; for the child shall be a Nazarite unto God from the womb. (Judges xiii, 5.)

All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. (Num. vi, 5.)

The Wearing of Long Hair by Men Condemned.

Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? (1 Cor. xi, 14.)

XXXIX.

Circumcision Instituted.

This is my covenant which ye shall keep between me and you and thy seed after thee: Every man child among you shall be circumcised. (Gen. xvii, 10.)

Circumcision Condemned.

Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. (Gal. v, 2.)

XL.

The Sabbath Instituted.

And God blessed the seventh day, and sanctified it. (Gen. ii, 3.)

Remember the Sabbath day to keep it holy. (Ex. xx, 8.)

The Sabbath Repudiated.

The new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity. (Is. i, 13.)

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. (Rom. xiv, 5.)

Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon; or of the sabbath days. (Col. ii, 16.)

XLI.

The Sabbath Instituted because God Rested the Seventh Day.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it. (Ex. xx, 11.)

The Sabbath Instituted for a Very Different Reason.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath day. (Deut. v, 15.)

XLII.

No Work to be Done on the Sabbath under Penalty of Death.

Whoever doeth any work in the Sabbath day, he shall surely be put to death. (Ex. xxxi, 15.)

They found a man that gathered sticks upon the Sabbath day. . . . And all the congregation brought him without the camp and stoned him with stones, and he died; as the Lord commanded Moses. (Num. xv, 32, 36.)

Jesus Broke the Sabbath and Justified the Act.

Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. (John v, 16.)

At that time Jesus went on the Sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, . . . Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? (Matt. xii, 1, 2, 3, 5.)

XLIII.

Baptism Commanded.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii, 19.)

Baptism Not Commanded.

For Christ sent me not to baptize, but to preach the gospel. . . . I thank God that I baptized none of you but Crispus and Gaius. (1 Cor. i, 17, 14.)

XLIV.

Every Kind of Animal Allowed for Food.

Every moving thing that liveth shall be meat for you. (Gen. ix, 3.)

Whatsoever is sold in the shambles that eat. (1 Cor. x, 25.)
There is nothing unclean of itself. (Rom. xiv, 14.)

Certain Kinds of Animals Prohibited for Food.

Nevertheless, these shall ye not eat, of them that chew the cud or of them that divide the cloven hoof; as the camel and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore, they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass. (Deut. xiv, 7, 8.)

XLV.

The Taking of Oaths Sanctioned.

If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth. (Num. xxx, 2.)

He that sweareth in the earth shall swear by the God of truth. (Is. lkv, 16.)

Now, therefore, swear unto me here by God. . . . And Abraham said, I will swear. . . . There they sware both of them. (Gen. xxi, 23, 24, 31.)

Because he [God] could swear by no greater, he sware by himself. (Heb. vi, 13.)

And I . . . made them swear by God. (Neh. xiii, 25.)

The Taking of Oaths Forbidden.

But I say unto you, swear not at all; neither by heaven for it is God's throne; nor by the earth for it is his foot stool. (Matt. v, 34.)

XLVI.

Marriage Approved and Sanctioned.

And the Lord said, It is not good that the man should be alone : I will make him a help-meet for him. (Gen. ii, 18.)

And God said unto them, Be fruitful and multiply, and replenish the earth. (Gen. i, 28.)

For this cause shall a man leave father and mother and shall cleave to his wife. (Matt. xix, 5.)

Marriage is honorable in all. (Heb. xiii, 4.)

Marriage Disapproved.

It is good for a man not to touch a woman. . . . For I [Paul] would that all men were even as I myself. . . . It is good for them if they abide even as I. (1 Cor. vii, 1, 7, 8.)

XLVII.

Freedom of Divorce Permitted.

When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, . . . then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. (Deut. xxiv, 1.)

When thou goest out to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them captive, and seest among the captives a beautiful woman and hast a desire unto her, . . . then thou shalt bring her home to thy house ; . . . and after that thou shalt go in unto her and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will ; but thou shalt not sell her at all for money ; thou shalt not make merchandize of her. (Deut. xxi, 10-14.)

Divorce Restricted.

But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery. (Matt. v, 32.)

XLVIII.

Adultery Sanctioned.

But all the women children that have not known a man by lying with him, keep alive for yourselves. (Num. xxxi, 18.)

And the Lord said unto Hosea, Go, take thee a wife of whoredoms. . . . Then said the Lord to me, Go yet, love a woman, beloved of her friend, yet an adulteress. . . . So I bought her; . . . and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee. (Hosea i, 2; iii, 1, 2, 3.)

Adultery Forbidden.

Thou shalt not commit adultery. (Ex. xx, 14.)

Whoremongers and adulterers God will judge. (Heb. xiii, 4.)

XLIX.

Marriage or Cohabitation with a Sister Denounced.

Cursed is he that lieth with his sister, the daughter of his father, or the daughter of his mother. (Deut. xxvii, 22.)

And if a man shall take his sister, his father's daughter, or his mother's daughter, . . . it is a wicked thing. (Lev. xx, 17.)

Abraham Married his Sister, and God Blessed the Union.

And Abraham said, . . . She is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. (Gen. xx, 11, 12.)

And God said unto Abraham, As for Sarah, thy wife, . . . I will bless her, and give thee a son also of her. (Gen. xvii, 15, 16.)

L.

A Man May Marry his Brother's Widow.

If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife. (Deut. xxv, 5.)

A Man May Not Marry his Brother's Widow.

If a man shall take his brother's wife, it is an unclean thing; . . . they shall be childless. (Lev. xx, 21.)

LI.

Hatred to Kindred Enjoined.

If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters,

yea, and his own life also, he cannot be my disciple. (Luke xiv, 26.)

Hatred to Kindred Condemned.

Honor thy father and mother. (Eph. vi, 2.)

Husbands, love your wives. . . . For no man ever yet hated his own flesh. (Eph. v, 25, 29.)

Whosoever hateth his brother is a murderer. (1 John iii, 15.)

LI.

Intoxicating Beverages Recommended.

Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more. (Prov. xxxi, 6, 7.)

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink. (Deut. xiv, 26.)

Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. (1 Tim. v, 23.)

Wine that maketh glad the heart of man. (Ps. civ, 15.)

Wine which cheereth God and man. (Judges ix, 13.)

Intoxicating Beverages Discountenanced.

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. (Prov. xx, 1.)

Look not thou upon the wine when it is red; when it giveth his color in the cup. . . . At the last it biteth like a serpent and stingeth like an adder. (Prov. xxiii, 31, 32.)

LIII.

It is Our Duty to Obey Rulers, Who are God's Ministers and Punish Evil Doers Only.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good work, but to evil. . . . For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. (Rom. xiii, 1, 2, 3, 6.)

The Scribes and Pharisees sit in Moses seat; all, therefore, whatsoever they bid you observe, that observe and do. (Matt. xxiii, 2, 3.)

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them that are sent of him for the punishment of evil-doers. (1 Pet. ii, 13, 14.)

I counsel thee to keep the king's commandment. . . . Whoso keepeth the commandment shall feel no evil thing. (Eccl. viii, 2, 5.)

It is Not Our Duty Always to Obey Rulers, Who Sometimes Punish the Good, and Receive Damnation Therefor.

But the midwives feared God, and did not as the king of Egypt commanded them. . . . Therefore God dealt well with the midwives. (Ex. i, 17, 20.)

Shadrach, Meshach, and Abednego answered and said, . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. (Dan. iii, 16, 18.)

Wherefore king Darius signed the writing and the decree, . . . (that whoever shall ask a petition of any God or man for thirty days, . . . he shall be cast into the den of lions.) . . . Now, when Daniel knew that the writing was signed, he went into his house and . . . kneeled upon his knees three times a day and prayed, . . . as he did aforetime. (Dan. vi, 9, 7, 10.)

And the *rulers* were gathered together against the Lord and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the Gentiles, and the people of Israel, were gathered together. (Acts iv, 26, 27.)

Beware of the Scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues. . . . These shall receive greater damnation. (Mark xii, 38, 39, 40.)

And *Herod* with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. . . . And *Pilate* gave sentence. . . . And when they were come to the place which is called Cal-

vary, there they crucified him. . . . And the people stood by beholding. And the *rulers* also with them derided him (Luke xxiii, 11, 24, 33, 35.)

LIV.

Woman's Rights Denied.

And thy desire shall be to thy husband, and he shall rule over thee. (Gen. iii, 16.)

I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. (1 Tim. ii, 12.)

They are commanded to be under obedience, as also saith the law. (1 Cor. xiv, 34.)

Even as Sarah obeyed Abraham, calling him lord. (1 Peter iii, 6.)

Woman's Rights Affirmed.

And Deborah, a prophetess, . . . judged Israel at that time. . . . And Deborah said unto Barak, Up, for this is the day in which the Lord hath delivered Sisera into thy hand And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak. (Judges iv, 4, 14, 15.)

The inhabitants of the villages ceased; they ceased in Israel, until that I, Deborah, arose, that I arose, a mother in Israel. (Judges v, 7.)

And on my hand-maidens I will pour out in those days my spirit, and they shall prophesy. (Acts ii, 18.)

And the same man had four daughters, virgins, which did prophesy. (Acts xxi, 9.)

LV.

Obedience to Masters Enjoined.

Servants, obey in all things your masters according to the flesh. . . . And whatsoever ye do, do it heartily as to the Lord. (Col. iii, 22, 23.)

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. (1 Pet. ii, 18.)

Obedience Due to God Only.

Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matt. iv, 10.)

Be ye not the servants of men. (1 Cor. vii, 23.)

Neither be ye called masters; for one is your master, even Christ. (Matt. xxiii, 10.)

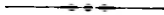
LVI.

There is an Unpardonable Sin.

He that shall blaspheme against the Holy Ghost hath never forgiveness. (Mark iii, 29.)

There is No Unpardonable Sin.

And by him all that *believe* are justified from *all* things. (Acts xiii, 39.)



HISTORICAL FACTS.

LVII.

Man was Created After the Other Animals.

And God made the beast of the earth after his kind, and cattle after their kind. . . . And God said, Let us make *man*. . . . So God created man in his own image. (Gen. i, 25, 26, 27.)

Man was Created Before the Other Animals.

And the Lord God said, It is not good that the man should be alone; I will make him a help-meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them. (Gen. ii, 18, 19.)

LVIII.

Noah, by God's Command, Took Into the Ark Clean Beasts by Sevens.

And the Lord said unto Noah, . . . Of every clean beast thou shalt take to thee by sevens. . . . And Noah did according to all that the Lord commanded him. (Gen. vii, 1, 2, 5.)

Noah, by God's Command, Took Into the Ark Clean Beasts by
Twos.

Of clean beasts . . . there went in two and two unto Noah into the Ark, . . . as God had commanded Noah. (Gen. vii, 8, 9.)

LIX.

Seed Time and Harvest were Never to Cease.

While the earth remaineth, seed time and harvest . . . shall not cease. (Gen. viii, 22.)

Seed Time and Harvest Did Cease for Seven Years.

And the seven years of dearth began to come. . . . And the famine was over all the face of the earth. (Gen. xli, 54, 56.)

For these two years hath the famine been in the land; and yet there are five years in which there shall neither be earing nor harvest. (Gen. xlv, 6.)

LX.

God Hardened Pharaoh's Heart.

But I will harden his heart, that he shall not let the people go. (Ex. iv, 21.)

And the Lord hardened the heart of Pharaoh. (Ex. ix, 12.)

Pharaoh Hardened His Own Heart.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them. (Ex. viii, 15.)

LXI.

All the Cattle and Horses in Egypt Died.

Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep. . . . And all the cattle of Egypt died. (Ex. ix, 3, 6.)

All the Horses of Egypt did Not Die.

But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea. (Ex. xiv, 9.)

LXII.

John the Baptist Recognized Jesus as the Messiah.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . . . And I saw and bare record that this is the Son of God. (John i, 29, 34.)

John the Baptist did Not Recognize Jesus as the Messiah.

Now, when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, art thou he that should come, or do we look for another? (Matt. xi, 2, 3.)

LXIII.

John the Baptist was Elias.

This is Elias which was for to come. (Matt. xi, 14.)

John the Baptist was Not Elias.

And they asked him, What then? Art thou Elias? And he saith, I am not. (John i, 21.)

LXIV.

The Father of Joseph, Mary's Husband, was Jacob.

And Jacob begat Joseph, the husband of Mary, of whom was born Jesus. (Matt. i, 16.)

The Father of Mary's Husband was Heli.

Being. . . . the son of Joseph which was the son of Heli. (Luke iii, 23.)

LXV.

The Father of Salah was Arphaxad.

And Arphaxad lived five and thirty years and begat Salah. (Gen. xi, 12.)

The Father of Sala was Cainan.

Which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad. (Luke iii, 35, 56.)

LXVI.

The Infant Jesus was Taken into Egypt.

He took the young child and his mother by night and departed into Egypt, and was there until the death of Herod.

. . . But when Herod was dead . . . he arose and took the young child and his mother and came . . . and dwelt in a city called Nazareth. (Matt. ii, 14, 15, 19, 21, 23.)

The Infant Jesus was Not Taken into Egypt.

And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord. . . . And when they had performed all things, according to the law of the Lord, they returned . . . to their own city, Nazareth. (Luke ii, 22, 39.)

LXVII.

Jesus was Tempted in the Wilderness.

And *immediately* [after his baptism] the spirit driveth him into the wilderness. And he was there in the wilderness *forty days* tempted of Satan. (Mark i, 12, 13.)

Jesus was Not Tempted in the Wilderness.

And the *third day* [after his baptism] there was a marriage in Cana of Galilee. . . . And both Jesus was called and his disciples to the marriage. (John ii, 1, 2.)

LXVIII.

Jesus Preached his First Sermon Sitting on the Mount.

And, seeing the multitude, he went up into a *mountain*, and when he was *set* his disciples came unto him. And he opened his mouth and taught them, saying. (Matt. v, 1, 2.)

He Preached his First Sermon Standing in the Plain.

And he came down with them and *stood* in the *plain*; and the company of his disciples and a great multitude of people . . . came to hear him. . . . And he lifted up his eyes on his disciples and said. (Luke vi, 17, 20.)

LXIX.

John was in Prison when Jesus went into Galilee.

Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. (Mark i, 14.)

John was Not in Prison when Jesus went into Galilee.

The day following Jesus would go forth into Galilee (John i, 43.)

After these things came Jesus and his disciples into the land of Judea. . . . And John was also baptizing in Enon. . . . For John was *not yet* cast into prison. (John iii, 22, 23, 24.)

LXX.

The Disciples were Commanded to Take a Staff and Sandals.

And commanded them that they should take nothing for their journey save a *staff* only ; no scrip, no bread, no money in their purse ; but be shod with *sandals*. (Mark vi, 8, 9.)

They were Commanded to Take Neither Staves Nor Sandals.

Provide neither gold, nor silver, nor brass in your purses ; nor scrip for your journey, neither two coats, *neither shoes, nor yet staves*. (Matt. x, 9, 10.)

LXXI.

Two Blind Men Besought Jesus.

And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, *Have mercy on us, O Lord thou son of David*. (Matt. xx, 30.)

Only One Blind Man Besought Him.

A certain blind man sat by the way-side begging. . . . And he cried, saying, Jesus, thou son of David, have mercy on me. (Luke xviii, 35, 38.)

LXXII.

Two Men Coming Out of the Tombs Met Jesus.

There met him two, possessed with devils, coming out of the tombs. (Matt. viii, 28.)

Only One Man Coming Out of the Tombs Met Him.

There met him, out of the tombs, a man with an unclean spirit. (Mark v, 2.)

LXXIII.

A Centurion Besought Jesus to Heal his Servant.

There came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy. (Matt. viii, 5, 6.)

Not the Centurion, but his Messengers, Besought Jesus.

He sent unto him the elders of the Jews, beseeching him that he would come and heal his servant And when they came to Jesus, *they* besought him, (Luke vii, 3, 4.)

LXXIV.

Jesus was Crucified at the Third Hour.

And it was the third hour, and they crucified him. (Mark xv, 25.)

He was Not Crucified Until the Sixth Hour.

And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your king. . . . Shall I crucify your king? (John xix, 14, 15.)

LXXV.

The Two Thieves Reviled Jesus.

The thieves also, which were crucified with him, cast the same in his teeth. (Matt. xxvii, 44.)

And they that were crucified with him, reviled him. (Mark xv, 32.)

Only One of the Thieves Reviled him.

And one of the malefactors which were hanged railed on him. . . . But the *other* answering, *rebuked him*, saying, Dost thou not fear God, seeing thou art in the same condemnation? (Luke xxiii, 39, 40.)

LXXVI.

Vinegar Mingled with Gall was Offered to Jesus.

They gave him vinegar to drink, mingled with gall. (Matt. xxvii, 34.)

Wine Mingled with Myrrh was Offered to him.

And they gave him to drink, wine mingled with myrrh. (Mark xv, 23.)

LXXVII.

Satan Entered into Judas while at the Supper.

And after the sop Satan entered into him. (John xiii, 27.)

Satan Entered into him Before the Supper.

Then entered Satan into Judas. . . . And he went his way and communed with the chief priests and captains, how he

might betray him. . . . *Then* came the day of unleavened bread when the passover must be killed. (Luke xxii, 3, 4, 7.)

LXXVIII.

Judas Returned the Pieces of Silver.

Then Judas . . . brought again the thirty pieces of silver to the chief priests and elders. (Matt. xxvii, 3.)

Judas did Not Return the Pieces of Silver.

Now, this man purchased a field with the reward of iniquity. (Acts i, 18.)

LXXIX.

Judas Hanged Himself.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. (Matt. xxvii, 5.)

Judas did not Hang Himself, but Died Another Way.

And falling headlong he burst asunder in the midst, and all his bowels gushed out. (Acts i, 18.)

LXXX.

The Potter's Field was Purchased by Judas.

Now, this man purchased a field with the reward of iniquity. (Acts i, 18.)

The Potter's Field was Purchased by the Chief Priests.

And the chief priests took the silver pieces . . . and bought with them the potter's field. (Matt. xxvii, 6, 7.)

LXXXI.

But One Woman Came to the Sepulcher.

The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulcher. (John xx, 1.)

Two Women Came to the Sepulcher.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the *other Mary*, to see the sepulcher. (Matt. xxviii, 1.)

LXXXII.

Three Women Came to the Sepulcher.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. (Mark xvi, 1.)

More than Three Women Came to the Sepulcher.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and *other women* that were with them. (Luke xxiv, 10.)

LXXXIII.

It was at Sunrise when they Came to the Sepulcher.

And very early in the morning, the first day of the week, they came unto the sepulcher, at the rising of the sun. (Mark xvi, 2.)

It was some time before Sunrise when They came.

The first day of the week, cometh Mary Magdalene, early, while it was *yet dark*, unto the sepulcher. (John xx, 1.)

LXXXIV.

Two Angels were Seen at the Sepulcher, Standing up.

And it came to pass, as they were much perplexed thereabout, behold, two men *stood* by them in *shining garments*. (Luke xxiv, 4.)

But One Angel was Seen, and He was Sitting Down.

For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . . And *the angel* answered and said unto the women, Fear not. (Matt. xxviii, 2, 5.)

LXXXV.

Two Angels were Seen within the Sepulcher.

And as she wept she stooped down and looked into the sepulcher, and seeth two angels in white. (John xx, 11, 12.)

But One Angel was Seen within the Sepulcher.

And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment. (Mark xvi, 5.)

The One Angel Seen was Without the Sepulcher.

The angel . . . rolled back the stone from the door, and sat upon it. (Matt. xxviii, 2.)

LXXXVI.

The Women went and Told the Disciples of Christ's Resurrection.

And they departed quickly from the sepulcher, with fear and great joy, and did run to bring his disciples word. (Matt. xxviii, 8.)

And returned from the sepulcher, and told all these things unto the eleven. (Luke xxiv, 9.)

The Women did Not Go and Tell the Disciples.

And they went out quickly and fled from the sepulcher; for they trembled and were amazed; neither said they anything to any man. (Mark xvi, 8.)

LXXXVII.

The Angels Appeared After Peter and John Visited the Sepulcher.

Peter therefore went forth, and that other disciple, [whom Jesus loved,] and came to the sepulcher, . . . and went into the sepulcher, and seeth the linen clothes. . . . Then the disciples went away again. But Mary stood without at the sepulcher, weeping; and as she wept she stooped down and looked into the sepulcher, and seeth two angels in white. (John xx, 3, 6, 10-12.)

The Angels Appeared Before Peter Alone Visited the Sepulcher.

Behold, two men stood by them [the women] in shining garments. . . . And they . . . returned from the sepulcher, and told all these things unto the eleven. . . . Then arose Peter, and ran unto the sepulcher, and stooping down he beheld the linen clothes laid by themselves, and departed wondering. (Luke xxiv, 4, 8, 9.)

LXXXVIII.

Jesus Appeared First to Mary Magdalene Only.

Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene. (Mark xvi, 9.)

And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. (John xx, 14.)

Jesus Appeared First to the Two Marys.

And as they [Mary Magdalene and the other Mary] went to tell his disciples, behold Jesus met them, saying, All hail. (Matt. xxviii, 9.)

He Appeared to Neither of the Marys.

(See Luke xxiv, 1-11.)

LXXXIX.

Jesus was to be Three Days and Three Nights in the Grave.

So shall the son of man be three days and three nights in the heart of the earth. (Matt. xii, 40.)

He was but Two Days and Two Nights in the Grave.

And it was the third hour, and they crucified him. . . . It was the preparation, that is, the *day before the Sabbath*. . . . And Pilate . . . gave the body to Joseph. And he . . . laid him in a sepulcher. . . . Now, when Jesus was risen early the *first day of the week*, he appeared first to Mary Magdalene. (Mark xv, 25, 42, 44, 45, 46; and xvi, 9.)

XC.

The Holy Ghost Was Bestowed at Pentecost.

But ye shall receive power after that the Holy Ghost is come upon you. . . . Ye shall be baptized with the Holy Ghost not many days hence. (Acts i, 8, 5.)

And when the day of Pentecost was fully come they were all of one accord in one place. . . . And they were all filled with the Holy Ghost. (Acts ii, 1, 4.)

The Holy Ghost was Bestowed Before Pentecost.

And when he said this he breathed on them, and saith unto them, Receive ye the Holy Ghost. (John xx, 22.)

XCI.

The Disciples were Commanded Immediately After the Resurrection to go into Galilee.

Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me. (Matt. xxviii, 10.)

They were Commanded Immediately After the Resurrection to Tarry at Jerusalem.

But tarry ye in the city of Jerusalem until ye be endued with power from on high. (Luke xxiv, 49.)

XCII.

Jesus First Appeared to the Eleven Disciples in a Room at Jerusalem.

And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together. . . . And as they thus spake, Jesus himself stood in the midst of them. . . . But they were terrified and affrighted, and supposed that they had seen a spirit. (Luke xxiv, 33, 36, 37.)

The same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled, . . . came Jesus and stood in the midst. (John xx, 19.)

He First Appeared to them on a Mountain in Galilee.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him, but some doubted. (Matt. xxviii, 16, 17.)

XCIII.

Jesus Ascended from Mount Olivet.

And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. . . . Then returned they unto Jerusalem, from the mount called Olivet. (Acts i, 9, 12.)

He Ascended from Bethany.

And he led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. (Luke xxiv, 50, 51.)

Did he Ascend from Either Place?

Afterward he appeared unto the eleven as they *sat at meat*, and upbraided them with their unbelief. . . . So then, after the Lord had spoken unto them, he was received up into heaven. (Mark xvi, 14, 19.)

XCIV.

Paul's Attendants Heard the Voice, and Stood Speechless.

And the men which journeyed with him [Paul] *stood speechless, hearing* a voice but seeing no man. (Acts ix, 7.)

His Attendants Heard Not the Voice, and were Prostrate.

And they that were with me saw indeed the light and were afraid; but they *heard not* the voice of him that spake to me. (Acts xxii, 9.)

And when we were *all fallen to the earth*, I heard a voice (Acts xxvi, 14.)

XCV.

Abraham Departed to go into Canaan.

And Abram took Sarah his wife, and Lot, his brother's son, . . . and they went forth to go into the land of Canaan, and into the land of Canaan they came. (Gen. xii, 5.)

Abraham Went not Knowing Where.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (Heb. xi, 8.)

XCVI.

Abraham had Two Sons.

Abraham had two sons; one by a bond-maid, the other by a free woman. (Gal. iv, 22.)

Abraham had but One Son.

By faith, Abraham when he was tried offered up Isaac, . . . his only begotten son. (Heb. xi, 17.)

XCVII.

Keturah was Abraham's Wife.

Then again Abraham took a wife, and her name was Keturah. (Gen. xxv, 1.)

Keturah was Abraham's Concubine.

The sons of Keturah, Abraham's concubine. (1 Chron. i, 32.)

XCVIII.

Abraham Begat a Son when he was a Hundred Years Old, by the Interposition of Providence.

Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. (Gen. xxi, 2.)

And being not weak in the faith, he considered not his own body, now dead, when he was about a hundred years old. (Rom. iv, 19.)

Therefore sprang there from one, and him as good as dead, so many as the stars of the sky. (Heb. xi, 12.)

Abraham Begat Six Children More After he was a Hundred Years Old, without any Interposition of Providence.

Then again Abraham took a wife, and her name was Keturah; and she bare him Zimram, and Jockshan, and Medan, and Midian, and Ishbak, and Shuah. (Gen. xxv, 1, 2.)

XCIX.

Jacob Bought a Sepulcher of the Sons of Hamor.

And the bones of Joseph . . . buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem. (Josh. xxiv, 32.)

Abraham Bought it of the Sons of Hamor.

In the sepulcher that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem. (Acts vii, 16.)

C.

God Promised the Land of Canaan to Abraham and his Seed.

And the Lord said unto Abraham, . . . All the land which thou seest, to thee will I give it, and to thy seed forever. . . . Unto thee and to thy seed after thee. (Gen. xiii, 14, 15; xvii, 8.)

Abraham and his Seed Never Received the Promised Land.

And he gave him [Abraham] none inheritance in it, no, not so much as to set his foot on. (Acts vii, 5.)

By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. . . . These all died in faith, *not having received the promises.* (Heb. xi, 9, 13.)

CI.

Baasha Died in the Twenty-sixth Year of Asa.

So Baasha slept with his fathers, . . . and Elah, his son, reigned in his stead. . . . In the twenty and sixth year of Asa, king of Judah, began Elah to reign over Israel. (1 Kings xvi, 6, 8.)

Baasha did Not Die in the Twenty-sixth Year of Asa.

In the *six and thirtieth* year of the reign of Asa, Baasha, king of Israel, came up against Judah. (2 Chron. xvi, 1.)

CII.

Ahaziah was the Youngest Son of Jehoram.

And the inhabitants of Jerusalem made Ahaziah, his [Jehoram's] youngest son, king in his stead; for the band of men that came with the Arabians to the camp had slain all the eldest. (2 Chron. xxii, 1.)

Ahaziah was Not the Youngest son of Jehoram.

The Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, . . . and they came up into Judah . . . and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save *Jehoahaz*, the *youngest* of his sons. (2 Chron. xxi, 16, 17.)

CIII.

Ahaziah was Twenty-two Years Old when he Began to Reign, being Eighteen Years Younger than his Father.

Thirty and two years old was he [Jehoram] when he began to reign; and he reigned *eight* years in Jerusalem. . . . And Ahaziah reigned in his stead. . . . *Two and twenty* years old was Ahaziah when he began to reign. (2 Kings viii, 17, 24, 26.)

Ahaziah was Forty-two Years Old when he Began to Reign, being Two Years Older than his Father.

Thirty and two years old was he [Jehoram] when he began to reign, and he reigned in Jerusalem *eight* years. And the inhabitants of Jerusalem made Ahaziah his youngest son, king in his stead. *Forty and two* years old was Ahaziah when he began to reign. (2 Chron. xxi, 20; xxii, 1, 2.)

CIV.

Michal had No Child.

Therefore Michal, the daughter of Saul, had no child unto the day of her death. (2 Sam. vi, 23.)

Michal had Five Children.

The five sons of Michal, the daughter of Saul. (2 Sam. xxi, 8.)

CV.

David was Tempted by the Lord to Number the People.

And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. (2 Sam. xxiv, 1.)

David was Tempted by Satan to Number the People.

And Satan stood up against Israel, and provoked David to number Israel. (1 Chron. xxi, 1.)

CVI.

There were 800,000 Warriors of Israel and 500,000 of Judah.

And Joab gave up the sum of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah five hundred thousand men. (2 Sam. xxiv, 9.)

There were 1,100,000 of Israel and 470,000 of Judah.

And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and a hundred thousand [1,100,000] men that drew sword; and Judah was four hundred three score and ten thousand [470,000] men that drew sword. (1 Chron. xxi, 5.)

CVII.

David Sinned in Numbering the People.

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done. (2 Sam. xxiv, 10.)

David Never Sinned except in the Matter of Uriah.

David did that which was right in the eyes of the Lord, and turned not aside from any anything that he commanded

him all the days of his life, save only in the matter of Uriah the Hittite. (1 Kings xv, 5.)

CVIII.

David Slew 700 Syrian Charioteers and 40,000 Horsemen.

And David slew the men of the seven hundred chariots of the Syrians, and forty thousand horsemen. (2 Sam. x, 18.)

David Slew 7,000 Syrian Charioteers and 40,000 Footmen.

And David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen. (1 Chron. xix, 18.)

CIX.

David Paid for a Threshing Floor Fifty Shekels of Silver.

So David bought the threshing floor and the oxen for fifty shekels of silver. (2 Sam. xxiv, 24.)

David Paid for it Six Hundred Shekels of Gold.

So David gave to Ornan for the place six hundred shekels of gold. (1 Chron. xxi, 25.)

CX.

Goliath was Slain by David.

And there went out a champion out of the camp of the Philistines, named Goliath of Gath. . . . So David . . . smote the Philistine and slew him. (1 Sam. xvii, 4, 50.)

Goliath was Slain by Elhanan.

Elhanan, the son of Jaare-origim, a Bethlehemite, slew ["the brother of," supplied by the translators] Goliath the Gittite. (2 Sam. xxi, 19.)

SPECULATIVE DOCTRINES.

CXI.

Christ is Equal with God.

I and my Father are one. (John x, 30.)

Who, being in the form of God, thought it not robbery to be equal with God. (Phil. ii, 6.)

Christ is Not Equal with God.

My Father is greater than I. (John xiv, 28.)

Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Matt. xxiv, 36.)

CXII.

Christ Judged Men.

The Father judgeth no man, but hath committed all judgment to the Son. . . . As I hear I judge. (John v, 22, 30.)

Christ Judged No Man.

I judge no man. (John viii, 15.)

If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. (John xii, 47.)

CXIII.

Jesus was All Powerful.

All power is given unto me in heaven and in earth. (Matt. xxviii, 18.)

The Father loveth the son, and hath given all things into his hand. (John iii, 35.)

Jesus was Not All-Powerful.

And he could there do no mighty work, save that he laid his hands on a few sick folk and healed them. (Mark vi, 5.)

CXIV.

The Law was Superceded by the Christian Dispensation.

The law and the prophets were until John; since that time the kingdom of God is preached. (Luke xvi, 16.)

Having abolished in the flesh the enmity, even the law of commandments contained in ordinances. (Eph. ii, 15.)

But now we are delivered from the law. (Rom. vii, 6.)

The Law was not Superseded by the Christian Dispensation.

I am come not to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. (Matt. v, 17, 18, 19.)

CXV.

Christ's Mission was Peace.

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. (Luke ii, 13, 14.)

And thou, child, shall be called the Prophet of the Highest. . . . To guide our feet into the way of peace. (Luke i, 76, 79.)

And his name shall be called . . . The Prince of Peace. (Is. ix, 6.)

Christ's Mission was not Peace.

Think not that I am come to send peace on earth; I came not to send peace, but a sword. (Matt. x, 34.)

I am come to send fire on the earth. (Luke xii, 49.)

CXVI.

Christ Received not Testimony from Man.

Ye sent unto John and he bare witness unto the truth. But I receive not testimony from man. (John v, 33, 34.)

Christ Did Receive Testimony from Man.

And ye also shall *bare witness*, because ye have been with me from the beginning. (John xv, 27.)

CXVII.

Christ's Witness of Himself is True.

I am one that bear witness of myself. . . . Though I bear record of myself, yet my record is true. (John viii, 18, 14.)

Christ's Witness of Himself is Not True.

If I bear witness of myself, my witness is not true. (John v, 31.)

CXVIII.

It was Lawful for the Jews to Put Jesus to Death.

The Jews answered him, We have a law, and by our law he ought to die. (John xix, 7.)

It was Not Lawful for the Jews to Put Him to Death.

The Jews therefore said unto him. It is not lawful for us to put any man to death. (John xviii, 31.)

CXIX.

Children are Punished for the Sins of their Parents.

I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children. (Ex. xx, 5.)

Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. (2 Sam. xii, 14.)

Children are Not Punished for the Sins of their Parents.

The son shall not bear the iniquity of the father. (Ezek. xviii, 20.)

Neither shall the children be put to death for the fathers. (Deut. xxiv, 16.)

CXX.

Man is Justified by Faith Alone.

By the deeds of the law there shall no flesh be justified. (Rom. iii, 20.)

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. (Gal. ii, 16.)

The just shall live by faith. And the law is not of faith. (Gal. iii, 11, 12.)

For if Abraham were justified by works, he hath whereof to glory. (Rom. iv, 2.)

Man is Not Justified by Faith Alone.

Was not Abraham our father justified by works? . . . Ye see then how that by works a man is justified, and not by faith only. (Jam. ii, 21, 24.)

The doers of the law shall be justified. (Rom. ii, 13.)

CXXI.

It is Impossible to Fall from Grace.

And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. (John x, 28.)

Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (Rom. viii, 38, 39.)

It is Possible to Fall from Grace.

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. (Ezek. xviii, 24.)

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. (Heb. vi, 4, 5, 6.)

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them. (2 Pet. ii, 20, 21.)

CXXII.

No Man is Without Sin.

For there is no man that sinneth not. (1 Kings viii, 46.)

Who can say, I have made my heart clean; I am pure from my sin? (Prov. xx, 9.)

For there is not a just man upon earth, that doeth good and sinneth not. (Eccl. vii, 20.)

There is none righteous, no, not one. (Rom. iii, 10.)

Christians are Sinless.

Whosoever is born of God doth not commit sin ; . . . he cannot sin, because he is born of God. . . . Whosoever abideth in him sinneth not. . . . He that committeth sin is of the devil. (1 John iii, 9, 6, 8.)

CXXIII.

There is to be a Resurrection of the Dead.

The trumpet shall sound and the dead shall be raised. (1 Cor. xv, 52.)

And I saw the dead, small and great, stand before God ; . . . and they were judged, every man according to their works. (Rev. xx, 12, 13.)

The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth. (John v, 28, 29.)

For if the dead rise not, then is not Christ raised. (1 Cor. xv, 16.)

There is to be No Resurrection of the Dead.

As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. (Job vii, 9.)

The dead know not anything, neither have they any more a reward. (Eccl. ix, 5.)

They are dead, they shall not live ; they are deceased, they shall not rise. (Is. xxvi, 14.)

CXXIV.

Reward and Punishment to be Bestowed in this World.

Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner. (Prov. xi, 31.)

Reward and Punishment to be Bestowed in the Next World.

And the dead were judged out of those things which were written in the books, according to their works. (Rev. xx, 12.)

Then he shall reward every man according to his works. (Matt. xvi, 27.)

According to that he hath done, whether it be good or bad. (2 Cor. v, 10.)

CXXV.

Annihilation the Portion of all Mankind.

Why died not I from the womb? Why did I not give up the ghost when I came out of the belly? . . . For now should I have lain still and been quiet; I should have slept; then had I been at rest, with kings and counselors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden, untimely birth I had not been; as infants which never saw the light. *There* the wicked cease from troubling, and there the weary be at rest. . . . The small and great are there, and the servant is free from his master. Wherefore is light given to him that is in misery, and life unto the bitter in soul, which long for death, but it cometh not, . . . which rejoice exceedingly and are glad, when they can find the grave? (Job iii, 11, 13-17, 19-22.)

The dead know not anything. . . . For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. (Eccl. ix, 5, 10.)

For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. . . . All go unto one place. (Eccl. iii, 19, 20.)

Endless Misery the Portion of a Part of Mankind.

These shall go away into everlasting punishment. (Matt. xxv, 46.)

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. . . . And whosoever was not found written in the book of life was cast into the lake of fire. (Rev. xx, 10, 15.)

And the smoke of their torment ascendeth up forever and ever. (Rev. xiv, 11.)

And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. (Dan. xii, 2.)

CXXVI.

The Earth is to be Destroyed.

The earth also and the works that are therein shall be burned up. (2 Peter iii, 10.)

They shall perish, but thou remainest. (Heb. i, 11.)

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was no place found for them. (Rev. xx, 11.)

The Earth is Never to be Destroyed.

Who laid the foundations of the earth that it should not be removed forever. (Ps. civ, 5.)

But the earth abideth forever. (Eccl. i, 4.)

CXXVII.

No Evil Shall Happen to the Godly.

There shall no evil happen to the just. (Prov. xii, 21.)

Who is he that will harm you, if ye be followers of that which is good? (1 Peter iii, 13.)

Evil Does Happen to the Godly.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (Heb. xii, 6.)

And the Lord said unto Satan, Hast thou considered my servant, Job, that there is none like him in the earth, a perfect and an upright man? . . . So went Satan forth . . . and smote Job with sore boils from the sole of his foot unto his crown. (Job ii, 3, 7.)

CXXVIII.

Worldly Good and Prosperity the Lot of the Godly.

There shall no evil happen to the just. (Prov. xii, 21.)

For the Lord loveth judgment and forsaketh not his saints; they are preserved forever. . . . The wicked watcheth the righteous and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. . . . Mark the perfect man, and behold the upright; for the end of that man is peace. (Ps. xxxvii, 28, 32, 33, 37.)

Blessed is the man that walketh not in the counsel of the ungodly. . . . Whatsoever he doeth shall prosper. (Ps. i, 1, 3.)

And the Lord was with Joseph, and he was a prosperous man. (Gen. xxxix, 2.)

So the Lord blessed the latter end of Job more than his beginning. (Job xlii, 12.)

Worldly Misery and Destitution the Lot of the Godly.

They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains, and in dens and caves of the earth. (Heb. xi, 37, 38.)

These are they which came out of great tribulation. (Rev. vii, 14.)

Yea, and all that will live godly in Christ Jesus shall suffer persecution. (2 Tim. iii, 12.)

And ye shall be hated of all men for my name's sake. (Luke xxi, 17.)

CXXIX.

Worldly Prosperity a Blessing and a Reward of Righteousness.

There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands. (Mark x, 29, 30.)

I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread. (Ps. xxxvii, 25.)

Blessed is the man that feareth the Lord. . . . Wealth and riches shall be in his house. (Ps. cxii, 1, 3.)

If thou return unto the Almighty, thou shalt be built up. . . . Then shalt thou lay up gold as dust. (Job xxii, 23, 24.)

In the house of the righteous is much treasure. (Prov. xv, 6.)

Worldly Prosperity a Curse and a Bar to Future Reward.

Blessed be ye poor. (Luke vi, 20.)

Lay not up for yourselves treasures upon earth. . . . For where your treasure is there will your heart be also. (Matt. vi, 19, 21.)

And it came to pass that the *beggar* died, and was carried by the angels into Abraham's bosom. (Luke xvi, 22.)

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. (Matt. xix, 24.)

Wo unto you that are rich ! for ye have received your consolation. (Luke vi, 24.)

CXXX.

The Christian Yoke is Easy.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you. . . . For my yoke is easy and my burden is light. (Matt. xi, 28-30.)

Who is he that will harm you, if ye be followers of that which is good ? (1 Pet. iii, 13.)

The Christian Yoke is Not Easy.

In the world ye shall have tribulation. (John xvi, 33.)

Yea, and all that will live godly in Christ Jesus shall suffer persecution. (2 Tim. iii, 12.)

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. (Heb. xii, 6, 8.)

CXXXI.

The Fruit of God's Spirit is Love and Gentleness.

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness. (Gal. v, 22.)

The Fruit of God's Spirit is Vengeance and Fury.

And the spirit of the Lord came mightily upon him. . . . And he . . . slew a thousand men. (Jud. xv, 14, 15.)

And it came to pass on the morrow that the evil spirit from God came upon Saul, . . . and there was a javelin in Saul's hand. And Saul cast the javelin ; for he said, I will smite David even to the wall with it. (1 Sam. xviii, 10, 11.)

CXXXII.

Prosperity and Longevity Enjoyed by the Wicked.

Wherefore do the wicked live, become old, yea, are mighty in power ? Their seed is established in their sight with

them, and their offspring before their eyes. Their houses are safe from fear. (Job xxi, 7, 8, 9.)

They [men of the world] are full of children and leave the rest of their substance to their babes. (Ps. xvii, 14.)

I was envious at the foolish when I saw the prosperity of the wicked. . . . They are not in trouble as other men. . . . Behold, these are the ungodly who prosper in the world; they increase in riches. (Ps. lxxiii, 3, 5, 12.)

There is a wicked man that prolongeth his life in his wickedness. (Eccl. vii, 15.)

Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? (Jer. xii, 1.)

Prosperity and Longevity Denied to the Wicked.

The light of the wicked shall be put out. . . . Terrors shall make him afraid on every side. . . . He shall be driven from light into darkness, and chased out of the world. He shall neither have son nor nephew among his people, nor any remaining in his dwellings. (Job. xviii, 5, 12, 18, 19.)

But it shall not be well with the wicked, neither shall he prolong his days. (Eccl. viii, 23.)

Bloody and deceitful men shall not live out half their days. (Ps. lv, 23.)

The years of the wicked shall be shortened. (Prov. x, 27.)

They [the hypocrites] die in youth. (Job xxxvi, 14.)

Be not over much wicked, neither be foolish; why shouldst thou die before thy time? (Eccl. vii, 17.)

CXXXIII.

Poverty is a Blessing.

Blessed be ye poor. . . . Woe unto you that are rich! (Luke vi, 20, 24.)

Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom? (James ii, 5.)

Riches a Blessing.

The rich man's wealth is his strong tower, but the destruction of the poor is their poverty. (Prov. x, 15.)

If thou return unto the Almighty then thou shalt be built up. . . . Thou shalt then lay up gold as dust. (Job xxii, 23, 24.)

So the Lord blessed the latter end of Job more than his beginning, for he had 14,000 sheep, and 6,000 camels and a thousand yoke of oxen, and a thousand she asses. (Job xlii, 12.)

Neither Poverty nor Riches a Blessing.

Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain. (Prov. xxx, 8, 9.)

CXXXIV.

Wisdom a Source of Enjoyment.

Happy is the man that findeth wisdom. . . . Her ways are ways of pleasantness, and all her paths are peace. (Prov. iii, 13, 17.)

Wisdom a Source of Vexation, Grief, and Sorrow.

And I gave my heart to know wisdom. . . . I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow. (Eccl. i, 17, 18.)

CXXXV.

A Good Name a Blessing.

A good name is better than precious ointment. (Eccl. vii, 1.)

A good name is rather to be chosen than great riches. (Prov. xxii, 1.)

A Good Name is a Curse.

Woe unto you when all men shall speak well of you. (Luke vi, 26.)

CXXXVI.

Laughter Commended.

To everything there is a season, and a time. . . . A time to weep and a time to laugh. (Eccl. iii, 1, 4.)

Then I commended mirth, because a man hath no better thing under the sun than to eat and to drink, and to be merry. (Eccl. viii, 15.)

A merry heart doeth good, like a medicine. (Prov. xvii, 22.)

Laughter Condemned.

Woe unto you that laugh now. (Luke vi, 25.)

Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. (Eccl. vii, 3, 4.)

CXXXVII.

The Rod of Correction a Remedy for Foolishness.

Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. (Prov. xxii, 15.)

There is No Remedy for Foolishness.

Though thou shouldst bray a fool in a mortar, . . . yet will not his foolishness depart from him. (Prov. xxvii, 22.)

CXXXVIII.

Temptation to be Desired.

Count it all joy when ye fall into divers temptations. (James i, 2.)

Temptation Not to be Desired.

Lead us not into temptation. (Matt. vi, 13.)

CXXXIX.

Prophecy is Sure.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. (2 Pet. i, 19.)

Prophecy is Not Sure.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. (Jer. xviii, 7-10.)

The prophets prophesy falsely, and the priests bear rule by their means. . . . From the prophet even unto the priest every one dealeth falsely. (Jer. v, 31 ; vi, 13.)

CXL.

Man's Life was to be One Hundred and Twenty Years.

His days shall be a hundred and twenty years. (Gen. vi, 3.)

Man's Life is but Seventy Years.

The days of our years are three score years and ten. (Ps. xc, 10.)

CXLI.

Miracles a Proof of Divine Mission.

Now, when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised. (Matt. xi, 2-5.)

Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. (John iii, 2.)

And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord and believed the Lord and his servant Moses. (Ex. xiv, 31.)

Miracles Not a Proof of Divine Mission.

And Aaron cast down his rod before Pharaoh, and before his servants and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. Now, the magicians of Egypt, they also did in like manner with their enchantments, for they cast down every man his rod, and they became serpents. (Ex. vii, 10-12.)

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that prophet or that dreamer of dreams. (Deut. xiii, 1-3.)

If I by Beelzebub cast out devils, by whom do our sons cast them out? (Luke xi, 19.)

CXLII.

Moses was a Very Meek Man.

Now, the man Moses was very meek, above all the men which were upon the face of the earth. (Num. xii, 3.)

Moses was a Very Cruel Man.

And Moses said unto them, Have ye saved all the women alive? . . . Now, therefore, kill every male among the little ones, and kill every woman that hath known man. (Num. xxxi, 15, 17.)

CXLIII.

Elijah Went up to Heaven.

And Elijah went up by a whirlwind into heaven. (2 Kings ii, 11.)

None but Christ Ever Ascended into Heaven.

No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man. (John iii, 13.)

CXLIV.

All Scripture is Inspired.

All scripture is given by inspiration of God. (2 Tim. iii, 16.)

Some Scripture is Not Inspired.

But I speak this by permission and not by commandment. . . . But to the rest speak I, not the Lord. (1 Cor. vii, 6; v, 12.)

That which I speak, I speak it not after the Lord. (2 Cor. xi, 17.)

RECAPITULATION.

And God saw everything that he had made, and behold it was very good. . . . And it repented the Lord that he had made man, and it grieved him at his heart.

And the Lord appeared to Solomon and said, I have chosen this place to myself for a house of sacrifice. . . . Howbeit the Most High dwelleth not in temples made with hands.

Clouds and darkness are round about him. . . . Dwelling in the light, which no man can approach unto.

I have seen God face to face. . . . No man hath seen God at any time. . . . I saw the Lord sitting upon a throne. . . . Whom no man hath seen, nor can see. . . . Thou shalt see my back parts.—And the Lord called unto Adam; and Adam said, I heard thy voice and was afraid. . . . Ye have neither heard his voice at any time nor seen his shape.

And on the seventh day the Lord rested and was refreshed. . . . The Lord, the Creator, fainteth not, neither is weary.

The eyes of the Lord are in every place. . . . And the Lord said, I will go down now and see. And the Lord came down to see the city and the tower. . . . There is no darkness where the workers of iniquity may hide themselves. . . . And Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden.

Thou, Lord, knowest the hearts of all men. . . . The Lord proveth you to know whether ye love the Lord. . . . Thou art acquainted with all my ways. . . . For *now* I know that thou fearest God, seeing that thou hast not withheld thine only son from me.

With God all things are possible. . . . And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

I am the Lord, I change not. I will not go back, neither will I repent. . . . And God repented of the evil that he said he would do unto them, and he ~~did it not~~.

The Lord is upright, and there is no unrighteousness in him. . . . Cursed be Canaan; a servant of servants shall be he. . . . There is no respect of persons with God. . . . Jacob have I loved, but Esau have I hated. . . . Is not my way equal? . . . For whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that he hath. . . . Shall not the Judge of all the earth do right? . . . For I am a jealous God, visiting the iniquity of the fathers upon the children. . . . A God of truth, and without iniquity. . . . Out of the mouth of the Most High proceedeth not evil and good? . . . Good and upright is the Lord. . . . I make peace and create evil. . . . For God cannot be tempted with evil. . . . Thus saith the Lord, I frame evil and devise a device against you.

Those that seek me early shall find me. . . . They shall seek me early but shall not find me.

The Lord is a man of war. . . . God is love. . . . The Lord of hosts. . . . The God of peace.

The Lord is very pitiful and of tender mercy. . . . I will not pity nor spare, nor have mercy. . . . He doth not afflict willingly nor grieve the children of men. . . . Thou shalt consume all the people which the Lord thy God shall deliver unto thee; thine eye shall have no pity upon them. . . . For his mercy endureth for ever. . . . Now go and smite Amalek; slay both man and woman, infant and suckling. . . . The Lord is slow to anger. His anger endureth but a moment. . . . And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil was consumed. For I have kindled a fire in my anger which shall burn forever.

Thou shalt offer every day a bullock for a sin-offering. . . . Will I eat the flesh of bulls or drink the blood of goats? . . . Ye shall offer an offering made by fire unto the Lord. . . . Your burnt offerings are not acceptable. . . . It is a sweet savor, an offering made by fire unto the Lord. . . . Nor your sacrifices sweet unto me. . . . And the priest shall burn it all on the altar, to be a burnt sacrifice. . . . I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices. Bring no more vain oblations; incense is an abomination unto me. . . . There shall be a day of atonement; it shall be a holy convocation. . . . The calling of assemblies I cannot away with; it is iniquity, even the solemn meeting.

And God said, Take now thy son, thine only son whom thou lovest, and offer him for a burnt offering. . . . For every abomination to the Lord, which he hateth, have they done; for even their sons and their daughters have they burnt in the fire to their gods.

And it came to pass that God did tempt Abraham. . . . Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.

God is not a man that he should lie. . . . If the prophet be deceived when he hath spoken a thing, I the Lord hath deceived that prophet. . . . It was impossible for God to lie. . . . The Lord hath put a lying spirit in the mouth of all these thy prophets.

Canst thou by searching find out God? . . . The invisible things of him from the creation are clearly seen, being understood by the things that are made, even the eternal power and Godhead.

And God said, Behold the man is become as one of us. . . . The Lord our God is one Lord.

When ye go ye shall not go empty; but every woman shall borrow of her neighbor and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians. . . . Thou shalt not steal. . . . And they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment. And they spoiled the Egyptians. . . . Thou shalt not defraud thy neighbor, neither rob him.

And the woman (Rahab) took the two men and hid them and said thus: There came men unto me, but I wist not whence they were; and it came to pass about the time of shutting of the gate, when it was dark that the men went out; pursue after them quickly for ye shall overtake them. . . . Thou shalt not bear false witness. . . . Was not Rahab, the harlot, justified by works when she had received the messengers and had sent them out another way? . . . Lying lips are an abomination to the Lord. . . . And there came forth a spirit and stood before the Lord and said, I will go forth and be a lying spirit in the mouth of all thy prophets. And he said, go forth and do so. . . . It was impossible for God to lie. . . . And the midwives said unto Pharaoh, The Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well

with the midwives. . . . All liars shall have their part in the lake which burneth with fire and brimstone.

Thus saith the Lord, Put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man his brother and every man his companion and every man his neighbor. . . . Thou shalt not kill.

Who sheddeth man's blood, by man shall his blood be shed. . . . And the Lord set a mark upon Cain, lest any finding him should kill him.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath. . . . Thou shalt make two cherubims of gold. And the cherubims shall stretch forth their wings on high covering the mercy seat, and their faces shall look one to another.

Of the children of the strangers that do sojourn among you, of them shall ye buy. They shall be your bondmen forever. . . . Thou shalt neither vex a stranger or oppress him. . . . I will sell your sons and daughters into the hands of the children of Judah; and they shall sell them to the Sabeans, to a people afar off; for the Lord hath spoken it. . . . He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. . . . Cursed be Canaan, a servant of servants shall he be. . . . Undo the heavy burdens, let the oppressed go free, break every yoke.

Take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Take no thought for the morrow. . . . But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel. . . . Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. And lend, hoping for nothing again. . . . A good man leaveth an inheritance to his children's children.

Be ye angry and sin not. . . . Anger resteth in the bosom of fools.

Let your light so shine before men that they may see your good works. . . . Take heed that ye do not your alms before men to be seen of them.

Judge not that ye be not judged. . . . Know ye not that we shall judge angels? How much more things that pertain to this life?

Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . And when he had made a scourge of small cords, he drove them all out of the temple. . . . All they that take the sword shall perish with the sword. . . . He that hath no sword, let him sell his garment and buy one.

Be not afraid of them that kill the body. . . . And after these things Jesus would not walk in Jewry, because the Jews sought to kill him.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven. And (after he had prayed) the Lord said, I have heard thy prayer. . . . When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, that they may be seen of men; but enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.

Every man child among you shall be circumcised. . . . If ye be circumcised, Christ shall profit you nothing.

Remember the sabbath day to keep it holy. . . . The new moons and sabbaths I cannot away with; it is iniquity. . . . My sabbaths ye shall keep. . . . Let no man judge you in respect of a holy day, or of the sabbath-days.

In six days the Lord made heaven and earth, and rested on the seventh day; wherefore the Lord blessed the sabbath-day and hallowed it. . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm; *therefore* the Lord commanded thee to keep the sabbath-day.

Whosoever doeth any work in the sabbath-day he shall surely be put to death. . . . Therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the sabbath-day.

Go ye therefore and teach all nations, baptizing them. . . . Christ sent me not to baptize, but to preach the gospel.

Every moving thing that liveth shall be meat for you. . . . Nevertheless these ye shall not eat: the camel, the hare, and the coney. . . . There is nothing unclean of itself. . . . The swine, because it cheweth not the cud, is unclean. . . . Whatsoever is sold in the shambles that eat. . . . Ye shall not eat their flesh.

If a man swear an oath, he shall not break his word; he shall do according to all that proceedeth out of his mouth. . . . But I say unto you, Swear not at all.

Marriage is honorable to all. . . . It is good for a man not to touch a woman. . . . For this cause shall a man leave father and mother and shall cleave unto his wife. . . . I (Paul) would that all men were even as I.

When a man hath taken a wife and it come to pass that she find no favor in his eyes, then let him write her a bill of divorcement and send her out of his house. . . . Whosoever shall put away his wife, saving for fornication, causeth her to commit adultery. . . . All the women children keep alive for yourselves. . . . Thou shalt not commit adultery. . . . Then said the Lord unto me, go yet, love a woman, an adulteress. . . . Whoremongers and adulterers God will judge.

If brethren dwell together and one of them die, the wife of the dead shall not marry without; her husband's brother shall take her to wife. . . . If a man shall take his brother's wife, it is an unclean thing.

If any man hate not his father, and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple. . . . Honor thy father and mother; husbands, love your wives. Whosoever hateth his brother is a murderer.

Give strong drink unto him that is ready to perish, and wine to those that be of heavy heart. . . . Wine is a mocker, strong drink is raging. . . . Drink no longer water, but use a little wine,—that cheereth God and man. . . . Look not thou upon the wine. . . . Wine maketh glad the heart. . . . At last it biteth like a serpent and stingeth like an adder.

I counsel thee to keep the king's commandment. . . . But the midwives feared God, and did not as the king commanded. . . . Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors that are sent of him for the punishment of evil-doers. . . . Now when Daniel knew that the writing was signed [that whosoever shall ask a petition of any god for thirty days, he shall be cast into the den of lions] he went into his house and kneeled upon his knees three times a day, and prayed, as he did aforetime. . . . The Scribes and Pharisees sit in Moses' seat; all things therefore whatsoever they bid you observe, that observe and do. . . . Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues. These shall receive greater damnation. . . . Let every soul be subject to the higher powers. . . . Shadrach, Meshac, and Abednego answered and said, Be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up. . . . Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. . . . Then

Shadrach, Meshach, and Abednego came forth of the midst of the fire, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. . . . Whoso keepeth the king's commandment shall fear no evil thing. . . . Therefore God dealt well with the midwives—and delivered Daniel out of the power of the lions. . . . For rulers are not a terror to good works, but to evil. . . . And the rulers were gathered together against the Lord and against his Christ. . . . The powers that be are ordained of God. . . . Both Herod and Pontius Pilate. . . . For they are God's ministers. . . . And Herod set him at naught and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And Pilate gave sentence. And they crucified him. And the *rulers* also derided him.

And Deborah, a prophetess, judged Israel. . . . They are commanded to be in obedience, as also saith the Law. Even as Sarah obeyed Abraham. . . . The inhabitants of the villages ceased in Israel until Deborah arose. . . . Thy desire shall be thy husband, and he shall rule over thee. . . . And on my hand-maidens I will pour out my spirit and they shall prophesy. . . . I suffer not a woman to teach, but to be in silence.

Servants obey in all things your masters. . . . Be ye not the servants of men. . . . Be subject to your masters with all fear; not only to the good and gentle, but also to the froward. . . . Thou shalt worship the Lord thy God, and him only shalt thou serve.

He that shall blaspheme against the Holy Ghost hath never forgiveness. . . . All that believe are justified from all things.

And the Lord said unto Noah, Of every clean beast thou shalt take to thee by sevens. And Noah did according to all that the Lord commanded him. . . . Of clean beasts there went in two and two into the Ark as God had commanded Noah.

While the earth remaineth, seed time and harvest shall not cease. . . . For these two years hath famine been in the land, and yet there are five years in which there shall be neither earing nor harvest. And the famine was over all the face of the earth.

And the Lord hardened the heart of Pharaoh. . . . But when Pharaoh saw that there was respite, he hardened his heart.

And all the cattle of Egypt died. . . . But the Egyptians pursued after them—all the horses and chariots of Pharaoh.

This is Elias which was to come. . . . And they asked him, art thou Elias? And he saith, I am not.

And immediately (after Christ's baptism) the spirit driveth him into the wilderness; and he was there forty days, tempted of satan. . . . And the third day (after Christ's baptism) there was a marriage in Cana of Galilee. Both Jesus was called and his disciples to the marriage.

Provide neither gold nor silver nor scrip for your journey, neither shoes nor yet staves. . . . Take nothing save a *staff* only; no scrip, no bread, no money, but be shod with *sandals*.

And it was the third hour, and they crucified him. . . . It was about the sixth hour, and he saith, shall I crucify your king?

And they that were crucified reviled him. . . . And *one* of the malefactors railed on him: but the other *rebuked* him, saying, Dost thou not fear God?

They gave him vinegar to drink, mingled with gall. . . . They gave wine mingled with myrrh.

Then entered Satan into Judas, and he went and communed with the chief priests how he might betray him. . . . And after the *sop* Satan entered into him.

And he went and hanged himself. . . . And falling headlong he burst asunder and all his bowels gushed out.

Now this man purchased a field with the reward of iniquity. . . . The chief priests took the silver pieces and bought the potter's field.

The first day of the week cometh Mary Magdalene unto the sepulcher. . . . The first day of the week came Mary Magdalene, and the *other* Mary. . . . Mary Magdalene and Mary, the mother of James, and *Salome* brought sweet spices. . . . It was Mary Magdalene and Mary, the mother of James, and *other women* that were with them.

They came at the rising of the sun. . . . While it was yet dark.

And entering into the sepulcher they saw a young man, clothed in a long white garment. . . . And she stooped down and looked into the sepulcher and seeth *two* angels in white. . . . For the angel of the Lord descended from heaven, and came and rolled back the stone from the door and *sat* upon it. Behold *two* men *stood* by them in shining garments. . . . And they did run to bring the disciples word. . . . Neither said they anything to any man.

And he led them out as far as Bethany, and he lifted up his hands and blessed them. And while he blessed them he was parted from them and carried up into heaven. . . . And while they beheld, he was taken up. Then returned they unto Jerusalem from the mount called *Olivet*.

And the men which journeyed with him (Paul) stood speechless, hearing a voice, but seeing no man. . . . And when we were all fallen to the earth, *I* heard a voice. And they that were with me heard *not* the voice.

Abraham had two sons. . . . By faith Abraham offered up Isaac, his only begotten son.

Then again Abraham took a wife, and her name was Keturah. . . . Keturah, Abraham's *concubine*.

Sarah conceived and bare Abraham a son in his old age. And not being weak in the faith, he considered not his own body, now dead, when he was about a hundred years old. . . . Then again Abraham took a wife and she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

And the Lord said unto Abraham, all the land which thou seest, to thee will I give it and to thy seed forever. . . . And he gave him none inheritance, no, not so much as to set his foot on. He sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise. These all died, not having received the promises.

Therefore Michal, the daughter of Saul, had no child unto the day of her death. . . . The five sons of Michal, the daughter of Saul.

And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel. . . . And Satan provoked David to number Israel.

And David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done. . . . David did that which was right in the eyes of the Lord all the days of his life, save only in the matter of Uriah the Hittite.

So David smote the Philistine and slew him. . . . Elhanan slew Goliath the Gittite.

I and my Father are one. . . . My Father is greater than I. . . . Who thought it not robbery to be equal with God. . . . Of that day and hour knoweth my Father only.

All power is given unto me in heaven and earth. . . . And he could there do no mighty work.

I am come not to destroy the law but to fulfill. . . . Now we are delivered from the law. . . . Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled. . . . Having abolished the law of commandments contained in ordinances.

Glory to God in the highest, and on earth peace. . . . I came not to send peace but a sword. . . . The Prince of Peace. . . . I am come to send fire on the earth.

I receive not testimony from man. . . . And ye also shall bear witness, because ye have been with me from the beginning.

I bear witness of myself, yet my record is true. . . . If I bear witness of myself my witness is not true.

The Jews answered him, We have a law, and by our law he ought to die. . . . The Jews said unto him, it is not lawful for us to put any man to death.

I am a jealous God, visiting the iniquities of the fathers upon the children. . . . The son shall not bear the iniquity of the father.

By the deeds of the law shall no flesh be justified. . . . The doers of the law shall be justified. . . . A man is not justified by the works of the law. . . . Was not Abraham justified by works? . . . For if Abraham were justified by works he hath whereof to glory. . . . Ye see then how that by works a man is justified.

I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. . . . But when the righteous man turneth away from his righteousness and committeth iniquity, in his trespass and in his sin shall he die. . . . Neither death, nor life, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God. . . . For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance.

There is no man that sinneth not. . . . Whosoever is born of God doth not commit sin. . . . There is not a just man upon earth that doeth good and sinneth not. . . . He that committeth sin is of the devil.

The trumpet shall sound and the dead shall be raised. . . . He that goeth down to the grave shall come up no more. . . . I saw the dead,

small and great, stand before God, and they were judged every man according to their works. . . . The dead know not anything, neither have they any more a reward. . . . For if the dead rise not, then is not Christ raised. . . . They are dead, they shall not live; they are deceased, they shall not rise.

That which befalleth the sons of men befalleth the beasts; as the one dieth so dieth the other; all go to one place. . . . These shall go away into everlasting punishment, but the righteous into life eternal. . . . Why died I not from the womb? Then had I been at rest, with kings and counselors of the earth, or with princes; or as a hidden untimely birth I had not been, as infants which never saw the light. *There* the wicked cease from troubling and the weary are at rest. . . . And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

The earth also and the works that are therein shall be burned up. . . . The earth abideth forever. . . . The earth and the heaven fled away and there was no place found for them. . . . Who laid the foundations of the earth that it should not be removed forever.

Who is he that will harm you, if ye be followers of that which is good. . . . And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him, a perfect and an upright man? So went Satan forth and smote Job with sore boils from the sole of his foot unto his crown. . . . Blessed is the man that walketh not in the counsel of the ungodly. Whatsoever he doeth shall prosper. . . . All that will live godly in Christ Jesus shall suffer persecution. . . . There shall no evil happen to the just. . . . Ye shall be hated of all men for my name's sake. . . . Mark the perfect man and behold the upright; for the end of that man is peace. . . . They were stoned, they were sawn asunder, they were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; they wandered in deserts and in mountains and in dens and caves of the earth.

Blessed is the man that feareth the Lord. Wealth and riches shall be in his house. . . . Blessed be ye poor. . . . In the house of the righteous is much treasure. . . . Lay not up for yourselves treasures upon earth. . . . I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread. . . . And the beggar died, and was carried by angels into Abraham's bosom. . . . If thou return to the almighty, then shalt thou lay up gold as dust.

My yoke is easy and my burden is light. . . . All that will live godly in Christ Jesus shall suffer persecution.

The fruit of the spirit is love, joy, peace, gentleness, and goodness. . . . And the spirit of the Lord came upon him, and he slew a thousand men.

It shall not be well with the wicked, neither shall he prolong his days. . . . Wherefore do the wicked live, become old, yea, are mighty in power? . . . Bloody and deceitful men shall not live out half their days. . . . There is a wicked man that longeth his life. Behold, these are the ungodly who prosper.

The rich man's wealth is his strong tower, but the destruction of the poor is his poverty. . . . Woe unto you that are rich! Blessed be ye poor. . . . Give me neither poverty nor riches, lest I deny thee, or lest I be poor and steal.

Wisdom's ways are ways of pleasantness, and all her paths are peace. . . . In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.

A good name is better than precious ointment. . . . Woe unto you when all men speak well of you.

To everything there is a season and a time. A time to weep and a time to laugh. . . . Woe unto you that laugh now. . . . Then I commended mirth, because a man hath no better thing under the sun than to eat and to drink, and to be merry. . . . Sorrow is better than laughter; the heart of the fool is the house of mirth.

Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him. . . . Though thou shouldst bray a fool in a mortar, yet will not his foolishness depart from him.

Count it all joy when ye fall into divers temptations. . . . Lead us not into temptation.

His days shall be a hundred and twenty years. . . . The days of our years are three score and ten.

And Israel saw the great work which the Lord did upon the Egyptians, and believed the Lord and his servant Moses. . . . Now the magicians of Egypt also did in like manner, for they cast down every man his rod, and they became serpents.

Elijah went up into heaven. . . . No man hath ascended up to heaven but the Son of Man.

All scripture is given by inspiration of God. . . . That which I speak, I speak it not after the Lord.

NOTE.

The following propositions, with the affirmative and negative proofs, contained in the former editions of this work, have been stricken out and replaced by others in this edition:

Hatred to the Edomite sanctioned. (2 Kings xiv, 7, 3.) *Forbidden.* (Deut. xxiii, 7.)

Moses feared Pharaoh. (Ex. ii, 14, &c.) Did *not* fear him. (Heb. xi, 27.)

There died of the plague 24,000. (Num. xxv, 9.) *Twenty-three thousand.* (1 Cor. x, 8.)

There were fourteen generations from Abraham to David, and fourteen from the Babylonish captivity to Christ. (Matt. i, 17.) *Thirteen* in each case. (*Ib.*, 2-6, and 12-16.)

A woman of Canaan besought Jesus. (Matt. xv, 22.) A *Greek* woman. (Mark vii, 26.)

Ahaziah began to reign in the twelfth year of Joram. (2 Kings viii, 25.) In the *eleventh* year. (*Ib.*, ix, 29.)

One of the penalties of David's sin was seven years of famine. (2 Sam. xxiv, 13.) *Three* years. (1 Chr. xxi, 11, 12.)

David took 700 horsemen. (2 Sam. viii, 4.) *Seven thousand* horsemen. (1 Chr. xviii, 4.)

Christ laid down his life for his friends. (John xv, 13.) For his *enemies.* (Rom. v, 10.)

A fool should be answered according to his folly. (Prov. xxvi, 5.) Should *not.* (*Ib.*, 4.)

The fear of man was to be upon every beast. (Gen. ix, 2.) It is *not* upon the lion. (Prov. xxx, 30.)

Very many more contradictions, especially historical, may be found in the Bible, besides those embraced under the 144 propositions; but some are comparatively trivial, others are not apparent from mere citation without comment, and others are only cumulative proofs of propositions already abundantly supported.

As an instance of discrepancy of statement, take the inscription set over the head of Jesus at the crucifixion:

The King of the Jews. (Mark xv, 26.) This is the King of the Jews. (Luke xxiii, 38.) This is Jesus, the King of the Jews. (Matt. xxvii, 37.) Jesus of Nazareth, the King of the Jews. (John xix, 19.)

As a remarkable instance of discrepancy of names and numbers, take the two chapters, Ezra ii and Nehemiah vii. They are almost exactly alike, the whole of the former being repeated in the latter, with slight variations. Both give the names of the families that returned from Babylon to Jerusalem, and the number of each. They agree in making the whole number 42,360, besides 7,337 servants; but on casting up the separate numbers, the whole sum in Ezra is 29,818, and in Nehemiah 31,089. And in comparing the two chapters verse by verse we find 27 discrepancies in figures and 30 in names.

[ADVERTISEMENT.]

ABSTRACT OF COLENZO ON THE PENTATEUCH.

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