

COOPER, Robert - The Holy
Scriptures analysed

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NATIONAL SECULAR SOCIETY

INTRODUCTORY SKETCH OF THE LIFE OF ROBERT COOPER.

I FIRST became acquainted with Robert Cooper when he was editing the *London Investigator* in 1854, and the following sketch is compiled from an autobiographical statement written by Mr. Cooper about two months before his death, and sent to me by his son for publication in the *National Reformer*.

Robert Cooper was born on the 29th December, 1819, at Barton-upon-Wevell, near Manchester. His father was an old Yorkshire Radical, with experience of Peterloo. At his father's house young Cooper had occasionally to read aloud to the collected guests from "Godwin's Political Justice," and heard Lancashire men discuss the views of Voltaire, Paine, Washington, Cartwright, Horne Tooke, Cobbett, Hunt, Richard Carlile, Robert Owen, Henry Brougham, George Combe, Godwin, and other advanced thinkers. When about twelve years of age Robert Cooper became a clerk in a Manchester house, where he remained for nine years. When fourteen he was also appointed teacher in the Salford Co-operative Evening Schools, where James Rigby and Joseph Smith, well known disciples of Robert Owen, were then assistants.

Before he was fifteen Robert Cooper was elected Hon. Sec. to the School, and soon after delivered his first lecture, on "the necessity of free schools for the working classes". About this time Robert Owen, then in the heyday of his socialistic agitation, lectured at Salford, in the first institution erected in England by the promoters of English Socialism. To use Robert Cooper's own words, this event "constituted an epoch in my life". Of Robert Owen, he writes: "His mild and gentle, yet impressive and commanding bearing produced a profound effect upon me. It determined my future career. To the day of his death I revered him as a father, and he treated me as a son. During the latter portion of his extraordinary labors he spent much of his time with my family in London. When his eyesight began to fail I accompanied him on the platform to assist in reading his lectures. His hearing, too, grew weak, and I undertook the task of recapitulating the questions and speeches from the audience close to his ear." In 1836, Robert Cooper opened a debate on "Secularism"—"a term just then coined"—before the debating society of the Manchester Athenæum. Shortly after, the young and eloquent Socialist advocate held his first public discussion with the Rev. J. Bromley, in the Carpenter's Hall, Manchester,

and now, on Sundays, lectured through the towns and villages of Lancashire on the "Social System". When scarcely eighteen he published a pamphlet on "Original Sin"; and the present little work, which was attacked in Parliament, was issued when Robert Cooper was only twenty years of age. His prominence as a Socialist led to his dismissal from his situation, and Robert Cooper then became one of the paid Social Missionaries, and was first stationed at Hull, whence he was sent North, passing the greater part of 1842 and 1843 in lecturing in Scotland. Coming South, in 1843, to Derby, he went thence to Stockport, again to Scotland, and lastly to the West Riding of Yorkshire, which was his final appointment as "Social Missionary". 1846, which witnessed the dissolution of the English Socialistic organisation, found Mr. Cooper conducting some excellent educational classes at Huddersfield. The break-up of the Socialistic Mission drove him to London, where he became a familiar Freethought lecturer at the Old John Street Institution, and, at intervals, carried on the platform work in the West and North of England. While editing the *London Investigator*, Mr. Cooper's health, which had been undermined by many hardships in his early lecturing career, gave way, and, in 1856, he was compelled to abandon some of his work. Fainting more than once on the platform, his lecturing was brought to a close at John Street Institution, in 1858: his medical advisers insisting on abstinence from the excitement of public speaking. Fortunately, a legacy by Samuel Fletcher, who died in 1856, came in time to furnish the means for recruiting lost strength, and Mr. Cooper lived quietly in Manchester until the breaking out of the Reform agitation in 1866, when he became Honorary Secretary to the Manchester Reform Union. The new work, and consequent excitement, brought on a fresh attack of the old disease, and after lingering through 1867, he died on the 3rd May, 1868, only forty-eight years of age. Writing just before he died, when misfortune had swept away his resources, he penned the following touching lines: "I now rest for succor on the affections of my children, strengthened by the noble devotion of a wife who has ever been, through a marriage of twenty-nine years, an adviser in my struggles, a partner in my successes, and a companion in my vicissitudes"; and he adds, "Should my health not be restored and the couch upon which I repose be my death-bed, I can leave the world with the assurance that those who are dearest to me and know me best, love me most".

In editing this work some of the quotations have been abridged, some slight corrections have been made, and some new matter inserted between brackets.

CHARLES BRADLAUGH.

A VINDICATION,

WRITTEN FOR THE SECOND EDITION AFTER THE WORK HAD BEEN
SPECIALLY ATTACKED BY THE BISHOP OF EXETER IN
THE HOUSE OF LORDS.

AT a period like the present, when the voice of reason and free inquiry is rousing the intellectual faculties of the people from their dormancy and enslavement; when the luminary of true knowledge is diffusing its ennobling and enlightening influence among mankind, giving, at once, a vitality and intensity to their highest and noblest aspirations; when, indeed, men are becoming intelligent and reflective, instead of ignorant and credulous beings, it is not to be wondered at that the priesthood and their abettors should feel so distressingly alarmed, and have recourse to all kinds of expedients in order to the maintenance of their power and influence. Knowing as they do, that priestcraft and enlightenment cannot eventually co-exist or co-operate—they that are at irreconcilable variance—that there is no affinity between them—that the one must necessarily stultify and annihilate the other; and, seeing as they do, the extraordinary developments of mind—the rapid advances in intelligence and rationality which are every day taking place, they are almost driven to desperation. They are beginning to apprehend their case is hopeless, the days of their domination and ascendancy are over; that they have passed the meridian of their glory, and must now retire into utter and permanent obscurity. But being valiant and persevering men, *at least when their own interests are concerned*, they are determined that they will not die without a struggle—a fearless and desperate struggle. And, therefore, they have organised all the means at their command, and commenced a most furious onslaught upon all who have presumed or will still continue to presume, to advocate views prejudicial to their own. In this display of clerical zeal and intolerance, I was not in the least surprised that this work, amongst the rest, should fall in for its due quantum of abuse. Indeed, I fully expected it. I anticipated they would make an attack upon it, not indeed with the weapons of reason and argument by any means, as they are altogether unaccustomed to the use of them, but with those of anathema and denunciation. Notwithstanding, however, that this was my decided expectation, I certainly did not suppose that it would have been

deemed requisite for so august a personage as the Lord Bishop of Exeter to have opened the attack. Great as my presumption may be, impious as my audacity certainly is in their estimation, it is yet not so great, so impious as to have emboldened me to have presumed that so sacred and immaculate a being as a *Bishop* would have deigned to have noticed it. Yet so it was. Not only did he honor it with an observation, but he even took the trouble to denounce and anathematize it, not in a private company, not in any of the churches of his diocese, but in the highest judicature in the realm. The weight of his mitre, however, could not crush it. Since that time to the present the clergy and their partisans have endeavored to produce an unfavorable impression upon the public mind as to its object and tendency. The most malicious misrepresentations have been circulated, and in consequence considerable misapprehension prevails upon the subject. It is, therefore, to disabuse the public of these misapprehensions, and to rebut the charges which have been brought against it, that this Vindication is written.

One of the most common, and yet, at the same time, one of the most singular, statements which are made respecting this work, is that it is a *blasphemous* publication—vilifies the Almighty. Now, so far from its being blasphemous, it is just the reverse. So far from its impugning, it vindicates the Divinity. Indeed, the work is written for the avowed purpose of exposing the blasphemy pronounced against the Deity by the priesthood and their abettors in saying that such a book as the Bible originated from him—is His revealed word—His only and especial organ. To attribute to the Almighty such revolting atrocities, such shameless indecencies, such outrageous indignities as are recorded, and directly ascribed to Him in the Scriptures, is, I contend, one of the foulest and most monstrous blasphemies that could possibly be perpetrated. And to denominate a work as blasphemous whose only and express object is to repudiate such practices, is a paradox which I am almost at a loss to explain. Had I not an idea that the priesthood, being conscious of their own blasphemy were desirous of concealing it by accusing others of the crime, it would, to me at least, be utterly inexplicable. To affix the stigma of blasphemy to a work having such objects in view is precisely as absurd and inconsistent as to apply the epithet of dishonesty to a man whose invariable wish had been, through the whole of his career, to pursue an honorable and straightforward course. This policy of the priesthood, however, cannot be adopted with success much longer. The intellect of society is awakening. The long night of ignorance and credulity is passing away, and the eyes of the people are opening upon that awful mass of cant and corruption which is secreted within the strongholds of the clergy. Let but a few short years roll over, and the old dilapidated tower of priestcraft, which already totters to its basement, will fall with a crash that will loudly and

emphatically proclaim the annihilation of superstition and intolerance.

It is next affirmed that this is an *irreligious* work. This charge is as false as it is unjust. That it is opposed, however, to the religion of priestcraft—to a religion that would allow a selfish and arbitrary priesthood to lord over their fellow-creatures, to trample down their moral and intellectual capabilities, and divest them of all that adds purity and dignity to their existence—to a religion that would allow one child of humanity to drink of the fountain of felicity, and compel another to perish in the wilderness of sorrow and despair—to a religion, in short, that would make this world “a hell to gain a heaven”—I freely and unhesitatingly admit; but that it is inimical to the religion of charity and free inquiry—to the religion that would infuse the balm of benevolence and love into the bosom of every human creature, and allow all, of every sect, country and color, to express their honest and sincere opinions without let or hindrance, I distinctly and broadly deny. No; let it not be imagined that I am averse to an enlarged, an enlightened religion, for as the poet felicitously observed:—

“ My religion is love—’tis the noblest and purest ;
 My temple the universe—widest and surest ;
 I worship my God through his works which are fair,
 And the joy of my thoughts is perpetual prayer.”

There is no word which has been more abused than that of religion. It has frequently been made the pretext for the accomplishment of the most selfish, malignant, and degrading purposes. In the hands of the priesthood it has been the bane of human existence—the poison that has vitiated the virtues of humanity—the monster that has sought to strangle its intellectuality. It has been religion, under the auspices of the priesthood, which has fomented that awful storm of antagonism and cruelty which has from generation to generation afflicted the human race; which has harrowed up the most implacable asperities and antipathies of their nature, and almost shipwrecked their moral sensibilities and aspirations. Wherever we observe its operations, whether in ancient or modern times, whether in our own or foreign nations, in ancient Chaldea, Egypt, Greece, or Rome, or modern Spain, Italy, France, or Great Britain, its object and tendency has been invariably the same—the subjection of human reason—the contraction of human thought—the paralysation of the human faculties. On looking into the pages of history we find that the brightest, noblest, and best of men of every clime—those who have been the master spirits of the age in which they flourished—all, indeed, whose exertions have tended to the enlightenment and emancipation of man, if they have not fallen actual sacrifices at the altar of bigotry, they have been necessitated to fly from its scourge, or succumb, more or less, to its arbitrary domination. If this assertion needs proof,

arise, ye departed spirits of Anaxagoras, Socrates, Pythagoras, Aristotle, Locke, and a Lawrence, and bear witness! Oh! when we think of the barbarities and indignities to which these men were subjected, we cannot but exclaim of religion, as Madame Roland did of liberty, "O! Religion, what crimes are committed in thy name!". No, let it not be conceived that this work is inimical to "pure religion, and undefiled before God"; it can only be destructive to the cupidity and intolerance, superstition and delusion practised and perpetuated under its assumed sanction.

It is next said by these "Ambassadors of God" and their deluded votaries, that I have endeavored to bring the "Holy Scriptures" into contempt by unfair and dishonest means—that I have entirely disregarded the immense mass of external evidence in favor of the genuineness and authenticity of the Bible, and contented myself by merely examining its internal evidence; and to cap the climax of their rage and denunciation, they state that a work like this ought not, for a single moment, to be tolerated, but the strong arm of the law should exert its supremacy and immediately stop it. Now, as to my having endeavored "to bring the Holy Scriptures into contempt by unfair and dishonest means", I most unhesitatingly and fearlessly deny the charge. What are the means which I have adopted? They are these. In the first place I stated if the Bible was the word of God, if he either wrote, or inspired men to write it, it could not by any possibility contain anything absurd, contradictory, or demoralising, but every chapter, every verse, every sentence, every line would be perfectly true, consistent, and ennobling. To suppose that such would not be the case, is to suppose that which is not only ridiculous and inconsistent, but truly impious and blasphemous. Well, this position being established, I proceeded to ascertain whether the Bible contained passages of an absurd, contradictory, or demoralising character. On examining it I found it did contain such passages—that it abounded in them, that the whole of the books from Genesis to Revelation were replete with them; and that passages of a rational, consistent and ameliorating character were very rarely to be met with—were, like "angels' visits, few and far between". Finding this to be the case, I naturally and reasonably deduced the inference that the Bible could not be the word of God, and therefore could be nothing more than a mere imposition. Some of the passages showing it could not be of divine origin I published in the order in which they are arranged in these pages, and to obviate any confusion or misunderstanding I affixed the chapter and verse to each passage. Now, I ask, are not these means honest, just, and straightforward? True it is I have not wasted my time in discussing the external evidence, in endeavoring to inflict elaborate, erudite and labored dissertations upon the reader, in order to invalidate the boasted testimony of Josephus, Tacitus, Pliny, Strabo and others, as I conceive such is not necessary or advisable when it can be clearly proved

from the *internal* evidence of the book, *from his own words*, as it were, that it cannot possibly have originated, directly or indirectly, from the alleged Cause of all things. No matter what amount of external evidence might be adduced in favor of its genuineness and authenticity, if its *internal* evidence is invalidated and exploded, it goes for nothing. In this opinion I do not stand alone. Dr. Conyers Middleton, a celebrated writer and divine, says: "Examining the external evidence is certainly losing time and beginning at the wrong end, since it is allowed on all hands that if any narration can be shown to be false, any doctrine irrational and immoral, 'tis not all the external evidence in the world that can or ought to convince us that such a doctrine came from God." And that I have proved it contains narrations that "can be shown to be false", and "doctrines irrational and immoral", I presume the following extracts fully demonstrate.

As to the statement that this work ought not to be tolerated, and the strong arm of the law should instantly suppress it, I, of course, was duly prepared to hear it. Invariably has it been the *modus operandi* of the priesthood, whenever they have been forced from the field of reason and argument, whenever they have found that they were incapable of sustaining their position on anything like reasonable grounds, to resort to calumny, foul and virulent, and to persecution brutal and unjust. The Law! the Law!! has always been one of their most obliging and constant friends. Indeed, the old musty enactments in our statute books are the only prop left to support the declining frame of priestcraft. Take these away, and the poor sickly thing will fall upon the earth, helpless and dismembered. It has been well observed by Fielding: "Let a man abuse a physician, he makes another physician his friend: let him rail at a lawyer another pleads his cause gratis; if he libels this courtier, that courtier receives him into his bosom; but let him once attack a hornet's nest, or a priest, both nests are instantly sure to be upon him". The history of the world, from the most remote ages of antiquity, amply proves how dangerous it is to attack the priesthood. There have occasionally been found a few bold spirits who have presumed to encounter the monster, but they have generally suffered, more or less, for their audacity; and all who are determined to follow their steps—who are resolved to struggle for the mental emancipation of man from the thralldom of priestcraft—may rest assured, they will have to experience annoyances, and submit to privation of no trivial or transitory character. Let them remember, however, that no great abuse has ever been remedied, no glorious object ever been attained, without considerable sacrifices. Let them remember, that should they fall victims to the idol of superstition and intolerance, still posterity will be free—posterity will bless them. When the cold hand of death shall have passed over them, when they are quietly entombed in the bosom of their mother earth, and the green herbage waves over their graves, their memories will be revered with grateful and unfeigned

esteem. Oh! one tear of sympathy and gratitude dropped upon the grave of a martyr to truth is infinitely more precious than a thousand diadems placed on the head of a political despot, or a thousand mitres grasped in the hand of a religious bigot. Mosheim, the great ecclesiastical writer, says: "It generally happens that when danger attends the discovery and profession of truth, the prudent are silent, the multitude believe, and impostors triumph". But shall this be any longer? Shall the impostors triumph? Shall the demon of bigotry and cant any longer devour the moral and intellectual vitals of man? Truth, justice, humanity cry, No; and every honest and independent mind must respond to the determination. Delightful and cheering is the thought, that the career of this nuisance is coming to a termination. A mighty movement is commencing in society, which will speedily stultify so foul and deleterious a pestilence. Already has the bright star of reason and free inquiry dawned upon humanity, and soon by its illuminating influence will the world be converted from a slaughter-house of intolerance, persecution, and domination, into an arena of equity, enlightenment, and peace. To close, in the sublime words of one of the finest female writers that ever graced the field of literature and moral philosophy—

" Long have the nations slept—hark to that sound:
 The sleep is ended, and the world awakes:
 Man rises in his strength, and looks around,
 While on his sight the dawn of reason breaks.
 Lo! knowledge draws the curtain from his mind,
 Quells fancy's vision, and his spirit tames
 Deep in his breast, that law to seek and find,
 Which kings would write in blood, and priests in flames.
 Shout, Earth! the creature man, till now the foe
 Of thee, and all who tread thy parent breast,
 Henceforth shall learn himself and thee to know,
 And in that knowledge shall be wise and blest."

ROBERT COOPER.

MANCHESTER, JULY, 1840.

THE HOLY SCRIPTURES ANALYSED.

Passages inconsistent with the Attributes generally ascribed to the Deity by the Christian world.

I.—IMMATERIALITY.

“God is a spirit.”—John iv., 24.

[Christians allege “that the terms employed are terms of condescending comparison with the acts and effects of the thus mentioned organs of the human body, to convey, especially to unpolished men, a conception of those properties and actions of God which, to our feeble ideas, have a resemblance, and that they were so understood”.—Dr. J. Pye Smith’s “First lines of Christian Theology”, p. 129].

1.—“So God created man in his own image, in the image of God created he him; male and female created he them.” Gen. i., 27. [“And they heard the voice of the Lord God walking in the garden in the cool of the day.” Gen. iii., 8.]

2.—“The eyes of the Lord are in every place, beholding the evil and the good.” Prov. xv. 3.

3.—“So shall my word be that goeth forth out of my mouth.” Isaiah lv., 11.

4.—“These are smoke in my nose, a fire that burneth all the day.” Isaiah lxv. 5.

5.—“His lips are full of indignation, and his tongue as a devouring fire.” Isaiah xxx., 27.

6.—“The Lord heard our voice, and looked on our affliction, and our labor, and our oppression.” Deut. xxvi, 7.

7.—“Lord, bow down thine ear, and hear; open Lord, thine eyes and see.” 2 Kings xix., 16.

8.—“And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet where I will dwell.” Ezekiel xliii., 7.

9.—“And I myself will fight against you with an outstretched hand, and with a strong arm.” Jer. xxi., 5.

10.—“The Lord hath made bare his holy arm.” Isaiah lii., 10.

11.—“When I consider thy heavens, the work of thy fingers.” Ps. viii., 3.

12.—“And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of

testimony, two tables of stone, written with the finger of God." Exod. xxxi., 18.

13.—"And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward." Ezekiel i., 27.

14.—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Genesis vi., 6.

15.—["Let a little water, I pray you, be fetched, and wash your feet . . . and he took butter, and milk, and the calf which he had dressed, and set it before them: and he stood by them under the tree and they did eat. And they said unto him, Where is Sarah thy wife . . . And he said, I will certainly return unto thee according to the time of life, and lo! Sarah thy wife shall have a son . . . And the Lord said unto Abraham, wherefore did Sarah laugh? . . . Is anything too hard for the Lord? At the time appointed I will return unto thee." Gen. xviii., 4—14].

16.—"And with the blast of thy nostrils the waters were gathered together." Exod. xv. 2.

17.—"And it shall come to pass while my glory passeth by that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen." Exod. xxxiii., 22, 23.

18.—"Then the Lord put forth his hand, and touched my mouth." Jeremiah i., 9.

19.—"Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isaiah lix., 1.

20.—"Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens." Isaiah xlvi., 13.

21.—"I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it." Exekiel xxi., 17.

22.—"And the Lord spake unto Moses, saying." Numbers xxv., 16.

23.—"And God spake unto Noah, saying." Genesis viii., 15.

24.—"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah ii., 10.

25.—"And Abram fell on his face; and God talked with him saying." Genesis xvii., 3.

26.—"And the Lord smelled a sweet savor, and the Lord said in his heart." Genesis viii., 21.

27.—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Genesis ii., 7.

28.—"By the breath of God frost is given; and the breadth of the waters is straitened." Job xxxvii., 10.

29.—"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-

peor; but no man knoweth of his sepulchre unto this day." Deut. xxxiv., 5, 6.

30.—"They shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble from the west." Hosea xi., 10.

Also 31, 32, 33, 34, 35, 36, 40, 45, 47, 58, 59, 60, 61, 110, 125, 126, 128.

II.—OMNIPRESENCE.

"One God and father of all, who is above all, and through all, and in you all." Ephesians iv., 6.

"Whither shall I go from thy spirit? Or 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 part of the sea; even there shall thy hand lead me; and thy right hand shall hold me." Psalms cxxxix., 7—10.

31.—"Let this mind be in you, which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God." Philippians ii., 5, 6.

32.—"And the Lord came down upon Mount Sinai on the top of the Mount; and the Lord called Moses up to the top of the Mount, and Moses went up." Exodus xix., 20.

33.—"And the Lord came down in a cloud and spake unto him, and took of the spirit that was upon him." Num. xi., 25.

34.—"And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle." Num. xii., 5.

35.—"I will gather all nations and tongues, and they shall come and see my glory." Isaiah lxvi., 18.

36.—"And come and stand before me in this house, which is called by my name." Jeremiah vii., 10.

37.—"And the Lord said unto Moses. Come up to me into the Mount, and be there." Exodus xxiv., 12.

38.—"And he left off talking with him, and God went up from Abraham." Gen. xvii., 22.

39.—"And the Lord came down to see the city and the tower, which the children of men builded." Gen. xi., 5.

40.—"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved son." Luke iii., 22.

41.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv., 16.

42.—"Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem." Zechariah viii., 3.

43.—"And I will return amongst the children of Israel, and will be their God." Exodus xxix., 45.

44.—"And God met Balaam." Num. xxiii., 4.

45.—"For the Lord thy God walketh in the midst of thy camp . . . therefore shall thy camp be holy, that he see no

unclean thing in thee, and turn away from thee." Deut. xxiii., 14.

46.—"They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord." Jer. xxvii., 22.

47.—"I saw the Lord standing upon the altar." Amos ix., 1.

48.—"God that made the world, and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands." Acts xvii., 24.

49.—"Moreover the word of the Lord came to me, saying." Jer. ii., 1.

50.—"God came from Teman, and the Holy One from Mount Paran." Habakkuk iii., 3.

Also 1, 59, 62, 65, 320.

III.—OMNIPOTENCE.

"With God all things are possible." Matt. xix., 26.

51.—"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.

52.—"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor. i., 25.

53.—"A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations; he will plead with all flesh." Jeremiah xxv., 31.

54.—"Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land." Hosea iv., 1.

55.—"I will also gather all nations, and will bring them down into the valley of Jehoshaphat; and will plead with them there for my people, and for my heritage Israel." Joel iii., 2.

56.—"Now, therefore, let me alone that my wrath may wax hot against them, and that I may consume them." Exodus xxxii., 10.

57.—"In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Exodus xxxi., 17.

58.—"For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless, through the envy of the Devil, came death into the world; and they that do hold of his side do find it." Wisdom of Solomon, ii., 23, 24.

59.—"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh; and he said, I will not let thee go except thou bless me. And he said unto him, What is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with

men, and hath prevailed." . . . "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." Genesis xxxii., 24-30.

IV.—OMNISCIENCE.

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

"But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 10.

"No thought escaped him, neither any word is hidden from him" Ecclesiasticus xlii., 20.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Romans xi., 33.

60.—"And the Lord God called unto Adam, and said unto him, Where art thou?" Genesis iii. 9.

61.—"And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" Genesis iii., 11.

62.—"And God came unto Balaam, and said, What men are these with thee?" Numbers xxii., 9.

63.—"And the Lord said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead?" 2 Chron. xviii., 19.

64.—"Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain?" Jeremiah ii., 5.

65.—"Then said the Lord unto Moses, Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no." Exodus xvi., 4.

66.—"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John." John iv., 1.

67.—"Because the foolishness of God is wiser than men." 1 Cor. i., 25.

68.—"Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Malachi iii., 16.

69.—"The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes." Deuteronomy i., 30.

70.—"And the Lord came down to see the city, and the tower which the children of men builded." Genesis xi., 5.

71.—"I will go down now and see whether they have done altogether according to the cry of it. . . and if not, I will know." Genesis xviii., 21.

Also 59, 117, 140, 143, 307.

V.—MUNIFICENCE.

“He that loveth not, knoweth not God: for God is love.”
1 John iv., 8.

“The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.” Nahum i., 7.

“All the works of the Lord are good; and he will give every needful thing in due season.” Ecclesiasticus xxxix., 33.

72.—“For the Lord thy God is a consuming fire, even a jealous God.” Deuteronomy iv., 24.

73.—“God is jealous, and the Lord revengeth; the Lord revengeth and is furious: the Lord will take vengeance on his adversaries; and he reserveth wrath for his enemies.” Nahum i., 2.

74.—“It is a fearful thing to fall into the hands of the living God.” Hebrews x., 31.

75.—“For thou shalt worship no other God: for the Lord, whose name is jealous, is a jealous God.” Exodus xxxiv., 14.

76.—“They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.” Deuteronomy xxxii., 21.

77.—“I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images.” Isa. lxii., 8.

78.—“Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion.” Jeremiah iii., 14.

79.—“The Lord is a man of war; the Lord is his name.” Exodus xv., 3.

80.—“The Lord shall go forth as a mighty man; he shall stir up jealousy like a man of war.” Isaiah xlii., 13.

81.—“The Lord hath opened his armory, and hath brought forth the weapons of his indignation.” Jer. 1., 25.

82.—“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. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.” Exodus xxxii., 27, 28.

83.—“For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them, I will spend mine arrows upon them. They shall be burnt with anger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young

man, and the virgin, the suckling also with the man of grey hairs." Deuteronomy xxxii., 22, 23, 24, 25.

84.—"Thou shalt not bow down thyself to them, nor serve them; 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 of them that hate me." Exodus xx., 5.

85.—"The Lord hath made all things for himself; yea, even the wicked for the day of evil." Proverbs xvi., 4.

86.—"I form the light, and create darkness; I make peace and create evil; I the Lord do all these things." Isaiah xlv., 7.

87.—"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people the children of Israel out of the land of Egypt, by great judgments." Exod. vii., 3, 4.

88.—"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle." Exod. xii., 29.

89.—"And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Exod. xxii., 24.

90.—"And the Lord spake unto Moses, saying, Vex the Midianites, and smite them." Numbers xxv., 16, 17.

91.—"And the Lord's anger was kindled the same time, and he sware, saying: Surely none of the men that came up out of Egypt from twenty years old and upwards, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me." Num. xxxii., 10, 11.

92.—"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, ox and sheep, camel and ass." 1 Samuel xv., 3.

93.—"The nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land; therefore, he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land." 2 Kings xvii., 26.

94.—"For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter." Isaiah xxxiv., 2.

95.—"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand." Isaiah xxxvii., 36.

96.—"Therefore thus saith the Lord, Behold I will bring evil upon them, which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them." Jeremiah xi., 11.

97.—"The fierce anger of the Lord shall not return until he

have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it." Jer. xxx., 24.

98.—"They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city." Jer. xxxiii., 5.

99.—"And he hath violently taken away his tabernacle as if it were of a garden; he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest." Lam. of Jer. ii., 6.

100.—"The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed and not pitied." Lam. of Jer. ii., 21.

101.—"Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore as I live, saith the Lord God, surely because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee, neither shall mine eye spare, neither will I have any pity." Ezek. v., 10, 11.

102.—"So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men." 1 Chronicles xxi., 14.

103.—"He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the famine; and thus will I accomplish my fury upon them." Ezek. vi., 12.

104.—"Samaria shall become desolate, for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up." Hosea xiii., 16.

Also 53, 70, 113, 114, 117, 122, 138, 141, 186.

VI.—IMPARTIALITY.

"God is no respecter of persons." Acts x., 34.

"For there is no respect of persons with God." Rom. ii., 11.

105.—"Therefore I endure all things for the elects' sakes, that they may also obtain the salvation." 2 Timothy ii., 10.

106.—"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deuteronomy vii., 6.

107.—"And I will dwell among the children of Israel, and will be their God." Exodus xxix., 45.

108.—"I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for my people, and for my heritage Israel, whom

they have scattered among the nations, and parted my land." Joel iii., 2.

109.—"Lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1 Kings iii., 12.

110.—"I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother, saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste, for the dragons of the wilderness." Malachi i., 2, 3.

111.—"As it is written, Jacob have I loved, but Esau have I hated." Rom. ix., 13.

112.—"Now God had brought Daniel into favor and tender love with the prince of the eunuchs." Daniel i., 9.

113.—"For God loveth none but him that dwelleth with wisdom." Wisdom of Solomon vii., 28.

114.—"The Lord maketh poor and maketh rich, he bringeth low, and lifteth up." 1 Samuel ii., 7.

115.—"The rich and poor meet together: the Lord is the maker of them all." Proverbs xxii., 2.

116.—"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Romans ix., 15.

Also 87.

VII.—IMMUTABILITY.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi iii., 6.

"Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning." James i., 17.

"God is not a man, that he should lie, neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numbers xxiii., 19.

117.—"And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Gen. vi., 7.

118.—"And the Lord repented of the evil which he thought to do unto his people." Exodus xxxii., 14.

119.—"It repenteth me that I have set up Saul to be king." 1 Samuel xv., 11.

120.—"And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, it is enough; stay now thine hand." 2 Samuel xxiv., 16.

121.—"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."—"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." Jeremiah xviii., 8, 10.

122.—"For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jeremiah xxxii., 42.

123.—"Turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel ii., 13.

124.—"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.

125.—"Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting." Jeremiah xv., 6.
Also 14 and 26.

VIII.—INCOMPREHENSIBILITY.

"Who is the image of the invisible God, the first-born of every creature." Coloss. i., 15.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Romans xi., 33.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isaiah lv., 8.

126.—"And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Exodus xxxiii., 11.

127.—"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Exodus xxiv., 9, 10.

128.—"And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." Genesis xxxii., 30.

129.—"I saw the Lord standing upon the altar." Amos ix., 1.

130.—"And Jesus when he was baptised went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." Matthew iii., 16.

131.—"And the Lord appeared unto him (Isaac), and said, Go not down into Egypt; dwell in the land which I shall tell thee of." Genesis xxvi., 2.

132.—"And the Lord appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud stood over the door of the tabernacle." Deuteronomy xxxi., 15.

133.—"Seek ye the Lord while he may be found, call ye upon him while he is near." Isaiah lv., 6.

134.—"And ye shall seek me and find me, when ye shall search for me with all your heart." Jeremiah xxix., 13.

135.—"Beloved, let us love one another; for love is of God;

and everyone that loveth is born of God, and knoweth God." 1 John iv., 7.

136.—"This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." 1 John i., 5.

Also 1, 17, 34, 72, 79.

PASSAGES IMMORAL AND OBSCENE.

[We feel so strongly the harm that may be done by printing at full length the obscene passages from the Bible, that we only give the references to them. This book is meant for general circulation, and we cannot reconcile it with secular morality to print foul and disgusting language, conveying no useful instruction, and so to aid the Christian Church to "corrupt the morals as well of youth as of divers other liege subjects", and to "incite and encourage the said liege subjects to indecent, obscene, unnatural, and immoral practices."]

GOD.

137.—Matthew i., 18, 19, and 20.

138.—"And I will give this people favor in the sight of the Egyptians; and it shall come to pass, that, 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." Exodus iii., 21, 22.

139.—"So Jehu slew all that remained in the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining."—"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 mine heart, thy children of the fourth generation shall sit on the throne of Israel." 2 Kings x., 11 and 30.

140.—"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: 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 an heifer with thee, and say I am come to sacrifice to the Lord." 1 Samuel xvi., 1, 2.

141.—"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Ezekiel xx., 25.

142.—"And with all deceivableness of unrighteousness in them that perish: because they receive not the love of the truth that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie." 2 Thess. ii., 10, 11.

143.—"And the Lord said, Who shall entice Ahab king of

Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. Then their came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him Wherewith? And he said, I will go out and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out, and do even so." 2 Chron. xviii., 19, 20, 21.

144.—"And if the prophet be deceived when he have spoken a thing, I the Lord have deceived that prophet, and I will stretch out mine hand upon him, and will destroy him from the midst of my people Israel." Ezek. xiv., 9.

145.—"And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king whose name is the Lord of Hosts." Jer. li., 57.

146.—"Therefore thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel, Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you." Jer. xxv., 27.

147.—"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household." Deut. xiv., 26.

148.—"Behold I will corrupt your seed and spread dung upon your faces, even the dung of your solemn feasts." Mal. ii., 3.

MOSES.

149.—"And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." Exodus ii., 11, 12.

150.—Numbers xxxi., 17, 18.

151.—"And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midiah."—"And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest to the war, with the holy instruments, and the trumpets to blow in his hand." Num. xxxi., 3, 6.

DAVID.

152.—2 Sam. xi., 2—25.

153.—"And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behavior before them, and feigned himself mad in their hands, and scabbled on the doors of the gate, and let his spittle fall down upon his beard." 1 Samuel xxi., 12, 13.

154.—Psalms xxxviii., 5, 7, 11.

155.—1 Samuel xviii., 27.

156.—1 Kings i., 1 to 4.

157.—“And David gathered all the people together, and went to Rabbah, and fought against it, and took it. And he took their king’s crown from off his head the weight whereof was a talent of gold, with the precious stones, and it was set on David’s head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.” 2 Samuel xii., 29 to 31.

158.—“And behold (says David in his dying moments to his son Solomon), thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying I will not put thee to death by the sword. Now therefore hold him not guiltless; for thou art a wise man and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.” 1 Kings ii., 8, 9.

[“Thou hast not been as my servant David, who kept my commandments and who followed me with all his heart, to do only that which was right in mine eyes.” 1 Kings xiv., 8.]

SOLOMON.

159.—“And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.” 1 Kings xi., 3.

160.—Solomon’s Song vii., 1 to 4.

JOSHUA.

161.—“And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.” Joshua vi., 21.

162.—“And it was told Joshua saying, the five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them. And stay ye not but pursue after your enemies, and smite the hindmost of them, suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand. Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And afterwards Joshua smote them, and slew them, and hanged them on five trees and they were hanging upon the trees until the evening.” Joshua x., 17, 18, 19, 22, 26.

EZEKIEL.

163.—Ezekiel iv., 12 to 15.

ABRAHAM.

164.—“And Abraham journeyed from thence towards the

south country, and dwelled between Kadesh and Shur and sojourned in Gerar. And Abraham said of Sarah, his wife, She is my sister; and Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold thou art but a dead man for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her, and he said, Lord wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself, said, He is my brother: in the integrity of my heart and innocency of my hands have I done this." Genesis xx., 1-5.

165.—"And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, cast out this bondwoman, and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. And Abraham rose up early in the morning and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed and wandered in the wilderness of Beersheba." Genesis xxi., 9, 10, 14.

ISAAC.

166.—"And the men of the place asked him of his wife: and he said, She is my sister, for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah: because she was fair to look upon. And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold of a surety she is thy wife; and how sayest thou, She is my sister? And Isaac said unto him because I said, Lest I die for her." Genesis xxvi., 7, 8, 9.

NOAH.

167.—Genesis ix., 21, 22.

SAMSON.

168.—Judges xvi., 1.

JUDAH.

169.—Genesis xxxviii., 1 to 3. | 171.—Gen. xxxviii., 13 to 30.

170.—Genesis xxxviii., 8 to 9. |

LOT.

172.—Genesis xix., 30 to 36.

RUTH.

173.—Ruth iii., 3, 4, 7, 8, 9, 10, 11.

RACHEL.

174.—Genesis xxx., 1 to 5. | 175.—Genesis xxxi., 33 to 35.

POTIPHAR'S WIFE.

176.—Genesis xxxix., 7 to 20.

REUBEN.

177.—Genesis xxxv., 22. | 178.—Genesis xlix., 3, 4.

AMNON.

179.—2 Sam. xiii., 10 to 14.

ABSALOM.

180.—2 Sam. xvi., 21, 22.

SHECHEM.

181.—Genesis xxxiv., 1, 2.

CHRIST.

182.—“If any man come to 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.

183.—“I am come to send fire on the earth; and that will I, if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.” Luke xii., 49, 51.

184.—“Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in law against her mother-in-law.” Matthew x., 34, 35.

185.—“Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one.” Luke xxii., 36.

186.—“But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” Luke xix., 27.

187.—“He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned.” Mark xvi., 16.

188.—“And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.” Matthew x., 14, 15.

189.—“And he said unto him, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables; That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.” Mark iv., 11, 12.

190.—“And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the Mount of Olives, he sendeth forth two of his disciples. And saith unto them, Go your way into the village over against you; and, as soon as ye be entered into

it, ye shall find a colt tied, whereon, never man sat ; loose him, and bring him. And if any man say unto you, Why do ye this ? Say ye that the Lord hath need of him ; and straight-way he will send him hither." Mark xi., 1 to 3.

191.—"Now there was there, nigh unto the mountain, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out and entered into the swine ; and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea." Mark v., 11, 12, 13.

192.—"And on the morrow, when they were come from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came if haply he might find anything thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away." Mark xi., 12, 13, 14, 20, 21.

PETER.

193.—"Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus." John xviii., 10.

194.—Peter says "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." Acts iii., 23.

195.—"Then took they him (Christ) and led him and brought him into the high priest's house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not." Luke xxii., 54 to 58.

PAUL.

196.—"I robbed other churches, taking wages of them, to do you service." 2 Corinthians xi., 8.

197.—"For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner." Romans iii., 7.

198.—"But if any man be ignorant let him be ignorant." 1 Corinthians xiv., 38.

199.—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians ii., 8.

200.—"As we said before, so say I now again, If any man

preach any other gospel unto you, than that ye have received, let him be accursed." Galatians i., 9.

201.—"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." 1 Corinthians xvi., 22.

202.—"A man that is an heretic, after the first and second admonition reject." Titus iii., 10.

203.—"I would they were even cut off which trouble you." Galatians v., 12.

204.—"But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile." 2 Corinthians xii., 16.

205.—"But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." Acts xiii., 8 to 11.

BARNABAS AND PAUL.

206.—"And, some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder, one from the other; and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." Acts xv., 36 to 40.

JOHN.

207.—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John, 10.

GENERAL.

208.—Isaiah xx., 4.

209.—Jeremiah iii., 9.

210.—Job xl., 17.

211.—Isaiah xlvii., 1, 2, 3.

212.—Jeremiah xxx., 6.

213.—Isaiah xxxvi., 12.

214.—Isaiah xxxii., 11.

215.—1 Kings xiv., 24.

216.—Ezekiel xvi., 4 to 58.

217.—Ezekiel xxiii.

218.—2 Kings xviii., 27.

219.—1 Kings xiv., 10.

220.—Isaiah xvi., 11.

221.—Isaiah xxvi., 18.

222.—Judges iii., 21, 22.

223.—Deut. xxiii., 1.

224.—1 Samuel xxv., 22.

225.—Deut. xxiii., 13.

226.—"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous,

let him be righteous still ; and he that is holy, let him be holy still." Rev. xxii., 11.

227.—Leviticus xi., 16, 17, 18, 24, 25, 32, 33.

228.—Leviticus xv., 2 to 13, 16 to 28, 32, 33.

229.—Leviticus xviii., 6 to 23.

230.—Leviticus xx., 10 to 21.

231.—Genesis xxv., 21 to 26.

232.—Deuteronomy xxviii., 57.

233.—Deuteronomy xxii., 15, 20, 21.

234.—Romans i., 26, 27.

235.—2 Samuel xii., 11.

236.—Revelation xvii., 1 to 4.

237.—" And there was war in heaven : Michael and his angels fought against the dragon, and the dragon fought and his angels." Revelation xii., 7.

238.—" And he was clothed in a vesture dipt in blood : and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Revelation xix., 13, 14.

PASSAGES ABSURD AND UNNATURAL.

239.—" Then spake Joshua unto the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher ? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Joshua x., 12, 13.

240.—" The sun and moon stood still in their habitation ; at the light of thine arrows they went, and at the shining of thy glittering spear." Habakkuk iii., 11.

241.—" And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground ; and the waters were a wall unto them on their right hand, and on their left." Exodus xiv., 21, 22.

242.—" And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice : for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand ? And he said, A rod. And he said, Cast it on the ground ; and he cast it on the ground and it became a serpent ; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail ; and he put forth his hand, and caught it, and it became a rod in his hand." Exodus iv., 1, 2, 3, 4.

243.—" And the Lord said unto Moses, say unto Aaron, stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so ; for Aaron stretched out his hand with his rod, and smote

the dust of the earth, and it became lice in man and in beast : all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not ; so there were lice upon man and upon beast." Exodus viii., 16—18.

244.—"Make thee an ark of gopher-wood : rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of ; the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof ; with lower, second, and third stories shalt thou make it. And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven ; and everything that is in the earth shall die. But with thee will I establish my covenant ; and thou shalt come into the ark ; thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee ; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing on the earth after his kind ; two of every sort shall come unto thee to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee ; and it shall be for food for thee, and for them. Thus did Noah ; according to all that God commanded him, so did he." Genesis vi., 14—22.

245.—"And the flood was forty days upon the earth ; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth ; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upwards did the waters prevail, and the mountains were covered." Genesis vii., 17—20.

246.—"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months." James v., 17.

247.—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." Genesis ii., 7.

248.—"And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man." Genesis ii., 21, 22.

249.—"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his

(Lot's) wife looked back from behind him, and she became a pillar of salt." Genesis xix., 24, 25, 26.

250.—"And he (Jacob) dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed." Genesis xxviii., 12, 13.

251.—"And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." 2 Kings ii., 11.

252.—"Now the Lord had prepared a great fish [which Christ tells us in Matthew xii., 45, was a whale] to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah i., 17, and ii., 1 and 10.

253.—"And he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass, have I slain a thousand men." Judges xv., 15, 16.

254.—"And it came to pass, when she (Delilah) pressed him (Samson) daily with her words, and urged him, so that his soul was vexed unto death: that he told her all his heart, and said unto her, There hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." The story then proceeds to represent Delilah as betraying Samson into the hands of his enemies the Philistines, who shave off the hair of his head, and afterwards put out his eyes and imprison him. In course of time his hair begins to grow again, when his strength returns. The Philistines then take him to their temple, that he may make sport for them, and Samson then says unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women, and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women that beheld while Samson made sport. . . . And Samson took hold of the two middle pillars, upon which the house stood, and on which it was borne up, of the one with his right hand and the other with his left. And Samson said, Let me die with the Philistines, and he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein; so the dead which he slew at his death were more than they which he slew in his life." Judges xvi., 16—30.

255.—"And these three men, Shadrach, Meshach, and Abed-

nego, fell down bound in the midst of the burning fiery furnace. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth and come hither. Then Shadrach, Meshach, and Abednego came forth of the midst of the fire. And princes, governors, and captains, and the king's counsellors being gathered together, saw these men 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." Daniel iii., 23, 26, 27.

256.—"Then the king commanded and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king live for ever. My God hath sent his angel and hath shut the lion's mouths that they have not hurt me, forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Daniel vi., 16, 19, 20, 21, 22.

257.—"And God saw the light that it was good; and God divided the light from the darkness." Genesis i., 4.

258.—"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth." Genesis i., 16, 17.

259.—"And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isaiah xxx., 25, 26.

260.—"Again, the Devil taketh him (Christ) up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them." Matthew iv., 8.

261.—"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of Man, can these bones live? And I answered, O Lord God thou knowest. Again he said unto me prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye

shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking and the bones came together bone to his bone. And, when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, Son of Man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." Ezekiel xxxvii., 1—10.

262.—“And it came to pass as they were burying a man, that behold, they spied a band of men, and they cast the man into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha he revived, and stood up on his feet.” 2 Kings xiii., 21.

263.—“Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice.” John v., 28.

264.—“In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. xv., 52.

265.—“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians iv., 16, 17.

266.—“And I saw the dead small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.” Revelation xx., 12—14.

267.—“I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.” Revelation i., 18.

268.—“But Mary stood without at the sepulchre, weeping; and as she wept she stood down, and looked into the sepulchre. And seeth two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus

saith unto her, Mary; she turned herself, and saith unto him, Rabboni, which is to say Master." John xx., 11—16.

269.—But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore saith unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing." John xx., 24—27.

270.—"Jesus saith unto them, Come and dine. And none of his disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead." John xxi., 12, 13, 14.

271.—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadily toward heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i., 9, 10, 11.

272.—"Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Ezekiel iii., 12, 14.

273.—"And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem to the door of the inner gate, that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy." Ezekiel viii., 3.

274.—"And Habbakuk said, Lord I never saw Babylon; neither do I know where the den is. Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of spirit, set him in Babylon over the den. And Habbakuk cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee." Bel and the Dragon, 35—37.

275.—"Then the high priest rose up, and all they that were with him (which is the sect of the Sadduces) and were filled with indignation. And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said

Go, stand and speak in the temple to the people, all the words of this life." Acts v., 17—20.

276.—"And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matthew xxviii., 2.

277.—"And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because thy journey is too great for thee." 1 Kings xix., 7.

278.—"Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh, and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes. Then the angel of the Lord departed out of his sight." Judges vi., 21.

279.—"Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages which went with thee, and thou must give him more. So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety." Tobit xii., 1, 5.

280.—"Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible; but I asked him not whence he was, neither told he me his name." Judges xiii., 6.

281.—"Whose throne is inestimable, whose glory may not be comprehended, before whom the hosts of angels stand with trembling." 2 Esdras viii., 21.

282.—"Thou shalt not suffer a witch to live." Exod. xxii., 18.

283.—"A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood shall be upon them." Lev. xx., 27.

284.—"And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those who have familiar spirits, and the wizards out of the land: wherefore, then layest thou a snare for my life, to cause me to die?" 1 Sam. xxviii., 9.

285.—"Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw one now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John ii., 7 to 11.

286.—"And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his

servant was healed in the selfsame hour. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto them." Matt. viii., 13, 14, 15.

287.—"And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." Matt. viii., 23 to 26.

288.—"And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer! it is I; be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus." Matt. xiv., 25 to 29.

289.—"And Jesus arose and followed him, and so did his disciples. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleepeth; and they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose." Matt. ix., 19, 23, 24, 25.

290.—"And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, if I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Matt. ix., 20, 21, 22.

291.—"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go." John xi., 43, 44.

292.—"And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a desert place. But he said unto them, give ye them to eat; and they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and two fishes, and looking up to heaven he blessed them, and brake, and

gave to the disciples to set before the multitude. And they did eat and were all filled, and there were taken up of fragments that remained to them twelve baskets." Luke ix., 12 to 17.

293.—"And, when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak, with other tongues, as the spirit gave them utterance." Acts ii., 1 to 4.

294.—"And he (Moses) was there with the Lord forty days and forty nights; he did neither eat bread nor drink water; and he wrote upon the tables the words of the covenant, the ten commandments." Exodus xxxiv., 28.

295.—"And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God." 1 Kings xix., 7, 8.

296.—"Moreover he said unto me, Son of man, eat that thou findest; eat this roll (of a book), and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it, and it was in my mouth as honey for sweetness." Ezekiel iii., 1 to 3.

297.—"And when the ass saw the angel of the Lord, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" Num. xxii., 27, 28.

298.—"And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying, Watch not all at once: sleep every one in his own place, and watch by course. Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest. And I beheld, and lo, as it were a roaring lion chased out of the wood; and I saw that he sent out a man's voice unto the eagle, and said, Hear thou, I will talk with thee, and the highest shall say unto thee," etc. 2 Esdras xi., 7, 8, and 36, 37, 38.

299.—"But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands." Jonah iii., 8.

300.—"And I took it and drank; and when I had drank of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory." 2 Esdras xiv., 40.

301.—"In the lips of him that hath understanding wisdom is

found; but a rod is for the back of him that is void of understanding." Proverbs x., 13.

302.—"Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done." Matthew xxi., 21.

303.—"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Luke xvii., 6.

304.—"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi., 24.

305.—"Who is the image of the invisible God, the first-born of every creature." Colossians i., 15.

306.—"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Corinthians iv., 18.

307.—"And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?" Luke ix., 18.

308.—"I and my father are one." John x., 30.

308 [2].—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." 1 John v., 7.

309.—"And David danced before the Lord with all his might; and David was girded with a linen ephod." 2 Samuel vi., 14.

310.—"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree." Isaiah xxxiv., 4.

311.—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Revelation xxi., 1.

312.—"Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And they gathered it every morning, every man according to his eating; and when the sun waxed hot it melted." Exodus, xvi., 4, 21.

313.—"And it came to pass as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hail-stones than they whom the children of Israel slew with the sword." Joshua x., 11.

314.—"Then the Lord rained upon Sodom, and upon Gomorrah brimstone and fire from the Lord out of heaven." Genesis xix., 24.

315.—"And Elijah answered and said to the captain of fifty, if I be a man of God, then let fire come down from heaven, and

consume thee and thy fifty, and there came down fire from heaven and consumed him and his fifty." 2 Kings i., 10.

316.—"And then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth you." Deuteronomy xi., 17.

317.—"When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them." 1 Kings viii., 35.

318.—"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth) such an one caught up to the third heaven." 2 Corinthians xii., 2.

319.—"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. viii., 1.

320.—"After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, come up hither, and I will show thee the things which must be hereafter. And immediately I was in the spirit; and behold a throne was set in heaven, and one sat on the throne; and he that sat was to look upon like a jasper, and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices, and there were seven lamps of fire burning before the throne, which are the spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Revelation iv., 1-8.

321.—"And, when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Revelation xi., 7.

Also 30.

PASSAGES CONTRADICTORY.

322.—"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall

not lift up a sword against nation, neither shall they learn war any more." Micah iv., 3.

323.—"Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say I am strong." Joel iii., 10.

324.—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Corinthians xiii., 1, 2.

325.—"As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed." Galatians i., 9.

326.—"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii., 15.

327.—"If any man come to 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.

328.—"Then said Jesus unto them, put up again thy sword into its place; for all they that take the sword shall perish with the sword." Matthew xxvi., 52.

329.—"Then he said unto them, but now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword let him sell his garment and buy one." Luke xxii., 36.

330.—"But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Matthew v., 39.

331.—"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Gen. ix., 6.

332.—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Matthew v., 44.

333.—"Then said he unto the disciples, it is impossible but that offences will come; but woe unto him through whom they come." Luke xvii., 1.

334.—"And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet." Matthew x., 14.

335.—Christ says, "Whosoever shall say, thou fool, shall be in danger of hell-fire." Matthew v., 22.

336.—And yet he exclaims, "Ye fools and blind, for whether is greater, the gold, or the temple that sanctifieth the gold." Matthew xxiii., 17.

337.—“Thou shalt have no other gods before me.” Exodus xx., 3.

338.—“And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Genesis i., 26.

339.—“Thou shalt not bow down thyself to them, nor serve them; 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 of them that hate me.” Exodus xx., 5.

340.—“The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” Ezekiel xviii., 20.

341.—“But the children of the murderers he slew not according unto that which is written in the book of the law of Moses, wherein the Lord commanded saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.” 2 Kings xiv., 6.

342.—“Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate.” Exodus xx., 8, 9, 10.

343.—“And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day: that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other.” Mark iii., 1—5.

344.—“Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” Exodus xx., 12.

345.—“If any man come to me, and hate not his father, and his mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.” Luke xiv., 26.

346.—“Thou shalt not kill.” Exodus xx., 13.

347.—“But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.” Luke xix., 27.

348.—“And he said unto them, 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.” Exodus xxxii., 27.

349.—“Thou shalt not commit adultery.” Exodus xx., 14.

350.—“Now the birth of Jesus Christ was on this wise; when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.” Matthew i., 18.

351.—“Thou shalt not steal.” Exodus xx., 15.

352.—“And I will give this people favor in the sight of the Egyptians; and it shall come to pass, that 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.” Exodus iii., 21, 22.

Vide Note 137.

353.—“The Lord is good to all; and his tender mercies are over all his works.” Psalms cxlv., 9.

354.—“Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt. 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, ox and sheep, camel and ass.” 1 Samuel xv., 2, 3.

355.—“The Lord is gracious and full of compassion; slow to anger and of great mercy.” Psalms cxlv., 8.

356.—“And he smote the men of Beth-Shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter.” 1 Samuel vi., 19.

357.—“Who is a God like unto thee, that pardoneth iniquity, and paseth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.” Micah vii., 18.

358.—“And when the Lord thy God shall deliver them before thee thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them.” Deut. vi., 2.

359.—“The Lord is slow to anger and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.” Nahum i., 3.

360.—“So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” Matthew xiii., 49, 50.

361.—“And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” Jeremiah xxxi., 34.

362.—“Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die.” Ezekiel xviii., 4.

363.—“And rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.” Joel ii., 13.

364.—“And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung.” Zephaniah i., 17.

365.—“The Lord is not slack concerning his promise (as some men count slackness), but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 Peter iii., 9.

366.—“The Lord hath made all things for himself; yea, even the wicked for the day of evil.” Proverbs xvi., 4.

367.—“For thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldst thou have made anything if thou hadst hated it.” Wisdom of Solomon xi., 24.

368.—“For God loveth none but him that dwelleth with wisdom.” Wisdom of Solomon vii., 28.

369.—“For this is good and acceptable in the sight of God our Savior. Who will have all men to be saved, and to come unto the knowledge of the truth.” 1 Timothy ii., 3, 4.

370.—“And for this cause God shall send them strong delusion, that they should believe a lie.” 2 Thessalonians ii., 11.

371.—“Yet saith the house of Israel, the way of the Lord is not equal, O house of Israel, are not my ways equal? are not your ways unequal?” Ezekiel xviii., 29.

372.—“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth.” Deuteronomy vii., 6.

373.—“Lying lips are abominations to the Lord; but they that deal truly are his delight.” Proverbs xii., 22.

374.—“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.

375.—“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John iii., 17.

376.—“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.” Matthew x., 34, 35.

Also 182 and 183.

377.—“Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.” Proverbs vi., 7.

378.—“For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.” Ecclesiastes i., 18.

379.—“Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.” Matthew x., 16.

380.—“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.” 1 Cor. i., 19.

381.—“The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.” Psalms xcii., 12.

382.—“The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.” Isaiah lvii., 1.

383.—“As it is written, There is none righteous, no, not one.” Romans iii., 10.

384.—“Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” James v., 16.

385.—“Pray without ceasing.” 1 Thessalonians v., 17.

386.—“And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood.” Isaiah i., 15.

387.—“Therefore we conclude, that a man is justified by faith without the deeds of the law.” Romans iii., 28.

388.—“Ye see then how that by works a man is justified, and not by faith only.” James ii., 24.

389.—“For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God.” Ephesians ii., 8.

390.—“But wilt thou know, O vain man, that faith without works is dead.” James ii., 20.

391.—“As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.” Job vii., 9.

392.—“And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection and went into the holy city, and appeared unto many.” Matthew xxvii., 52, 53.

Also 268, 269, 270 and 271.

393.—“In the beginning God created the heaven and the earth.” Genesis i., 1.

394.—“And the earth was without form and void.” Genesis i., 2.

395.—“And God saw the light, that it was good; and God divided the light from the darkness.” Genesis i., 4. (This was on the first day.)

396.—“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.” Genesis i., 16. (This was on the fourth day.)

397.—“And God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day.” Genesis i., 31.

398.—“The earth also was corrupt before God, and the earth was filled without violence.” Genesis vi., 11.

399.—“Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.” Job xv., 15.

400.—“All things were made by him; and without him was not anything made that was made.” John i., 3.

401.—“For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.” Colossians i., 16.

402.—“For God made not death; neither hath he pleasure in the destruction of the living.” Wisdom of Solomon i., 13.

403.—“For God is not the author of confusion, but of peace, as in all churches of the saints.” 1 Corinthians xiv., 33.

404.—“One generation passeth away, and another generation cometh; but the earth abideth for ever.” Ecclesiasticus i., 4.

405.—“All these things live and remain for ever, for all uses, and they are all obedient.” Ecclesiasticus xlii., 23.

406.—“So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just.” Matthew xiii., 49.

407.—“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.” 2 Peter iii., 10.

Also 311.

408.—“For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning.” Psalms xxx., 5.

409.—“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.” Numbers xxxii., 13.

410.—“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.

411.—“And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold, here I am.” Genesis xxii., 1.

412.—“And lead us not into temptation, but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever. Amen.” Matthew vi., 13.

413.—“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.” John iii., 13.

414.—“And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” 2 Kings ii., 11.

415.—“And I (Jesus) say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do.” Luke xii., 4.

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

417.—“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.” 1 John v., 7.

418.—“And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.” Genesis iii., 22.

419.—“There is one body, and one spirit, even as ye are

called in one hope of your calling; One Lord, one faith, one baptism; One God and father of all, who is above all, and through all, and in you all." Ephesians iv., 4—6.

420.—"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy ii., 5.

421.—"Remember the former things of old; for I am God, and there is none else; I am God; and there is none like me." Isaiah xlvii., 9.

422.—"I and my father are one." John x., 30.

423.—"But if I do, though ye believe not me, believe the works; that we may know and believe that the Father is in me and I in him." John x., 38.

424.—"I am the true vine, and my Father is the husbandman." John xv., 1.

425.—"And the father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John v., 37.

426.—"The Father loveth the Son, and hath given all things into his hand." John iii., 35.

427.—"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i., 18.

428.—"Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom be honor and power everlasting." 1 Tim. vi., 16.

429.—"And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Exodus xxxiii., 11.

430.—"Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness." Exodus xxiv., 9, 10.

Also 17, 128, 129, 130, 131, 132.

431.—"And he said, Thou canst not see my face; for there shall no man see me, and live." Exodus xxxiii., 20.

432.—"And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." Genesis xxxii., 30.

Also 429.

433.—"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v., 28, 29.

434.—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened,

which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. xx., 12.

435.—"For that which befalleth the sons of men befalleth 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: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth! Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?" Eccles. iii., 19—22.

Also 391.

436.—"The Father loveth the Son, and hath given all things into his hand." John iii., 35.

437.—"For though he (the Son) was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you." 2 Corinthians xiii., 4.

438.—"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matthew xxvii., 5.

439.—"Now this man (Judas) purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Acts i., 18.

440.—"And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes. And he took the seven loaves and the fishes and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children." Matthew xv., 34, 36, 37, 38.

441.—"But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets." Luke ix., 13, 14, 16, 17.

Vide 292.

442.—“And set up over his head, his accusation written, This is Jesus the King of the Jews.” Matthew xxvii., 37.

443.—“And the superscription of his accusation was written over, The King of the Jews.” Mark xv., 26.

444.—“And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, This is the King of the Jews.” Luke xxiii., 28.

445.—“And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews.” John xix., 19.

446.—“But while he thought on these things, behold the angel of the Lord appeared unto him (Joseph) in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.” Matthew i., 20.

In 448 the angel is represented not as appearing unto Joseph, but unto Mary, his wife.

448.—“And the angel said unto her, fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. Then said Mary unto the angel, How shall this be, seeing I know not a man. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.” Luke i., 30, 31, 34, 35.

449.—“In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.” Matthew xxviii., 1.

450.—“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning of the first day of the week they came into the sepulchre at the rising of the sun.” Mark xvi., 1, 2.

451.—“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” John xx., 1.

452.—“Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared and certain others with them.” Luke xxiv., 1.

The individuals coming to the sepulchre are Mary Magdalene, and Joanna, and Mary the mother of James, and other women. Verse 10.

In 450 it was Mary Magdalene, Mary the mother of James and Salome that came; in 449 it was only Mary Magdalene and the other Mary; and in 451 it was only Mary Magdalene.

453.—“And, behold, there was a great earthquake; for the

angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." Matthew xxviii., 2.

454.—"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away, for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." Mark xvi., 3, 4, 5.

In 453 the angel is represented as sitting outside the sepulchre upon the stone which he rolled from the door, and in 454 as sitting within the sepulchre on the right side.

455.—"And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." Luke xxiv., 3, 4.

In 453, 454, and 456, the angels are represented not standing, but as sitting.

456.—"But Mary stood without at the sepulchre, weeping; and as she wept she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain." John xx., 11, 12.

In this and 455 there are represented as being two angels while according to 453, 454, there was only one. In this Mary merely looked into the sepulchre; while in 454 she and the woman who accompanied her went into it.

457.—"And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said: Come, see the place where the Lord lay." Matthew xxviii., 5, 6.

458.—"And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her; Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." John xx., 14-17.

In 457 the angel is represented as telling the women or woman of Christ's rising from the dead; in 458 Christ is represented as telling them himself.

459.—“And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. 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.” Matthew xxviii., 7, 16, 17.

460.—“And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.” Luke xxiv., 33-36.

In 459 the eleven disciples went to Galilee to meet Jesus according to appointment, where they saw him and worshipped him; in 460 they did no such thing, but Jesus appeared unto

448 quite unexpectedly, as they were assembled together at thou salem.

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nam

be, s³¹.—“So then after the Lord had spoken unto them (the said eleven apostles that were sat at meat), he was received up to pow^{en}, and sat on the right hand of God.” Mark xvi., 19.

that 62.—“And he led them (the eleven apostles) out as far as to Son hany; and he lifted up his hands and blessed them. And came to pass, while he blessed them, he was parted from m, and carried up into heaven.” Luke xxiv., 50, 51.

4 in 461 Christ ascended into heaven from the place where the war^{ostles} were sat at meat, after he had done speaking to them;

the^d in 462 he first led them out to Bethany, and then his ascen- on took place.

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