

# **THE BIBLE HANDBOOK**

Edited by

**G. W. FOOTE and W. P. BALL**

THE  
BIBLE  
HAND-  
BOOK

EDITED BY  
G. W.  
FOOTE  
AND  
W. P. HALL

NEW  
YORK  
1883

# THE BIBLE HANDBOOK

*For Freethinkers and Inquiring Christians*

Edited by

G. W. FOOTE and W. P. BALL

TENTH EDITION

Issued for the Secular Society, Limited, by the  
PIONEER PRESS, 41 Gray's Inn Road, London, W.C.1

ENGLAND

---

1953



## CONTENTS

	<i>Page</i>
BIBLE CONTRADICTIONS . . . . .	11
BIBLE ABSURDITIES . . . . .	40
BIBLE ATROCITIES . . . . .	92
UNFULFILLED PROPHECIES AND BROKEN PROMISES . .	131
BIBLE IMMORALITIES, INDECENCIES, AND OBSCENITIES .	165



## FOREWORD TO TENTH EDITION

OUR BIBLE HANDBOOK celebrated its Diamond Jubilee in 1948. First issued in 1888, it has now survived the storms of religious controversy, and continues to carry devastation into the ranks of Christian bibliolators without receiving any adequate answer. As G. W. Foote, then Editor of *THE FREE-THINKER*, aptly observed in the course of his preface to the First Edition in 1888, the anti-Christian controversialist "has only to open our Handbook, and in five minutes he will be able to advance more arguments against the Bible than his opponent will be able to answer in a lifetime".

Since the now distant beginning of our century, much water has flowed down the muddy stream of religious controversy, and Biblical criticism has continued to make menacing inroads into fields where formerly religious orthodoxy reigned undisturbed. One by one the traditional strongholds of Fundamentalism have been progressively undermined. What is now left of the Divine Volume, of the infallible Fetish Book of evangelical Christianity? Why, today the heresies of the 18th century have become the veriest commonplaces of the 20th. Today, bishops and deans "apologise" for the Word of God in tones and terms that would have shocked the robust orthodoxy of last century. The arguments so daringly advanced in his *Age of Reason* by the great iconoclast, Thomas Paine, pass nowadays without criticism and mostly without comment in the theological text-books. Only the illiterates of the religious world now venture to repeat what were once the most fundamental beliefs of the Christian churches.

What actually is the Bible, except a miscellaneous assortment of documents, mostly compiled at unknown dates and by unknown persons, and haphazardly strung together for religious edification and without any scientific exegesis by Jewish Rabbis and Christian clerics? Even the Four Gospels, for Christians the most important of all, are now generally admitted to be, at best, second-hand documents which reflect current beliefs, and have no authority as evidence for the alleged events which they purport to describe.

In this major intellectual revolution, which has demolished the beliefs of centuries and disintegrated the sacrosanct Word of God into a host of discordant and mutually contradictory fragments, our BIBLE HANDBOOK has played a useful and illuminating role. It has sold widely and steadily and has passed through nine editions. We have every reason to believe that in the year 2,000 it will still continue, in a world, we hope, of growing secularism and of declining superstition, to instruct the critically-minded student and dismay the Fundamentalist believer; thus bringing ever nearer the day when, at long last reduced to its purely human and literary status as just another addition to the Sacred Books of the East, the formerly infallible Word of God will take its rightful place among the literary sources of the science of Comparative Religion.

The major pioneer classic of the scientific analysis of the Bible was, and still remains, *The Age of Reason*. In the critical literature which succeeded that masterpiece, we think that we may claim an honourable place for our BIBLE HANDBOOK, which now again goes out on its mission of enlightenment.

F. A. RIDLEY

## PREFACE

THE BIBLE is a volume of miscellaneous character. It was written by many authors, some of whose names are known and others unknown. It contains poetry, history, legends, myths, philosophy, ethics, prophecy, parable, and superstition. Good and bad, beautiful and ugly, savage and tender, are wonderfully mixed up in its pages. It is also a very large book, and therefore it is easily read in an uncritical spirit. There is not even an Index to help the reader, although the deficiency is to some extent supplied by Concordances. But who, except a student in search of a half-remembered passage, or a parson picking out texts for a sermon, ever thinks of working in those dreary mines? Hence the necessity for this Bible Handbook, which is chiefly designed for Free-thinkers, but should also be of service to inquiring Christians.

The object of this compilation is certainly not orthodox, and the general body of Christians will doubtless object to its methods. They will probably deny the fairness of pulling the Bible to pieces in this fashion. But the apologists of the Christian Scriptures are constantly occupied in belauding them, and there is no necessity to duplicate their performance; on the contrary, there is room for something of an opposite description, and this is what is here produced. Not the best, but the worst things in the Bible are selected; its self-contradictions, its absurdities, its immoralities, its indecencies, and its brutalities. Unquestionably it would be grossly unfair to disembowel an ordinary book in this way. One would not so treat Shakespeare, or any other great classic, either of modern times or of antiquity. But the Bible is not an ordinary book. It is stamped as God's Word by Act of Parliament; it is forced into the hands of children in our private and public schools; it is used as a kind of fetish for swearing upon in our Courts of Law and our Houses of Legislation. People have been robbed of their children in its name, or excluded from public positions to which they were elected by their fellow-citizens. Men are still liable, at law, to imprisonment for bringing it into "disbelief and contempt". Surely, then, a book which makes, or has made for it, such

extraordinary pretensions should be subjected to extraordinary tests. We may admit a mirror to be a good one, although we observe some blemishes; but we are entitled to point out its flaws when it is declared to be perfect.

When the Bible takes its place beside the other Sacred Books of the East, it will call for no exposure. But that time is far distant, in spite of the great advances of what is called the Higher Criticism; and in the meantime it is a requisite, even if a thankless, task to accentuate the false, foolish, and wicked features of the Bible, as an antidote to the reckless adulation of its bigoted devotees and mercenary flatterers.

With regard to our Bible Contradictions, it may be observed that most of them are printed in a chronological order, but those relating to the Deity are massed together. It would have been easy to include a great many more, but these would have been less obvious, and would have required elucidation. Being printed in parallel columns, the Contradictions strike the eye as well as the mind; and it seems surprising that such a useful arrangement was not adopted before.

In the subsequent parts of this Handbook the various extracts are printed under headlines; but this is not exactly an innovation, for headings are given to all the chapters in the Authorized Version. Editorial notes are also appended in brackets, wherever they appeared to be necessary, either for explication or for emphasis. But there has been no tampering with the Bible text, and text and comment have always been kept well apart, so that the Bible might speak for itself and tell its own tale.

Such is our general rule, but an exception was necessary in the case of Bible Obscenities. Whether it were advisable, if it were safe, to print a collection of inspired filth, is a question we need not argue. Such a course is *not* safe. The courts have decided that to publish the obscene parts of *any* volume, for *whatever* purpose, is a criminal offence, punishable with heavy fine or long imprisonment. We refrain, therefore, from printing the libidinous and bestial parts of the Bible, and rest satisfied with giving the fullest references. Thorough-going students can easily copy out the loathsome texts for themselves, and every sensible man will excuse us

from martyrdom in such a cause. But the very fact that we *dare* not print a multitude of Bible texts is a sufficient refutation of its claim to be considered as the Word of God.

It is only common courtesy to mention our predecessors in this field. We have derived some help from *The Scripturians's Creed*, by J. Davies, which was first printed in 1807, and reprinted in 1822, by Richard Carlile. Henry Hetherington also published a voluminous work on the discrepancies of the Bible, by an anonymous writer who must have had uncommon patience and uncommon leisure. Half the Bible is flung pell-mell over its pages, and text and comment are jumbled together. Far more workmanlike and useful was the *Few Self-Contradictions of the Bible*, published and possibly compiled by Thomas Scott, of Ramsgate. This was sold at a shilling, and only circulated through the post. Robert Cooper's *Holy Scriptures Analysed* was long in use, but it must have been in default of a better. It seems a very hasty compilation done in the scanty leisure of a busy life. Twelve pages are devoted to Contradictions, but many of them were only discrepancies of expression, while a number of striking contradictions in fact were omitted.

The compilation of our Bible Handbook involved a great expenditure of time and trouble. Most of the drudgery was done by Mr. Ball, who went through the Bible again and again, with more than the patience of Job. For the sake of accuracy the texts were cut out of "Holy Writ" with a pen-knife. This necessitated the merciless mutilation of several Bibles; a deed which, in orthodox eyes, will be probably not the least of our offences.

The labour bestowed on this volume must give it some merit. Still, we are prepared to find it has imperfections. Such as it is, however, we send it forth, hoping it will assist Freethinkers, suggest fresh thoughts to inquiring Christians, and startle others out of their superstitious sleep. To the Freethinker, especially, it should prove very useful. Unless he keeps a Common-place Book, he will often be puzzled to find a text that he remembers. Sometimes he has forgotten the text, and only retains a dim recollection of its character. But with this little volume by him he need never be at a loss. Should he, as is very probable, get into discussion with a

Christian, he has only to open our Handbook, and in five minutes he will be able to advance more arguments against the Bible than his opponent will be able to answer in a lifetime.

G. W. FOOTE

*July, 1900.*

#### POSTSCRIPT

This edition is issued by the Secular Society, Limited, to which the Pioneer Press has granted the right of publishing it. It is issued purely as a propagandist effort, and with no view of making profit on the venture.

# BIBLE CONTRADICTIONS

## I. THE OLD TESTAMENT — HISTORICAL, Etc.

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. ii. 17.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, and after our likeness. Gen. i. 25, 26. [Man was made *after* the beasts.]

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

Of every clean beast thou shalt take to thee by sevens, the male and his female. Gen. vii. 2.

And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. Gen. xxii. 14. ["The Lord" in the Old Testament always represents the Hebrew "Jehovah". See Gen. ii. 4, etc.]

And Terah lived seventy years, and begat Abram, Nahor,

And all the days that Adam lived were nine hundred and thirty years: and he died. Gen. v. 5.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam . . . but for Adam there was not found an help meet for him. Gen. ii. 18-20. [Man was made *before* the beasts.]

Sala, which was the son of Cainan, which was the son of Arphaxad. Luke iii. 35, 36.

Of every living thing of all flesh, two of every sort shalt thou bring into the ark. Gen. vi. 19.

Of clean beasts and of beasts that are not clean, and of fowls . . . there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. Gen. vii. 8, 9, 14, 15.

And God spake unto Moses and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. Ex. vi. 2, 3.

And Abraham was seventy and five years old when he

and Haram. . . . And the days of Terah were two hundred and five years: and Terah died in Haran. Gen. xi. 26, 32.

By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son. Heb. xi. 17.

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

And I will give unto thee [Abraham] and to thy seed after thee . . . all the land of Canaan, for an everlasting possession. Gen. xvii. 8.

All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; and the sons of Joseph which were born him in Egypt were two souls: all the souls of the house of Jacob which came into Egypt were threescore and ten. Gen. xlv. 26, 27.

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre. Gen. i. 13.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. Ex. xii. 40. Now to Abraham and his seed were the promises made . . . the covenant . . . the law . . . was four hun-

departed out of Haran. Gen. xii. 4. ("When his father was dead". Acts vii. 4.) [After living 135 years Abraham was only 75 years old.]

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. Gal. iv. 22. Gen. xvi. 15.

Keturah, Abraham's concubine. 1 Chron. i. 32.

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

By faith he sojourned in the land of promise . . . with Isaac and Jacob. . . . These all died in faith, not having received the promises. Heb. xi. 9-13.

Then sent Joseph, and called his father Jacob to him, and all his kindred, three score and fifteen souls. Acts vii. 14.

And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. Ex. i. 5.

So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. Acts vii. 15, 16.

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. Act. vii. 6. [Jacob and his sons did not

dred and thirty years after.  
Gal. iii. 16, 17.

And those that died in the plague were twenty and four thousand. Numbers xxv. 9.

And they removed from Kadesh, and pitched in Mount Hor, in the edge of the land of Edom. And Aaron the priest went up into Mount Hor at the commandment of the LORD, and died there. . . . And they departed from Mount Hor, and pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. Num. xxxiii. 37-42.

And God spake all these words, saying . . . 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 manservant, or thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it. Ex. xx. 1, 10, 11.

It shall be a statute for ever. Lev. xxiii. 14, 21, 31, 41.

Thou shalt not kill. Ex. xx. 13.

enter Egypt till 215 years after the call of Abraham (and 112 years after Abraham's death); so that the Israelites could not have suffered in Egypt for more than 215 years.]

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. I Cor. x. 8.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath. Deut. x. 6, 7.

The LORD talked with you face to face in the mount out of the midst of the fire . . . saying, the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day. Reut. v. 4, 5, 14, 15.

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

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 neighbour. Ex. xxxii. 27.

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

And it came to pass in the *four hundred and eightieth* year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel in the month Zif, which is the second month, that he began to build the house of the Lord. 1 Kings vi. 1. [By Paul's reckoning this should be the 595th year after the Exodus; 40 plus 450 plus 21 (Samuel's rule) plus 40 (Saul's reign) plus 40 (David's reign) plus 4 equals 595.]

And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil. Judges xiv. 19.

And when Saul inquired of the Lord, the Lord answered him not, neither by dreams nor by Urim, nor by prophets. 1 Sam. xxviii. 6.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. 1 Sam. xvi. 10, 11.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son. . . . And

And Moses was wroth. . . . And Moses said unto them, Have ye saved all the women alive? . . . Now therefore kill every male among the little ones, and kill every woman. . . . But all the women children . . . keep alive for yourselves. Num. xxxi. 14, 17, 18.

And about the time of forty years suffered he their manners in the wilderness. . . . And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king. Acts. xiii, 18-22.

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22, 23.

Saul . . . inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse. 1 Chron. x. 13, 14.

And Jesse begat his first-born, Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Reddai the fifth, Ozem the sixth, David the seventh. 1 Chron. ii. 13-15.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of

David came to Saul, and stood before him; and he loved him greatly; and he became his armour bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. 1 Sam. xvi. 19-22.

And there went out a champion out of the camp of the Philistines named Goliath, of Gath, whose height was six cubits and a span . . . and the staff of his spear was like a weaver's beam. . . . So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him. 1 Sam. xvii. 4, 7, 50.

And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. 2 Sam. vi. 6.

And David took from him a thousand chariots and *seven hundred* horsemen, and twenty thousand footmen. 2 Sam. viii. 4.

And the Syrians fled before Israel; and David slew the men of *seven hundred* chariots of the Syrians, and *forty thousand horsemen*, and smote Shobach the captain of their host, who died there. 2 Sam. x. 18.

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

And Joab gave up the sum of the number of the people unto the king: and there were in

the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. 1 Sam. xvii. 55, 56.

Elthanan, the son of Jaare-oregim, the Bethlehemite, slew Goliath, the Gittite, the staff of whose spear was like a weaver's beam. 2 Sam. xxi. 19. (Revised Version.) [Gittite, equal to of Gath. The words "the brother of" are inserted in the Authorized Version to avoid the contradiction. Verse 22 would seem to necessitate the words "son of".]

And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. 1 Chron. xiii. 9.

And David took from him a thousand chariots, and *seven thousand* horsemen, and twenty thousand footmen. 1 Chron. xviii. 4.

But the Syrians fled before Israel; and David slew of the Syrians *seven thousand* men which fought in chariots and forty thousand *footmen*, and killed Shophach, the captain of the host. 1 Chron. xix. 18.

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

And Joab gave the sum of the number of the people unto David. And all they of Israel

Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. 2 Sam. xxiv. 9.

And the King said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver. 2 Sam. xxiv. 24.

So Gad came to David, and told him, and said unto him, Shall *seven years of famine* come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? 2 Sam. xxiv. 13.

I will give you the sure mercies of David. Acts xiii. 34.

For I have kept the ways of the Lord, and have not wickedly departed from my God. For all

were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred three-score and ten thousand men that drew sword. But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. 1 Chron. xxi. 5, 6.

So David gave to Ornan for the place six hundred shekels of gold by weight. 1 Chron. xxi. 25.

So Gad came to David, and said unto him, Thus saith the Lord, Choose thee either *three years' famine*; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence. 1 Chron. xxi. 11, 12.

And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes; even so dealt David with all the cities of the children of Ammon. 1 Chron. xx. 3.

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. 2 Sam. xii. 31.

Remember not the sins of my youth, nor my transgressions; according to thy mercy remem-

his judgments were before me; and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. 2 Sam. xxii. 22-24; Ps. xviii. 21-23.

David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. 1 Kings xv. 5.

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

And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. 1 Kings iv. 26.

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. . . . And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. 1 Kings vii. 15, 21.

And he made a molten sea . . . it contained two thousand baths. 1 Kings vii. 23, 26.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Prov. iv. 7.

ber thou me for thy goodness sake, O Lord. Ps. xxv. 7.

Mine iniquities have taken hold upon me. Ps. xl. 12; xxxviii. 3, 4.

The five sons of Michal, the daughter of Saul, whom she bare to Adriel. 2 Sam. xxi. 8 (Revised Version). [The Authorized Version attempts to cover the contradiction by substituting "brought up" for "bare". See also verses 4 to 6.]

And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen. 2 Chron. ix. 25.

Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. . . . And he reared up the pillars before the temple, one on the right hand and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz. 2 Chron. iii. 15, 17.

Also he made a molten sea . . . and it received and held three thousand baths. 2 Chron. iv. 2, 5.

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.

Happy is the man that findeth wisdom, and the man that getting understanding. Prov. iii. 13.

The righteous shall flourish like the palm-tree. Ps. xcii. 12.

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

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

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

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. . . . Terrors shall make him afraid on every side. . . . He shall be driven from light into darkness, and chased out of the world. He shall neither have son nor nephew among his people, nor any remaining in his dwellings. Job xviii. 5, 11, 18, 19.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. Rev. xv. 4.

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

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last

For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow. Ec. i. 18.

The righteous perisheth, and no man layeth it to heart. Is. lvii. 1.

All things come alike to all: there is one event to the righteous, and to the wicked. Ec. ix. 2.

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

Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Job xxi. 7, 8, 9.

For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. . . . Behold, these are the ungodly who prosper in the world; they increase in riches. Ps. lxxiii. 3, 4, 5, 12.

Preserve my soul, for I am holy. Ps. lxxxvi. 2.

These shall go away into everlasting punishment: but the righteous unto life eternal. Matt. xxv. 46.

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong

it biteth like a serpent, and stingeth like an adder. Prov. xxiii. 31, 32.

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

And Jehoram [the son of Ahab] reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah. 2 Kings i. 17.

And Rehoboam loved Maachah, the daughter of Absalom, above all his wives. . . . And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren. 2 Chron. xi. 21, 22.

And out of the city he took an officer that was set over the men of war, and *five men* of them that were in the king's presence, which were found in the city. 2 Kings xxv. 19.

Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem. 2 Chron. xxxvi. 9.

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

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.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 25.

And in the fifth year of Joram [Jehoram] the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. 2 Kings viii. 16.

Now in the eighteenth year of King Jeroboam began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name also was Michaiah, the daughter of Uriel of Gibeah. 2 Chron. xxiii. 1, 2.

He took also out of the city an eunuch, which had the charge of the men of war; and *seven men* of them that were near the king's person, which were found in the city. Jer. lii. 25.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. 2 Kings xxiv. 8.

In the six and thirtieth year of the reign of Asa, Baasha King of Israel came up against Judah, and built Ramah. 2 Chron. xvi. 1. [Thus Baasha built a city ten years after his death.]

Two and twenty years old was Ahaziah when he began to reign. 2 Kings viii. 26.

So he [Jehoram, the father of Ahaziah] died of sore diseases. . . . Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed. . . . And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead. 2 Chron. xxi. 19, 20; xxii. 1.

Forty and two years old was Ahaziah when he began to reign. 2 Chron. xxii. 2. [The verses here given will show that Ahaziah was forty-two when he came to the throne on his father's death at the age of forty. The son was thus two years older than his father!]

## II. THE NEW TESTAMENT — HISTORICAL, Etc.

God sent his only begotten Son into the world. 1 John iv. 9.

The sons of God came to present themselves before the Lord, and Satan came also among them. Job i. 6.

The sons of God saw the daughters of men that they were fair. Gen. vi. 2.

Jesus . . . the son of Joseph, which was the son of Heli. Luke iii. 23.

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

God had sworn to him [David] that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. Acts ii. 30.

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. Matt. i. 18.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. Luke ii. 39.

When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod. Matt. ii. 14, 15.

Now *after that John was put in prison*, Jesus came into Galilee, preaching the gospel of the kingdom of God. Mark i. 14. [This was followed by the conversion of Peter and Andrew; see verses 16, 17, and 18.]

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them and baptized. And John also was baptizing. . . . For John was not yet cast into prison. John iii. 22-24. [Peter and Andrew had already been converted. See i. 40-42.]

Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. . . . And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan. Mark i. 9-13.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. Mark I. 23, 24.

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. . . . And the unclean spirits went out, and entered 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. 1, 2, 13.

And as he went out of Jericho with his disciples and a great number of people, blind Bartimæus the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. Mark x. 46, 52.

And the third day [after Christ's baptism and the descent of the Holy Ghost in the shape of a dove] there was a marriage in Cana of Galilee. . . . And both Jesus was called, and his disciples to the marriage. John ii. 1, 2.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. 1 John iv. 1, 2.

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce. . . . And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. Matt. viii. 28, 32.

And when he went forth to land, there met him *out of the city* a certain man, which had devils a long time. Luke viii. 27.

And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by cried out, saying, Have mercy on us, O Lord, thou son of David. Matt. xx. 29, 30.

Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. John iii. 5.

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.

And ye will not come to me, that ye might have life. John v. 40.

For the Father judgeth no man, but hath committed all judgment unto the Son. John v. 22.

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

I am come to send fire on the earth; and what 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: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divideth against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law. Luke xii. 49-53.

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

Every one that loveth is born of God, and knoweth God. 1 John iv. 7.

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

By faith Enoch was translated that he should not see death. Hebrews xi. 5; Gen. v. 24.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. John vi. 44.

I judge no man. John viii. 15.  
And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. John xii. 47.

The word which God sent unto the children of Israel preaching peace by Jesus Christ. Acts x. 36.

On earth peace, good will toward men. Luke ii. 14.

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 1 John iii. 15.

his own life also, he cannot be my disciple. Luke xiv. 26.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 7, 8.

And he sighed deeply in his spirit, and saith, Why does this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation. And he left them. Mark viii. 12, 13.

Then certain of the scribes and of the Pharisees answered, saying Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas. Matt. xii. 38, 39.

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. John xiv. 6.

There is none other name under heaven given among men, whereby we must be saved. Acts iv. 12.

Of them which thou gavest me have I lost none. John xviii. 9.

And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 29, 30.

The Lord God shall give unto him the throne of his father David. And he shall reign

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke xiii. 24.

Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him, in the midst of you, as ye yourselves also know. Acts. ii. 22.

And many other signs truly did Jesus in the presence of his disciples. John xx. 30.

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

In every nation he that feareth him, and worketh righteousness, is accepted with him. Acts. x. 35.

Those that thou gavest me I have kept, and none of them is lost, but the son of perdition. John xvii. 12.

And when he had dipped the sop, he gave it Judas Iscariot the son of Simon. And after the sop Satan entered into him. John xiii. 26, 27.

Jesus answered, My kingdom is not of this world. John xviii. 36.

over the house of Jacob for ever. Luke i. 32, 33.

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

And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he and they that were with him? How he went into the house of God *in the days of Abiathar the high priest*, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? Mark ii. 25, 26.

And commanded them that they should take nothing for their journey, save a staff only. Mark vi. 8.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Matt. vi. 34.

Jesus answered, and said unto them, Though I bear record to myself, yet my record is true. . . . I am one that bear witness of myself. John viii. 14, 18.

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John and he bear witness unto the truth. But I receive not testimony from man. John v. 32, 34.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and

He came unto his own, and his own received him not. John i. 11.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. 1 Tim. iv. 1.

Then came David to Nob to Ahimelech the priest. . . . So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord. . . . And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, escaped, and fled after David. 1 Sam. xxi. 1, 6; xxii. 20.

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

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

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

And he also shall bear witness, because ye have been with me from the beginning. John xv. 27.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ. Rom. vii. 4.

Having abolished in his flesh

earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. v. 17-19.

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

When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix. 28.

There is no man which sinneth not. 2 Chron. vi. 36.

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

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

All things that the Father hath are mine. John xvi. 15.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. . . . And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have

the enmity, even the law of commandments contained in ordinances. Eph. ii. 15.

All that ever came before me are thieves and robbers. John x. 8.

To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. Matt. xx. 23.

Have I not chosen you twelve, and one of you is a devil? John vi. 70.

Woe to that man . . . good were it for that man if he had never been born. Mark xiv. 21.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John iii. 9, 6.

My father is greater than I. John xiv. 28.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Mark xiii. 32.

Now before the feast of the passover, when Jesus knew that his hour was come . . . supper being ended. John xiii. 1, 2.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. John xix. 14, 15.

desired to eat this passover with you before I suffer. Luke xxii. 7-15.

Then all the disciples forsook him and fled. Matt. xxvi. 56.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. Luke xxii. 34.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. John xiii. 38.

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

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him. Among which was Mary Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children. Matt. xxvii. 55, 56.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Luke xxiii. 43.

And at the ninth hour Jesus cried. . . . My God, my God, why hast thou forsaken me? Mark xv. 34.

That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. John xviii. 9.

And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him. Before the cock crow twice, thou shalt deny me thrice. Mark xiv. 68-72.

About the sixth hour . . . they cried out, Away with him, away with him, crucify him. John xix. 14, 15.

Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. John xix. 25.

Jesus saith unto her, Touch me not: for I am not yet ascended to my Father. John xx. 17.

I and my Father are one. John x. 30.

For in him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. John xix. 31, 32.

For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. Matt. xii. 40.

Christ . . . the first that should rise from the dead. Acts xxvi. 23.

The first begotten of the dead. Rev. i. 5.

Then the same day [the Sunday succeeding the crucifixion] . . . Jesus . . . breathed on them, and saith unto them, Receive ye the Holy Ghost. John xx. 19-22.

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say. Luke xii. 11, 12.

And he [John the Baptist] shall be filled with the Holy

And now when the even was come, because it was the Preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate  *marvelled if he were already dead.* Mark xv. 42-44.

In the end of the Sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. . . . He is not here; for he is risen, as he said. Matt. xxviii. 1, 6; John xx. 1. [This gives only one night and part of a night, and one day and part of a day.]

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes. John xi. 43, 44. (Also see 2 Kings iv. 32, 35; Luke vii. 12-15.)

He showed himself alive after his passion by many infallible proofs, being seen of them forty days. . . . [Jesus said] ye shall be baptized with the Holy Ghost not many days hence. Acts i. 3, 5; also ii. 1-4.

Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. John xvi. 7.

But this spake he of the Spirit, which they that believe

Ghost, even from his mother's womb. Luke i. 15.

And Elisabeth was filled with the Holy Ghost. Luke i. 41.

And his father, Zacharias, was filled with the Holy Ghost, and prophesied. Luke i. 67. (Also Luke ii. 25-27.)

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.

Tarry ye in the city of Jerusalem. Luke xxiv. 49.

[Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. Acts i. 4.

[Christ] ascended from Bethany (Luke xxiv. 50, 51), from Mount Olivet (Acts i. 9, 12), from a house in Jerusalem (Mark xvi. 14, 19), and apparently from Galilee also (Matt. xxviii. 16-20).

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

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. John xx. 8, 9.

on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. John vii. 39.

And he [Judas] cast down the pieces of silver in the temple and departed, and went and hanged himself. And the chief priests . . . brought with them the potter's field. Matt. xxvii. 5-7.

He goeth before you into Galilee; there shall ye see him, as he said unto you. Mark xvi. 7.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. Matt. xxviii. 16.

And they remembered his words and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. Luke xxiv. 8, 9.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. Mark xvi. 9, 10.

Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father. John xx. 17.

After these things Jesus showed himself again to the disciples at the sea of Tiberias. . . . This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead. John xxi. 1, 14.

All power is given unto me (Jesus) in heaven and in earth. Matt. xxviii. 18; Ps. cxxxvi. 4.

The number of names [of the disciples] together were about an hundred and twenty. Acts i. 15. [This was after Christ's ascension.]

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. Acts ix. 7.

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

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

words. Luke xxiv. 6-8. (See also Matt. xx. 19; xxvii. 63, 64; Mark viii. 31; x. 34; Luke xviii. 32-34.)

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Matt. xxviii. 1, 9.

Jesus had already shown himself (1) to Mary Magdalene, (2) to the two Marys, (3) to the two disciples going to Emmaus (Luke xxiv. 13, 15), (4) to Peter (Luke xxiv. 34), (5) to the eleven (Luke xxiv. 33, 36), (6) to the ten (John xx. 24), and again, (7) to the eleven (John xx. 26), (8) to "the twelve" (!) (1 Cor. xv. 5), and perhaps also (9) to the "five hundred brethren at once", and (10) James, and (11) all the apostles (1 Cor. xv. 6, 7).

The working of Satan with all power and signs and lying wonders. 2 Thes. ii. 9.

He was seen of above five hundred brethren at once. 1 Cor. xv. 6.

But they heard not the voice. Acts xxii. 9.

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

For the children being not yet born, neither having done any good or evil . . . it was said unto her, The elder shall

And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in that way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. Acts. ix. 24-28.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Rom. iv. 5, 6.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph. ii. 8, 9.

For as many as have sinned without law shall also perish without law. Rom. ii. 12.

For many are called, but few are chosen. Matt. xxii. 14.

Your adversary the devil, as a roaring lion, walketh about,

serve the younger. As it is written, Jacob have I loved, but Esau have I hated. Rom. ix. 11-13; and Mal. i. 2, 3; also Gen. iv. 4, 5.

But when it pleased God . . . to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Gal. i. 15-20.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone. . . . Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also. James ii. 14, 17, 24, 26.

For where no law is, there is no transgression. Rom. iv. 15.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Rom. xiv. 11.

And the angels which kept not their first estate, but left

seeking whom he may devour.  
1 Peter v. 8.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John iii. 9.

The effectual fervent prayer of a righteous man availeth much. James v. 16.

But he that shall blaspheme against the Holy Ghost hath never forgiveness. Mark iii. 29.

By brethren, count it all joy when ye fall into divers temptations. James i. 2.

Though I have all faith so that I could remove mountains, and have not charity, I am nothing. 1 Cor. xiii. 2.

For if the dead rise not, then is not Christ raised. . . For the trumpet shall sound, and the dead shall be raised. 1 Cor. xv. 16, 52.

Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth. John v. 28, 29.

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

One generation passeth away, and another generation cometh: but the earth abideth for ever. Eccl. i. 4.

Who laid the foundations of the earth, that it should not be removed for ever. Ps. civ. 5.

their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude 6.

If we say that we have no sin we deceive ourselves, and the truth is not in us. 1 John i. 8.

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

And by him all that believe are justified from all things. Acts xiii. 39.

Lead us not into temptation. Matt. vi. 13.

If any man preach any other gospel unto you, than that ye have received, let him be accursed. Gal. i. 9.

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

The dead know not anything, neither have they any more a reward. Eccl. ix. 5; iii. 19-22.

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 burned up. 2 Peter iii. 10.

Thou, Lord, in the beginning

hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest. Heb. i. 10, 11.

### III. DIVINE ATTRIBUTES

No man hath seen God at any time. John I. 18.

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

God is a spirit. John iv. 24.

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. Ex. xxiv. 9, 10.

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. Ex. xxxiii. 22, 23.

I saw the Lord standing upon the altar. Amos ix. 1.

And the Lord appeared unto him [Isaac]. Gen. xxvi. 2.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? John xiv. 9.

Thou canst not see my face: for there shall no man see me, and live. Ex. xxxiii. 20.

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

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Gen. xxxii. 30.

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

I form the light and create darkness: I make peace and create evil: I the Lord do all these things. Isaiah xlv. 7. (See also Judges ix. 23; 1 Sam. xvi. 14; 2 Thess. ii. 11.)

I have sworn by myself. . . .  
That unto me every knee shall  
bow, every tongue shall swear.  
Isaiah xlv. 23.

With God all things are possible.  
Mark x. 27; Matt. xix. 26.

The Lord God omnipotent.  
Rev. xix. 6.

I am the Almighty God. Gen.  
xvii. 1.

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

The Lord is . . . not willing  
that any should perish. 2 Peter  
iii. 9.

Who will have all men to be  
saved. 1 Tim. ii. 4.

His anger endureth but a  
moment. Ps. xxx. 5.

Lying lips are abomination to  
the Lord. Prov. xii. 22.

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

The strength of Israel will  
not lie nor repent: for he is not  
a man, that he should repent.  
1 Sam. xv. 29.

I am the Lord, I change not.  
Mal. iii. 6.

With whom is no variable-  
ness, neither shadow of turning.  
James i. 17.

Swear not at all. Matt. v. 34.

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.

And he could there do no  
mighty work. Mark vi. 5.

The Lord hath made all  
things for himself: yea, even  
the wicked for the day of evil.  
Prov. xvi. 4.

Whom he will he hardeneth.  
Rom. ix. 18.

And the Lord's anger was  
kindled against Israel, and he  
made them wander in the  
wilderness forty years. Num.  
xxxii. 13.

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.

And it repented the Lord that  
he had made man on the earth,  
and it grieved him at his heart.  
Gen. vi. 6. (Also Deut. xxxii.  
36; Ps. cxxxv. 14; etc.)

The Lord repented that he  
had made Saul King over  
Israel. 1 Sam. xv. 35.

And the Lord repented of the  
evil which he thought to do  
unto his people. Ex. xxxii. 14.

And God repented of the evil,  
that he had said that he would  
do unto them; and he did it  
not. Jonah iii. 10.

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.

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

He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Job xxvi. 7.

Hear, O Israel: The Lord our God is one Lord. Deut. vi. 4.

The Lord is righteous in all his ways, and holy in all his works. Ps. cxlv. 17.

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

For the Lord is good; his mercy is everlasting. Ps. c. 5.

A just God. Is. xlv. 21.

The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. Ps. cxlv. 15, 16.

And we know that all things work together for good to them that love God. Rom. viii. 28.

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

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

The pillars of the earth are the Lord's, and he hath set the world upon them. 1 Sam. ii. 8.

Who laid the foundation of the earth, that it should not be removed for ever. Ps. civ. 5.

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; 1 Cor. viii. 6.

Thus said 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 Sam. xv. 2, 3. [The offence preceded the punishment by some four hundred years.]

For we know that the whole creation groaneth and travaileth in pain together until now. Rom. viii. 22.

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

Now the God of peace be with you all. Amen. Rom. xv. 33.

The Lord is a man of war. Ex. xv. 3.

God is love. 1 John iv. 8.

God is a consuming fire. Heb. xii. 29.

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

He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. John xii. 40.

Every word of God is pure. Prov. xxx. 5.

And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms. Hosea i. 2; iii. 1-3.

And God saw every thing that he had made, and, behold, it was very good. Gen. i. 31.

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

Forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation. Ex. xxxiv. 7.

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. Ezek. xviii. 20.

Prepare slaughter for his children for the iniquity of their fathers. Is. xiv. 21.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin. Deut. xxiv. 16.

Thou shalt not defraud thy neighbour, neither rob him. Lev. xix. 13.

But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. Ex. iii. 22.

Thou shalt not make unto thee any graven image or any likeness of any thing that is in

And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in

heaven above, or that is in the earth beneath, or that is in the water under the earth. Ex. xx. 4.

And these shall go away into everlasting punishment. Matt. xxv. 46.

The earth is the Lord's and the fulness thereof. 1 Cor. x. 26.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. Ps. xxiv. 1.

Jesus Christ, who is . . . the prince of the kings of the earth. Rev. i. 5.

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

The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. Ps. cxlv. 8, 9.

A just weight and balance are the Lord's. Prov. xvi. 11.

He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

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

the two ends of the mercy seat. Ex. xxv. 18.

He retaineth not his anger for ever, because he delighteth in mercy. Micah vii. 18.

Again, the Devil taketh him up an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Matt. iv. 8, 9.

Now shall the prince of this world [the Devil] be cast out. John xii. 31.

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. Ps. xviii. viii. 11.

Then spake Solomon, The Lord said that he would dwell in the thick darkness. 1 Kings viii. 12.

And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men; and the people lamented, because the Lord had smitten many of the people with a great slaughter. 1 Sam. vi. 19.

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.

And when the Lord thy God shall deliver them before thee; thou shalt smite them, and

O give thanks unto the Lord; for he is good; for his mercy endureth for ever. O give thanks unto the God of gods; for his mercy endureth for ever. Ps. cxxxvi. 1, 2.

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Ex. xxxiv. 6.

Thou art of purer eyes than to behold evil, and canst not look on iniquity. Hab. i. 13.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord. Ps. xxxiii. 5.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. Deut. xxxii. 4.

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

Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Jer. xxiii. 24.

For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. Jer. xvi. 17.

utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. . . . And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them. Deut. vii. 2, 16.

Thou shalt save alive nothing that breatheth. Deut. xx. 16.

But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

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

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

Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Rom. ix. 18.

Jacob have I loved, but Esau have I hated. Rom. ix. 13.

And the smoke of their torment ascendeth up for ever and ever. Rev. xiv. 11.

He that believeth not shall be damned. Mark xvi. 16.

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

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

Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet. Acts. vii. 48.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Ps. cxlv. 18.

God is our refuge and strength, a very present help in trouble. Ps. xlv. 1.

I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. 1 Kings viii. 13.

Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble. Ps. x. 1.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Ps. xxii. 1.

## ADDENDA — MISCELLANEOUS

And God said, Let the *waters* bring forth abundantly the moving creature that hath life, and *fowl that may fly above the earth* in the open firmament of heaven. Gen. i. 20.

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

And when he was accused of the chief priests and elders, he answered nothing. Matt. xxvii. 12.

Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Matt. xxvii. 13, 14.

And *out of the ground* the Lord God formed every beast of the field, and *every fowl of the air*. Gen. ii. 19.

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

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John xviii. 19, 20. [See also verses 21-23.]

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? John xviii. 33, 34. [Also 35-38.]

Some of you shall they cause to be put to death. Luke xxi. 16.

Submit yourselves to every ordinance of men. 1 Peter ii. 13; Rom. xiii. 1, 2.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. Luke ix. 1; Matt. x. 1, 8.

Verily I say unto you, If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you. Matt. xvii. 20.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him. Matt. viii. 5.

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

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

But there shall not an hair of your head perish. Luke xxi. 18.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. Acts. v. 29.

And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief. Matt. xvii. 18-20.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting. Mark ix. 28, 29.

He sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. Luke vii. 3, 6.

And *one* of the malefactors which were hanged railed on him. . . . But the other answering rebuked him. Luke xxiii. 39, 40.

# BIBLE ABSURDITIES

## OLD TESTAMENT

*The globe shapeless.*

And the earth was without form . . . And the Spirit of God moved upon the face of the waters.—Gen. i. 2.

*Day and night made, and vegetation created, before the sun.*

And God said, Let there be light. . . . And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Gen. i. 3, 5.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. Gen. i. 12, 13.

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. . . . And the evening and the morning were the fourth day. Gen. i. 16-19.

*Heaven a solid roof supporting reservoirs of water.*

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. Gen. i. 6-8.

And the windows of heaven were opened. Gen. vii. 11.

Hast thou with him spread out the sky, which is strong, and as a molten looking glass? Job xxxvii. 18.

*Heaven has foundations and pillars.*

The foundations of heaven moved and shook. 2 Sam. xxii. 8.

The pillars of heaven tremble and are astonished at his reproof. Job xxvi. 11.

*The ocean brings forth the birds of the air simultaneously with fishes and whales.*

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. Gen. i. 20.

*Whales, etc., are created before the mammals from which they are descended.*

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind. . . . And the evening and the morning were the fifth day. Gen. i. 21, 23.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. . . . And the evening and the morning were the sixth day. Gen. i. 24, 31.

*Beasts of prey, serpents, sharks, parasites, internal worms, volcanoes, etc., are excellent things.*

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

*The carnivora are fed on grass.*

To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. Gen. i. 30.

*Man is a copy of God (science reverses this), and God is of both sexes.*

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.

*Man made out of dust.*

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. Gen. ii. 7.

*Science contradicted.*

And the evening and the morning were the first day. Gen. i. 5. And on the seventh day God ended his work. Gen. ii. 2.

[Geology shows that the formation of the earth and the evolution of species must have taken vast ages.]

*God the omnipotent is tired.*

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

*Magic trees.*

The tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Gen. ii. 9.

*Adam being lonely, God makes the animals and brings them all before him to name and to choose a partner from.*

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. Gen. ii. 18-20.

*The rib story.*

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. And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Gen. ii. 21-23.

*A talking serpent.*

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Gen. iii. 1.

*The fall of man.*

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave also unto her husband with her, and he did eat. Gen. iii. 6.

By the offence of one, judgment came upon all men to condemnation. Rom. v. 18.

[Why should eating an apple condemn all mankind? How could Adam and Eve be morally responsible and commit sin when they were ignorant of the distinction between good and evil till they had acquired the knowledge by eating the magic fruit? Science shows that man has risen from a low condition, not fallen from a high one.]

*Death unknown in the world before Adam sinned.*

For since by man came death, by man came also the resurrection of the dead. 1 Cor. xv. 21.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 12.

[Did carnivora originally live upon grass, refusing to kill their prey till Adam ate an apple? Are the ample proofs of geology that death was in the world long before man only a delusion and a snare designed by God to entrap the wise and thoughtful?]

*The infinite God, who has neither parts nor passions, walks and talks.*

And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. Gen. iii. 8-10.

*A stupid curse.*

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. Gen. iii. 14.

[Why should all serpents be cursed because Satan assumed the shape of one? How did serpents move before they went on their bellies? Why don't serpents eat dust in fulfilment of the curse? Isaiah (lxv. 25) prophesies that they will do so when the lion eats straw like the bullock, and the wolf and the lamb feed together.]

*God a tailor.*

Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them. Gen. iii. 21.

*Divine precautions against an evicted rival.*

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: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Gen. III. 22-24.

*The Lord likes hot roast meat better than cold vegetables.*

Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his

flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. Gen. iv. 3-5.

*The Lord protects Cain, but not Abel.*

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. Gen. iv. 15.

*The oldest inhabitant.*

And all the days of Methuselah were nine hundred sixty and nine years; and he died. Gen. v. 27.

*Angels courting women.*

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. Gen. vi. 4.

*Alleged total depravity of man, and consequent destruction of beasts.*

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

*Man's depravity is equally a reason for not destroying living things.*

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

*Noah's menagerie.*

The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Gen. vi. 15.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark. . . . Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee. Gen. vi. 19, 20. ("Sevens" according to Gen. vii. 2, 3.)

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. Gen. vii. 13-15.

[Noah's ark, 150 yards long by 25 wide and 15 high, has pairs or sevens or fourteen of every living thing crammed into it. There are already known at least 1,600 species of mammalia, 12,500 of birds, 600 of reptiles, and of insects and other inferior creatures at least 1,000,000, besides animalculæ. These came from all parts of the world. The South American sloths, it is calculated, must have started several years before the creation.]

*Noah has to find food for them all.*

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he. Gen. vi. 21, 22.

[The voyage lasted over a year (compare Gen. vii. 11 and Gen. viii. 14). Eight persons attended to the wants of some two million living creatures.]

*The ark has three stories, but only one twenty-two inch window for ventilation and one door for exit and drainage.*

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. Gen. vi. 16.

*The whole earth covered with water to a depth of five miles and a half. Where did all this water come from?*

And the waters prevailed exceedingly upon the earth, and all the high hills, that were under the whole heaven were covered. Gen. vii. 19.

*God has a keen scent for roast meat.*

Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour. Gen. viii. 20, 21.

*Tigers and sharks delivered into Noah's hands.*

God blessed Noah and his sons, and said unto them . . .

the fear of you and the dread of you shall be upon every beast of the earth . . . and upon all the fishes of the sea; into your hand are they delivered. Gen. ix. 1, 2.

*God allots man a rather extensive diet, including insects, worms, poisonous fishes, etc., but he takes care to prohibit the eating of meat with blood in it.*

Every moving thing that liveth shall be meat for you . . . but flesh with the life thereof, which is the blood thereof, shall ye not eat. Gen. ix. 3, 4.

*Beasts have hands, and are morally responsible.*

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man. Gen. ix. 5.

*The Infinite and Omniscient has to make inquiries.*

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

[The top of the tower was to "reach unto heaven". Gen. xi. 4.]

*Unscientific account of the origin of languages.*

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. . . . Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth. Gen. xi. 6-9.

*Fetishism, incantation, or holy sacrifice?*

And he believed in the Lord, and he counted it to him for righteousness. And he said unto him, I am the Lord. . . . Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not. . . . And it came to pass, that, when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram. Gen. xv. 6-18.

*An indecent rite.*

And God said unto Abraham. . . . This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Gen. xvii. 9-14.

*Pharaoh in love with an old woman of seventy.*

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. Gen. xii. 11-19.

[Abraham was 75 when he left Haran (Gen. xii. 4), and Sarah was ten years younger (Gen. xvii. 17.)]

*King Abimelech in love with Sarah at the age of ninety.*

And Abram 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. . . . And Abimelech took sheep and oxen and menservants and womenservants, and gave them unto Abraham, and . . . a thousand pieces of silver. So Abraham prayed unto God; and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife. Gen. xx. 2-18.

*Abraham feeds God and three angels.*

And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him. . . . And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. 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. Gen. xviii. 1, 7, 8.

*God's tiff with Sarah.*

And he said . . . lo, Sarah, thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old, and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. Gen. xviii. 10, 15.

[Sarah was then 90 years old and Abraham 99 or 100. See Gen. xvii. 17, 24.]

*A far cry — or a near heaven.*

The angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Gen. xxi. 17.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God,

seeing thou hast not withheld thy son, thine only son, from me. Gen. xxii. 11, 12.

And the angel of the Lord called unto Abraham out of heaven the second time. Gen. xxii. 15.

*Lot's wife changed into chloride of sodium.*

But his wife looked back from behind him, and she became a pillar of salt. Gen. xix. 26.

*Jacob's miraculous method of swindling his uncle.*

And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted. . . . But when the cattle were feeble, he put them not in: so the feeble were Laban's, and the stronger Jacob's. Gen. xxx. 37, 42.

*Joseph interprets dreams.*

And they dreamed a dream — both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. . . . And he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Gen. xl. 5, 21, 22.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. Gen. xli. 25-27.

*Miraculous multiplication of the Israelites in Egypt.*

And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. . . . And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Exodus i. 5, 7.

And the children of Israel journeyed from Rameses to

Succoth, about six hundred thousand on foot that were men, besides children. Exodus xii. 37.

From twenty years old and upward, all that were able to go forth to war in Israel; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. But the Levites, after the tribe of their fathers, were not numbered among them. Numbers i. 45-47.

[With women and children added to the fighting men there must have been a total population of over three millions, a tremendous increase in 215 years. (Compare Gal. iii. 16 with Genesis xii. 2.) If they had doubled every 25 years, they would have been fewer than 20,000. As the first-born males only numbered 22,273 (Numbers iii. 40-43), it has been calculated that the mothers must have had on an average about sixty-six children apiece!]

### *Enormous population of Palestine.*

The Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou. Deut. vii. 1.

[The Holy Land, which only contains about twelve thousand square miles, thus sustained a population of at least twenty-one millions! That sterile province was far more densely peopled than England at the present day.]

### *God in a bonfire.*

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold the bush burned with fire, and the bush was not consumed. . . . And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Exodus iii. 2-5.

### *Conjuring feats a proof of a divine mission.*

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 thy 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; that they may believe that the Lord God of their fathers, the God of Abraham, the God

of Isaac, and the God of Jacob, hath appeared unto thee. Exodus iv. 1-5.

And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. Exodus. vii. 10-12.

*The Lord, perhaps mad with drink, tries to murder his own emissary, and is conciliated with a curious offering.*

And the Lord said unto Moses in Midian, Go, return into Egypt. . . . And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision. Exodus iv. 19-26.

*Water converted into blood twice over.*

And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river . . . and all the waters that were in the river were turned to blood. . . . And the magicians of Egypt did so with their enchantments. Ex. vii. 20, 22.

[Moses transmuted all the water there was, but his opponents, still more cleverly, transmuted all the water there wasn't.]

*Two strata of frogs (a) religious, and (b) magical, cover the whole country.*

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. Exodus viii. 6, 7.

*Evidently a divine miracle.*

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. . . . Then the magicians said unto Pharaoh, This is the finger of God. Exodus viii. 16-19.

*"All the cattle", etc., are killed with murrain, and then afflicted with boils and blains; then most of them are killed once more with hail; after which the first-born among them are again killed by the destroying angel. Tough cattle these.*

Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain. . . . And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. Exodus ix. 3, 6.

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh: and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. Exodus ix. 8-10.

Upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. . . . And Moses stretched forth his rod towards heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground . . . and the hail smote throughout all the land of Egypt all that was in the field, both man and beast. Exodus ix. 19-25.

And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt . . . and all the firstborn of cattle (Exodus xii. 29). The Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the first-born of beast; therefore I sacrifice to the Lord all that openeth the matrix, being males. Exodus xiii. 15.

*The horses revive and are killed a third (or fourth) time.*

But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army. . . . And Moses stretched forth his hand over the sea. . . . And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. Exodus xiv. 9, 27, 28.

*Solid darkness, distributed in patches over Egypt like the black squares of a chess-board.*

And the Lord said unto Moses, Stretch out thine hand towards heaven that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand towards heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings Exodus x. 21-23.

*God as a fiery cloud.*

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. Exodus xiii. 21, 22. (See also Numbers ix. 17-23.)

*A talking cloud.*

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door. . . . And the Lord spake unto Moses face to face as a man speaketh unto his friend. Exodus xxxiii. 9-11. (See also Numbers xii. 5, 6.)

*Moses with his "rod of God" drives back and dries up the waters of the Red Sea, and at the same time makes them stand upright in heaps at each side of the narrow roadway along which the three million Israelites pass.*

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.

With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depth were congealed in the heart of the sea. Exodus. xv. 8.

*The cloudy God as a mischievous wheelwright.*

And it came to pass, that in the morning watch the Lord

looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily. Exodus xiv. 24, 25.

*During the forty years' wanderings in the desert the Israelites are fed with bread from heaven, or "angels' food" (Ps. lxxviii. 25), which possesses peculiar qualities.*

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you. . . . And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. . . . And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxeth hot, it melted. And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man. . . . And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. . . . And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. . . . And the children of Israel did eat manna forty years. Exodus xvi. 4-35.

*Everlasting clothing.*

And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Deut. xxix. 5.

*Victory dependent on lifting the hand.*

Then came Amalek, and fought with Israel in Rephidim. . . . And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and

the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. Exodus xvii. 8-13.

*Visible noises.*

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet. Exodus xx. 18.

*Enormous flocks survive during the forty years' wanderings in the desert; about 150,000 firstborn male lambs being slain at a time for the annual passover.*

Speak ye unto all the congregation of Israel, saying . . . they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. . . . Your lamb shall be without blemish, a male of the first year . . . and ye shall eat it in haste; it is the Lord's passover . . . ye shall keep it a feast of the Lord throughout your generations. Exodus xii. 3, 5, 11, 14.

And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai; according to all that the Lord commanded Moses, so did the children of Israel. Numbers ix. 5.

*Three million people assemble in front of a tent twenty-two feet wide, and Moses addresses them. The 600,000 men alone would have made a column of twenty-four miles or a dense square mass of a quarter of a mile across. The whole width of the outer court was only seventy-five feet (Exodus xxvii. 18).*

And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation: This is the thing which the Lord commanded to be done. Leviticus viii. 3-5.

*Three million people stoning one man to death.*

Bring forth him that hath cursed without the camp . . . let all the congregation stone him. . . . And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him. Leviticus xxiv. 14, 16. (See also Numbers xv. 30, 35.)

*Sculpture, painting, etc., forbidden as unpardonable religious crimes.*

Thou shalt not make thee any graven image, or any like-

ness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Deut. v. 8. (See also Deut. iv. 16-18, 23, 25; Exodus xx. 4.)

*The Invisible is visible, and the Infinite has feet.*

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. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. Exodus xxiv. 9-11.

*God shows his back parts.*

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 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. Exodus xxxiii. 21-23.

*Many chapters of God's revealed word are taken up with his trumpery instructions for making a holy box, a tent, a candlestick, snuffers, snuff-dishes, wash-basins, curtains, lamps, etc.*

See Exodus, chapters xxv. to xxx., and elsewhere.

*God's idea of glory and beauty.*

And thou shalt make holy garments for Aaron thy brother for glory and for beauty. . . . And bonnets shalt thou make for them, for glory and for beauty. Exodus xxviii. 2, 40.

*God regulates the priests' breeches.*

And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach. Exodus xxviii. 42.

*Gory garments sanctify the soul. [The Hindoo religion attributes similarly sanctifying virtues to cow-dung.]*

Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and

upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Exodus xxix. 20, 21.

And Moses took the blood, and sprinkled it on the people. Exodus xxiv. 8.

*Shedding blood wipes away wickedness.*

(See Lev. ix. 8-22; iv. 13-35; viii. 19-24; xvi. 15-19; xiv. 25). And almost all things are by the law purged with blood: and without shedding of blood is no remission. (Hebrews ix. 22.)

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews ix. 13, 14.

The blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7.

*A nation's sins carried by a goat.*

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited. Lev. xvi. 21, 22.

*Holy Oil.*

And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him. Lev. viii. 30. (See also Exodus xxx. 22-25.)

*Sacred scent.*

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight. . . . And as for the perfume which thou shalt make, ye shall not make to yourself according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people. Exodus xxx. 34-38.

*Cold sabbaths.*

Ye shall kindle no fire throughout your habitations upon the Sabbath day. Exodus xxxv. 3.

*The finger of God.*

And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. Exodus xxxi. 18.

*An old man of eighty fasts for forty days on a bleak mountain top.*

And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. Exodus xxxiv. 28.

*A shining prophet.*

And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him. . . . And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. Exodus xxxiv. 30-34.

*A curious disinfectant.*

And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill the one of the birds in an earthen vessel over running water: and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird and with the cedar wood, and with the hyssop, and with the scarlet. Leviticus xiv. 49-52.

*Witchcraft.*

The sin of witchcraft. 1 Samuel xv. 23.

Thou shall not suffer a witch to live. Exodus xxii. 18.

[Manasseh] used enchantments, and dealt with familiar spirits and wizards. 2 Kings xxi. 6.

Regard not them that have familiar spirits, neither seek after wizards. Leviticus xix. 31.

*Divination by Urim and Thummim, cups, ephods, etc.*

And he shall stand before Eleazar the priest, who shall ask

counsel for him after the judgment of Urim before the Lord. Numbers xxvii. 21.

Is not this it in which my lord drinketh, and whereby indeed he divineth? Genesis xlv. 5.

A certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. Acts xvi. 16. See also 1 Samuel xxiii. 9-12; xxviii. 6, 8; xxx. 7, 8.

*Divination by casting lots.*

So they cast lots, and the lot fell upon Jonah. Jonah i. 7.

And they gave Forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. Acts i. 26.

The lot is cast into the lap; but the whole disposing thereof is of the Lord. Proverbs xvi. 33. See also 1 Samuel xiv. 41-43.

*Hare chewing the cud.*

And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. Leviticus xi. 6.

*Four-footed birds.*

All fowls that creep, going upon all fours, shall be an abomination unto you. Leviticus xi. 20.

*Four-footed beetles, etc.*

Yet these may ye eat of every flying creeping thing that goeth upon all fours which have legs upon their feet, to leap withal upon the earth; . . . the locust . . . and the beetle after his kind, and the grasshopper after his kind. But all other flying creeping things, which have four feet shall be an abomination unto you. Leviticus xi. 21-23.

*It is twice as wicked for a woman to bear a daughter as a son.*

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have . . . born a man child: then she shall be unclean seven days. . . . But if she bear a maid child, then she shall be unclean two weeks. Leviticus xii. 1, 5.

*Voracious priests.*

And when the days of her purifying are fulfilled, for a son or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest. . . . And if she be not able to bring a

lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean. Leviticus xii. 6, 8.

[There were then only three priests (see Exodus xxviii. 1 and Lev. x 2) to three million people, among whom there would be at least three hundred births daily, so that these three priests should have devoured some six hundred pigeons a day.] (See Exodus xxix. 33; Leviticus x. 13, 17; vi. 16 viii. 31.)

*Trial by ordeal: the magic waters of jealousy.*

If . . . the spirit of jealousy come upon him, and he be jealous of his wife . . . then shall the man bring his wife unto the priest. . . . And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water. . . . And the priest shall write these curses in a book, and he shall blot them out with the bitter water. . . . And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. Numbers v. 12-27.

*Military hornets.*

And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. Exodus xxiii. 28.

*A magic brass serpent.*

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Numbers xxi. 9.

*A talking ass.*

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 has smitten me these three times? Numbers xxii. 27-28.

*Sold without being bought.*

And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no

more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you. Deut. xxviii. 68.

*Moses describes his own death and burial.*

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.

*Fighting for a corpse.*

Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation. Jude 9.

*A docile river.*

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water . . . the waters which came down from above stood and rose up upon an heap — And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground. Joshua iii. 15-17.

*Joshua stops the sun and moon.*

Then spake Joshua to the Lord . . . 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.

*Omnipotence is easily defeated.*

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.

*Three hundred men under Gideon defeat a huge army.*

And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled. . . . Judges vii. 22.

For there fell an hundred and twenty thousand men that drew sword. Judges viii. 10.

*Wonderful slaughter with a spiked stick.*

And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad. Judges iii. 31.

*A salamandrine angel.*

And the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. Judges xiii. 19, 20.

*A wonderful jawbone.*

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 jaw of an ass have I slain a thousand men. Judges xv. 15, 16.

*A surprising acrobat.*

And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron. Judges xvi. 3.

*Long hair a source of enormous muscular strength.*

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson 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. And when Delilah saw that he had told her all his heart . . . she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. . . The Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. . . And Samson took hold of the two middle pillars upon which the house stood. . . 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. 6-30.

*Rival Gods.*

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. 1 Samuel v. 2-4.

*Disgusting effect of the proximity of "God in a box".*

And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction; and he smote the men of the city, both small and great, and they had emerods in their secret parts. 1 Samuel v. 8, 9.

*Forty years a favourite period.*

Moses was forty years in Egypt, forty years in Midian, and forty years in the desert. Acts vii. 23, 30, 36.

Othniel judged Israel forty years. Judges iii. 11.

Ehud and Shamgar judged consecutively for a double period of eighty years. Judges iii. 30.

Barak gave Israel peace for forty years. Judges v. 31.

Gideon gave Israel peace for forty years. Judges viii. 28.

The Philistines oppressed Israel forty years. Judges xiii. 1.

Eli judged Israel forty years. 1 Samuel iv. 18.

Saul reigned forty years. Acts xiii. 21.

David reigned forty years. 2 Samuel v. 4.

Solomon reigned forty years. 1 Kings xi. 42.

[The frequent recurrence of this period of years shows the mythical nature of the biblical story.]

*A many-lived people.*

And Saul smote the Amalekites . . . and utterly destroyed all the people with the edge of the sword . . . utterly destroyed the Amalekites. 1 Samuel xv. 7, 8, 20.

And David and his men went up and invaded . . . the Amalekites . . . and David smote the land, and left neither man nor woman alive. 1 Samuel xxvii. 8, 9.

The Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the

women captives that were therein: they slew not any, either great or small, but carried them away, and went on their way. . . . And David smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. 1 Samuel xxx. 1, 2, 17.

[Later on in the days of Hezekiah the Amalekites were exterminated positively for the last time. 1 Chron. iv. 43.]

*The Midianites also flourish despite extermination.*

And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. . . . And the children of Israel took all the women of Midian captives. Numbers xxxi. 7, 9. (See also verses 17 and 18.)

And the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years. . . . For they came up with their cattle and their tents, and they came as grasshoppers for multitude. Judges vi. 1, 5.

*The Edomites are also a tough race.*

Six months did Joab remain there with all Israel, until he had cut off every male in Edom. 1 Kings xi. 16.

Yet Edom revolted from under the hand of Judah unto this day. 2 Kings viii. 22.

*Raising the spirits of the dead.*

There is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore, then, layest thou a snare for my life, to cause me to die? . . . Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice. . . . An old man cometh up! and he is covered with a mantle. And Saul perceived that it was Samuel. . . . And Samuel said to Saul, Why hast thou disquieted me, to bring me up? 1 Samuel xxviii. 7-15.

*Census-taking is an awful crime.*

And David said to Joab, and to the rulers of the people, Go, number Israel. . . . And God was displeased with this

thing; therefore he smote Israel. . . . So the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men. 1 Chron. xxi. 2, 7, 14.

*Plagues are caused by destroying angels.*

And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornam the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. 1 Chron. xxi. 15, 16.

*Wisdom equals polygamy.*

And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand that is on the seashore. 1 Kings iv. 29.

And he had seven hundred wives, princesses, and three hundred concubines. 1 Kings xi. 3.

For he was wiser than all men. 1 Kings iv. 31.

*A magnificent temple about the size of a small chapel.*

And the house which King Solomon built for the Lord, the length thereof was three-score cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. . . . And then he built chambers against all the house, five cubits high; and they rested on the house with timber of cedar. 1 Kings vi. 2-10.

[A cubit equals the length of the fore-arm from elbow to fingertip, equals 22 inches. Solomon's great temple was thus only 90 feet long by 30 feet wide by 45 feet high, or about the size of a small chapel. A good, but small, town hall of these dimensions could easily be built by forty men at a cost of about £6,000.]

*A disproportionate porch, 30 feet wide and 180 feet high.*

And the porch that was in front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty; and he overlaid it within with pure gold. 2 Chron. iii. 4.

*Enormous preparations for so small a task. Over 180,000 men employed for eleven years in all.*

So Hiram gave Solomon cedar trees and fir trees according

to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. . . . And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses. 1 Kings v. 10.14.

And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. 2 Chron. ii. 2.

So was he seven years in building it. 1 Kings vi. 38.

[Commentators assume that four years had been previously spent in getting materials together.]

### *Solomon's wealth.*

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold. . . . So king Solomon exceeded all the kings of the earth for riches and for wisdom. 1 Kings x. 14, 23.

[The chief of a petty barren district of Asia Minor, without arts, manufactures, or civilization, thus received £4,000,000 a year in gold besides "great plenty" of precious stones, etc. The Romans only received £4,500,000 from the whole of their Asiatic provinces. Cruden makes a talent of gold equal £7,200, and a talent of silver equal £450.]

*The Queen of Sheba (an unknown country) presents Solomon with nearly £1,000,000 out of sheer admiration for his "wisdom" and finery.*

And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions . . . and Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her. . . . And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones. 2 Chron. ix. 1-9.

*Every king on earth (!) visits Solomon and sends annual tribute.*

And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

And they brought every man his present, vessels of silver and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. 2 Chron. ix. 23, 24.

*David and his chiefs subscribed over £60,000,000 in gold and silver for the temple.*

David the king . . . prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal. . . . Then the chief of the fathers and princes of the tribe of Israel . . . offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. 1 Chron. xxix. 1-7.

*David prepared £720,000,000 in gold and £450,000,000 in silver for the temple.*

Now behold in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight. 1 Chron. xxii. 14.

[Mongredien estimates that the total value of gold and silver of every sort in the British Isles barely amounts to £143,000,000. A barbarous chieftain of an obscure Syrian tribe thus possessed eight times as much gold and silver as the richest country in the civilised world at a time when the precious metals have been poured into Europe in unprecedented abundance from the vast stores of America and Australia. He must have had more bullion than all the civilized world now possesses.]

*Ravens bring sandwiches to Elijah.*

And the ravens brought him bread and flesh in the morning, and the bread and flesh in the evening: and he drank of the brook. 1 Kings xvii. 6.

*Inexhaustible food.*

And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. . . . And she went and did according to the saying of Elijah: and she,

and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail. 1 Kings xvii. 12-16.

*Elijah brings fire from heaven, which consumes wet wood, and stones and dust.*

And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. . . . Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 1 Kings xviii. 33, 38.

*A river divided by a magic mantle.*

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 2 Kings ii. 8.

*Conditional inspiration: horses of fire: Elijah ascends to heaven in an element more suited to the other region; more magic mantle.*

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 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. And Elisha saw it. . . . And he took the mantle of Elijah that fell from him . . . and when he also had smitten the waters, they parted hither and thither; and Elisha went over. 2 Kings ii. 9-14.

*Leprosy transferred from one man to another.*

The leprosy therefore of Naaman shall cleave unto thee and unto thy seed for ever. And he went out from his presence a leper as white as snow. 2 Kings v. 27.

*Iron floats.*

But as one was felling a beam, the axe head fell into the water, and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he

showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. 2 Kings vi. 5, 6.

*An army struck blind.*

Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about. . . . And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. 2 Kings vi. 14-20.

*A large army of 185,000 men suddenly discover that they are all dead corpses.*

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose in the morning, behold, they were all dead corpses. 2 Kings xix. 35.

*Huge armies from small and barren districts.*

And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour. 2 Chron. xiii. 3.

*Incredible slaughter.*

And Abijah and his people slew them with a great slaughter; so there fell down slain of Israel five hundred thousand chosen men. 2 Chron. xiii. 17.

*A wall crushes 27,000 warriors.*

A wall fell upon twenty and seven thousand of the men that were left. 1 Kings xx. 30.

*The sun goes back to guarantee a fig poultice.*

And Hezekiah wept sore. . . . And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me. . . . And Isaiah, the prophet, cried unto

the Lord: and he brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz. 2 Kings xx. 3-11.

### *Juvenile depravity.*

Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. 2 Chron. xxxvi. 9.

### *Satan and God on friendly terms.*

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord saith unto Satan, Whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. Job i. 6, 7.

### *Curious loveliness.*

Thou art beautiful, O my love, as Tirzah, comely as Jerusalem . . . thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing . . . thine eyes like the fishpools . . . thy nose is as the tower of Lebanon which looketh towards Damascus. Song of Solomon vi. 4-6; vii. 4.

### *Fabulous animals are treated as really existent.*

#### *(1) Unicorns.*

Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? Job xxxix. 9-11.

Thou hast heard me from the horns of the unicorns. Psalm. xxii. 21.

[Unicorns are also mentioned in Numb. xxiii. 22; xxiv. 8; Ps. xxix. 6; xcii. 10; Deut. xxxiii. 17; and Isaiah xxxiv. 7.]

#### *(2) Cockatrices.*

And the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. Isaiah xi. 7, 9.

[A cockatrice was a serpent hatched from the egg of a cock. Cockatrices are also referred to in Isaiah xiv. 29; lix. 5, and Jeremiah viii. 17. In the Revised Version "basilisk" is substituted for "cockatrice". The basilisk, or cockatrice, was supposed to drive all other serpents away by its hissing, and to kill with its mere glance.]

*(3) Dragons.*

It shall be an habitation of dragons, and a court for owls. Isaiah xxxiv. 13.

The young lion and the dragon shalt thou trample under feet. Psalm xci. 13.

Praise the Lord from the earth, ye dragons. Psalm cxlviii. 7.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. Isaiah xliii. 20.

Thou breakest the heads of the dragons in the waters. Psalm lxxiv. 13.

The poison of dragons. Deut. xxxii. 33.

And the wild asses did stand in the high places; they snuffed up the wind like dragons. Jeremiah xiv. 6.

Therefore I will wail and howl, I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls. Micah i. 8.

I am a brother to dragons and a companion to owls. Job xxx. 29.

[Dragons are also spoken of in Isaiah xxvii. 1; xliii. 22; Jeremiah ix. 11; x. 22; and elsewhere.]

*(4) Satyrs.*

The wild beasts of the deserts shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there. Isaiah xxxiv. 14.

Owls shall dwell there, and satyrs shall dance there. Isaiah xliii. 21.

*(5) Fiery serpents.*

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Numbers xxi. 6.

Terrible wilderness, wherein were fiery serpents, and scorpions. Deut. viii. 15.

*(6) Winged serpents.*

The young and old lion, the viper and fiery flying serpent. Isaiah xxx. 6.

Out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. Isaiah xiv. 29.

*A roaring God.*

The Lord shall go forth as a mighty man . . . he shall cry, yea, roar. Isaiah xlii. 13.

The Lord shall roar from on high . . . he shall mightily roar upon his habitation. Jer. xxv. 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.

The Lord also shall roar out of Zion. Joel iii. 16.

### *A hissing God.*

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth. Isaiah v. 26 (also Zech. x. 8).

The Lord shall hiss for the fly that is in the uppermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come. Isaiah vii. 18, 19.

### *A barber God.*

In the same day shall the Lord shave with a razor that is hired. Isaiah vii. 20.

### *Curious mercy.*

To him that smote Egypt in their firstborn: for his mercy endureth for ever. . . . And slew famous kings: for his mercy endureth for ever. Psalm cxxxvi. 10, 18.

### *Hallelujah dragons, pious mountains, and holy beasts.*

Praise him, ye heavens of heavens, and ye waters that be above the heavens. . . . Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail: snow and vapours; stormy wind fulfilling his word: mountains, and all hills, fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl . . . let them praise the name of the Lord. Psalm cxlviii. 4-13.

### *A penitent God.*

I am weary with repenting. Jer. xv. 6.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen. vi. 6. (See also Jonah iii. 10; Ex. xxxii. 14; 1 Sam. xv. 35; Amos vii. 3; and many other passages.)

### *A furious God.*

The Lord . . . is furious. Nahum i. 2.

### *A wild-beast God.*

He was unto me as a bear lying in wait, and as a lion in secret places. Lam. iii. 10. (See also Hosea v. 14.)

*A carnivorous God.*

I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. Hosea xiii. 8.

*God deceives his own prophets.*

O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed; I am in derision daily; every one mocketh me. Jer. xx. 7.

*The prophet wears a yoke.*

Thus said the Lord to me: Make thee bonds and yokes, and put them upon thy neck. . . . Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. Jer. xxvii. 2; xxviii. 10.

*Inspired uncleanliness.*

Thus saith the Lord unto me, Go and get thee a linen girdle and put it upon thy loins, and put it not in water. Jer. xiii. 1.

*Inspired follies.*

And the word of the Lord came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the Lord commanded me. And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. Jer. xiii. 3-7.

[The Euphrates was hundreds of miles away across desert country.]

*More inspired folly.*

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Ezekiel v. 1-3.

*More inspiration.*

The hand of the Lord God fell there upon me. Then I beheld, and lo, a likeness as the appearance of fire. . . . 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. Ezekiel viii. 1-3.

And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight. Ezekiel xii. 7.

*Dry bones made alive.*

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. . . . He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. . . . And as I prophesied, there was a noise, and behold a shaking, and the bones came together bone to his bone. . . . And the breath came unto them, and they lived, and stood up upon their feet, an exceeding great army. Ezekiel xxxvii. 1-10.

[This is usually explained as a vision, but the text speaks as if describing an actual occurrence.]

*Four-headed fowl.*

The word of the Lord came expressly unto Ezekiel the priest. . . . And I looked, and behold . . . four living creatures . . . they had the likeness of a man. And every one had four faces, and everyone had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides. . . . As for the likeness of their faces, the four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Ezekiel i. 3-10. [Ezekiel x. 14 substitutes cherub for ox.]

And their whole body, and their backs, and their hands, and their wings . . . were full of eyes round about. Ezekiel. x. 12.

*Ezekiel besieges a tile.*

Thou also, son of man, take thee a tile, and lay it before

thee, and pourtray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering-rams against it round about. . . . Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it . . . so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days . . . and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. Ezekiel iv. 1-8.

*A forgotten dream revealed and interpreted.*

The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. . . . And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. . . . Daniel answered. . . . Thy dream, and the visions of thy head upon thy bed, are these. . . . Thou, O king, sawest, and behold, a great image. . . . This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. . . . Then the King Nebuchadnezzar fell upon his face, and worshipped Daniel. Daniel ii. 5, 31, 46.

*A disproportionate image.*

Nebuchadnezzar, the King, made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits. Daniel iii. 1.

[The height was ten times the width: fancy a statue 10 feet high by 1 foot broad!]

*Incombustible fire-kings.*

And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. . . . Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their

hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. . . Then Nebuchadnezzar, the King, was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the King, True, O King. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. . . . Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And the 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 an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Daniel iii. 6-27.

*A hand out of a wall.*

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the King's palace: and the King saw the part of the hand that wrote. Daniel v. 5.

*An inedible prophet.*

Then the King commanded, and they brought Daniel, and cast him into the den of lions. . . . Then said Daniel unto the King, O King, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. . . . So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. Daniel vi. 16-23.

*Amos interviews God.*

I saw the Lord standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them: and I will slay the last of them with the sword . . . and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down . . . and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. Amos. ix. 1-3.

*Fleeing from Omnipresence.*

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. Jonah i. 3.

*Casting lots detects a culprit, and throwing him overboard pacifies a howling storm.*

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. . . . And they said everyone to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. . . . And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you. . . . So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Jonah i. 4, 7, 12, 15.

*Jonah resides in a whale.*

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Jonah i. 17.

*Jesus Christ guarantees the truth of the whale story.*

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Matt. xii. 40.

[A whale is not a fish, but Jesus had not been to a Council school.]

*Prayer-meeting in a whale.*

Then Jonah prayed unto the Lord his God out of the fish's belly, and said. . . . The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever. Jonah ii. 1-6.

*A whale vomits a man.*

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

*Penitent cattle.*

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. . . .

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. 8, 10.

*Rapid growth of a gourd and rapid destruction by a curious worm.*

God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head. . . . But God prepared a worm when the morning rose the next day and it smote the gourd that it withered . . . which came up in a night, and perished in a night. Jonah iv. 6-10.

*Habakkuk's God.*

God came from Teman, and the Holy One from mount Paran . . . he had horns coming out of his hand. . . . Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth. Habakkuk iii. 3-6.

*More nonsense about God.*

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. . . . And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. 2 Sam. xxii. 9, 11.

A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. Deut. xi. 12.

The Lord is a man of war. Ex. xv. 3.

The eyes of the Lord run to and fro throughout the whole earth. 2 Chron. xvi. 9; Zech. iv. 10.

*Zechariah's vision.*

In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord. And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. Zech. vi. 2-5.

## THE NEW TESTAMENT

*Zacharias struck dumb for not believing an angel.*

And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. . . . But the

angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. . . . And, behold, thou shalt be dumb, and not be able to speak, until the day that these things shall be performed, because thou believest not my words. Luke i. 7, 13, 20.

*An inspired infant.*

He shall be filled with the Holy Ghost, even from his mother's womb. Luke i. 15.

*Joseph has two fathers.*

Jacob begat Joseph. Matt. i. 16.

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

*A ghost is the father of a baby.*

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. Matt. i. 18.

*A dream satisfies Joseph.*

But while he thought on these things, behold, the angel of the Lord appeared unto him 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. Matt. i. 20.

*A virgin mother.*

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold a virgin shall be with child, and shall bring forth a son. Matt. i. 22, 23.

*A baby God; or the "Incarnation".*

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Luke ii. 7.

God was manifest in the flesh. 1 Tim. iii. 16.

In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us. John i. 1, 14.

But when the fulness of the time was come, God sent forth his Son, made of a woman. Gal. iv. 4; see also Phil. ii. 6.

[Christ was thus supreme God and helpless infant in one—that is, he was infinite and finite, almighty and weak, omniscient and ignorant, omnipresent and not omnipresent, at one and the same time.]

*Three persons are one.*

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.

[This verse, being demonstrated a forgery, is omitted from the Revised Version. It is the only text distinctly asserting the doctrine of the Trinity, which is really a Christian invention or development of later date than the Bible.]

*A son as old as his father, and identical with his father.*

In the beginning was the Word . . . and the Word was God . . . and the Word was made flesh. . . . For God so loved the world that he gave his only begotten Son. John i. 1, 14; iii. 16.

*A wonderful star.*

There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east . . . and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. Matt. ii. 1, 2, 9.

[Try to ascertain what house or person any particular star stands over.]

*Revelation misdirected; only obscure nobodies are enlightened.*

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone around about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Luke ii. 8-11.

[The Lord revealeth the birth of the Saviour of the world to anonymous shepherds and apocryphal "wise men from the east", but not to known historians and learned men who could leave a trustworthy written record duly attested and confirmed.]

*A mutilated, but perfect, baby God.*

And when eight days were accomplished for the circumcising of the child, his name was called Jesus. Luke ii. 21.

*The immaculate virgin is purified.*

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord. . . . And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. Luke ii. 22-24.

*Herod, a sensible and polite ruler, kills all the babies in Bethlehem on account of the silly superstition of the "wise men".*

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Matt. ii. 16.

*A family party: the Trinity in Unity meet in public.*

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. iii. 16, 17.

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; in thee I am well pleased. Luke iii. 22.

[God is dipped; he likewise flies down from heaven as a pigeon and settles on his own head; and at the same time he shouts down from heaven his approbation of himself as his own son. Baptism, too, signifying repentance and a new birth to righteousness, was particularly inappropriate to a perfect being like Jesus. John discreetly omits Christ's baptism. i. 32-34.]

*God is full of God.*

Jesus being full of the Holy Ghost. Luke iv. 1.

[Is the Holy Ghost ever full of Jesus?]

*God is led by God and tempted by the Devil.*

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. Matt. iv. 1.

And immediately the spirit *driveth* him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Mark i. 12, 13.

*Extraordinary fasting.*

And when he had fasted forty days and forty nights, he was *afterward* an hungred. Matt. iv. 2.

*A meaningless temptation.*

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 3, 4.

*God trusts himself in the hands of the Devil, who flies off with him and seats him on a pinnacle of his own temple.*

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of god, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Matt. iv. 5-7.

[The crass stupidity of the Devil in playing such childish and senseless tricks on God is only equalled by the asinine folly of the inventors, writers, and supporters of such inspired rubbish.]

*Seeing round a globe.*

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Matt. iv. 8, 9.

[The Devil offered Jesus what was already his — "the earth is the Lord's and the fulness thereof". Ps. xxiv. 1.]

*An anti-teetotal miracle.*

And there were set there six waterpots of stone . . . containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare . . . the water that was made wine. . . . This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. John ii. 6-11.

[One would expect Omnipotence to commence with a far worthier display of solemn power and wisdom than this imitation of a common conjurer's trick.]

*Unclean spirits talk to Christ, and Christ evicts them.*

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed. Mark i. 23-27. (See also Luke viii. 28.)

*Devils really take possession of men.*

And he healed many that were sick of divers diseases, and

cast out many devils; and suffered not the devils to speak, because they knew him. Mark i. 34.

And he said unto them, Go ye, and tell that fox, Behold, I cast out devils. Luke xiii. 32.

Mary called Magdalene, out of whom went seven devils. Luke viii. 2.

*A devil sent out of a man into two thousand pigs.*

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. . . . But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus thou Son of the most High God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him saying, Send us into the swine, that we may enter unto 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. 2-14; Luke viii. 26-34; Matt. viii. 28-32.

[One devil, it appears, is at the same time many devils, thus outdoing the Trinity in Unity by a still more wonderful multiplicity in unity.]

*The disciples also cast out devils.*

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. Luke ix. 1.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. Luke x. 17.

*All believers can expel devils.*

And these signs shall follow them that believe; in my name shall they cast out devils. Mark xvi. 17.

*Devils are the cause of dumbness, blindness, epilepsy, lunacy, etc.*

As they went out, behold, they brought to him a dumb

man possessed with a devil. And when the devil was cast out, the dumb spake. Matt. ix. 32, 33.

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. Matt. xii. 22.

And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. . . . And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. Luke ix. 39, 42.

There came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and sore vexed. . . . And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Matt. xvii. 14-18.

#### *Orthodox devils.*

The devils also believe, and tremble. James ii. 19.

#### *Foolish teachings.*

Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Matt. v. 39-42.

Blessed are the poor in spirit. Matt. v. 3.

Judge not that ye be not judged. Matt. vii. 1.

[Christ's absurd reversals of true morality would place the good at the mercy of the bad, and would make an end of civilized society.]

#### *Self-mutilation a virtue.*

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt. v. 28-30.

For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were

made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. Matt. xix. 12.

*Universal improvidence a great Christian duty.*

Lay not up for yourselves treasures upon earth. . . . Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Matt. vi. 19-34.

*The power of prayer.*

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 7, 8.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

*The omnipotence of faith.*

Verily, I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Matt. xvii. 20; John xiv. 12.

*Believers can work miracles.*

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi. 17, 18.

*God prefers the ignorant and foolish to the wise and prudent.*

Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. Matt. xi. 25, 26.

*An exceedingly erroneous estimate.*

Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. Matt. xi. 11.

[Christ thus guarantees that John is greater than Confucius, and Socrates, and Aristotle, and *himself* even.]

*Faith-healing.*

The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said, with a loud voice, Stand upright on thy feet. And he leaped and walked. Acts. xiv. 9, 10; iii. 2, 6, 8, 16; Mark v. 34.

*Miraculous virtue in a garment.*

And a certain woman . . . came in the press behind, and touched his garment. . . . And straightway the fountain of her blood was dried up. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark v. 25-30.

As many as touched him were made whole. Mark vi. 56.

*Handkerchiefs work miracles.*

From his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Acts. xix. 12.

*A splendid caterer.*

He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes. . . . And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children. Matt. xiv. 19-21.

*The champion wave-walker.*

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. Matt. xiv. 24, 25.

*Peter also treads the billows.*

And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord save me. Matt. xiv. 29, 30.

*An obedient storm.*

And behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him. . . . Then he arose, and rebuked the winds and the sea; and there was a great calm. Matt. viii. 24-26.

*A corpse reviver.*

And he that was dead came forth, bound hand and foot with gravecloths. John xi. 44.

*A monied fish.*

Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money; that take, and give unto them for me and thee. Matt. xvii. 27.

*A fig tree withered by the curse of its disappointed God.*

He was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. . . . 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. 12-21.

[The alleged miracles of the Lord of all power and might are as petty and insignificant as the narrators of the silly stories are obscure and credulous. Why didn't Christ discover printing, or the steam-engine, or confer some obvious universal benefit as a lasting testimony of his power and beneficence?]

*Stupid teaching.*

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.

*Christ rides on two donkeys.*

And brought the ass, and the colt, and put on them their clothes, and they set him thereon. Matt. xxi. 7.

*God deserts himself.*

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me? Matt. xxvii. 46.

*A human body floats up into the sky.*

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. . . . And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke xxiv. 39-51.

*Christ descended into hell. (See Apostles' Creed.)*

Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison. 1 Peter iii. 18, 19.

*A son in his own father, and vice versa.*

I and my father are one. John x. 30.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. John xiv. 11.

*Wandering corpses.*

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. Matt. xxvii. 52, 53.

*Angels.*

Know ye not that we shall judge angels? 1 Cor. vi. 3.

For this cause ought the woman to have power on her head because of the angels. 1 Cor. xi. 10.

*Several heavens.*

I knew a man in Christ above fourteen years ago . . . caught up to the third heaven. . . . He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 2 Cor. xii. 2-4.

*The power of faith.*

By faith they passed through the Red Sea as by dry land. . . . By faith the walls of Jericho fell down. Heb. xi. 29, 30.

*Sickness is to be cured by praying and anointing.*

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing

him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. James v. 13-15.

*Long chains or clever devils.*

God spared not the angels that sinned, but cast them down to hell, and delivered unto them chains of darkness, to be reserved unto judgment. 2 Peter ii. 4.

Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Peter v. 8.

*The Christian method of acquiring wisdom.*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. James i. 5, 6.

*A four-cornered globe.*

I saw four angels standing on the four corners of the earth holding the four winds of the earth. Rev. vii. 1.

*John's description of Christ.*

I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. Rev. i. 12-16.

The Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. Rev. ii. 18.

*God is like a sardine stone.*

And I will shew thee things which must be hereafter . . . 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. Rev. iv. 1-3.

*A curious throne.*

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 seven Spirits of God. Rev. iv. 5.

*Heavenly beasts.*

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. And when those beasts give glory and honour and thanks to him that sat on throne, who liveth for ever and ever, the four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne. Rev. iv. 6-10.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny. Rev. vi. 6.

*The Lamb of God.*

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. Rev. v. 6.

*Pious animals.*

And the four beasts said, Amen. Rev. v. 14.

*Queer locusts.*

And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. Rev. ix. 7-10.

*A wonderful angel.*

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, and he had in his hand a little book open: and he set his right foot upon the sea and his left foot on the earth, and

cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. Rev. x. 1-3.

*Swallowing the Bible?*

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Rev. x. 10.

*Heavenly wonders.*

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. . . . And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman . . . for to devour her child. Rev. xii. 1-4.

*War in heaven.*

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. . . . And the great dragon was cast out, that old serpent, called the Devil, and Satan. Rev. xii. 7, 9.

*A seven-headed leopard.*

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns . . . like unto a leopard. Rev. xiii. 1, 2.

*A lamb's wedding.*

The marriage of the Lamb is come, and his wife hath made herself ready. Rev. xix. 7.

# BIBLE ATROCITIES

## *God designs and creates carnivora, etc.*

And God made the beast of the earth after his kind . . . and everything that creepeth upon the earth after his kind: and God saw that it was good. Gen. 1, 21, 25, 31; Gen. ii. 19.

[Sharks, serpents, tigers, vermin, entozoa, cholera germs, etc., were purposely made or evolved by God, who designed animals to prey upon each other for food, and then pronounced his horrible system of almost universal carnage "very good" (Gen. i. 31). The divine idea of what is "very good" differs very widely from man's idea of goodness.]

## *God condemns all men for the offence of one.*

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 12.

By one man's offence death reigned by one . . . by the offence of one judgment came upon all men to condemnation . . . by one man's disobedience many were made sinners. Rom. v. 17-19.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 21, 22.

[Christianity teaches that death was unknown till Adam munched the apple, so that the whole animal creation were first made liable to suffer death through the fall of man. (Geology, however, proves that animals suffered death enormous ages before man appeared upon the scene, but at present we deal with the *cruelty* and not the *falsity* of biblical doctrines.) Many circumstances add to the atrocity of the divine vengeance for apple-eating.

(a) Men are condemned to eternal torments hereafter, a terrible punishment of which Adam was never warned.

(b) Adam and Eve had no knowledge of the distinction between good and evil, or right and wrong, till *after* the petty crime which entailed so fearful and universal a penalty.

(c) God's threat of immediate death was a falsehood, while the statement of the serpent was perfectly true.

(d) To pluck the fruit of the tree of knowledge is a virtuous act rather than a punishable one.

(e) God, foreknowing all that would happen, deliberately planned and set his "damnation trap", and watched its action without interfering. He made Adam imperfect and punished all living beings for the unsatisfactory nature of a specimen of his own handiwork.]

*The Deluge: all created beings are drowned because God had made one species imperfect.*

And God saw that the wickedness of man was great in the earth. . . . 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. Gen. vi. 5, 7.

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 every thing that is in the earth shall die. Gen. vi. 17.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth. Gen. vii. 23.

*The innocent cursed for the guilty.*

And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. . . . And Noah . . . said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Gen. ix. 20-25.

[Ham saw and reported his father's folly, and his innocent son Canaan and his future descendants were cursed. Christians attribute the subsequent destruction of the Canaanites and the horrors of the African slave trade to the divine effect of this holy curse.]

*Human sacrifice commanded by God.*

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

[The inhabitants of Jericho were thus devoted or "accursed" to the Lord (Joshua vi. 17). Jeremiah vii. 30, 31 makes it obvious that the Jews burned their sons and daughters to Jehovah in comparatively late times. See also Ezekiel xx. 25, 26; Micah vi. 7.]

*God commands Abraham to sacrifice Isaac.*

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. . . . And they came to the place which God had told him of; and Abraham built an altar

there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. Gen. xxii. 2, 9, 10.

*Jephthah burns his daughter.*

Then the Spirit of the Lord came upon Jephthah. . . . And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever [whosoever] cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. Judges xi. 29-31.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child. . . . And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. Judges xi. 34, 39.

[Jephthah must have reasonably expected so noble and loving an only daughter to be the first to meet him. He desired a great boon, and, inspired by the Lord, he offered a sacrifice proportionately precious. Modern Christians, in imbecile defiance of the plain language of the text, say that Jephthah's daughter was only condemned to perpetual virginity. That this pious snatching at straws is purely modern is shown by the account of the Jewish historian Josephus, who says distinctly that the girl was burnt.]

*The man after God's own heart sends seven innocent men to be offered to the Lord to stay a famine.*

Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. . . . Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them. . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord. . . . And after that God was entreated for the land. 2 Sam. xxi. 1, 6, 9, 14. (Compare Num. xxv. 4.)

*Pious Lot offers his daughters for indiscriminate outrage by a riotous mob.*

Behold, now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes. Gen. xix. 8.

*Jacob's sons, selected by God as the fighting progenitors of his chosen race, treacherously slay the Schechemites and steal their wives.*

And Hamor communed with them, saying, The soul of my son Schechem longeth for your daughter: I pray you give her him to wife. . . . And the sons of Jacob answered Schechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: and they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: but in this will we consent unto you: If ye will be as we be that every male of you be circumcised; then will we give our daughters unto you. . . . And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. . . . And every male was circumcised. . . . And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Schechem his son with the edge of the sword. . . . And all their wealth, and all their little ones, and their wives took they captive. Gen. xxxiv. 8-29.

*God hardens Pharaoh's heart as an excuse for punishing the Egyptians with terrible plagues.*

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. Ex. vii. 3, 4, 13.

I have hardened his heart, and the heart of his servants, that I might show these my signs before him. Ex. x. 1, 20, 27.

And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. Ex. xiv. 17.

*The waters are turned into blood.*

All the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. Ex. vii. 20, 21.

*After sending plagues of frogs, lice, and flies (Ex. viii.), God kills all the cattle of Egypt with a murrain.*

Behold, the hand of the Lord is upon the cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; there shall be a very grievous murrain. . . And all the cattle of Egypt died. Ex. ix. 3, 6.

*Hailstones kill man and beast.*

The hail shall come down upon them, and they shall die. . . And the Lord sent thunder and hail, and the fire ran along upon the ground. . . And the hail smote throughout all the land of Egypt all that was in the field, both man and beast. Ex. ix. 19, 23, 25.

*God, acting as a midnight assassin on the largest scale, murders the first-born of every Egyptian family.*

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. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt; for there was not a house where there was not one dead. Ex. xii. 29, 30; xi. 4-6.

*God gains himself honour by drowning the Egyptians.*

And I will harden Pharaoh's heart that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host. Ex. xiv. 4.

And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily . . . and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. Ex. xiv. 24-28.

I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. Ex. xiv. 18.

*God sanctions slavery.*

If thou buy an Hebrew servant. . . If his master have given him a wife, and she have borne him sons or daughters;

the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever. Ex. xxi. 2-6.

Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families. . . . And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever. Lev. xxv. 44-46.

*A man may sell his daughter.*

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. Ex. xxi. 7.

*God orders slave-capturing expeditions.*

When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: and when the Lord thy God hath delivered it unto thine hands, thou shalt smite every male thereof with the edge of the sword: but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself. . . . Thus shalt thou do unto all the cities which are very far from thee, which are not of the cities of these nations. Deut. xx. 10-15.

*Women may be captured, violated, and then turned out of doors, helpless, friendless, and in a foreign land.*

When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her . . . thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then

thou shalt let her go whither she will. Deut. xxi. 10-14 (See also Numbers xxxi. 18, 35; Deut. xxiv. 1-3.)

[In these his revealed instructions, God says nothing about such a trifle as obtaining the woman's consent.]

*A slave might be slowly beaten to death.*

And if a man smite his servant, or his maid, with a rod, and he die under his hand . . . if he continue a day or two, he shall not be punished: for he is his money. Ex. xxi. 20, 21.

*Witches are to be killed.*

Thou shalt not suffer a witch to live. Ex. xxii. 18.

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. (See also Deut. xviii. 10, 11; Gal. v. 20.)

[Hundreds of thousands of innocent women have been put to death though the Bible teaching concerning the purely imaginary crime of witchcraft.]

*Death for consulting wizards.*

And the soul that turneth after such as have familiar spirits, and after wizards. . . . I will even set my face against that soul, and will cut him off from among his people. Lev. xx. 6.

*Death for idolatry or heresy.*

He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. Ex. xxii. 20.

If there rise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them . . . that prophet, or that dreamer of dreams, shall be put to death. Deut. xiii. 1, 2, 5.

If it be truth, and the thing certain, that such abomination [serving other gods] is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. Deut. xiii. 14, 15; xvii. 2-5.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Deut. xviii. 20.

*A father is to slay his own daughter, or wife, or son, or friend, for a difference of religion.*

If thy brother the son of thy mother, or thy son, or thy

daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods. . . Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him: neither shalt thou spare him: neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die. Deut. xiii. 6-10.

*Death to him who "doeth ought presumptuously".*

But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Num. xv. 30.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die. Deut. xvii. 12.

[As some Christians will ignorantly or fraudulently pretend that being "cut off" does not mean being "put to death", it will be well to refer to passages like Ex. xxxi. 14, 15, or the above, where "cut off" is replaced indifferently by the words "shall surely be put to death". See also Deut. xix. 1; Lev. xviii. 29. Where exclusion is meant other expressions are used, as in Num. v. 2, 4; xii. 14, 15; Deut. xxiii. 1-3.]

*Death to all sabbath-breakers.*

Ye shall keep the sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Ex. xxxi. 14, 15.

*Death for kindling a fire on the seventh day.*

Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day. Ex. xxxv. 2, 3.

Every one that defileth it shall surely be put to death. Ex. xxxi. 14.

*Death for picking up sticks on the Saturday.*

And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

. . . And the Lord saith unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses. Num. xi. 32-36.

[Christian congregations forget that they are continually breaking God's law by not stoning to death those who work or kindle a fire on the sacred seventh day, which is Saturday. They ignore the (biblical) fact that God the Creator worked on Sunday and rested on Saturday, wherefore the Lord blessed the Saturday and hallowed it.]

*Death for not keeping the feast of the passover.*

The man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. Num. ix. 13.

*Death for eating leavened bread during the passover.*

Whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel. Ex. xii. 15.

Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ex. xii. 19.

*Death for eating fat.*

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. . . . For whosoever eatest the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Lev. vii. 22-25.

*Death for eating blood.*

All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. Lev. iii. 16, 17.

Ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people. Lev. vii. 26, 27.

[See also Lev. xvii. 10-16. A stranger who should eat a blood-pudding would have to suffer capital punishment for his atrocious crime.]

*Death to children for not being circumcised.*

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Gen. xvii. 14.

*Death for imitating holy ointment, or putting any of it upon a stranger.*

Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices. . . . And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary; it shall be an holy anointing oil. . . . Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. Ex. xxx. 22, 23, 25, 33.

*Death for making perfume.*

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. . . . Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people. Ex. xxx. 34-38.

*Death for eating a day too late.*

And if ye offer a sacrifice of peace offerings . . . it shall be eaten the same day ye offer it, and on the morrow . . . And if it be eaten at all on the third day, it is abominable. . . . Everyone that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people. Lev. xix. 58; vii. 18.

*Death for sacrificing without the priests' aid.*

Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people. Lev. xvii. 8, 9.

*Death for killing cattle without bringing an offering to the priests.*

This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle

of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices . . . unto the priest. Lev. xvii. 2-5.

*Death for purely ceremonial offences.*

But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people. Lev. vii. 20, 21 (also xxii. 3, 9).

[Eating a peace offering after touching a pig or entering the house of the dying thus entailed the penalty of death.]

*Death for touching a holy thing.*

The sons of Kohath shall come to bear it [the ark]: but they shall not touch any holy thing lest they die. Num. iv. 15 (see also 2 Sam. vi. 6, 7).

*Death for approaching the holy candlestick.*

And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. Num. xviii. 3.

*Death for entering the holy place.*

But they shall not go in to see when the holy things are covered, lest they die. Num. iv. 20.

*Death for entering the holy place without giving notice to God by the sound of tinkling bells hung on the dress.*

A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not. Ex. xxviii. 34, 35.

*Death for entering the holy place without linen breeches.*

And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: and they shall be upon Aaron, and upon his sons,

when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister to the holy place: that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him. Ex. xxviii. 42, 43.

*Death for not being purified.*

Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. Lev. v. 2.

The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation. Num. xix. 20; Lev. xxii. 3, 9.

Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel; because the water of separation was not sprinkled upon him. Num. xix. 13.

[The uncleanness was mostly of an imaginary character. It was incurred by touching persons already ceremonially unclean (Lev. xxii. 5, 6), or unclean things such as pork or oysters or an owl or swan (Lev. xi. 24, 27), or by touching any dead animal (Lev. xi. 39), or in innumerable other ways. Being unclean in the modern sense of the word, that is being actually dirty or filthy, does not seem to have been mentioned by God as an offence needing purification or penalty.]

*Death for eating animals that have died a natural death or been killed or wounded by hunting dogs, ferrets, falcons, or wild beasts.*

That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it. Lev. xxii. 8, 9; Lev. xvii. 13-16.

[Animals that died of disease might, however, freely be sold for food to the stranger (Deut. xiv. 21), because the Israelites were a holy people unto the Lord and strangers were not.]

*Death for working on the day of atonement, or for not afflicting one's soul.*

For whatever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Lev. xxiii. 29, 30.

*Death for straying near the tabernacle.*

When the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. Num. i. 51.

Neither must the children of Isreal henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. Num. xviii. 22.

Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying? Num. xvii. 13.

*Death for approaching too near the clergy during divine service.*

Thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. Num. iii. 10; xviii. 7.

But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. Num. iii. 38.

*Death for blasphemy.*

And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well as the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Lev. xxiv. 16.

The son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord, and cursed. . . . And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. . . . And the children of Israel did as the Lord commanded Moses. Lev. xxiv. 10-14, 23.

*Death for unchastity, or for natural or accidental imperfection of structure.*

But if this thing be true, and the tokens of virginity be not found for the damsel; then they shall bring out the damsel to the door of her father's house, and the men of her city

shall stone her with stones that she die: because she hath wrought folly in Israel. Deut. xxii. 20, 21.

[God assigns no punishment for similar unchastity on the part of man. Medical men now know that under God's law many perfectly innocent women would be disgraced and judicially murdered. The man who brought a false charge of this kind against his bride was only fined a penalty of silver. Priests' daughters were burnt alive for unchastity; see Lev. xxi. 9.]

*Death for sexual intercourse during menstruation.*

See Lev. xx. 18.

*Worshippers of the golden calf are slain by friends and brothers.*

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 neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. . . . And the Lord plagued the people because they made the calf, which Aaron made. Ex. xxxii. 27-29, 35.

*People burnt to death wholesale for complaining.*

And when the people complained it displeased the Lord; and the Lord heard it; and his anger was kindled: and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. Num. xi. 1.

*People killed for wanting a change of diet.*

And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and onions, and the garlick; but now our soul is dried away; there is nothing at all, besides this manna, before our eyes. . . . And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp. . . . And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a

very great plague. And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted. Num. xi. 4-6, 31-34.

*Priests burnt alive for using the wrong sort of fire.*

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Lev. x. 1, 2.

*Opposition crushed by fire, earthquake, and pestilence.*

And they gathered themselves together against Moses and against Aaron, and saith unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? . . . and the Lord spake unto Moses and unto Aaron saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? . . . And Datham and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. . . . The ground clave asunder that was under them and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. Num. xvi. 3, 20, 25, 27, 31, 35.

Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. Num. xvi. 49.

*God answers complaints by sending fiery serpents.*

And the people spake against God, and against Moses. Wherefore have ye brought us up out of Egypt to die in the wilderness?—for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Num. xxi. 5, 6.

*Holy massacre; capture of 32,000 girls as booty; wholesale murder of helpless women and children.*

And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites. . . . And they slew all the males. . . . And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts . . . and Moses was wroth. . . . And Moses said unto them, Have ye saved all the women alive? . . . Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. Num. xxxi. 1-18.

[The Midianites had sheltered Moses for forty years when he fled for life from Egypt (Ex. ii. 15). Moses repays their hospitality in this horribly pious way. The Midianites were the descendants of Midian, son of Abraham (Gen. xxv. 2), and were thus closely related to the Israelites. The Moabites and Ammonites, the offspring of Lot's incest, were specially protected by the Lord. (Deut. ii. 8, 19.)]

*The Lord divides the human "prey" between the warriors and the congregation, and takes a share of the girls for himself.*

And the Lord spake unto Moses, saying, Take the sum of the prey that was taken, both of man and of beast . . . and divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation; and levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep: take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord. And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of all manner of beasts and give them unto the Levites, which keep the charge of the tabernacle of the Lord. Num. xxxi. 25-30.

And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep . . . and thirty and two thousand persons in all, of women that had not known man by lying with him. . . . And the asses were thirty thousand and five hundred; of which the Lord's tribute was threescore

and one. And the persons were sixteen thousand; of which the Lord's tribute was thirty and two persons. Num. xxxi. 32-40.

[The priests of the tabernacle thus received 32 young girls as their share of the "booty".]

*God's pleasant love for ungrateful enemies and negligent friends.*

I will also send wild beasts among you which shall rob you of your children. Lev. xxvi. 22.

Then I will walk contrary unto you also in fury; and I, even I will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. Lev. xxvi. 28, 29.

*Infinite love corrects imperfect man for working on Saturdays, making images or pictures, sparing witches' lives, not killing a heretic wife, and so forth.*

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. . . . And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart. Deut. xxviii. 22-28.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, where-with thine enemies shall distress thee. Deut. xxviii. 53.

For a fire is kindled in mine 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 hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of the 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. . . . I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives. Deut. xxxii. 22-42.

*Massacre of a whole nation.*

But Sihon king of Heshbon would not let us pass by him, for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand. . . . And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain. Deut. ii. 30, 34.

*All Bashan massacred.*

And we utterly destroyed them, as we did unto Sihon, king of Heshbon, utterly destroying the men, women, and children, of every city. Deut. iii. 6.

*Seven nations of Canaan to be utterly destroyed and expropriated.*

Seven nations greater and mightier than thou; 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 shew mercy unto them. . . . 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. Deut. vii. 1-6.

But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them, namely the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee. Deut. xx. 16, 17.

*Murderous hornets.*

Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible. Deut. vii. 20, 21.

*God's children faithfully obey their loving Father's command to massacre innocent babes, women, and men indiscriminately.*

So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings:

he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. Josh. x. 40.

And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain. Josh. x. 28. (Similar massacres are also described in Josh. x. 30, 32, 33, 35, 37, 39; xi. 11, 12, 14, 15, 21; viii. 26.)

*The holy massacre at Jericho.*

And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers [spies] that we sent. . . . And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep, and ass, with the edge of the sword. Josh. vi. 17, 21.

*Achan's family stoned and burnt to satisfy God.*

And the Lord said unto Joshua . . . he that is taken with the accursed thing shall be burnt with fire, he and all that he hath. . . . And Joshua, and all Israel with him, took Achan . . . and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had. . . . And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. . . . So the Lord turned from the fierceness of his anger. Josh. vii. 10-26.

[Achan had taken some gold from the city, and had kept it back from the priests. This was in God's eyes a most odious crime, for which the thief's children must be burnt. But the murder of the whole population of the city was a most virtuous and pious act of obedience to the Infinite Benevolence that makes hell and orders murder on the hugest scale.]

*Holy assassination.*

But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon, the king of Moab. But Ehud made him a dagger which had two edges, of a cubit length; and he did girt it under his raiment upon his right thigh . . . and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him. And Ehud came unto him; and he was sitting in a summer parlor, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his

seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: and the shaft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. Judges iii. 15-22.

*Treachery and assassination belauded.*

For the Lord shall sell Sisera into the hand of a woman. . . . Howbeit Sisera flew away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. . . . Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. . . . Behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. Judges iv. 9, 17-23.

Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. . . . She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. . . . So let all thine enemies perish, O Lord. Judges v. 24-31.

*Samson, being inspired, kills thirty men in order to pay a Christmas forfeit with their garments.*

And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. Judges xiv. 19.

*Cruelty to animals, and incendiarism.*

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Judges xv. 4, 5.

*Samson's destructiveness.*

And the Spirit of the Lord came mightily upon him. . . And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. Judges xv. 14, 15.

And Samson took hold of the two middle pillars upon which the house stood. . . 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. 29, 30.

*Pious slaughter of peaceful citizens.*

And the priest said unto them, Go in peace: before the Lord is your way wherein ye go. Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure. . . And they smote them with the edge of the sword, and burnt the city with fire. Judges xviii. 6, 27.

*A pious method of obtaining wives.*

How shall we do for wives. . . And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man. And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male. . . And Benjamin came again at that time and they gave them wives which they had saved alive of the women of Jabesh-gilead. Judges xxi. 7-14.

*God's pleasant method of vindicating his superiority to fish-god Dagon.*

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. . . But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. 1 Samuel v. 2, 6. (For further slaughter at other towns whither the ark was taken, see verses 8 to 12.)

*God murders 50,070 men for looking inside a box.*

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 threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter. 1 Sam. vi. 19.

*God has the Amalekites massacred for an offence 400 years old.*

Samuel also said unto Saul. . . . 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. . . . And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 1 Sam. xv. 1-8.

[God was so angry with Saul for sparing Agag's life that he transferred the crown to David. See verses 10-28.]

*Agag hewn to pieces.*

And Samuel hewed Agag in pieces before the Lord in Gilgal. 1 Sam. xv. 33.

*David slays and mutilates two hundred Philistines.*

Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. 1 Sam. xviii. 27.

[Scalping by Indians is quite a respectable piece of savagery beside this feat of the man after God's own heart.]

*David lives by massacre and robbery.*

And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites. . . . And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel. 1 Sam. xxvii. 8, 9. (See also xxv. 8, 13, for blackmailing.)

*The Amalekites retaliating by theft without bloodshed, David shows them that extermination is the true policy.*

They [the Amalekites] slew not any, either great or small, but carried them away, and went on their way. . . . But David pursued . . . and David smote them from the twilight even unto the evening of the next day; and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. 1 Sam. xxx. 2, 10, 17, 18.

*God strikes Uzzah dead for saving the ark from falling.*

And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. 2 Sam. vi. 6, 7.

*David kills two-thirds of his Moabitish prisoners, and maims the captured horses.*

And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. 2 Sam. viii. 2.

And David took from him a thousand chariots . . . and David houghed all the chariot horses. 2 Sam. viii. 4.

*The man after God's own heart commits adultery with Uriah's wife and has Uriah slain.*

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself: and the woman was very beautiful to look upon. . . . And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. . . . And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. 2 Sam. xi. 2, 4, 14, 15.

*The man after God's own heart tortures the Ammonites.*

And he brought out the people that were in it and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. 1 Chron. xx. 3.

And he put them under saws and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln. 2 Sam. xii. 31.

*God sends his angel to kill 70,000 men for having been enumerated in a census.*

And Satan stood up against Israel, and provoked David to number Israel. . . . So Gad came to David, and said unto

him, Thus saith the Lord, Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord, destroying throughout all the coasts of Israel. . . . So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it. 1 Chron. xxi. 1, 11-15. See also 2 Sam. xxiv.

[If the pestilence destroyed women and children as well as men, nearly a quarter of a million human beings must have been slain by God for the terrible crime of having been counted. David, the real culprit, was allowed to choose a punishment that fell on his people instead of himself.]

*Secret orders of the man after God's own heart on his death-bed.*

Let not his [Joab's] hoar head go down to the grave in peace. . . . And, behold, thou hast with thee Shimei . . . which cursed me . . . and I swear to him by the Lord, saying, I will not put thee to death with the sword . . . his hoar head bring thou down to the grave with blood. 1 Kings ii. 6-9.

[Joab was David's commander-in-chief. David's orders were duly carried out by Solomon. See 1 Kings ii. 29, 34, 46.]

*The Lord's prophet has 450 rival priests slain in cold blood.*

And Elijah said unto him, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. 1 Kings xviii. 40.

*Elijah consumes a hundred men with fire from heaven.*

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. Again also he sent unto him another captain of fifty with his fifty. . . . And the fire of God came down from heaven, and consumed him and his fifty. 2 Kings i. 10-12.

*Forty-two children killed by bears for annoying Elisha.*

And he went up from thence into Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and

looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. 2 Kings ii. 23, 24.

*God entices Ahab to his death by a lying spirit.*

And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? . . . A spirit . . . 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. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets. 2 Chron. xviii. 19-22.

*God's prophets cause political and religious massacres.*

Know now that there shall fall upon the earth nothing of the word of the Lord which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. 2 Kings x. 10, 11; ix. 1-8; 1 Kings xxi. 17-24.

And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed them, according to the saying of the Lord, which he spake to Elijah. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. . . . And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. . . . Thus Jehu destroyed Baal out of Israel. . . . And the Lord said unto Jehu, Because thou has done well in executing that which is right in mine eyes . . . thy children of the fourth generation shall sit on the throne of Israel. 2 Kings x. 16-30.

*God's angel slays 185,000 men in one night.*

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand: and when they arose early in the morning, behold, they were all dead corpses. 2 Kings xix. 35.

*Children punished for their fathers' sins.*

Prepare slaughter for his children for the iniquity of their fathers. Isaiah xiv. 21.

Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Ex. xxxiv. 7; Num. xiv. 18.

*Foreign wives and their children abandoned by pious husbands and fathers.*

We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now, therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God. Ezra x. 2, 3.

*God allows Satan to kill Joab's servants and children merely to test Job's piety.*

And the Lord said unto Satan, Behold, all that he hath is in my power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. . . . And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yet, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Job i. 12-19.

*God deceives prophets as an excuse for slaying them.*

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will

stretch out my hand upon him, and will destroy him from the midst of my people Israel. Ezekiel xiv. 9.

*Inspired cursings.*

When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. . . . Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. . . . Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. Psalm cix. 7-20.

Happy shall he be that taketh and dasheth thy little ones against the stones. Psalm cxxxvii. 9.

*Curious mercies.*

O give thanks unto the God of gods. . . . To him that smote Egypt in their first-born: for his mercy endureth for ever. . . . But overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever. . . . To him which smote great kings: for his mercy endureth for ever: and slew famous kings: for his mercy endureth for ever: Siron king of the Amorites: for his mercy endureth for ever: and Og the king of Bashan: for his mercy endureth for ever: and gave their land for an heritage: for his mercy endureth for ever. Ps. cxxxvi. 2, 10, 15, 17-21.

*Pretty prophecies.*

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. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll. . . . The sword of the Lord is filled with blood, it is made fat with fatness. Isaiah xxxiv. 2-6.

Therefore deliver up their children to the famine and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death. Jer. xviii. 21.

No city shall escape: the valley also shall perish, and the plain shall be destroyed, as the Lord hath spoken. . . . Cursed

be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. Jer. xlviii. 8-10.

*A pleasant deity.*

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. ii. 21.

He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces; he hath made me desolate. Lam. iii. 10, 11.

Therefore I will be unto them as a lion: as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. Hosea xiii. 7, 8.

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: thus will I accomplish my fury upon them. Then shall ye know that I am the Lord. Ezek. vi. 12, 13.

And, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity. Ezek. viii. 17, 18.

Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate. . . . Their children also shall be dashed to pieces before their eyes: their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes . . . and they shall have no pity on the fruit of the womb; their eye shall not spare children. Isaiah xiii. 6, 9, 16-18.

God is jealous . . . the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. . . . The Lord hath his way in the whirlwind and in the storm. . . . The mountains quake at him, and the hills melt, and the earth is burned at his presence, yet, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. Nahum i. 2-6.

Before him went the pestilence, and burning coals went forth at his feet. Hab. iii. 5.

I will utterly consume all things from off the land, saith the Lord. I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea . . . and I will cut off man from off the land, saith the Lord. Zeph. i. 2, 3.

*The New Testament sanctifies and upholds innumerable atrocities of the Old Testament.*

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke xvi. 31.

Think not that I am come to destroy the law,\* or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. v. 17-19.

It is easier for heaven and earth to pass, than one tittle of the law to fail. Luke xvi. 17.

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. iii. 15, 16.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. . . . For had ye believed Moses, you would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John v. 39, 46, 47.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Luke xxiv. 25, 27.

By faith Abraham, when he was tried, offered up Isaac. . . . By faith the walls of Jerico fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. Heb. xi. 17, 30, 31.

Was not Abraham our father justified by works, when he

\*Among the Jews "the law" meant the Pentateuch (John i. 17: viii. 5). The law thus sanctioned by Jesus allowed slavery, etc., and mercilessly put to death heretics, sabbath-breakers, witches, etc.

had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? James ii. 21, 22.

*The New Testament adds worse terrors and atrocities of its own in the shape of ETERNAL TORMENTS.*

It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. Matt. xviii. 8.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life internal. Matt. xxv. 41, 46.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that shall never be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not and the fire is not quenched. Mark. ix. 43-48.

But I will forewarn you whom ye shall fear: Fear him, which after he had killed hath power to cast into hell; yea, I say unto you, Fear him. Luke xii. 5; Matt. x. 28.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33.

*A more particular description of hell as given by Christ to the multitude.*

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Luke xvi. 23, 24.

[Some modern Christians protest that this kind of thing is only figurative. But what is it figurative of, except of agony of either mind or body? Surely the "eternal punishment" of Matt. xxv. 46 must mean eternal punishment. If such expressions are allegorised

into nothing, then Christ has been guilty of successfully terrorising Christendom for nearly two thousand years by vulgar lies and atrocious threats.]

*St. John the Divine's description of hell and the rejoicing of the saints over the sufferings of the tormented.*

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. xiv. 9-11.

And after these things I heard a great voice of much people in heaven, saying, Alleluia. . . . And again they said Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. Rev. xix. 1-4.

These both were cast alive into a lake of fire burning with brimstone. Rev. xix. 20.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up. Rev. xx. 1-3.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Rev. xx. 10.

*The New Testament first proclaims that condemnation to these eternal torments is the heritage of all because Adam sinned.*

By the offence of one judgment came upon all men to condemnation. Rom. v. 18. See also Rom. v. 12, 17, 19; 1 Cor. xv. 21, 22; Gal. iii. 22; Acts iv. 12.

*The great majority of mankind will go to hell.*

Strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it. Matt. vii. 14.

There shall be weeping and gnashing of teeth. For many are called, but few are chosen. Matt. xxii. 13, 14.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke xiii. 23, 24.

*Idolaters to go to hell.*

Idolaters . . . shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8; xxi. 15; 1 Cor. vi. 9.

[Hindoos, Africans, etc., are thus doomed in the most wholesale manner to a hell they have never even heard of.]

*Damnation for not knowing God.*

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord. 2 Thess. 1, 7-9.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts. iv. 12.

The wicked shall be turned into hell, and all the nations that forget God. Ps. ix. 17.

*Hell-fire for describing a fool correctly.*

Whosoever shall say, Thou fool, shall be in danger of hell-fire. Matt. v. 22.

[Carlyle, who described the population of England as "mostly fools", must be in considerable danger of hell-fire. Christ also is in danger of hell-fire himself, for he often called people fools (see Matt. xxiii. 17; Luke xi. 40; xxiv. 25) and also vipers, children of hell, and so forth; see Matt. xxiii. 33; iii. 7; xii. 34.]

*Damnation for unbelief.*

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

He that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

The Lord of that servant . . . will appoint him his portion with the unbelievers. Luke xii. 46.

He that believeth not shall be damned. Mark xvi. 16.

*Damnation for being rich.*

It is easier for a camel to go through the eye of a needle

than for a rich man to enter into the kingdom of God. Matt. xix. 24.

But woe unto you that are rich! for ye have received your consolation. Luke vi. 24. (See also Christ's account of the rich man in hell, Luke xvi. 19-31.)

*A licensed Devil.*

Your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Peter v. 8.

The working of Satan with all power and signs and lying wonders. 2 Thess. ii. 9.

*Devils are allowed to take possession of men and children.*

And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child, and, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out: and they could not. . . . And as he was yet a coming, the devil threw him down, and tare him. Luke ix. 38-42.

When the even was come, they brought unto him many that were possessed with devils. Matt. viii. 16.

Mary, called Magdalene, out of whom went seven devils. Luke viii. 2.

*The sacrifice of an innocent person appeases God's anger against the guilty.*

Christ our passover is sacrificed for us. 1 Cor. v. 7.

Who did no sin, neither was guile found in his mouth. 1 Peter ii. 22.

But now once in the end of the world hath he appeared to put away sin by the sacrifice by himself. Heb. ix. 26.

For he hath made him to be sin for us, who knew no sin. 2 Cor. v. 21.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John ii. 1, 2.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. 1 Peter ii. 24.

*Blood is the remedy and atonement for sin.*

The blood of Jesus Christ, his Son, cleanseth us from all sin. 1 John i. 7.

And almost all things are by the law purged with blood; and without shedding of blood is no remission. . . . So Christ was once offered to bear the sins of many. Heb. ix. 22, 28.

This is my blood of the new testament, which is shed for many for the remission of sins. Matt. xxvi. 28.

The church of God, which he hath purchased with his own blood. Acts xx. 28.

In whom we have redemption through his blood, the forgiveness of sins. Eph. i. 7; Col. i. 14.

Jesus Christ . . . washed us from our sins in his own blood. Rev. i. 5.

Thou wast slain, and hast redeemed us to God by thy blood. Rev. v. 9.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 12-14. See also Rev. vii. 14; Heb. x. 29; 1 Peter i. 2.

*A Father requires the agonising death of an only Son as a victim before he can relinquish his vengeance on sinners whom he made imperfect.*

For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

He humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 8.

For it pleased the Father that . . . having made peace through the blood of his cross. Col. i. 19, 20.

God . . . sent his son to be the propitiation for our sins. 1 John iv. 10.

Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.

For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all. 1 Tim. ii. 5, 6.

But now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ. . . . And that he

might reconcile both unto God in one body by the cross, having slain the enmity thereby. Eph. ii. 13, 16.

Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. Rom. iii. 24, 25.

Who was delivered for our offences, and was raised again for our justification. Rom. iv. 25.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. . . . Christ died for the ungodly. . . . While we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. . . . We were reconciled to God by the death of his Son . . . by whom we have now received the atonement. Rom. v. 1, 6, 8-11.

*God sends a delusion to entrap people into damnation.*

God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth. 2 Thess. ii. 11, 12.

*Christ speaks in unintelligible parables, so that people may not understand and be saved.*

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.

*God hardens people's hearts, so that they shall not be saved from hell.*

Therefore they could not believe, because that Esaias said again. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. John xii. 39, 40.

*Man is helpless to save himself from hell.*

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. . . . Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. . . . Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another

unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction? Rom. ix. 16, 18, 21, 22. See also Rom. ix. 11-13.

### *Predestination.*

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among his brethren. Moreover whom he did predestinate, them he also called; and whom he called, then he also justified: and whom he justified, them he also glorified. Rom. viii. 29, 30.

The election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear); unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway. Rom. xi. 7-10.

He hath chosen us in him before the foundation of the world . . . having predestinated us unto the adoption of children by Jesus Christ. Eph. i. 4, 5.

Whose names were not written in the book of life from the foundation of the world. Rev. xvii. 8.

And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15.

*Antinomianism: murder no crime, vice no sin, natural morality a snare.*

Who shall lay anything to the charge of God's elect? It is God that justifieth. Rom. viii. 33.

By him all that believe are justified from all things. Acts xiii. 39.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 1 Cor. vi. 12.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 John iii. 9.

Whosoever believeth that Jesus is the Christ is born of God. 1 John v. 1.

Justified by faith. Rom. v. 1.

But to him that worketh not, but believeth on him that

justifieth the ungodly, his faith is counted for righteousness. . . . Blessed is the man to whom the Lord will not impute sin. Rom. iv. 5, 8.

Being then made free from sin. Rom. vi. 18, 22.

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.

[Antinomianism is a logical result of Christianity, and in all times, especially during seasons of active belief, it has had to be fought and crushed by the more practical members of society or the Church. Seeing that Christians are taught that the Holy Spirit will dwell within them and inspire their thoughts and actions, it necessarily follows that these are of God and above human law. Hence the excesses of fanatics like those of Munster are really indulged in as inspirational privileges of the saints who cannot sin, and who, being of the elect or predestinate, cannot be lost. Besides, Christ's blood has paid the ransom for all sin in those who believe. Hence pleasant vice and convenient crime are felt to be no longer of the nature of sin. Acts like the extermination of the Canaanites and Albigenses—and Christian atrocities generally—are really examples of public religious antinomianism. The private mischief caused by superseding "cold morality" by faith and personal inspiration is probably infinitely greater than Christians would care to acknowledge.]

### *Idealised cannibalism.*

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. John vi. 53-56.

### *A man and his wife killed for keeping part of their own property.*

As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made. . . . But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Christ, and to keep back part of the price of the land? . . . And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men

arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things. Acts iv. 34, 35; v. 1-11.

*A man struck blind for opposing Christianity.*

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 subtilty 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. 8-11.

*The Judgment Day.*

But the end of all things is at hand: be ye, therefore, sober, and watch unto prayer. 1 Peter iv. 7.

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. Luke xvii. 29, 30.

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . 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 burned up. 2 Peter iii. 7, 10.

The day of wrath and revelation of the righteous judgment of God. Rom. ii. 5.

There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and great men, and the rich men, and the chief captains and mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? Rev. vi. 12-17. (See also Matt. xxv. 31-46.)

# UNFULFILLED PROPHECIES AND BROKEN PROMISES

## OLD TESTAMENT

*Adam to die on the day he ate the apple.*

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. ii. 16, 17.

[Adam and Eve did not die in the day on which they ate the forbidden fruit. Eve lived to bear several children, and Adam lived to the ripe old age of nine hundred and thirty years. (Gen. v. 5.)]

*Dust to be the serpent's food.*

And the Lord God said unto the serpent, Because thou hast done this . . . dust shall thou eat all the days of thy life. Gen. iii. 14.

[Serpents do not eat dust, except in the sense in which we all eat our peck of dust before we die. Isaiah also prophesies that "dust shall be the serpent's meat"; see lxxv. 25. This is a common oriental fancy.]

*Cain to be a wanderer.*

And the Lord said unto Cain . . . a fugitive and a vagabond shalt thou be in the earth. Gen. iv. 9, 12.

[Verses 16 and 17 show that Cain lived a settled life and was far from being a vagabond or wanderer upon the face of the earth. He "dwelt" in the land of Nod, and "builded a city, and called the name of the city after the name of his son, Enoch".]

*Harvest never to cease.*

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. viii. 22.

[Gen. xli. 56 states that for several years harvest ceased all over the face of the earth.]

*Abraham to receive the land of Canaan, and his descendants, the Jews, to retain it for ever.*

And Abraham fell on his face; and God talked with him,

saying . . . I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession. Gen. xvii. 3, 8.

For all the land which thou seest, to thee will I give it, and to thy seed for ever. Gen. xiii. 15.

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidest unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. Ex. xxxii. 13.

[That Abraham never received the land that God promised to him is evident from the biblical narrative, and from Acts vii. 5, where it is acknowledged that God gave Abraham, "none inheritance in it, no, not so much as to set his foot on". That the Jews have not received "all the land of Canaan for an everlasting possession" is evident from the facts of history. The Jews were conquered by the Romans, and have never recovered complete possession of their country.]

*The Israelites to be afflicted as slaves in Egypt for 400 years.*

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. Gen. xv. 13.

[According to the orthodox biblical chronology, the Israelites were only in Egypt for 215 years in all. Jacob entered Egypt in 1706 B.C., and the exodus under Moses took place in 1491 B.C. Of the 215 years the first portion under Joseph was a time of great prosperity for the Israelites. Dr. Pinnock makes the period of affliction only eighty-two years. Exodus xii. 40 makes the "sojourning" 430 years, but Gal. iii. 16, 17 makes it evident that this period commences from the call of Abraham, and was *not* the period of bondage and affliction in Egypt foretold by God. Acts vii. 6, however, accepts and repeats the erroneous view which Paul and the orthodox chronology have to correct. Moses was only the great grandson of Levi (Ex. vi. 16-20), and to make four generations cover 430 years would be absurd. Josephus (Antiq., book ii. chap. xv.) says the Jews were in Egypt 215 years, and this agrees with the Samaritan and the Septuagint.]

*The Jews to return from Egypt in the fourth generation from Abraham.*

And thou [Abraham] shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again. Gen. xv. 15, 16.

[The Jews did not return from their Egyptian slavery in the fourth generation from Abraham, nor till long afterwards. Joseph and his brethren were the fourth generation from Abraham.]

*Jewish territory to extend from the Nile to the Euphrates.*

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. Gen. xv. 18; Deut. i. 7.

[The Israelitish territory never extended to the River of Egypt, and it is questionable whether it ever extended to the Euphrates.]

*Sarah to be a mother of nations.*

And God said unto Abraham, As for Sarai thy wife . . . I will bless her, and she shall be a mother of nations. Gen. xvii. 15, 16.

[The only nation descended from Sarah were the Jews. God also promised Abraham (Gen. xvii. 4, 5) that he should be the father of many nations, but only four nations appear to have descended from him, namely the Jews, the Ishmaelites, the Midianites, and the Edomites.]

*Canaan promised to Jacob.*

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. Gen. xxviii. 13.

[Jacob never received the promised land, and it is questionable whether the spot on which he then lay ever came into the possession of his descendants.]

*Abraham, Jacob, and the Jews to be a blessing to all mankind.*

In thee [Abraham] shall all families of the earth be blessed. Gen. xii. 3.

And in thine seed shall all the nations of the earth be blessed. Gen. xxii. 18; xxvi. 4.

And in thee [Jacob] and in thy seed shall all the families of the earth be blessed. Gen. xxviii. 14.

[All the nations of the earth have not been particularly blessed in Abraham, or in Jacob, or in their descendants, the Jews. The Christians claim that Christ fulfilled this prophecy by giving Christianity to the world (see Acts iii. 25, 26; and Gal. iii. 8, 9). But this assumes that Christianity has been a blessing, whereas history shows that it has been a curse. Even supposing, for argument's sake, that Christianity is a blessing, the prophecy remains unfulfilled. The Chinese, the Hindoos, the Jews themselves, and, in fact, the larger part of the population of the globe, are still unbelievers in Christ. Christ said he came not to bring peace, but a sword. The household strife which he promised, and the national and religious strife of which it was the type can hardly be described as blessing all families of all nations. And as the majority of people are to go to hell, the absurdity of describing Christianity as a blessing to *all* families and nations on earth is obvious.]

*Jacob to return from Egypt.*

And he said, I am God. . . . I will go down with thee into Egypt; and I will also surely bring thee up again. Gen. xlv. 3, 4.

[God did not bring Jacob back again from Egypt, as he promised. See Gen. xlvii. 28, 29.]

*Judah to remain an independent state till Christ (?) came.*

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen. xlix. 10.

[Shiloh was a place where the national gatherings took place before Jerusalem was taken by David. The true reading is "until he came to Shiloh" (see marginal note in Revised Version). The Christians pretend that Shiloh means Christ; but, if so, the prophecy was falsified, for the king of Judah was carried away captive by Nebuchadnezzar, Jerusalem and the temple were burnt, and all the leading Jews were taken away to Babylon. All this took place 588 years before the birth of Christ, the alleged Shiloh of the prophecy.]

*The promised land to be fertile and extensive.*

And the Lord said, I have surely seen the affliction of my people which are in Egypt. . . . And I am come down . . . to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. Ex. iii. 7, 8.

[Palestine was neither a good land nor a large. Far from being a land which might poetically be described as flowing with milk and honey, it is, and always must have been within historic times, a barren and desolate land in the main. In size it was little larger than Wales. Of course the Jews were infatuated with their own land, but this is no reason why other people should accept their patriotic illusions as facts.]

*Christ (?) to smite the corners of Moab.*

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Num. xxiv. 17.

[Christians, stupidly enough, say this is a remarkable prophecy of Christ, but Christ had no sceptre except a mock one; and he did not smite the corners of Moab or destroy the children of Sheth. Some say it refers to Christ, through David, who was a type and ancestor of Jesus Christ.]

*Phinehas and his sons to retain the priesthood for ever.*

And the Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel. . . . Wherefore say, Behold,

I give unto him my covenant of peace: and he shall have it and his seed after him, even the covenant of an everlasting priesthood. Num. xxv. 10-13.

[The "everlasting" priesthood was subsequently transferred to the descendants of another son of Aaron. It was restored, however, by Solomon to Zadok, who was descended from Phineas (1 Chron. vi. 4, 8), with whose family the eternal priesthood continued as long as it lasted.]

*The earth to be destroyed and to remain for ever.*

The earth, which the Lord thy God giveth thee, for ever. Deut. iv. 40. See also Eccl. i. 4; Ps. civ. 5.

The earth also and the works that are therein shall be burned up . . . all these things shall be dissolved. 2 Peter iii. 10, 11.

[One of these two conflicting announcements will evidently be falsified.]

*The Jews to be borrowers, and not lenders.*

He shall lend to thee, and thou shalt not lend to him . . . all these curses shall come upon thee . . . and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Deut. xxviii. 44-46.

[If the Jews were always in debt instead of being great money-lenders, Christians would claim this as a most remarkable prophecy.]

*Naphtali's possessions wrongly assigned.*

And of Naphtali he said, O Naphtali . . . possess thou the west and the south. Deut. xxxiii. 23.

[Naphtali received a district in the north of Palestine, but none in the south or west.]

*God falsifies his promise to Eli, and makes another almost equally futile concerning Samuel.*

And there came a man of God unto Eli, and said unto him . . . the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me. . . . And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. 1 Sam. ii. 27, 30, 35.

[God's idea of revoking his "sure" prophecies, and making them conditional when it suits him, is rich. Samuel is clearly the faithful priest who was to replace Eli; but he had no sure house built up, and his sons were almost as bad as Eli's (1 Sam. viii. 3). Neither he nor descendants of his walked before God's anointed for ever, unless "for ever" means an exceedingly limited period.]

*David's kingdom to be eternal, and his descendants to rule for ever.*

I have made a covenant with thy chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Psalm lxxxix. 3, 4.

Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before him. It shall be established for ever as the moon, and as a faithful witness in heaven. Psalm lxxxix. 35-37.

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 2 Sam. vii. 16.

For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel. Jer. xxxiii. 17-21.

[These flattering promises have certainly not been kept. Christians pretend that a spiritual kingdom is meant, of which Christ is the king. This interpretation does violence to the whole spirit and language of the divine promises made to King David.]

*Solomon's throne to be everlasting.*

I will establish his throne [Solomon's] for ever. . . . I will settle him in mine house, and in my kingdom for ever: and his throne shall be established for evermore. 1 Chron. xvii. 12-14.

I will stablish the throne of his kingdom for ever. 2 Sam. vii. 13.

["Evermore" meant about four hundred years, at the end of which period the kingdom ceased and was never restored. The greater part of the kingdom, moreover, revolted from the sway of Solomon's own son, and it was never brought into subjection again; so firmly was the kingdom "stablished" for evermore.]

*Israel to be established in their own land for ever.*

Because thy God loved Israel, to establish them for ever. 2 Chron. ix. 8.

Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. 2 Sam. vii. 10.

[This is still unfulfilled, for the Jews are scattered over the world.]

*Josiah's end to be peaceful.*

Thou [Josiah] shalt be gathered into thy grave in peace. 2 Kings xxii. 20.

[Notwithstanding this prophecy, Josiah was slain in battle. See 2 Kings xxiii. 29, 30.]

*Ahaz is assured that the Syrian League against him shall fail.*

Then said the Lord unto Isaiah, Go forth now to meet Ahaz. . . . And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. Because Syria Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus said the Lord God, It shall not stand, neither shall it come to pass. Isaiah vii. 3-7.

[If King Ahaz trusted in the divine assurances put forward by Isaiah he must have been woefully deceived, for we read in 2 Chron. xxviii. 5, 6, that "The Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men". Ahaz sought assistance from the king of Assyria, but he only "distressed him" and "helped him not". 2 Chron. xxviii. 20, 21.]

*Universal peace.*

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Isaiah ii. 3, 4.

[Neither figuratively nor literally have these optimistic anticipations come to pass. Christians pretend that their talk about peace and love fulfils these prophecies in the spirit. But they also point out how strikingly Christ's declaration, that he came not to send peace, but a sword, has been fulfilled in the religious and political wars that have desolated the earth.]

*Pretended prophecy of a virgin mother.*

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know how to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. Isaiah vii. 14-16.

[Christians persist in claiming this as one of the most striking prophecies of Christ, although the context clearly shows that it is nothing of the kind. But Christ was *not* born of a virgin. The

Christians assert that he was, and then take their utterly unfounded and unproven assertion of an impossible occurrence as proof of the fulfilment of a prophecy which they have distorted from its plain original meaning and purpose. Christ was not called Immanuel except by those who do so in order to fulfil the alleged prophecy. He was called Jesus. The word translated virgin only means a young woman, and the context (Isaiah viii. 1-4) describing how the prophet set about fulfilling his prophecy, shows that the conception of the child was to be in a purely natural way. There is nothing remarkable in the expectation that a person who is a virgin *now*, shall become a mother at some future date.]

### *Christ's governorship and titles.*

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The Everlasting Father, The Prince of Peace. Isaiah ix. 6.

[Christians claim this as a prophecy of Jesus Christ. But the government was never upon his shoulder. Nobody calls Jesus by the name "Wonderful", or "Counsellor". Jesus is scarcely called, or thought of as, the mighty God, but as the redeeming or atoning God. He is never termed the everlasting Father. He is the everlasting *Son*, and Christians can hardly suppose that the Holy Ghost inspired Isaiah to commit the damnable heresy of confounding the persons. Christ has indeed been flatteringly *called* the Prince of Peace, but his own emphatic declaration was that he came not to send peace, but a sword. (Matt. x. 34). This latter prediction has certainly been fulfilled. A Prince of Peace who brings not peace but a sword is very convenient for fulfilling conflicting prophecies.]

### *Christ to destroy the wicked and establish peace.*

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . . And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . . The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. Isaiah xi. 1, 4, 6, 7.

[Christians say this prophecy refers to Christ. But the meek victim who went as a lamb to the slaughter can hardly be described as slaying the wicked with the breath of his mouth. Certainly he never brought the era of universal peace with him. Beasts and nations still fight and slay as of yore.]

### *Circumstances connected with Christ's coming.*

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles

seek. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. . . . They shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. Isaiah xi. 10, 15.

[There is a continuation of the prophecy already given. Christians say the root of Jesus is Jesse, to whom Gentiles seek even more than do the Jews. But the lost tribes are irrevocably lost, except in the imagination of certain fanatics. They have not been restored together with the people of Judah the four corners of the earth, and it is difficult to see how they ever can be. Another difficulty is how the universal peace, etc., prophesied in verses 5 to 9 is to be accompanied by the cutting off of adversaries (verse 13) and the spoiling of them of the east, etc. (verse 14). The destruction of the Sinaitic gulf and the drying up of the Nile are as yet unmentioned in history.]

*Damascus to be destroyed.*

The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. Isaiah xvii. 1.

[Damascus has been fortunate rather than otherwise. It is still in a fairly prosperous condition.]

*Egypt's troubles; the Nile to be dried up, etc.*

The burden of Egypt. . . . The waters shall fail from the sea, and the river shall be wasted and dried up. . . . Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. . . . And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself. Isaiah xix. 1, 5, 15, 17.

[History fails to record the fulfilment of these inspired predictions launched against Egypt.]

*Fabulous animals to exist.*

The weaned child shall put his hand on the cockatrice's den. Isaiah xi. 8.

And the unicorns shall come down with them, and the bullocks with the bulls. Isaiah xxxiv. 7.

Babylon . . . satyrs shall dance there . . . and dragons, Isaiah xiii. 19-22.

[Seeing that cockatrices (serpents hatched from cock's eggs),

unicorns, satyrs, and dragons are purely imaginary creatures, it is difficult to see how these prophecies can be fulfilled. Those who think that Isaiah spoke figuratively in *all* these cases should read the context.]

*Jerusalem to enjoy perpetual safety.*

Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof ever be removed, neither shall any of the cords thereof be broken. Isaiah xxxiii. 20.

[If Jerusalem had suffered no calamities after the return from captivity, this would be pointed to as a highly significant prophecy. As it is unfulfilled, its realization is postponed to a distant future.]

*Every high place or person to be brought low, and vice versa. The whole of mankind to behold God's glory revealed.*

Every valley shall be exalted, and every mountain and hill shall be made low. . . . And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isaiah xl. 4, 5.

[Christians refer this prophecy to Christ; but "all flesh" have not seen the glorious revelation, or even heard of it, although nearly two thousand years have elapsed since the boasted fulfilment in Christ.]

*Christ not to lift up his voice in the street, or to be violent or be discouraged.*

He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench. . . . He shall not fail nor be discouraged till he have set judgment in the earth. Isaiah xlii. 2-4.

[Christians consider that these prophecies were wonderfully fulfilled in Jesus Christ. But Christ often cried aloud and lifted up his voice in public thoroughfares and open spaces. Scourging tradesmen and upsetting their tables does not display great tenderness or gentleness of disposition. Christ failed and was discouraged long before he set judgment in the earth, unless the latter phrase be twisted into meaning anything the Christian chooses. Christ's exclamation, "My God, my God, why hast thou forsaken me?" shows that Christ *was* discouraged.]

*No uncircumcised or unclean persons to enter Jerusalem.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Isaiah lii. 1.

[As this has obviously not been fulfilled so far as the real

Jerusalem is concerned, Christians have to refer it to a spiritual Jerusalem, or ideal state of good. To prophesy that ideal good shall not admit the morally bad is like prophesying a kind of whiteness which shall not be black.]

*The Lord's salvation to be seen by all the world.*

The Lord had made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isaiah lii. 10.

[The bulk of mankind has never heard of the Christian scheme of salvation even yet; so that this prophecy is still unfulfilled, however much Christian fanatics may boast to the contrary.]

*Christ (?) to be extolled, but his form and visage to be dreadfully marred.*

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men. Is. lii. 13, 14.

[Christians refer this to Christ, and have to explain it all away as fulfilled in some roundabout spiritual way, by which means anything can be made to mean anything required.]

*Christ (?) to be withered and ugly.*

For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Is. liii. 2.

[According to Luke ii. 40 the child Jesus "grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him". He "increased in wisdom and stature, and in favour with God and man" (Luke ii. 52). There are no indications that Christ was a tender plant, or a withered root, or that he was frightfully ugly. As the "common people heard him gladly" (Mark xii. 37), and he was "glorified of all" (Luke iv. 15), the deformity prophesied of Christ can hardly be explained as repulsiveness of manners or morals.]

*Christ (?) to bear our sickness, sorrows, and sins for us.*

Surely he hath borne our griefs and carried our sorrows . . . with his stripes we are healed . . . and the Lord hath laid on him the iniquity of us all. Is. liii. 4, 5, 6.

[Christians assert that all this is fulfilled by the atoning death of Jesus, whose sacrifice on the cross was the propitiation for the sins of the whole world. But they are totally unable to produce any proofs of their assertion. We suffer our sorrows and the natural punishments of our sins just the same as ever. The empty pretence that Christ bore all the sins of the whole world is a worthless and mischievous falsehood. A similar criticism applies to many other

prophecies which Christians regard as fulfilled by virtue of their mere assertion to that effect. The word translated "griefs" is sicknesses in the original; see Revised Version, marginal note.]

*Christ (?) to be silent before his judges.*

As a sheep before her shearers is dumb, so he openeth not his mouth. Is. liii. 7.

[Although apparently supported by Matt. xxvii. 14, this prophecy was falsified according to John xviii. 33-37, 21-23, which shows that Christ answered Pilate and the chief priest at some little length.]

*Christ (?) to be buried with criminals and to be executed in company with rich men.*

And he made his grave with the wicked, and with the rich in his death. Is. liii. 9.

[According to the Gospel narrative, this prophecy was falsified by being reversed. Christ made his *grave* with the *rich* by being buried in the sepulchre of the rich Joseph of Arimathæa: and he was with the *wicked* (the crucified thieves, not rich people) in his *death*.]

*Christ (?) never to employ any violence or deceit.*

Because he had done no violence, neither was any deceit in his mouth. Is. liii. 9.

[Christ *had* committed acts of violence, if the New Testament is true. Scourge in hand, he had raised a disgraceful riot in the sacred precincts of the Temple. He had driven forth the dealers in sacred articles headlong, and had overturned the tables of the money-changers (John ii. 15; Mark xi. 15). The Christian pretence that Christ fulfilled the prophecy by never employing deceit is also stupidly untrue. We can only spare space to mention a few of his many equivocations and falsehoods. When he told the Jews he would raise the Temple in three days, while secretly he referred only to the "temple" of his body, he used deceit. When he quickened the zeal of his disciples by telling them that the end of the world and his own triumphant return to judge all men should occur before the generation then living had passed away, he used deceit. And if the modern Christians who reduce hell-fire to a mere figure of speech are correct, Christ used diabolical deceit in terrifying the masses with such a horrible and debasing doctrine. The broken promises given later on in this work will afford further instances of the deceit which Christ employed for the purpose of alluring or terrifying the credulous.]

*Christ's soul to be sacrificed; yet he is to prolong his days and see his descendants.*

When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days. Is. liii. 10.

[Christ's *soul* was not sacrificed, but only his body. Christ had

no children. He did not prolong his days by his crucifixion. Spiritual interpretations, of course, have to be resorted to here. "Seed" is made to mean "converts". Prolonging the days of the already eternal Jesus must mean making his life longer than eternity.]

*Nations that do not submit to the Jewish sway are to perish.*

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. Is. lx. 12.

[Nations that remain unsubjugated by the Jews manage to flourish as yet, notwithstanding this inspired prophecy. If this poetical expression of a Jew's national hopes is perverted into a reference to Christ or his Church, then it may be pointed out that China and many other nations have flourished without Christ. As predictions like the above are unfulfilled, they will be postponed to a remote future, when "unto me every knee shall bow, every tongue shall swear" (Isaiah xlv. 23; Phil. ii. 10). But the majority, who are in hell, would falsify this prophecy, unless hell, as well as heaven, is to be peopled with worshippers.]

*The sun's light to be sevenfold; violence to cease; etc.*

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. Is. xxx. 26.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. . . . Thy people also shall be all righteous; they shall inherit the land for ever. Is. lx. 18, 19, 21.

*A new heaven and earth peopled with centenarians and peaceful carnivora.*

For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. . . . There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. Is. lxv. 17, 20, 25.

[Being partly figurative, perhaps, most partly literal, these extravagant predictions of longevity, peace, light, etc., will be made to mean whatever best suits Christian requirements.]

*The Lord will and will not keep anger for ever.*

I am merciful, saith the Lord, and I will not keep anger for ever. Jer. iii. 12.

Ye have kindled a fire in mine anger, which shall burn for ever. Jer. xvii. 4.

[One of these contradictory announcements will have to be falsified.]

*Jerusalem to be supreme, and the lost tribes to be restored.*

At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. Jer. iii. 17, 18.

[As the ten "lost tribes" of Israel have disappeared, it is not easy to see how they can walk with the tribe of Judah.]

*Christ (?) to be our Righteousness; to gather the dispersed Jews; and to reign over them as a prosperous king.*

(3) And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

(4) And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

(5) Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

(6) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

(7) Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt.

(8) But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. Jer. xxiii. 3-8.

[The context as here given shows that the famous Christian prophecy of verses 5 and 6 is not fulfilled. No such restoration of the Jews has taken place. Christ is not shown to be descended from David except by a clumsy piece of Christian sophistry, since Joseph was not his father. He was never a king, he did not reign, he did not prosper, and he did not execute judgment and still less

justice in the earth. In his days Judah remained ignominiously subjugated by Gentiles, and Israel had apparently disappeared amidst captivities and misfortunes. The name whereby he was called with the very common one of Jesus, or Joshua, and there are no indications of his being called "the Lord of our righteousness", except occasionally by a few people who do so in order to fulfil the prophecy. The title really should be, as Matthew Arnold points out, "The Lord is our righteousness". But a dishonest translation, literally correct but morally a fraud, suited the Christian theory best. Our Revised Version, however, has to adopt the correct translation. The Douay Version translates the names as "The Lord our just one", thus depriving the prophecy of its apparently remarkable reference to the all-important Christian doctrine of imputed righteousness by faith in Christ.]

*Christ (?) to reign and Judah to be our righteousness.*

At that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. Jer. xxxiii. 15, 16.

[This is substantially a repetition of verses 5 and 6 in the preceding prophecy. But it differs in one important respect. It is *she* this time, and not *he*, that is to be called "The Lord our righteousness". Which is the correct version? As the special compound name is only applied in this latter case to Jerusalem or Judah, the translators have not attempted to bias the reader's mind by printing it in large capitals, as they did when it might plausibly be pointed to as a wonderful anticipation of an Atoning Redeemer, whose righteousness would be transferred to us. Neither Jerusalem nor Judah was actually called by the name prophesied.]

*Egypt and all other nations to fall with wide and terrible slaughter, and to rise no more.*

Then took I the cup at the Lord's hand, and made all the nations drink, unto whom the Lord had sent me: To wit; Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people . . . and all the kingdoms of the world, which are upon the face of the earth. . . . Therefore thou shalt say unto them, Thus said the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more. . . . The Lord shall roar from on high, and utter his voice from his holy habitation. . . . A great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall

be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground. Jer. xxv. 17-19, 26, 27, 30, 32, 33.

[Egypt and "all the kingdoms of the world" have not fallen so as to "rise no more". The Lord's roaring from his holy habitation and the day of world-wide slaughter are as yet unrecorded in history.]

*The ten tribes to be restored at the same time with Judah.*

And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. Jer. xxxiii. 7.

[There was no restoration of the "lost tribes" of Israel, only of Judah; and even Judah was not by any means re-established in its ancient power and freedom.]

*Zedekiah to die in peace.*

Yet hear the word of the Lord, O Zedekiah king of Judah . . . that shalt die in peace. Jer. xxxiv. 4, 5.

[Jeremiah's assurance was not worth much. for the prophet himself subsequently records that "the king of Babylon slew the sons of Zedekiah before his eyes. . . . Then he put out the eyes of Zedekiah: and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death" (Jer. lii. 10, 11). This is hardly what an uninspired writer would describe as dying in peace.]

*Jehoiakim to leave no offspring to sit on the throne of David.*

Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit on the throne of David. Jer. xxxvi. 30.

[Jehoiakim was succeeded on the throne by his son Jehoiachin (2 Kings xxiv. 6), called also Jeconiah (1 Chron. iii. 16), from whom Matthew traces the descent of Jesus (Matt. i. 11; and compare Matt. i. 12 with 1 Chron. iii. 17, 19). Christ was thus included in this prophecy, and if Christians say (truly enough) that he did not sit on the throne of David, then many prophecies which they say describe their Christ as sitting on the throne of David must have been falsified. Christians will probably reconcile these conflicting prophecies by pretending that Christ *did* and *did not* sit on the throne of David; he *was* king of Israel and he *was not*.]

*Jehoiakim's body to be shamefully treated.*

Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah. . . . He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Jer. xxii. 18, 19.

His dead body shall be cast out in the day to the heat, and in the night to the frost. Jer. xxxvi. 30.

[2 Kings xxiv. 6 shows that "Jehoiakim slept with his fathers". If the prophecy had been fulfilled, it is hardly likely that Jeremiah or the compilers of Kings and Chronicles would have misled readers by their subsequent silence, and by language implying the direct contrary of the prophecy.]

*Nebuchadnezzar to capture Tyre and destroy it for ever.*

Therefore thus saith the Lord God. Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers. . . . It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. . . . For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon . . . thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets. . . . The sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. Ezek. xxvi. 3-14.

Thou shalt be a terror, and never shalt be any more. Ezek. xxvii. 36.

[Notwithstanding these prophecies, Nebuchadnezzar, or Nebuchadnezzar as the name is more usually spelled, failed to capture or destroy Tyre—a feat which was reserved for Alexander the Great, 240 years afterwards. Subsequently in spite of the prophecy, Tyre *was* built again, and is mentioned in the New Testament (see Acts xii. 20; Luke x. 13.) The siege by Nebuchadnezzar lasted thirteen years. He took the outworks, but the town itself, being on an island, remained impregnable. Tyre is now inhabited by 9,500 people.]

*Nebuchadnezzar to seize the riches of Tyre.*

And they shall make a spoil of thy riches, and make a prey of thy merchandise. Ezek. xxvi. 12.

[This prophecy was falsified by the event, for Ezekiel himself (xxix. 18) subsequently says: "Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it". The inhabitants and their riches were on the island.]

*Egypt to be utterly desolate for forty years.*

Set thy face against Pharaoh, King of Egypt, and prophesy

against him, and against all Egypt. . . . And the land of Egypt shall be desolate and waste. . . . I will make the land of Egypt utterly waste and desolate, from the tower of Syrene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years. And I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God: At the end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return. Ezek. xxix. 2, 9, 10-14.

[There never has been a time since this rash prophecy when Egypt has been uninhabited for forty years, or indeed for a single day.]

*Judah and the lost tribes to be reunited under one king.*

And say unto them, Thus said the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Ezek. xxxvii. 21, 22, 25.

[Unfulfilled prophecies of the restoration and union of the two kingdoms of Judah and Israel are either deferred to a distant future or are interpreted spiritually as referring to Christ.]

*Dates in Daniel.*

(24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the Most Holy.

(25) Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem

unto the Messiah the Prince shall be seven weeks, and three-score and two weeks the street shall be built again, and the wall, even in troublous times.

(26) And after three-score and two weeks shall Messiah be cut off, but not for himself. Dan. ix. 24-26.

[Christians pretend that this is a strikingly accurate prediction of the *time* of Christ's appearance and death. The "seventy weeks" they say mean prophetic weeks of years, though really they referred to the seventy years' captivity, which was a past event to the forger of the Book of Daniel. But seventy weeks of years, that is seventy sevens, equals 490 years; and as the orthodox chronology makes Daniel die 534 B.C., the prophecy must be at least 44 years out if the birth of Christ is referred to. Really it would be at least 77 years out, for the crucifixion or atonement must be looked to as the fulfilment of the prophecy. Verse 25 makes the period 483 years from the edict to restore Jerusalem, which was issued by Cyrus in 536 B.C. So that this is wrong by at least 53 years. The prophecy in verse 25, that Messiah shall be cut off 434 years after his appearance is absurd; Jesus only lived 33 years. To date the period from the edict of restoration is inadmissible, because this would extinguish Messiah some fifty years before his appearance. (For fuller examination of this prophecy see the *Freethinker* for May 31 and June 7, 1885). The important alterations made in the Revised Version show the obscure nature of the original words and the bias which led our translators to colour their translation with Christian ideas. Thus the decisive word "Messiah" disappears altogether in the newer and more honest version, and the general phrase, "the anointed one", takes its place. The period between the edict and Christ's coming in verse 25 is also reduced from 69 weeks to seven weeks. And yet prophecies which have been thus misinterpreted or falsified in our Bible are held up as convincing proofs of the truth of Christianity! The prophecy that Messiah's death shall be "not for himself" becomes "he shall have nothing" in the Revised Version, while in the Douay version it reads "the people that shall deny him shall not be his". Of what value are prophecies of so uncertain or flexible a nature that Christians can interpret them so variously?]

### *Universal inspiration.*

And my people shall never be ashamed. And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel. ii. 27, 28.

[Christians say this was fulfilled on the day of Pentecost and subsequently. But God did not by any means pour out his spirit on "all flesh". Nor are the Jews so hardened as never to have been ashamed amidst their poverty and afflictions.]

*At the return from captivity all nations were to assemble near Jerusalem, and no strangers were henceforth to pass through that city; Egypt was to be desolate, and the restoration of Judah was to be everlasting.*

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshophat, and will plead with them there for my people and for my heritage Israel. . . . The Lord also shall roar out of Zion — then shall Jerusalem be holy, and there shall no strangers pass through her any more. . . . Egypt shall be a desolation . . . but Judah shall dwell for ever, and Jerusalem from generation to generation. Joel iii. 1, 2, 16, 17, 19, 20.

[God did "bring again" the captivity — that is, he restored the Jews to their native land; but many of the events which were to accompany that restoration have altogether failed to happen.]

*Israel to rise and not to rise.*

The virgin of Israel is fallen: she shall no more rise. Amos v. 2.

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Jer. xxxi. 4.

[As these prophecies contradict each other, one of them must be fulfilled.]

*Curses on Amaziah.*

Then answered Amos and said to Amaziah . . . thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land. Amos vii. 14, 17.

[The Bible in recording the events of Amaziah's reign (2 Kings xiv.; 2 Chron. xxv.) gives no hint of his wife's unfaithfulness or of his children's slaughter. His son Uzziah succeeded him on the throne and died a leper, so that he at least was not slain by the sword. Amaziah himself was killed at Lachish (2 Kings xiv. 19) in Judah (Joshua xv. 39), a territory which at least was less polluted than any other in the ages of the prophets.]

*The restoration to be eternal.*

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them . . . and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos ix. 14, 15.

[The prophecy of the return from captivity was fulfilled; but the flattering prediction of a continued possession of the land has been falsified.]

*The alleged prophecy of Christ's birth at Bethlehem.*

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. . . . And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. Micah v. 2, 5, 6.

[Christians say this refers to Christ, who came from Nazareth in Galilee, but who is represented as having been born at Bethlehem in Judæa. Beth-lehem, the son of Ephratah, is mentioned among the descendants of Judah (1 Chron. iv. 4). Matthew, while grasping at the prophecy which he endeavours to fulfil by making Christ born at Bethlehem, yet in his translation of the prophecy describes this Bethlehem as not the least among the *princes* of Judah. David himself was of this race or locality (1 Sam. xvii. 12, 58; Luke ii. 4). So that the remarkable part of the prophecy was evidently no prophecy at all, but merely a reference to the genealogy or birth-place of the great David, who in the person of a descendant was expected to restore the kingdom to Israel. Probably such prophecies as this and the lamentation in Psalm xxii. 1, 16-18, gave birth to the traditions which are supposed to record their fulfilment. The reference to the "goings forth" of this expected ruler as having "been from of old, from everlasting", looks like a wonderful anticipation of the Christian doctrine that Jesus was also the eternal God himself. But, as Matthew Arnold points out, such language could only have been applied to Jehovah, and the true rendering undoubtedly could be "out of thee shall he that is to be ruler of Israel come forth unto me (Jehovah) whose goings forth have been from of old, from everlasting". The eternity ascribed to Jehovah by the prophet is transferred by the Christian translators to the expected King of the line of David. Thus prophecies are manufactured. Christ did not fulfil the prophecy, for he never was ruler in Israel, and did not deliver Israel from the Assyrian when he came into the land.]

*The Jews to destroy all their enemies as a lion among sheep.*

And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and

none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. Micah v. 8, 9.

[This is a continuation of the prophecy just given. Christ's birth at Bethlehem was never accompanied or followed by the circumstances prophesied. The remnant of Jacob did not exterminate all their enemies, or rage as successfully among them as a lion among sheep.]

*The Jews to be a guileless race.*

The remnant of Israel shall not do iniquity, nor speak lies! neither shall a deceitful tongue be found in their mouth. Zeph. iii. 13.

[Jews are not very specially conspicuous as absolutely truthful and just.]

*Christ to come after a universal earthquake; and the second temple to be more glorious than the first.*

For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts. Haggai. ii. 6-9.

[The universal earthquake which was to precede Christ's coming appears to have passed unnoticed. Christ was not "the desire of all nations", as Christians pretend. The Revised Version alters this into "the desirable things of the nations shall come". The glory of the second temple never exceeded that of the first, although Christians boast that it did because Christ entered it. So far from Christ coming in "a little while", he did not come till 500 years after the prophecy. Verses 21 and 23 show that Zerubbabel, the then governor of Jerusalem, was to be taken by the Lord "in that day" and made as a signet, showing clearly that Haggai's prophecy referred to the immediate future, and not to Jesus.]

*No rain for nations that do not keep an annual feast at Jerusalem.*

And it shall be, that whoso will not come up of all the families of the earth into Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment

of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, Holiness unto the Lord. Zech. xiv. 17-20.

[There is no sign of the fulfilment of this prophecy as yet.]

*Elijah to return to earth to prepare the world for Christ's coming.*

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers of the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal. iv. 5, 6.

[As Elijah did not come, Jesus fulfils the prophecy in a very easy fashion by declaring that John the Baptist was this "Elias which was for to come" (Matt. xi. 14). The "great and dreadful day" which Elijah was to herald does not seem to have arrived yet. John and Jesus did not cause union among the Jews, but only further division and strife. Jesus says that Elias or John came before him and "restoreth all things" (Mark ix. 11-13) — a prophecy or announcement which is absurdly wide of the mark.]

## NEW TESTAMENT

*Jesus to be enthroned as King of the Jews.*

The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever. Luke i. 32, 33.

[As Jesus never received the throne of David, nor reigned over the house of Jacob, who indeed rejected him, this prophecy is interpreted in a spiritual or figurative sense. Even then it is still unfulfilled, for the Jews still reject the Gospel, so that Jesus does not reign over them except in a sense which makes him reign over everything as God.]

*Jesus to deliver the Jews from their foes.*

That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. Luke i. 71-75.

[Neither John the Baptist nor Jesus Christ brought about the fulfilment of this inspired prophecy, or the fulfilment of God's covenant with Abraham. The Jews were *not* delivered from the

hands of their enemies, but remained in subjection under the Romans until the horrors of the siege of Jerusalem, excited by fanatical hopes of Messianic deliverance, ended in national destruction and the hardships of dispersion and exile.]

*Meekness will bring proprietorship of land.*

Blessed are the meek: for they shall inherit the earth.  
Matt. v. 5.

[This divine promise is not particularly well kept at present. The strong and enterprising nations still conquer the weak, and the meek lag behind in the race of life. Half the soil of England is owned by the House of Lords, and they are a particularly "meek" body! The meek *may* inherit the earth, but they have not made a beginning yet.]

*Christ not to abolish the law, which is eternal and unalterable.*

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. v. 17-19.

And it is easier for heaven and earth to pass than one tittle of the law to fail. Luke xvi. 17.

[Paul, on the contrary, declares that Christ "abolished" the law (Eph. ii. 15), that he "delivered" us from the law (Rom. vii. 6), that Christians "are not under the law" (Rom. vi. 14; iii. 28), and that "Christ hath redeemed us from the curse of the law" (Gal. iii. 13). Jesus said that all who came before him — including, of course, Moses and the prophets — are thieves and robbers (John x. 8). Christians contend that the expression "till all be fulfilled" limited the supremacy of the law to Christ's crucifixion, which they pretend fulfilled all the law, and ended it or abolished it without destroying it. If Jesus meant this, he was guilty of paltry equivocation. He tried to make himself popular with the Jews by a most emphatic but most delusive promise, which he privately understood in a non-natural sense. Why did he use the emphatic words "till heaven and earth pass" if he only meant a period of three years at most? If he secretly meant that Christianity would only carry out the Mosaic law in some spiritual sense, he cheated the Jews by not explaining this important mental reservation to them.]

*Pious improvidence will secure all things needful.*

Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Matt. vi. 34; see also Luke xii. 28, 31.

[If mankind were to trust to this most fallacious and pernicious promise, the result would be universal misery and starvation.]

*Requests to be granted.*

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 7, 8.

[Millions have sought and have not found. It is simply a monstrous falsehood to say that everyone who asketh receiveth.]

*The omnipotence of belief.*

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. John xiv. 12.

Jesus said unto him, if thou canst believe, all things are possible to him that believeth. Mark iv. 23.

Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Matt. xvii. 20.

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. Matt. xxi. 21.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Mark xi. 23.

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.

[Christ's promises of the omnipotence of human faith have been miserably broken. Some of the failures are recorded in Scripture. The apostles, for example, failed to cast out a certain devil, and Jesus had to confess that "this kind can come forth by nothing, but by prayer and fasting" (Mark ix. 29). Even of Jesus it is said "he could there do no mighty work" (Mark vi. 5). If a modern preacher promised the trees and mountains should obey human commands, he would be treated as insane or as a contemptible impostor.]

*Prayer and faith conjoined to be omnipotent.*

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

Therefore I say unto you, What things soever ye desire, when ye pray, believing that ye receive them, and ye shall have them. Mark xi. 24.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. John xiv. 13, 14; xv. 7, 16.

[Christ's promise of the universal efficacy of prayer has proved as miserable a sham as his promise of the omnipotence of faith.]

*Prayer to heal the sick.*

Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up. James v. 14, 15.

[The apostle's promise is just as fallacious as his master's.]

*Judas and the other apostles to sit on twelve thrones judging the twelve tribes of Israel.*

When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28.

And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 29, 30.

[This promise to the twelve apostles is still unfulfilled, and in the case of the apostle Judas, the "son of perdition", it is difficult to see how it can ever be fulfilled (Matt. xxvi. 24.)]

*The believer in Jesus will never hunger or thirst.*

And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John vi. 35.

[Taken literally or figuratively, this promise is often broken. Believers are liable to mental miseries just as they are to physical hunger and thirst. Those who pretend to the contrary are simply brazen-faced quacks or fanatics, on whom the most obvious facts produce no impression whatever.]

*Cannibalism to secure eternal life.*

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his

blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. John vi. 53, 54.

[This must be falsified in many instances, for many saints fall from grace. Judas himself partook of the mystic flesh and blood. Paul says that it is impossible for fallen saints to renew their repentance (Heb. vi. 4-6).]

*Saints will never die.*

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. John viii. 51.

[Christians have to say that "never see death" means "never see the *second* death", or "never *fear* death".]

*Christ's followers to be mentally and morally enlightened.*

Then spake Jesus again unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John viii. 12.

[The world became Christian, and walked from the light of Roman civilization into the universal ignorance, superstition, and depravity of the Dark Ages.]

*Christian unity.*

And there shall be one fold, and one shepherd. John x. 16.

[The warring sects of Christendom have never been in one fold with Jesus as their shepherd, and are never likely to be.]

*Jesus to be glorified, to judge the world, to cast out the Devil, and to draw all men to him.*

And Jesus answered them saying, The hour is come, that the Son of man should be glorified. . . . Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. John xii. 23, 31, 32.

[Christ was lifted up, but he is far from having drawn all men unto him. The great majority have not even heard his name. The judgment of the world and the casting out of the Devil, although announced in the present tense, are still in the distant future.]

*The Holy Ghost to teach all knowledge and all truth, scientific, historical, and otherwise.*

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. John xiv. 26.

When he, the Spirit of truth, is come, he will guide you into all truth. John xvi. 13.

[Although the Holy Ghost was to teach the disciples "all things" and "all truth", it is evident that the "ignorant and unlearned" apostles knew but little more after they were inspired than before. When Paul withstood Peter to the face because he was to be blamed (Gal. ii. 11) it is evident that the Holy Ghost did not teach both of them the truth.]

*Peter to deny Christ thrice before the cock crew.*

Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Matt. xxvi. 34.

I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. Luke xxii. 34.

[Mark xiv. 68-72 shows that the cock crew at each successive denial, and did not wait till the conclusion of the three denials.]

*Jesus, as a second Jonah, to be three days and three nights in the grave.*

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Matt. xii. 39, 40.

As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. Luke xi. 30.

And he began to teach them, that the Son of man must suffer many things . . . and be killed, and after three days rise again. Mark viii. 31.

[Christ has not risen again, nor made his resurrection a sign to the world. Christians pretend he has, but their evidence of so wonderful and all-important an event is not sufficient to hang a cat on. If the Christian legend of his resurrection is true, Jesus did not fulfil the prophecy so far as the element of time is concerned, for he was not three days and three nights "in the heart of the earth", if we may so call a grave. Buried on Friday evening, and risen before the early dawn on Sunday morning, he was only in the sepulchre for one day and part of two nights.]

*No sign whatever to be given to the generation then living.*

And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation. And he left them. Mark viii. 12, 13.

[This must have been falsified if the prophecies of a sign to be given were fulfilled. Christ, moreover, is alleged to have worked many "miracles and wonders and signs" during his lifetime (Acts ii. 22).]

*Christ's solemn predictions of his speedy return in glory.*

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them. . . . As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . Immediately after the tribulation of those days shall the sun be darkened: and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven; with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Verily I say unto you, THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED. Heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv. 3, 4, 27, 29-31, 34, 35.

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds from the uttermost part of the earth to the uttermost part of heaven. . . . VERILY I SAY UNTO YOU, THAT THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE DONE. Mark xiii. 25-30. (See also Luke xxi. 22-23, and Matt. xxiv. 31-46.)

[This prophecy by the Son of God is more specific in point of time than prophecies usually are, and so forms a good test of the reality of Christ's pretensions. Nearly 2,000 years have elapsed, and it is still unfulfilled, although Christ himself most emphatically declared that it should be completely fulfilled within the lifetime of the generation then living. Generation after generation has passed away, and the prophet of Nazareth stands a convicted impostor. The prophecy was exceedingly useful in its day, because it terrified people into the arms of the Church; now it remains on record as a gigantic falsehood. The Son of Man has *not* come like the lightning shining from the east to the west, and all the tribes of the earth have *not* seen him coming in the clouds of heaven with power and great glory. Nor has he sent his angels with sound of trumpet gathering the elect from all parts of the world. Nor have the stars of heaven fallen; they are still there, and the constellations appear much the same as in the time of Job.]

*Christ announces the Day of Judgment as close at hand.*

The hour is coming, in 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.

For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Matt. xvi. 27, 28. See also Mark ix. 1; Luke ix. 27.)

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? John xxi. 22.

[These passages, like the prophecies previously given, show clearly that Christ's coming in power and glory to judge the quick and the dead was to take place during the lifetime of then-existing persons. Either these prophecies were spoken by Christ, or they were not. If he uttered them, he stands ignominiously condemned as a false prophet. If he did not, the Evangelists have put them into his mouth without warrant, and the Gospels are "unreliable fabrications". In either case Christianity is based on falsehood.]

*Living Christians of the apostolic age to be caught up into the clouds.*

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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. Wherefore comfort one another with these words. 1 Thess. iv. 15-18.

[Paul shared the delusion taught by Christ; he expected to be snatched up bodily into heaven with other saints then living, who would thus never taste death.]

*Some more of Paul's references to the approaching end of the world.*

In these last days. Heb. i. 2.

The time is short. 1 Cor. vii. 29.

But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 26.

For yet a little while, and he that shall come will come, and will not tarry. Heb. x. 37.

I give thee charge in the sight of God . . . that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. 1 Tim. vi. 13, 14.

[Texts like the above show clearly that Paul taught his converts that Christ's coming and the end of the world were close at hand.]

*Peter's prediction of the speedy destruction of the world by fire.*

But the end of all things is at hand. 1 Peter iv. 7.

Who shall give account to him that is ready to judge the quick and the dead. 1 Peter iv. 5.

The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . . Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Peter iii. 7, 10, 12-14. (See also Acts ii. 16, 17.)

In these last times. 1 Peter i. 20.

[Peter agreed with Paul in announcing the approaching end of the world, however much he may have quarrelled with him over other matters where there was room for difference of opinion.]

*James also predicts Christ's coming as close at hand.*

Be patient, therefore, brethren, unto the coming of the Lord. . . . For the coming of the Lord draweth nigh. . . . Behold, the judge standeth at the door. James v. 7-9.

[This shows that the apostle James also deluded the early Christians with the promise of the speedy return of the Lord Jesus, and with the threat of the swift approach of the great Day of Judgment.]

*Christ's broken promise to the crucified thief.*

And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise. Luke xxiii. 43.

[This promise could not have been kept, unless Christ went to heaven that day, which is contrary to the Christian doctrine that

when he was dead he spent the succeeding three days and nights in the heart of the earth or (according to the Apostle's Creed) in hell ]

### *Signs of belief.*

And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi. 17, 18.

[These signs do not follow belief. Christ's precious promises break down when put to a practical test. What living believer is there who can cast out devils and take poison unharmed? Are we to conclude that belief is now extinct?]

### *The predictions in the Book of Revelation were shortly to come to pass.*

The Revelations of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass. Rev. i. 1.

### *Christ to come quickly and be seen by everybody, including those who pierced him.*

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen. Rev. i. 7.

Behold, I come quickly. Rev. iii. 11.

["Quickly" means at least nineteen hundred years; how much more it means only fanatics and charlatans can inform us. Christian imbecility pleads that with the Lord a thousand years are as a day and a day is as a thousand years. But the Lord was addressing — and grossly *deceiving* — human beings with whom a day is no more a thousand years than a penny is a thousand pounds. A man who promised some money in one day's time and then postponed payment for a thousand years would be regarded as a liar; but the Christian God is above the rules of human morality.]

### *Satan bound during the Millennium.*

And he laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. Rev. xx. 2, 3.

And they [the saints] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until a thousand years were finished. This is the first resurrection. Rev. xx. 4, 5.

[If a thousand years are as a day with the Lord, perhaps this "thousand years" means only four-and-twenty hours. Who is to tell?]

*Satan's campaign; and his punishment.*

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be, tormented day and night for ever and ever. Rev. xx. 7-10.

*The end of the world; the resurrection of the dead; the damnation of the lost; a new heaven and earth without any sea.*

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them — 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. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 11-15.

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. Rev. xxi. 1.

*The Day of Judgment close at hand.*

And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. . . . And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. . . . And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev. xxii. 6, 10, 12, 20.

[These inspired predictions of "things which must *shortly* come

*to pass*" (Rev. i. 1) are still unfulfilled after a lapse of over nineteen centuries. The Evil One has *not* been chained up, the Millennium has *not* come, neither the first nor second resurrection has happened, the nations have not besieged the camp of the saints nor been devoured by fire from heaven, the earth and the heaven have not passed away, the judgment day is still postponed, the sea has not given up its dead, death and hell are not cast into the lake of fire, a similar fate has not befallen all those whose names are not written in the book of life, and a new earth has not been created without any sea. And yet all these things and many more were "shortly to come to pass"! Christ was to "come quickly"! What better evidence could anyone require to convince him that Christian prophecies are a mass of impudent quackery or fanatical delusion?]

# BIBLE IMMORALITIES, INDECENCIES AND OBSCENITIES

## *The world peopled by incest.*

Gen. iv. 17, 26.

[It is obvious that the sons and daughter of Adam and Eve must have committed incest. God might easily have prevented this by creating *two* separate pairs of human beings to start with.]

## *Noah exposes himself.*

Gen. ix. 20-25.

[This "perfect" man (Gen. vi. 9), having been just saved from water, fell under the influence of wine, and in his drunkenness failed to observe the laws of decency. The just and perfect patriarch subsequently cursed, not himself, but the son who had observed his nakedness, and this son's posterity after him.]

## *Abraham marries his father's daughter.*

And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother, and she became my wife. Gen. xx. 12.

## *Abraham traffics in his wife's honour.*

Gen. xii. 11-19; xx. 2-18.

[Abraham passed his beautiful wife off as his sister and allowed Pharaoh to take her to his royal palace, receiving in return "sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels". After the Lord had plagued Pharaoh and his house with great plagues, Pharaoh sent her back to her husband, who, however, does not appear to have returned the valuable consideration which he had received of the king. Abraham also played the same trick on good King Abimelech, and received a thousand pieces of silver (Gen. xx. 16).]

## *Abraham takes a concubine.*

Gen. xvi. 4.

## *God institutes the obscene rite of circumcision.*

Gen. xvii. 10-14, 23-27; Lev. xii. 3.

[What could have put this wicked idea into God's mind? Did he wish to show that religion and obscenity are intimately connected?]

## *Lot offers his daughters to a mob of Sodomites.*

Gen. xix. 1-8.

[Lot, the nephew of Abraham, was one of the saints whom God saved from the cities of the plain (Gen. xix. 15). His offer of his two young daughters to be indiscriminately violated by a lustful mob reaches the lowest depth of cowardly infamy. But the Bible seems to regard the offer as an honourable one because he sought thereby to save two angels from filthy outrage.]

*Two sisters seduce their drunken father.*

Gen. xix. 30-38.

[Lot's wife was struck dead (converted into a pillar of salt) (Gen. xix. 26) for the trivial offence of looking back at a city on fire, but God's Bible never records the slightest disapproval or punishment of this incest (2 Peter ii. 7, 8). God made the children the progenitors of great nations, and Jesus was descended from one of them through Ruth (Ruth iv. 10, 21, 22).]

*The birth of twins described.*

Gen. xxv. 21-26

*Isaac repeats Abraham's trick and passes his wife off as his sister.*

Gen. xxvi. 6-12.

*Jacob marries two sisters and takes concubines as well.*

Gen. xxix. 23-30; xxx. 1-10.

*Dinah being ravished, the Schechemites on circumcising themselves are treacherously slain by Jacob's sons.*

Gen. xxxiv. 1-31.

*Reuben commits incest with his father's concubine.*

Gen. xxxv. 22; xlix. 3-4.

*Onanism.*

Gen. xxxviii. 7-9.

*Judah has sons by his daughter-in-law Tamar.*

Gen. xxxviii. 13-27.

*Another birth of twins described.*

Gen. xxxviii. 27-30.

[This beastly 38th chapter of Genesis, like other Bible filth, was appointed to be read in the churches. See table of Lessons in the Prayer Book.]

*The story of Potiphar's wife and the chaste Joseph.*

Gen. xxxix. 7-20.

*Zipporah has to circumcise her son in order to restrain the Lord from killing Moses.*

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go. Exodus iv. 24-26.

*God's back parts displayed.*

Exodus xxxiii. 23.

*Laws describing bestiality, sodomy, and incest.*

Bestiality. Exodus xxii. 19; Lev. xviii. 23; xx. 15, 16.

Sodomy. Lev. xviii. 22; xx. 13; Romans i. 26-27.

Various kinds of incest. Lev. xviii. 8-18; xx. 11-21.

[Surely such laws and *such suggestions* should not be included in a book intended for universal reading by young and old. What would be thought of any Council School book, except the Bible, if it introduced laws concerning rape, incest, and unnatural crime, to the notice of children? Surely such regulations could be issued in a separate volume. The patriarchs were not noted for observing the laws against incest. Abraham ought to have been put to death for marrying his father's daughter (Lev. xx. 17); Jacob for marrying his wife's sister during his first wife's lifetime (Lev. xviii. 18, 29); Judah and his daughter-in-law for their joint sin (Lev. xx. 12); Reuben for incestuous intercourse with his father's concubine (Lev. xx. 11); and Amram, the father of Moses, for marrying his aunt (Exodus vi. 20; Lev. xx. 19).]

*Other laws describing various sexual offences, etc.*

Rape. Deut. xxii. 25-29.

Miscellaneous filth. Lev. xv. 24, 33, 16, 18; Lev. xx. 18.

Indecency. Deut. xxv. 11, 12.

Fornication. Lev. xix. 20; Lev. xxi. 9.

Adultery. Deut. xxii. 22.

Unchastity. Deut. xxii. 20, 21.

Castration. Deut. xxiii. 1; Matt. xix. 12.

*Women reputed "unclean" after childbirth.*

Lev. xii. 1-8.

[Why should motherhood be insulted as impure before God and man? Surely it should be held as honourable and as pure as any event can be.]

*Motherhood pruriently stigmatized as sinful.*

Psalms li. 5.

*Effects of holy water on unfaithful wives.*

Numbers v. 21, 22, 27.

[God did not trouble to institute any similar test for unfaithful husbands.]

*Another religious cure for immorality or for marrying a foreigner.*

Numbers xxv. 8, 18.

*Virgins and female children made "prey" and divided among God's warriors and priests.*

Numbers xxxi. 17, 18, 35, 40.

[Thirty-two thousand women and children are thus alleged to have been captured as booty, and divided between the congregation and the Lord.]

*Filthy language used unnecessarily.*

Lev. xx. 5, 6; xvii. 7; Ezek. xvi. 28; xxiii.; vi. 9; Jer. iii. 9; Rev. xvii. 1-5, 16; Hos. iv. 12; vi. 10; ix. 1; Nah. iii. 4; Exodus xxxiv. 15, 16; Numbers xv. 39; Psalm lxxiii. 27; cvi. 39; Judges ii. 17; viii. 33.

1 Samuel xxv. 22, 34 (conversation addressed by David to a lady); 1 Kings xiv. 10; xvi. 11; xxi. 21; 2 Kings ix. 8.

2 Kings xviii. 27; Isaiah xxxvi. 12.

Deut. x. 16; xxx. 6; Jer. iv. 4.

*Filthy ideas on the part of God.*

Behold, I will corrupt your seed, and spread dung upon your faces. Mal. ii. 3.

And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. Ezek. iv. 12.

*Unnecessary references to parturition, menstruation, conception, begetting, harlotry, fornication, belly, womb, etc.*

Deut. xxviii. 57; Isaiah xlv. 10; Lev. xv. 23, 33; Luke 1, 41, 44; Genesis xxix. 31; 2 Samuel xii. 24; Isaiah xlvi. 3; xxiii. 17; Nahum iii. 4; Rev. xvii. 2.

[It is needless to give any more of the innumerable instances of language of this kind. The free use of such words and ideas is not in good taste, and is extremely objectionable in a book intended for general use.]

*God will cause wives to be ravished.*

Isaiah xiii. 16; Zech. xiv. 2; 2 Sam. xii. 11; Jer. viii. 10; vi. 12; Deut. xxviii. 30.

*Women may be captured and married, and then dismissed at will.*

Deut. xxi. 10-14.

*Polygamy sanctioned.*

Deut. xxi. 15.

[The habitual polygamy of David, Solomon, and the patriarchs, shows conclusively that the Bible had not prohibited such customs.]

*Divorce at will.*

Deut. xxiv. 1-3; Matt. xix. 7, 8; Mark x. 4; Deut. xxi. 14; Gen. xxi. 14.

*Men are to have children by their brother's widow.*

Deut. xxv. 5-10.

[In the case put before Jesus in Mark xii. 19-23 seven brothers successively are supposed to have taken the same woman. This wife was evidently in addition to any others a man might have.]

*Rahab the harlot.*

Josh. ii. 1; vi. 17, 25.

[This harlot is commended for her treachery in Heb. xi. 31 and James ii. 25.]

*Joshua circumcises all the males of Israel.*

Josh. v. 2-8.

*Gideon has many wives and a concubine.*

Judges viii. 30-31.

*Women conceive after interviews with men of God.*

Manoah's wife. Judges xiii. 6, 3, 9, 24.

Elkanah's wife. 1 Sam. 1, 2, 17, 20.

The Shunnamite and Elisha. 2 Kings iv. 11, 16, 17.

[God might easily have taken away all suspicion of impropriety by employing lady messengers or lady angels in these delicate cases.]

*Samson and the harlot.*

Judges xvi. 1-3.

[Samson was inspired by the Spirit of the Lord (Judges xiv. 19; xiii. 25). Did the Divine spirit inspire him during his numerous amours?]

*Samson and Delilah.*

Judges xvi. 4-21.

*A cowardly priest thrusts forth his concubine to a lustful mob.*

Judges xix. 22-30.

[In this filthy story the lusts of a beastly crowd are satiated upon the concubine until she falls dead in the morning light. The priestly dastard who has thus sacrificed his property, then cuts up her body and sends pieces to the tribes.]

*Four hundred wives seized.*

Judges xxi. 11-14.

*More wives seized at a friendly feast.*

Judges xxi. 19-23.

*Ruth's adventures in the barn with Boaz.*

Ruth iii. 4-15.

[Whatever may have been the ancient custom, this is hardly an edifying story for modern maidens. A girl who lay down by a man in the dark, and asked him to spread his skirt over her, and who departed secretly next morning with a present, would hardly meet with modern approval.]

*Eli's lecherous sons.*

1 Samuel ii. 22.

*God's filthy revenge on those who captured the ark.*

1 Samuel v. 6, 9, 12.

[Emerods, or hæmorrhoids, are "livid, painful, bleeding tubercles about the anus". Golden emerods were subsequently sent to the Lord as a trespass-offering. (1 Sam. vi. 5, 11). Voltaire refers to them as golden anuses.]

*A dowry of a hundred foreskins.*

1 Samuel xviii. 25, 27.

[King Saul asked only a hundred foreskins of Philistines in return for the hand of his daughter Michal. David cut off two hundred. Voltaire supposes they were sent as a necklace to the bride won by this remarkable present, of which David and Saul were evidently more proud than Indians of their captured scalps.]

*King Saul's prophecies and nakedness.*

1 Samuel xix. 23, 24.

*The man after God's own heart practises polygamy and concubinage.*

2 Samuel v. 13; xii. 8; xx. 3.

*David's indecent dancing before the ark.*

2 Samuel vi. 14-16, 20-23.

*David commits adultery.*

2 Samuel xi. 2-27.

[David, however, was pious, if immoral. The Bible carefully

informs us that Bathsheba was "purified" from her ceremonial "uncleanness" before the act of adultery took place (2 Samuel xi. 4).]

*God punishes adultery with open incest "before all Israel and before the sun".*

2 Samuel xii. 11, 12; xvi. 21-23.

*Ammon ravishes his sister Tamar.*

2 Samuel xiii. 1-22.

*Reviving a bedridden old saint with a young virgin.*

1 Kings i. 2.

*Solomon's great harem.*

But King Solomon loved many strange women. . . . And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. 1 Kings xi. 1, 3.

For he was wiser than all men. 1 Kings iv. 31; iii. 12.

*Foreign wives dismissed wholesale as an act of piety.*

Ezra x. 2, 11, 17.

Nehemiah xiii. 23-30.

*Polygamy and concubinage illustrated in the story of Esther.*

Esther ii. 2, 12-14, 17; vii. 8.

*Lascivious descriptions in the Song of Solomon.*

Song of Solomon i. 13, 16; ii. 4-7; iii. 1-5; iv. 5; v. 2-5, 14, 15; vii. 1-3, 6-8; viii. 3, 4.

[The headings of the chapters treat the Song of Solomon as a description of the mutual love between Christ and his Church. The piety that can spiritualize an erotic song in this fashion is absolutely asinine in its fatuous imbecility. If it were not included in the Bible, the Song of Solomon would be prohibited to young ladies as dangerously immoral reading. Luscious as our English translation is, scholars know very well that the original is in some parts absolutely untranslatable, being not simply *blue*, but *purple*.]

*God causes his prophet to walk about stark naked for three years.*

Isaiah xx. 2-4.

[Micah also says he will wail and howl and "go stripped and naked". (i. 8).]

*A curious question.*

Isaiah xlv. 10.

*Jeremiah's elegant figures of speech.*

Jer. iii. 1-3, 6-9.

*Ezekiel's filthy cookery.*

Ezek. iv. 12-15.

[God commanded Ezekiel to cook publicly his bread with "dung which cometh out of man". Ezekiel revolted against this, on ceremonial grounds apparently, and cow's dung was graciously substituted.]

*Ezekiel's elegant figures of speech.*

Ezek. xvi. 8, 15-17, 20, 22, 26, 28-37.

*Ezekiel's inspired story of two harlots and their doings.*

Ezek. xxiii. 1-44.

[Some parts of this story are inexpressibly beastly in the Hebrew. Were these translated literally fathers would have to keep the Bible under lock and key.]

*Hosea's inspired immoralities.*

Hosea i. 2, 3, 6, 8; ii. 1-3.

*Hosea's threats.*

Hosea iv. 10-14; xiii. 16.

*Christ begotten.*

Thou art my Son, this day have I begotten thee. Acts xiii. 33; Psalm ii. 7; Hebrews i. 5, 6; John i. 18; iii. 16.

[Do Christians ever attempt to realize the meaning of the word begotten? Misappropriated from the Old Testament, where it was used figuratively, they adopt the word in some actual sense which they do not stop to define. Christians who resent Ingersoll's phrase, the "Presbyterian God", as "grossly offensive", yet preach a "begotten" God, as if the idea of God's begetting a son were not infinitely more shocking to believers in a deity utterly above such human methods of propagation. No wonder the Mohammedans so indignantly repudiate the prurient blasphemy on which Christianity is founded. As God, the only begotten son of the Father, existed from all eternity, being co-eternal with his Father, he was begotten a second time when he was born of the Virgin Mary. This time he was begotten of the Holy Ghost, instead of the Father. Why the duty of male parentage was thus delegated to the third person of the Trinity is not explained.]

*Conception through intercourse with a ghost.*

Matt. i. 18, 20, 23; Luke i. 34, 35.

[This lying dogma of birth by a Virgin Mother is filthily prurient and insulting in its very basis. What is there more degrading in male parentage than in female? If God could be the child of a human mother, why not of a human father also? If a miracle was to be worked why was the visit of a beautiful *male* angel Gabriel necessary? And why should the Holy Ghost come upon a virgin bride like Jupiter upon Danae in a golden cloud? To

a truly reverent believer in an all-perfect Supreme Spirit, the Christian doctrines of celestial impregnation and divine begetting must be inexpressibly revolting and most hideously blasphemous.]

*Elizabeth's conception after an angel's visit.*

Luke i. 7, 13.

*John the Baptist's pre-natal performance.*

Luke i. 41, 44.

*John and Jesus are piously mutilated in their private parts.*

Luke i. 59; ii. 21.

*Jesus has nothing to say against the Jewish custom of raising up seed to a brother.*

Luke xx. 29, 34.

*Jesus refuses to condemn an adulteress caught in the act.*

John viii. 3-11.

[Christ seems to have favoured harlots generally. See Matt. xxi. 31, 32; Mark ii. 15, 16; Luke vii. 37, 39, 47; John iv. 18.]

*Castration recommended by Jesus.*

Matt. xix. 12; xviii. 8, 9; v. 27-30.

[Origen and other early Christians faithfully carried out the divine injunction. A Christian sect in Russia long practised castration as an act of obedience to Christ's command.]

*Celibacy recommended by Jesus.*

Matt. xix. 10-12.

*Hatred of parents and of wife and family recommended by Jesus.*

Luke xiv. 26.

*Desertion of wife and children recommended by Jesus.*

Luke xiv. 33; v. 11; Matt. xix. 29; viii. 21, 22.

*Second birth.*

John iii. 3, 4.

*Paul recommends celibacy and deprecates marriage.*

1 Cor. vii. 1, 7-9, 27, 32-35, 37-40.

*Immoralities prevalent among early Christians.*

1 Cor. v. 1, 2, 6; vi. 9, 12-19.

[The Christians gloried in the offence. They gloried in being set free from the law. They accepted Paul's saying, "All things are lawful unto me". Antinomianism has always been a great danger among believers, because it is a logical outcome of a Christian belief in inspiration and the Atonement.]

*Unseemly and disgusting expressions employed by St. John the Divine.*

Rev. ii. 20, 21; ix. 21; xiv. 8; xvii. 1-5, 15, 16; xviii. 3; xix. 2.

[These favoured terms of theological insult are referred by Protestants to the elder (Roman) branch of the Church. If the house of Christianity is thus divided against itself, how shall it stand? Where is the sweet concord and brotherhood and unity which Christianity professes to establish?]



