

**THE BIBLE
CONTRADICTS ITSELF**

PUBLISHED BY THE INGERSOLL NEWS

PREFACE

To Christians of the Fundamentalist ilk the Bible is a fetish — an object of blind devotion and superstitious veneration.

By means of radio broadcasts and the distribution of large quantities of literature these pious folk seek to convince the world that "Holy Writ" contains the solution to all worldly problems. (One must, of course, accept the particular brand of Bibliolatry purveyed by the sect concerned; and there is a considerable difference of opinion as to which is the "correct" brand).

Prominent in these fields of activity is an organisation styling itself *The Radio Church of God*, which, in addition to distributing printed matter, literally by the ton, broadcasts nightly from some 300 radio stations, covering every continent — except Antarctica!

The founder and chief propagandist of this Church is one Herbert W. Armstrong, who lets it be known that he has "more knowledge and understanding of the Bible than anyone (else) on earth". Mr. Armstrong insists that the Bible is veritably the Word of God and that everything contained in it is absolute Truth. With heavy emphasis he says, "Either ALL the Bible is TRUE or all of it is FALSE",* and he declares that the only reason people reject the Bible is because they "secretly want to serve their own lusts".

Sects such as the Adventists, "Jehovah's Witnesses", and the Christadelphians are not far behind in their efforts to direct world thinking "aright". All express their conviction that the Bible is wholly inspired and inerrant. In a pamphlet recently issued by the last-named sect and entitled *How to Read the Bible* its author insists that there is nothing disharmonious in that collection of writings. "Though the writers were divided by class, by age, by country, by disposition, there is wonderful harmony in all they wrote. Some wrote in the centre of city life, others in the wilderness; some were free men, others were slaves; some wrote in exile, others in the midst of comfort. But there is no contradiction, no disagreement. Whence came this wonderful unity. From God! They all wrote under divine inspiration. They were God's agents, proclaiming His message unto men. . . ."

The contents of *The Bible Contradicts Itself* will provide a sufficient answer to such extravagant and wholly untrue claims. A good deal of the matter contained therein has been culled from *The Bible Handbook*, which is published by the National Secular Society, 103 Borough High Street, London S.E.1., England.

JOHN BOWDEN,
Sydney, N.S.W., January 1968.

* It is difficult to imagine anything more nonsensical than this pronouncement. Rationalist students of the Bible fully recognize that amid a mass of myth, legend, folk-lore, and pseudo-history there can be found much authentic history in the so-called Book of Books.

THE BIBLE

CONTRADICTS ITSELF

THE OLD TESTAMENT.

The entire earth covered with water. Gen. 1:2,7,9-10.
Very little water; a mist went up from the face of the earth
and "watered the whole face of the ground". Gen. 2:5-6.

Trees brought forth before man created. Gen. 1:11-12.
Trees are made after man formed. Gen. 2:7-9.

The *waters* bring forth fowl (before man made). 1 Gen. 20-21.
Fowl formed out of the ground (after Adam "formed")
Gen. 2:19.

Man made after the beasts. Gen. 1:25-26.
Man made before the beasts. Gen. 2:18-20.

God is satisfied with his work; everything made by him is
"very good". Gen. 1:31.

God is dissatisfied with his work. Gen. 6:6-7.

There are in Genesis two distinct and divergent accounts
of creation. The first, Gen. 1:1 — 2:4a, has affinities with the
Babylonian creation myth, the chief difference being that the
Babylonian writer, with a more acute perception and a greater
logic, has the creation of the heavenly bodies precede the for-
mation of the earth, thus avoiding the absurdity of having three
"evenings and mornings" — the division of day from night —
before there was a sun in the sky.

The second creation story is an adaptation of a second
Babylonian legend which was inscribed in Sumerian characters
and is therefore much older than the first version. In this account
man is created before the beasts, as in the second Genesiac nar-
rative. This variant myth was published by its discoverer, Dr.
Theo. Pinches.

The stylistic and linguistic differences in the two Genesiac
accounts stand out. In the first account we find characteristic
phrases, oft repeated. "And God (Elohim) said, Let there be. . . ."
"and it was so". . . . "and God saw that it was good". . . . "and
the evening and the morning were. . . ." We read of "creeping
things". Not one of these distinctive phrases can be found in the
second story, with its freely flowing narrative style which is in

such marked contrast to the formal, grandiloquent style of the first account. The two accounts are further distinguished by their designation of the deity. In first account it is Elohim (translated "God") who brings into being the universe and all that therein is; in the second account it is Jahweh Elohim (translated "Lord God") who does things. Never once does Elohim in the second narrative appear without the accompanying "Jahweh"; never once in the first narrative does it appear *with* the name Jahweh.

When these facts are considered together with the contradictions set out above there is little room for doubt that in the opening chapters of Genesis we have two distinct and irreconcilable accounts of creation.

Adam to die the day he ate of the tree of knowledge. Gen.2:17.
Adam lived 930 years. Gen. 5:5.

(Bible folk want us to believe that the death decreed for disobedience was "spiritual", not physical!)

The firstborn of Adam and Eve was Cain. Gen. 4:1.
The firstborn was Seth. 1 Chron 1:1.

(It is clear that the Genesis of our present Bible was unknown to the Chronicler, the tradition and genealogical details of Cain and his descendants (Gen. 4:1-25) being included when the Pentateuch (a composite work) was being put together many centuries after the time of its reputed author, Moses)

Cain to be a fugitive and vagabond in the earth. Gen. 4:14-15.

He marries, builds a city, establishes a line of descendants, and generally lives a settled life. Gen. 4:17ff.

(When they are asked how and where Cain acquired the wife mentioned in 4:17, Bible folk explain that he married a sister — i.e., the relationship was incestuous. But the preceding verses make it clear that the only human beings in the world besides Cain were his parents. No daughters were born to the primal pair until some hundreds of years (!) later. Gen. 5:4).

Adam and his wife hide themselves from Lord God, who has descended from heaven and seeks them; he calls unto Adam and asks "where art thou?" And Adam replies that he had hidden himself because he was "naked" and "afraid." Gen. 3:8-11. (See 11:5 and 18:20-21, which also record that the god had to come down from heaven to find out what was going on.)

The God Jahweh fills heaven and earth; no one can hide himself and be unseen. Jer. 16:17; 23:24. See also Ps. 33:13; 94:11; Prov. 15:3.

Salah the son of Arphraxad. Gen. 11:12.
Salah the grandson of Arphraxad. Luke 3:35-36.

Noah perfect in his generation. Gen. 6:9.
Noah falls into a drunken stupor. Gen. 9:21.

Fowl of every kind taken into the ark by pairs. Gen. 6:20.
The fowls of the air go in by sevens. Gen. 7:3.

“Clean” beasts enter the ark by sevens. Gen. 7:2.
All the beasts, clean as well as unclean, go in by pairs. 6:19;
7:8-9; 14-15.

(In the account of the Noachian deluge two originally distinct and independent narratives have been merged. Note that Noah and his family twice enter the ark in readiness for the “take off” (7:7 cp. v.13). Compare verses 13 and 14 of chapter eight. If these verses be regarded as part of a single, continuous story it follows that Noah and his family and the menagerie remained in the odoriferous ark unnecessarily for 56 days!).

There were Nephilim (R.S.V., translated ‘giants’ in the A.V.) in the earth before the commencement of the flood which is said to have drowned all living things except the occupants of the ark. Gen. 6:4.

The Nephilim somehow managed to survive! Num. 13:33.

The whole earth of one language and one speech. Gen. 11:1.
Contradicted in verses 5, 20 and 31 of the preceding chapter.

Lot is Abram’s nephew. Gen. 14:12.
Lot is Abram’s brother. Verse 14.

Chedorlaomer and his allies smite all the country of the Amalekites. Gen. 14:5-7.

There were then no Amalekites; they figure as descendants of Abram’s grandson Esau. Gen. 36:12. (In Numbers 24:20 Amalek is described as “the first of the nations”.)

God was known to Abraham (Abram) by the name “Jahweh”. Gen. 22:14.

God was not known by the name Jahweh by any of the patriarchs. Exod. 6:2-3. Joshua 24:2,14-15 supports this; here we learn that the fathers of the Israelites worshipped “other gods” in Egypt and the other side of the Euphrates (RSV). Yet we are told in Gen. 4:26 that when Enos was born “then began men to call upon the name of Jahweh”. (It has to be borne in mind that the word “Lord” printed in small capitals = Jahweh); and

according to Genesis the god was known to and venerated by all the patriarchs under that name. This is further evidence that the Book of Genesis was not completed until after the time of Moses.

Isaac the only begotten son of Abraham. Hebrews 11:17.
Abraham had many sons. Gen. 16:15; 25:1-2.

Keturah was Abraham's wife. Gen. 25:1.
She was Abraham's concubine. 1 Chron. 1:32.

Beersheba was given its name by Abraham. Gen. 21:31-33.
The name was bestowed by Isaac. Gen. 26:33.

Canaan to be given to Abraham and his seed for an everlasting possession. Gen. 17:8.

Abraham did not gain possession of Canaan; he did not "so much as set a foot in it". Acts 7:5; Heb. 11:8-15.

Jacob changes the name Luz to "Bethel" when he was on his way to Padan-aram. Gen. 28:19.

He effects the change of name when returning home from Padan-aram 20 years later. 35:6-7,15. (When we turn back to Gen. 12:8 and 13:3 we find that Bethel was known by that name to Abraham!)

Jacob's name was changed to Israel on the bank of the river Jabbok. Gen. 32:22,28. (The Jabbok runs into the Jordan from the east.)

His name was changed to Israel at Bethel (or el-Bethel). Gen. 35:10. (Bethel was on the *west* side of the Jordan and north of Jerusalem).

Joseph is sold into Egypt by Midianites. Gen. 37:36.
He is sold into Egypt by Ishmaelites. Gen. 39:1.

(We have here another instance of the merging of two originally independent traditions. In one account Joseph's brothers cast the lad into a pit, whence he is rescued by some passing Midianites and taken by them into Egypt. In the second version the brothers sell Joseph to some Ishmaelites and by them he is carried to Egypt.)

At a wayside inn on their way home from Egypt each of Joseph's brothers finds money hidden in his sack. Gen. 42:27-28; 43:20-23.

The money was not discovered until the brothers reached home. Gen. 42:29-35.

Benjamin a "little one", a "lad", the apple of his father's eye. Gen. 44:20,22,30.

When the Jacob clan migrated to Egypt shortly afterwards Benjamin was a grown man with ten sons! He had more sons than any of his brothers. Gen. 46:21.

(The genealogical details given in Numbers 26:38-39 give but five names; two of these, Ahiram and Shupham, were unknown to the Genesaic writer. The Chronicler gives two different genealogies (1 Chron. 7:6; 8:1); one gives three and the other five names. Thus there are four conflicting genealogies with only two names, Bela and Ashbel, common to all four).

The number of souls of the house of Jacob who entered Egypt was three score and ten. Gen. 46:26-27.

The number was three score and fifteen. Acts 7:14.

Jacob was buried in a cave in the field of Machpelah that Abraham bought from Ephron the Hittite. Gen. 50:13.

Jacob was buried in a sepulche in Sychem that Abraham bought from the sons of Emmor the father of Sychem. Acts 7:15-16. See also Josh. 24:32.

Moses the firstborn of Amram. Exod. 2:1-2. (This is not specifically stated but clearly implied.)

Moses' sister Miriam and his brother Aaron were both older than he. Exod. 2:4; 7:7.

The sojourning of the Israelites in Egypt was 430 years. Exod. 12:40.

The law was given (at Sinai) 430 years after the promise to Abraham. Gal. 3:16-17.

According to Gen. 15:13 and Acts 7:6 Abraham was told that his descendants should serve and be afflicted by the Egyptians for 400 years.

All the livestock of the Egyptians, including the horses, are killed off by the murrain. Exod. 9:3-6.

All the horses did not die. Exod. 14:9.

Jahweh to write the words of the law on the tables of stone. Exod. 34:1 (cp. 32:16; 31:18; 24:12).

Jahweh instructs Moses to write the words, and Moses does so. Exod. 34:27-28.

The Sabbath to be observed because Jahweh made heaven and earth in six days and rested on the seventh. Exod. 20:11; 31:16-17.

The Sabbath to be observed for a very different reason. Deut 5:14-15.

Moses "meek" above all men. Num. 12:3.
Moses is very far from meek. Num. 31:14,17-18.

Those who died in the plague at Shittim were twenty and four thousand. Num. 25:9.

The plague carried off 23,000. 1 Cor. 10:8.

Aaron dies and is interred at Mt. Hor. Num. 20:28; 33:38; Deut. 32:50.

Aaron dies and is buried at Mosera. Deut. 10:6. Reference to Num. 33:30 will show that Mt. Hor was seven halting places distant from Mosera (or Moseroth, the plural form of Mosera).

Mosera is but two stopping places from Sinai (or Horeb). The order is: Sinai, Beeroth of the children of Jakaan, Mosera. Deut. 10:6.

It is the fourteenth stopping place on the wilderness march from Sinai. Num. 33:16-30.

After leaving Mosera (Moseroth) the children of Israel proceed to Bene-jakaan; thence to Horhagidgad, and then on to Jotbathah. Num. 33:31-33.

Beenejakaan did not follow, it preceded Mosera. After leaving Mosera the Israelites proceeded to Gudogah, thence to Jotbath. Deut. 10:6-7.

There was no strange god with Israel in the wilderness. Deut. 32:12.

They did worship strange gods. Jud. 2:17; Ezek. 20:18.

The whole of the older generation perished in the wilderness with the exception of Caleb, Joshua and Moses. Num. 26:64-65 cp. 14:22ff; Deut. 2:14.

The older generation did not die out. Deut. 5:2-4 cp. 8:4; 11:5-7; Ezek. 20:17-18.

The "separation" of the Levites took place at Sinai. Lev.27:34.

The separation was made somewhere between Mosera and Jotbath. Deut. 10:7.

The Levites' service to commence at the age of 30. Num. 4:30.
Their service is to commence at the age of 25. Num. 8:24.

The Edomites spurned the Israelites when the starving people sought sustenance and a right of way. Num. 20:14-21.

The Edomites (children of Esau) allowed the wanderers to pass though their territory and provided them with food and drink. Deut. 2:28-29 cp. 23:7.

The Moabites refused aid to the wanderers. Deut. 23:3-4.
The Moabites did render aid. Deut. 2:28-29.

The whole of the house of Korah was swallowed up when the earth opened. Num. 16:32f.

They did not all perish; the children survived. Num 26:11.

Joshua set up 12 stones in the midst of the Jordan, "and they are there unto this day". Josh. 4:9.

The stones were removed from the Jordan and pitched in Gilgal. Verse 20.

The whole of Canaan conquered and its inhabitants utterly destroyed by Joshua. Josh. 10:40; 11:21-23.

Relatively little of Canaan was conquered by Joshua; the country was not entirely subdued until the time of David, some 5 or 6 centuries later. See Josh. 13:1-15; Judges 1:1-36 and the Books of Samuel.

Hebron was given to and occupied by Caleb before the death of Joshua. Josh. 15:13f.

Judah "went against the Canaanites that dwelt in Hebron" after the death of Joshua. Jud. 1:10. (Cp. Josh. 14:14-15).

Caleb's nephew Othniel takes Debir before the death of Joshua. Josh. 15:15-17.

The city is taken by Othniel after the death of Joshua. Jud. 1:11-13.

The Canaanites to be driven out "though they have chariots of iron". Josh. 17:18.

The Judah-Jahweh combination was able to drive out the inhabitants of the mountains, but unable to drive out the inhabitants of the plains "because they had chariots of iron"! Jud. 1:19.

Jael drives a nail into Sisera's temple whilst he was asleep. Jud. 4:21.

The nail was driven in whilst Sisera was standing upright and drinking milk. Jud. 5:25-27.

The Midianites hold the children of Israel captive for seven years. Jud. 6:1-2.

The entire Midianite nation had been exterminated in the days of Moses with the exception of the virgin women. Num. 31:16-18. (There were 32,000 virgins which the Israelites were instructed to "keep alive for yourselves". Thirty-two of them were reserved for Jahweh, which means that these hapless women were sacrificed on the altar!)

The spirit of Jahweh came upon Samson; he slew 30 Philistines and took their spoil. Jud. 14:19.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.

The Philistines subdued: "they came no more to the coast of Israel", the hand of Jahweh being against them all the days of Samuel. 1 Sam. 7:13.

The Philistines later invade Israel and reach Mickmarsh. Samuel was still alive. 1 Sam. 13:5.

After Samuel had chopped Agag to bits (before Jahweh!) he and Saul parted and did not see each other again. 1 Sam. 15:35 (RSV and Moffatt)

They did meet again. 1 Sam. 19:24. (The AV garbled 15:35 in an effort to cover up the contradiction, and the RV perpetuated the mistranslation).

The saying "Is Saul among the prophets" explained. 1 Sam. 10:11-12.

A different explanation is given in 19:23-24.

Michal the daughter of Saul had no child unto the day of her death. 2 Sam. 6:23.

Michal had five sons whom she bare to Adreil. 2 Sam. 21:8. (The AV substitutes "brought up" for "bare" in an endeavour to conceal the contradiction).

Saul loves David and makes him his armour-bearer. 1 Sam. 16:19-21.

Yet in the following chapter, when David went forth against the Philistines, he is unknown to Saul. 17:55-58.

Saul inquired of Jahweh, and Jahweh answered him not. 1 Sam. 28:6.

Saul inquired not of Jahweh, and accordingly was slain and his kingdom turned over to David. 1 Chron. 10:13-14.

The death of Saul. He died by his own hand. 1 Sam. 21:4.

He was killed by an Amalekite. 2 Sam. 1:5-10.

He was slain by the Philistines. 2 Sam. 21:12.

When David went out to meet Goliath he was unversed in the art of war. 1 Sam. 17:33-39.

This contradicts what is said in the preceding chapter. 1 Sam. 16:18.

Goliath slain by David — twice! First with a stone from his sling. He is then “slain” with Goliath’s sword! 1 Sam. 17:49-51.

Goliath slain by Elhanan. 2 Sam. 21:19. (the compilers of the A.V. attempted to cover up the contradiction by inserting the words “the brother of” before Goliath.)

David the eighth son of Jesse. 1 Sam. 16:10-11.

He was the seventh son. 1 Chron. 2:13-15.

David was tempted by Jahweh to number the people. 2 Sam. 24:1.

The tempter was Satan. 1 Chron. 21:1.

David sinned in numbering the people. 2 Sam. 24:10.

He never sinned except in the matter of Uriah the Hittite. 1 Kgs 15:5. (David declared that he had never departed from the divine statutes and had kept himself from iniquity. 2 Sam. 22:22-24; and in Acts 13:22 it is said that he was a man after God’s own heart. Pss. 38:3 and 40:12 have much to say about David’s iniquities).

The “sure mercies” of David extolled. Acts 13:34.

The sure mercies not very evident! 2 Sam. 21:8-9; 1 Chron. 20:3.

David took from Hadadezer a thousand chariots, *seven hundred* horsemen and twenty thousand footmen. 2 Sam. 8:4.

He took from Hadadezer a thousand chariots, *seven thousand* horsemen and twenty thousand footmen. 1 Chron. 18:4.

David slew *seven hundred Syrian* charioteers and *forty thousand* horsemen. 2 Sam. 10:18.

He slew *seven thousand* charioteers and *forty thousand* footmen. 1 Chron. 19:18.

Joab gives David the result of a tally of the fighting men of Israel and Judah. 2 Sam. 24:9.

A different total is given in 1 Chron. 21:5:6.

David paid of a threshing floor (plus some oxen) 50 shekels of silver. 2 Sam 24:24.

David paid for the threshing floor 600 shekels of gold. 1 Chron. 21:24:25.

David is given a choice between 7 years’ famine and other specified ills. 2 Sam. 24:13.

According to the Chronicler the choice is between 3 years' famine and other ills. 1 Chron. 21:11-12. (Moffatt has made the two accounts agree).

Joab, David's captain, destroyed every male in Edom. 1 Kgs. 11:15-16.

Yet Edom was able to muster sufficient manpower to revolt in the days of Joram. 2 Kgs 8:20-22.

Solomon was David's second son by Bathsheba (the first having died) 2 Sam. 12:24.

He was David's fourth son by Bathsheba (Bathshua). 1 Chron. 3:5.

God gave Solomon "wisdom and understanding exceeding much". 1 Kgs. 4:29.

Despite this endowment Solomon departed greatly from the ways of his God; he erected altars to the gods of his foreign wives. "Omniscience" apparently had been unable to foresee such departure from his ordinances. 1 Kgs. 11:5-10.

Solomon made a molten sea which contained 2000 baths. 1 Kgs. 7:23-26.

The molten sea held 3000 baths. 2 Chron. 4:2-5.

King Hiram of Tyre makes available to Solomon an artisan whose mother was of the tribe of Naphthali. 1 Kgs. 7:14.

The mother was "a woman of the daughters of Dan". 2 Chron. 2:14.

In return for services rendered Solomon undertakes to give Hiram each year 20,000 measures of wheat and 20 measures of oil. 1 Kgs. 5:11.

The contract was for 20,000 measures of wheat, 20,000 measures of barley, 20,000 baths of wine, and 20,000 baths of oil. 2 Chron. 2:10.

At the end of 20 years Solomon made over to Hiram 20 Israelite cities as additional payment for services rendered and materials supplied. 1 Kgs. 9:10-11.

It is Hiram who donates the cities to Solomon, who proceeds to people them with Israelites. 2 Chron. 8:1-2. (R.V., R.S.V., Moffatt, Douay. To cover up the contradiction the A.V. has it that Hiram "restored" the cities to Solomon, thus making it appear that Solomon first gave the cities to Hiram and the latter then handed them back).

The workers on the Temple have 3,300 overseers. 1 Kgs. 5:16.
There were 3,600 overseers. 2 Chron. 2:18.

The officers who "bare rule" over the conscript workers numbered 550. 1 Kgs. 9:23.

The number of officers was 250. 2 Chron. 8:10.

On the eighth day following the feast which celebrated the dedication of the Temple Solomon sent the people away and they retired to their tents. 1 Kgs. 8:66.

On the eighth day the people made a "solemn assembly" 2 Chron. 7:9.

The pillars of brass cast by Solomon for the Temple are 18 cubits high. 1 Kgs. 7: 15-21.

They are 35 cubits high. 2 Chron 3:15-17.

Solomon was "but a little child" when he succeeded his father David. 1 Kgs. 3:7.

Yet his son and successor Rehoboam was 41 years when he came to the throne, Solomon having reigned for 40 years. 1 Kgs. 11:42 cp. 14:21.

But we learn from 2 Chron. 13:7 that Rehoboam was unable to withstand his enemies because he was "young and tender-hearted"!

There was war between Rehoboam and Jeroboam all their days. 1 Kgs. 14:30. (It is intimated in 15:29 that it was Jahweh's will that the house of Jeroboam should be destroyed.)

But according to 1 Kgs. 12:24 Jahweh had expressly decreed that Rehoboam should *not* make war upon Jeroboam's kingdom. See also 2 Chron. 11:4.

Uzzah steadies the ark when the procession came to the threshing floor of Chidon (and is immediately struck dead by Jahweh!) 1 Chron. 13:9.

The ark is steadied by Uzzah when the procession came to Nachon's threshing floor. 2 Sam. 6:6.

Asa took away the high-places immediately after his accession. 2 Chron. 14:1-3.

He never did take away the high-places. (Nevertheless his heart was perfect with Jahweh all his days!) 1 Kgs. 15-14; 2 Chron. 15:17.

Jehosophat also did and did not take away the high-places. Cp. 2 Chron. 17:6 and 20:33.

Baasha of Israel made war against Asa in that monarch's 36th year. 2 Chron. 16:1.

But Baasha had died 10 years earlier! 1 Kgs. 16:6-8.

Joash (Jeoash) was buried with his fathers in the city of David. 2 Kgs. 12:21.

He was refused burial in the sepulchre of kings in the city of David. 2 Chron. 24:25.

Josiah destroys baalism in the 18th year of his reign; he was then 26 years of age. 2 Kgs. 23:3-8,10-20.

The destruction of baalism took place in the 12th year of his reign, when he was 20 years of age. 2 Chron. 34:3-7. Thus the destruction of baalism was accomplished six years before the discovery of the Book of the Law which, according to the account in 2 Kgs., triggered off the orgy of destruction. We note that the Chronicler himself states that the Book of the Law came to light in Josiah's 18th year.

Josiah to die in peace. 2 Kgs. 22:20.

He was slain in battle against the Egyptians. 2 Kgs. 23:29-30.

Ahaziah was 22 years of age when he ascended the throne, being 18 years younger than his father. 2 Kgs. 8:25-26.

He was 42 years of age when he began his reign. He was thus two years older than his father. 2 Chron. 22:1-2.

Jehoiakim to be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem; his dead body to be cast out in the day to the heat and in the night to the frost. Jer. 22:19; 36:30.

Jehoiakim "slept with his fathers". 2 Kgs. 24:6.

Jehoiakim to have none to sit upon the throne of David. Jer. 36:36.

He was succeeded by his son Jehoiakin. 2 Kgs. 24:6.

Jehoiakin was 8 years old when he commenced his reign, and he reigned three months and ten days in Jerusalem. 2Chron. 36:9.

He was *eighteen years old* when he began to reign, and he reigned in Jerusalem for three months only. 2 Kgs. 24:8.

Jehoiakin (also known as Coniah, Jeconiah and Jeconias) to be childless. Jer. 22:30.

He had eight sons. 1 Chron. 3:17-18.

Coniah (Jehoiakin) not to prosper, "for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah." Jer. 22:30.

Under the name of Jeconias he is listed in Matt. 1:11 as an ancestor of Jesus, who, according to Luke 1:32 is to sit upon the throne of David.

David never to want a man to sit upon the throne of the house of Israel. Jer. 33:17. See also 2 Sam. 7:13-16; Ps. 89:3-4, 35-37. (The throne was to be established forever even if David sinned. He was to be chastised for his misdeeds, but he should never lack a successor.)

The Davidic line ended with Zedekiah; and there was no Jewish king for 450 years, when the Hasmoneans (Maccabeans) established a dynasty, the first king being Aristobulus I. But the Hasmoneans were members of the Levitical order. Since the end of the Hasmonean dynasty there has never been a king of the Jews.*

Zedekiah was Jehoiakin's uncle. 2 Kgs. 24:17; 1 Chron. 3:15-16.

Zedekiah was Jehoiakin's brother. 2 Chron. 36:9-10.

Zedekiah to die in peace. Jer. 34:4-5.

He was taken prisoner by Nebuchadnezzar and saw his sons slain before his eyes. He was then blinded, bound in chains, and imprisoned in Babylon. Jer. 52:10-11. One can scarcely call this dying in peace!

(Christians want us to believe that "dying in peace" merely meant that Zedekiah was not to die by the sword.)

* British-Israel cultists have come up with a mythology which states that Zedekiah's two *daughters* were carried off to Ireland by Jeremiah, where one of them, weirdly named Tea-tephi, married an Irish prince who, when he became king, was called Heremon. The British Queen Elizabeth II is, we are given to understand, the lineal descendant of this pair. This, we are solemnly assured, is the fulfilment of the prophecy that David should never want a *man* to sit upon the throne of the house of Israel!

The Babylonian Captivity. In the reign of Jehoiakin Nebuchadnezzar captured Jerusalem and carried off the king and some 18,000 skilled men. In the next reign, that of Zedekiah, more Jews were carried off. 2 Kgs. 24:15ff; 25:1ff.

But Jeremiah, who mentions three deportations, has it that the total number of captives was 4,600. Jer. 52:28-30.

Elijah casts his mantle on Elisha whilst the latter is ploughing a field (this is some time before his departure heavenward). 1 Kgs. 19:19.

Elijah drops the mantle just before his take off in the chariot of fire; Elisha picks it up and retains it. 2 Kgs. 2:11-14.

Hazael becomes king of Syria after being informed by Elisha that such is his destiny. Shortly afterwards Elisha deputises "one of the children of the prophets" to anoint Jehu "the son of Jehoshaphat the son of Nimshi" to the king of Israel. 2 Kgs. 8:13; 9:1-6.

But the task of anointing both monarchs had by Jahweh been delegated to *Elijah*. 1 Kgs. 19:15-16. Note: the Nimshi mentioned above is here the *father*, not the grandfather of Jehu as in 2 Kgs. 9:2.

The shadow on the sundial to go back ten degrees as a guarantee that a fig poultice would cure Hezekiah's boil. 2 Kgs. 20:8-11.

The shadow to go back ten degrees as an assurance that Hezekiah and his city should be delivered out of the hands of the Assyrians. Isa. 38:4-8.

Ahaz is assured that the Ephraim-Syrian combination shall fail. Isa. 7:3-7.

The assurance was worthless; Ahaz was taken prisoner and 120,000 of his "valiant men" were slaughtered in a single day. 2 Chron. 28:5-6.

All the Jewish people who fled to Egypt to die by the sword or by famine and pestilence; none to escape. Jer. 42:15-19.

Jahweh to bring his people out of the land of Egypt. Zech. 10:10. Jeremiah himself, in 44:28-29, speaks of those who escape and return to Judah.

The Jews continued to live in Egypt, and in Alexandria they established a cultural centre which was famed in the first century AD.

Because of their sins, the Jews are to return to Egypt. Hosea 8:13.

According to the the same prophet the Jews are *not* to return to Egypt, "because they refused to return"! 11:5.

The virgin of Egypt to be built up. Jer. 31:4.
The virgin of Egypt fallen, to rise no more. Amos 5:2.

Jahweh will keep anger forever. Jer. 17:4.
Jahweh will not keep anger forever. Jer. 3:12.

God's anger is slow, endures but for a moment. Ps. 30:5;
103:8.

His anger is fierce, frequent, and endures long. Num. 32:13;
25:4; Jer. 17:4. In Ps. 7:14 we are told that God is angry every
day. The compilers of the AV interpolated the words "with the
wicked"!

God is kind, just and merciful; his mercy endures for
ever. Ps. 136:1ff; Job 4:17; Zeph. 3:5; Rev. 15:3.

He is unjust, cruel and merciless; he ordains the massacre
of entire nations, including women and their children; also the
slaughter of unoffending animals. He hardens people's hearts,
that they should come out and be butchered by his "chosen
people"; he decrees the extermination even of people who have
given no offence except that of living "quiet and secure".
(Judges 18:7-10). See the books of Numbers (especially ch. 31),
Deuteronomy (2:30-34; 3:6; 7:1-6; 20:16-17); Joshua (7:22-
25; 10:40; 11:23).

God commands, approves of and delights in burnt offer-
ings, sacrifices and holy days. Exod. 29:18,36; Lev. 1:9; 23:27.

He disapproves of and has no pleasure in burnt-offerings,
sacrifices and holy days. Ps. 1:13-14; Isa. 1:11-13; Amos
5:22. Jeremiah (7:22-23) has Jahweh declare that he gave no
commands concerning burnt offerings and sacrifices the day he
brought the Israelites out of Egypt.

God is no respecter of persons. Acts 10:34; Rom. 2:11.

God "plays favourites" Gen. 4:4-5; Mal. 1:2-3; Rom.
9:11-13.

God is not the author of confusion. 1 Cor. 14:33.

He is the author of confusion. Isa. 45:7; Jud. 9:23; 1 Sam.
16:14; 2 Thess. 2:11.

God never repents. Num. 23:19; 1 Sam. 15:29; Mal. 3:6;
James 1:17.

God has repented on numerous occasions. Gen. 6:6; Deut.
32:36; Exod. 32:14; 1 Sam. 15:35; Jonah 3:10.

God's attributes are discoverable in his works. Rom. 1:20.

God's attributes undiscoverable. Job. 11:7.

No man has seen or can see God. John 1:18; 1 Tim. 6:16.
He has been seen by many. Gen. 26:2; Exod. 24:9-10;
33:22-23; Amos 9:1.

No one can see God's face and live. Exod. 33:20.
Jacob and Moses both saw God "face to face". Gen. 32:30;
Exod. 33:11.

God cannot lie. Num. 23:19; Prov. 12:22; Heb. 6:18.
We learn that God can lie; he sends forth lying spirits to
deceive. Jud. 9:23; 1 Kgs. 22:22-23; Jer. 4:10; Ezek. 14:9; 2
Thess. 2:11.

God can be found by those who seek him. Prov. 8:17;
Matt. 7-8.

God is not to be found by those who seek him. Prov. 1:28;
Ps. 18:41; Isa 1:15.

God dwells in light. 1 Tim. 6:16.

God dwells in darkness. 1 Kgs. 8:12, Ps. 18:11; 97:2

God to dwell in his chosen temple; his name to be there
for ever; his eyes and heart to remain there perpetually. 2
Chron. 7:12,16.

God dwells not in temples made with hands. Acts 7:48.

God is all-powerful. Gen. 17:1; Jer. 32:17;27; Matt. 19:26;
Mark 10:27; Rev. 19:6.

God is not all-powerful. Judges 1:19.

God is omnipresent he sees and knows all things. Job. 34:21-
22; Ps. 139:7-10; Prov. 15:3.

God is not omnipresent; he neither sees nor knows all things.
Gen. 3:8; 11:5; 18:20f.

God is unchangeable. Num. 23:19; Ezek. 24:14; Mal. 3:6;
James 1.17.

God is changeable. Gen. 6:6; Exod. 33:1,3,14,17; 1 Sam.
2:30-31; 2 Kgs. 20:1-6; Jonah 3:10.

God knows what is in the hearts of men. Ps. 139:2-3;
Acts 1:24.

God tries to find out what is in the hearts of men. Gen.
22:12; Deut. 8:2; 13:3.

God is just and impartial. Gen. 18:25; Deut. 10:18-19;
Ezek. 18:25; Rom. 2:11.

God is unjust and partial Exod. 20:5; Deut. 14:21; 2 Sam.
24:17; Matt. 13:12; Rom. 9:11-13.

God is not the author of evil. Deut. 32:4; Ps. 19:7-8; 1 Cor. 14:33; James 1:13.

God is the author of evil. Isa. 45:7; Jer. 18:11; Lam. 3:38; Ezek. 20:25; Amos 3:6.

God is peaceful. Rom. 15:33; 1 Cor. 14:33.

God is far from peaceful. Exod. 15:3; Isa. 51:15; Ps. 144:1.

God alone is holy. Rev. 15:4.

Holiness does not pertain to God alone. Ps. 86:2.

The work of God is perfect. Deut. 32:4.

His work is very far from perfect; not even the heavens are clean in his sight. Job 15:15.

God made the wicked for the day of evil. Prov. 16:4.

God is not willing that any should perish. 2 Peter 3:9.

God is nigh unto all that call upon him. Ps. 46:1; 145:18.

He stands afar off and hides himself in times of trouble. Ps. 10:1; 22:1.

Every word of God is pure. Prov. 30:5.

God's words are not always pure. Hosea 1:2; 3:1-3.

God tempts no man. James 1:13.

God does tempt men. Gen. 22:1; 2 Sam. 24:1.

Worldly prosperity the lot of the godly. Gen. 39:1; Ps. 1:1-3; 37:28-37; Prov. 12:2.

Misery and destitution often the lot of the godly Heb. 11:32-39; Luke 21:17; 2 Tim 3:12.

The years of the wicked to be shortened. Prov. 10:27.

The wicked live long. Job. 21:7-9.

The wicked to be beset by misfortune. Job. 18:5-12.

The wicked to have a pretty good time. Ps. 73:3-5,12.

The dead know not anything; neither have they any more a reward.

Eccles. 9:5-6; Job. 7:9; 14:7-12; Ps. 6:5; 39:12-13; 146:4; Isa 38:18.

The dead to live again. Isa. 26:19; Matt. 25:46.

Poverty a blessing. Luke 6:20-24; James 2:5.

Riches a blessing. Job. 42:12; Prov. 10:15.

Children are punished for the sins of their parents. Exod. 34:7; Isa 14:21.

Children not to be punished for the sins of their parents. Deut. 24:16; Ezek. 18:20.

Adultery and fornication sanctioned. Num. 31:18; Hosea 1:2; 3:1-3.

Adultery and whoredom forbidden. Ex. 20:14; Heb. 13:4.

The taking of oaths enjoined. Num. 30:2 Gen. 21:23,24,31. Neh. 13:25; Isa. 65:16.

The taking of oaths forbidden. Matt. 5:34-37.

Freedom of divorce permitted. Deut. 24:1; 21:10-14.

Divorce restricted. Matt. 5:32.

Every kind of animal allowed for food. Gen. 9:3.

The eating of certain kinds of animals prohibited. Deut. 14:7-8.

Circumcision instituted. Gen. 17:10.

Circumcision "profits nothing". Gal. 5:2.

The sabbath instituted. Exod. 20:8.

The sabbath repudiated. Isa. 1:13; Rom. 14:5; Col. 2:16.

No work to be done on the sabbath under penalty of death. Exod. 31:15; Num. 15:32,36.

Jesus broke the sabbath and justified the act. Matt. 12:1-3; John 5:16.

Public prayer acceptable to Jahweh 1 Kgs. 8:22-60; 9:3.

Public prayer disapproved. Matt. 6:5-6.

Statutes to endure for ever. Lev. 23:14,21,31,41.

"Forever" has limits! Rom. 7:6.

Harvests never to cease. Gen. 8:22.

Harvest does cease. Gen. 41:56.

The earth hangs upon nothing. Job 26:7.

The earth has pillars and foundation. 1 Sam. 2:8; Ps. 104:5.

The earth to abide for ever. Ps. 104:5; Eccles 1:4.

The earth to be destroyed. Heb. 1:10-11; 2 Peter 3:10.

Jahweh to have mercy upon the house of Judah. Hosea 1:7.

Four chapters further on we find that the god (who changes not — Mal 3:6) has changed his mind and decided that Judah shall “fall” with Ephraim, who is to be made desolate in her iniquity. Hosea 5:5-9.

Another six chapters and Jahweh again changes his mind; he will not execute the fierceness of his anger on Ephraim (Israel), “for I am God, not man”! Hosea 11:9.

“In that day”, i.e., the great day of Jahweh which Zephaniah (1:14) announced “is near, near, and hasteth greatly”, Jahweh is to let the remnant of Jacob (Israel) go on the rampage among the Gentiles; they will be as “a young lion among the flocks of sheep... and none can deliver”. He will “execute vengeance in anger and fury among the heathen.” Micah 5:8,9,15. See also Zech. 12:3-6,9; 12:12.

But according to Isaiah his God has a different fate in store for the Gentiles. He apparently decided that killing them off wholesale was a waste of manpower. The Gentiles are to come with their sons and daughters and lick the dust of the feet of the Jews; their kings are to be “nursing fathers” and their queens “nursing mothers”. It is only those who prove obdurate and refuse to be lickspittles and slaves who are to be “utterly wasted”. Isa. 49:22-23; 50:10-12.

“In that day” the slaughtered enemies of the house of Israel are to be buried, (the job of cleansing the land of the carcasses is to occupy seven months). Ezek. 39:12.

According to Jeremiah “the slain of Jahweh shall at that day from one end of the earth even to other end of the earth” remain unburied; they are to be “as dung upon the ground”. Jer. 25:33.

“In that day” Jahweh is to make Jerusalem “a burdensome stone for all (Gentile) people: all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it”. Zech. 12:3,9. We learn that it is Jahweh himself who will gather all nations against Jerusalem to battle. But before he decides to “go forth” against these nations he will see to it that the city is taken, its houses rifled and its women ravished. Half the city’s defenders are to go into captivity. It is then and only then that the god will deal it out to the people he himself had brought against his “Holy City”; they are to be smitten with a plague; “their flesh will consume away while they stand on their feet; their eyes shall consume away in their holes, and their tongue will consume away in their mouth”. Zech. 14:12; see also Zeph. 3:6-8.

(The statement that Jahveh is to permit Jerusalem to be taken, its women ravished, etc. does not *quite* square with an earlier promise (Zech. 12:8) that he would defend the inhabitants of the city and that "he that is feeble among them shall be as David!)

But it appears that, after all, some of the stricken Gentiles will survive; they are to "go up from year to year to worship the King, Jahweh of hosts, and to keep the feast of tabernacles" (14:16). Some will "take hold of him that is a Jew, saying, We will go with you: for we have heard that God is with you". (8:23; see also Mal. 1:11).

Micah, however, insists that "all people will walk every one in the name of his god", while "we (the Jews) will walk in the name of Jahweh our God for ever and ever. Micah 4:5.

(A scribal redactor sought to neutralise this flat negation of the belief cherished by Jewish patriots that in the very near future their god would force their oppressors to acknowledge his supremacy and submit to Jewish domination. He interpolated a passage from Isaiah. Cp. Micah 4:1-3 with Isa. 2:2-4. The redactor was probably deterred by superstitious dread from striking out the non-conforming words).

"In that day" the light shall not be clear, nor dark; it will be neither day nor night; "but it shall come to pass that at evening time it shall be light". Zech. 14:6-7.

The inspired prophet Joel, however, insists that the sun and the moon will be dark, and that even the stars will cease to shine (Joel 2:10). Amos also declares that the day of Jahveh will be darkness and not light, "even very dark and no brightness in it". (Amos 5:10).

The equally inspired Isaiah speaks with two voices. In 13:10 he agrees with Joel that the whole of the heavenly bodies will cease to shine; but in 30:20 he states that the light of the moon is to be as the light of the sun, and the light of the sun is to be sevenfold, "as the light of seven days".

Nebuchadnezzar to destroy Tyre and make a spoil of its riches. Ezek. 26:7-12.

The prophet himself records failure; he states (29:18) that neither Nebuchadnezzar nor his army got any "wages" for their efforts to destroy Tyre.

The city, situated on an island, successfully withstood a 13 years' siege; all that the Babylonian king could do was reduce old Tyre (Palaetyrus) which was situated on the mainland. Bible folk deny this failure to take Tyre was a failure of prophecy; they insist that the prophecy was fulfilled when Nebuchadnezzar demolished Palaetyrus. They conveniently overlook Ezek. 26:17 and 27:4; which make it clear that it was the island city which

Jahweh had deputed the Babylonian monarch to destroy. Why the god should have found it necessary to employ a human agent to carry out his fell designs is not explained. Have we not been told (Exod. 15:6) that the god with his own right hand dashed the Egyptians in pieces?

Tyre was destroyed some 250 years later by Alexander the Great. *This*, we are told, was the fulfilment of Ezekiel's prophecy. So what we are required to believe is this: the fact that Nebuchadnezzar did not capture the island city is conclusive proof that the prophecy did not refer to that city; that it was captured and destroyed by Alexander is equally conclusive proof that it did!

Here is a question for the exponents of prophecy: *In what way can prophecy be said to be fulfilled when the threatened penalty falls, not upon the actual offenders, but upon their descendants severed generations removed?*

Be it noted that the great "crime" for which the Tyrians were doomed to destruction was — they had jeered at the Jews! (Ezek. 26:2).

Ezekiel declared further that Tyre "never shalt be any more" 27:36; 28:19.

That the city was rebuilt after its destruction by Alexander is indicated by the fact that it is mentioned several times in the New Testament. It was visited by Jesus and by Paul. See Matt. 11:21; 15:21; Mark 3:8; 7:24,31; Luke 6:17; 10:13f; Acts 12:20; 21:27.

(Tyre later was to suffer many vicissitudes. In the 7th century A.D. it was ravished by the Moslems. In 1124 it was taken from the Moslems by the Crusaders, who established a bishopric there. It then became one of the chief cities of the Latin kings of Jerusalem. A century and a half later the Saracens again invested the city, and the Tyrians hastily abandoned the place without offering any resistance. The Saracens then proceeded systematically to destroy the town.

But again it was built, and to-day has a population of about 10,000. All around the present city, now called Sur, are the ruins left by the Saracens.).

When his appointed agent, Nebuchadnezzar, failed to obtain the riches of Tyre that had been promised him, Jahweh undertook to recompense him later: he should invade and despoil Egypt. Ezek. 29:19; 30:10-26; 32:1-16. The country was to be devastated; it would be abandoned by its people for 40 years.

It happens that there is some doubt as to whether Nebuchadnezzar did in fact invade Egypt. Rogers (*Cuneiform Parallels to the Old Testament*) declares that he did so in 569 B.C.; but this statement is based on an admittedly imperfect inscription.

In 605 Nebuchadnezzar was sent by his father Nabopolassar, who was then king of Babylon, to engage the Egyptian army under Pharaoh Necho. Nebuchadnezzar met the Egyptians at

Carchemish and routed them. He set off in pursuit of the demoralised foe, but just as he reached the border of Egypt he received news of the death of his father and hurried back to Babylon.

In 601 the armies clashed again, and Nebuchadnezzar suffered defeat; but in 568 he was, according to him, victorious in a battle with Egyptian forces under Amasis II. (Other accounts suggest that the battle was inconclusive). In an inscription recording this "victory" Nebuchadnezzar states that he did not effect the conquest of Egypt. (See Peakes' 1964 *Commentary on the Bible*, 486h.)

The Persians under Cyrus' son and successor invaded Egypt in 525 B.C. Later (332 B.C.) the country was occupied by the Greeks under Alexander; still later (30 B.C.) by the Romans. Needless to say, Ezekiel did not have, and could not possibly have had, the dimmest prevision of this succession of events.

And never was Egypt abandoned for forty years, or for any lesser period. As a prophet Ezekiel was a "wash-out"!

Jeremiah (46:17-20), and Isaiah (19:1-18) also fulminate against Egypt. But then comes an extraordinary change of attitude: in Isaiah 19:19-25 we are told that "in that day" the Egyptians are to become a people of Jahweh. They will set up an altar to the god, who, after chastising them for past misdeeds, will send them a saviour, "a great one", who shall deliver them from their oppressors. There is to be a rapprochement between Egypt and Assyria, and both nations are to be given priority over Israel.

One can account for this violent contradiction only on the supposition that a redactor had come across an isolated fragment which set out the views cited and, oblivious of its contradictory nature, attached it to the end of Isa. 19 because he did not know where else to put it!

No amount of exegetical ingenuity can harmonise verses 19-25 with verses 1-18. Still less is it possible to effect a reconciliation of these verses with the anti-Egyptian tirades of the malignant Ezekiel.

Let it be emphasised that in Isa. 19:19ff Israel's status is to be inferior to that of Egypt and Assyria. Compare this with the sentiments expressed in Zech. 14:18-19.

The Fate of Babylon. Isaiah implies and Jeremiah definitely states that the whole land of Babylon was to be destroyed; it was to become a "desolation without an inhabitant" — "a desolation for ever". (Jer. 51:26,29). Its springs were to become dry, leaving the land a "wilderness" (vv. 36,48). But according to Isaiah it was to be covered with pools of water! (Isa. 14:23; 41:18).

Our prophecy "experts" are fully aware that the threatened destruction of the land of Babylon never came to pass, and they discreetly omit mention of Jeremiah in this connection. Our attention is directed to the threat to the *city* of Babylon, which we

are told was carried out to the letter. But it wasn't!

According to Jeremiah (51:11) Jahweh had moved the Medes to destroy Babylon (see also Isa. 13:17). But not even the Book of Daniel, which states (falsely) that the Medes captured Babylon, says that they destroyed it.

Here in brief is a summary of events relating to Babylon: The city was completely destroyed in 689 B.C. by the Assyrian king Sennacherib, who slaughtered its inhabitants. On the death of Sennacherib Babylon was rebuilt by his son and successor Esarhaddon. After Esarhaddon's death the city revolted against the Assyrians. It was recaptured by Esarhaddon's successor, Assurbanipul (668-626 B.C.) But Assurbanipul did not revenge himself upon the rebels; he simply "moved in and ruled". Shortly after this monarch's death the Assyrian Empire was destroyed by the Scythians and its history came to an end.

After the extinction of Assyria as a nation the throne of Babylon was seized by the Chaldean general Nabopolassar. Under his son Nebuchadnezzar the city became a show place. It was this city, the city of Nebuchadnezzar which, according to Jeremiah was, together with the rest of the country, to be made "wholly desolate" as a punishment for the carrying off of the Jews. (Let us note in passing that it had been ordained by Jahweh himself that Nebuchadnezzar should scourge the Jewish people. For doing what he was divinely impelled to do not only Nebuchadnezzar but the whole of his people were to suffer!)

But, as already intimated, the threatened destruction never came to pass.

The history of the city after the Captivity is as follows: —

In 538 Babylon fell to the Persians under Cyrus' general Gobryas (NOT to the Medes under Darius, who was not a Mede but a Persian, and second in succession to Cyrus — third if we include the usurper Smerdis or Bardis, who called himself Nebuchadnezzar the third). The city later revolted against Persian domination. It is then that Darius came into the picture; he recaptured the city, during the assault destroying most of the out-works. But the city itself suffered little damage.

Some 200 years later Babylon was captured by Alexander the Great, who also spared the city and its inhabitants. Under the Selucidae, who were heirs to Alexander's Asian conquests, Babylon rapidly declined in importance. Most of its inhabitants were transferred to the new City of Selucia; and it was after this that the city of Babylon commenced to decay.

Among those who remained in Babylon were the descendants of the Jews of the Captivity, who elected to remain where they were instead of returning to Judea with their compatriots. Jews inhabited the city right up to the second century A.D., and it was there that the Babylonian recension of the Talmud was com-

piled.

There is a reference to Babylon at the end of the First Epistle of Peter. (Christians wish us to believe that the Babylon there mentioned was Rome, as in the Book of Revelation; but it is clear that it is the Chaldean city that was meant.)

Babylon was finally abandoned and became a ruin shortly after the second century A.D. The canals which had been constructed by the Babylonian kings and which had drained the swamps silted up and the region became unhealthy.

Much of the ancient city has been restored by archeologists, and it has become a tourist attraction. None of these archeologists, it may be mentioned, has encountered the dragons, satyrs and other "doleful creatures" which it was said would infest the place. (Isa 13:21f; Jer. 51:37).

Let it be emphasised: no sudden catastrophe overwhelmed Babylon; the decay was gradual. And apart from the inconvenience they suffered by their transference to Selucia, the native inhabitants of the city of that time suffered no harm. In any case it is utterly ridiculous to suggest that any disabilities they experienced were the result of an offence committed several centuries previously.

THE NEW TESTAMENT.

Joseph's father was Heli. Matt. 1:16.

Joseph's father was Jacob. Luke 3:25.

Jesus the only begotten son of God. 1 John 4:9.

God has many sons. Gen. 6:2; Job 1:6.

Jesus born of a virgin. Matt. 1:18; Luke 2:4-7.

Jesus born as a result of normal process. Acts 2:30; Rom.1:3.

The "Holy Family" flee to Egypt to escape the threatened death of the infant Jesus. Matt. 2:12-15.

No other N.T. writer knows of this flight into Egypt and Luke excludes it: he has the parents of Jesus proceed directly to Nazareth after the customary rites had been performed. Luke 2:39.

Jesus commenced his ministry after the imprisonment of John the Baptist. Mark 1:14.

When Jesus commenced his ministry the Baptist had not yet been imprisoned. John 3:23-24.

Andrew and Peter called to be disciples before Jesus had commenced his ministry and before the Baptist had been cast into prison. John 1:40-42.

Jesus had commenced preaching before he summoned Andrew and Peter, and the Baptist was in prison. Matt. 4:12-20; Mark 1:16-18. Luke's account (chs. 4 and 5) differs from all the others.

The Messiahship of Jesus known to and acknowledged by John the Baptist from the first. John 1:29,40.

John, from prison, sends two of his disciples to ask of Jesus, "art thou he that should come, or do we look for another?" Matt. 11:2-3.

Peter acclaims Jesus as "the Christ, the Son of the living God" at Caesarea Philippi, when Jesus' ministry was well advanced. Jesus pronounces him "blessed"; for "flesh and blood hath not revealed it unto thee, but my Father which is in heaven".

But according to the Fourth Gospel "flesh and blood" *did* make the revelation to Peter; his brother Andrew told him "we have found the Messiah...." John 1:40-42.

Immediately after his baptism in the Jordan and the descent of the spirit Jesus was driven into the wilderness by the same spirit. He remained in the wilderness forty days. Mark. 1:9-13.

The third day after the descent of the Holy Spirit in the form of a dove Jesus came to Cana of Galilee. John 2:1-2.

Jesus declares that John the Baptist is Elias. Matt. 11:14.

The Baptist denies it. John 1:21. (It was a fixed belief of the Jews that Elijah should reappear on earth to herald the coming of the Messiah.)

The devil sets Jesus first on the pinnacle of the Temple, then takes him up unto an "exceeding high mountain". Matt. 4:5-8.

Luke reverses the order. Luke 4:5-9. John knows nothing about the temptation by the devil.

Jesus delivers a sermon while sitting on a mountain. Matt. 5:1ff (R.S.V.).

The sermon is delivered whilst Jesus is standing "in the plain". Luke 6:17ff. Neither Mark nor John knows anything about this sermon.

Jesus teaches by means of parables; "without a parable spake he not unto them". Matt. 13:34; Mark 4:34; Luke 8:4.

Jesus teaches per medium of lengthy moral and metaphysic-

al discourses; not once is there mention of parable. The Fourth Gospel. (The word "parable" in 10:6 is a mistranslation of the Greek word "paroimia", which means proverb and is so rendered elsewhere. The Greek word for parable is parabole.)

Jesus tells a disciple not to have recourse to the sword; for "all they that take the sword shall perish with the sword". Matt. 26:52.

Jesus bids his disciples buy swords. Luke 26:36,38.

Jesus advises his hearers to "make yourselves friends of the mammon of unrighteousness." Luke 16:9.

A moment later he tells them that they cannot serve both God and mammon. Verse 13.

Jesus tells Peter, "I have prayed for thee, that thy faith shall fail thee not" Luke 22:32.

Two verses further on we find him telling Peter that his faith will fail him to the extent of denying him thrice.

Jesus heals a leper before entering Peter's house. Matt. 8: 1-3,14.

The leper is healed after Jesus departs from Peter's house. Mark 1:29,40f.

Salvation is to be gained only through belief in Jesus as Saviour. John 3:16ff; Eph. 2:8.

Salvation secured through good work. Mark 10:17-19; James 1:27; Acts 16:31. (Here belief in Jesus suffices to save not only the believer but "all that were in his house"!)

Whoever shall say "thou fool" shall be in danger of hell fire. Matt. 5:22.

Jesus calls his opponents fools. Matt. 23:17; Luke 11:40; 24:25.

No man can be Jesus' disciple unless he hates his parents, brethren, etc. Luke 14:26.

"Whoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

"Everyone that asketh receiveth; and he that receiveth findeth; and to him that knocketh it shall be opened." Matt. 7:7-8.

"Strive to enter in the strait gate: for many... will seek to enter, and shall not be able". Luke 13:24.

"The Father loveth the Son, and hath given all things into his hand." John 3:35.

"To sit on my right hand, and on my left, is not mine to give...." Matt. 20:23.

All power given to Jesus. Matt. 28:18.

"All power" also belongs to Satan! 2 Thess. 2:9.

"Lead us not into temptation". Matt. 6:13.

"My brethren, count it all joy when ye fall into divers temptations". James 1:2.

"For as many as have sinned without law shall also perish without law...." Romans 2:12.

"For where no law is, there is no transgression". Romans 14:11.

Jesus came to fulfil the law. "It is easier for heaven and earth to pass than one tittle of the law to fail" Luke 16:17; Matt. 5:17-19.

According to Paul, Christ has redeemed men from the curse of the law; men are justified by faith without the deeds of the law. Romans 3:28; Gal. 3:13. See also Romans 7:4; Eph. 2:15; Luke 16:16.

Jesus would have all men to be saved and to come to the knowledge of truth. 1 Tim. 2:4; 2 Peter 3:9.

"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 12:40.

Christians not to perish nor be plucked from Jesus' hand. John 10:28.

Some shall depart from the faith. 1 Tim. 4:1.

Man is justified by faith alone. Rom. 3:20; Gal. 2:16; 3:11-12.

Man is not justified by faith alone.. James 2:21,24.

No man is without sin. Romans 3:10. (See also 1 Kgs 8:46; Prov. 20:9; Eccles. 7:20).

Christians are sinless. 1 John 3:6,9.

The effectual fervent prayer of a righteous man avails much. James 5:16.

"There is none righteous, no, not one". Romans 3:10.

Jesus tells his hearers to take no thought for the morrow. Matt. 6:31.

He who provides not for his own is condemned. 1 Tim 5:8.

“On earth peace, good will towards all men”. Luke 2:14; Acts 10:36.

“Think not that I come to send peace on earth....” Matt. 10:34.

The Father judgeth no man, but hath committed all judgment unto the son. John 5:22.

“I judge no man”, John 8:15; 12:47.

I and my Father are one. John 10:30.

“My God, my God, why hast thou forsaken me”. Matt. 27:46; Mark 15:34.

Jesus received not testimony from man. John 5:33-34.

He did receive testimony from man. John 15:27.

Jesus witness of himself is true. John 8:14;18.

His witness of himself is not true. John 5:31.

A man with an unclean spirit cries out to Jesus. “I know thee who thou art, the Holy One of God”. Mark 1:23-24.

“Every spirit that confesseth that Jesus Christ is come in the flesh is of God”. 1 John 4:1-2.

“The Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever.”

“He came unto his own, and his own received him not”; his kingdom is not of this world. John 1:11; 18:36.

“No man hath ascended up to heaven but he that came down from heaven”. John 3:13.

“By faith Enoch was translated that he should not see death”. Heb. 11:5. (See 2 Kgs. 2:11; also 2 Cor. 12:2-4, where Paul tells of a man who had been caught up to the “third heaven” and there heard “unspeakable words”).

Jesus declares that he was sent only to the lost sheep of the house of Israel; when despatching his disciples on a mission through Palestine he bids them “go not into the way of the Gentiles, and into any city of the Samaritans enter ye not”. He regards Gentiles as dogs and swine. Matt. 7:6; 10:5-6; 15:26.

He bids his disciples go into all the world and preach the gospel to every creature. Mark 16:15; Matt. 28:19.

On their mission through Palestine the disciples were each to take a staff and sandals. Mark 6:8-9.

They were to take neither staves nor shoes. Matt. 10:9-10.

Two blind men besought Jesus. Matt. 20:30.

Only one blind man besought him. Luke 18:35-38.

The devils that entered the swine in the country of the Gadarenes came out of two men. Matt. 8:28-31.

There was but one man. Mark 5:2-14; Luke 8:26-34.

Jesus curses a fig tree (because it was not bearing figs out of season!); it immediately withers. Matt. 21:19 R.S.V.

The tree did not wither immediately. Mark 11:12-14, 20-21)

Jesus is meek and gentle. 2 Cor. 10:1; Matt 11:29.

Jesus very far from being meek and gentle; he scourged the money changers and ejected them forcibly from the temple. Whilst a guest in the house of a Pharisee he turned a stream of abuse on his host, who had " marvelled " that his guest did not wash his hands before sitting down to dine. His furious outburst was directed not only at his host but at his fellow guests who, it was pointed out, had given no offence. Luke 11:37-52.

The scourging of the money changers occurred when Jesus was nearing the end of his ministry. Matt. 21:12; Mark 11:15; Luke 19:45.

It was at the commencement of the ministry. John 2:13-16.

Peter to deny Christ thrice before the cock crowed. Matt. 26:34; Luke 22:34.

The Cock crowed after the first and after the second denials. Mark 14:66-72.

No signs to be given to Jesus' generation. Mark 8:12-13.

Signs were given. Acts 2:22; John 20:30.

Satan entered Judas at the Supper. John 13:27.

It was before the Supper. Luke 22:3-4,7.

After indicating Judas as the one who should betray him Jesus declared, " Now is the Son of man glorified, and God is glorified in him ". John 13:31.

But according to Luke Jesus was in a state of apprehension at his approaching fate. He prayed that it should be his Father's will that he be spared. Sweat like great drops of blood fell from him to the ground. Luke 22:40-44.

The Betrayal. Jesus is identified by Judas with a kiss and is straightway arrested. Matt. 26:47-49; Mark 14:43-44; Luke 22:47.

There is no kiss: a band of men and officers from the chief priests and Pharisees, with Judas in their midst, approach Jesus, who asks: "Whom seek ye?". He receives the answer "Jesus of Nazareth", and Jesus states "I am he". Instantly those who had come to seize him went backward and fell to the ground. John 18:1-8.

It is not explained why it was necessary for Judas to identify a man who had only recently made a triumphal entry into the capital city and received the plaudits of the crowd; who had several encounters with Jewish leaders, and who had frequently drawn attention to himself by his "mighty works".

(The story of the betrayal is in fact a negation of the miracles, as also was the statement of Jesus that no signs were to be given to his generation. There could be no greater signs of his supernatural endowment than the feeding of a multitude with a few loaves and fishes and the restoration of life of a man four days dead. Let it be noted in passing that Paul, whose writings antedate the Gospels, knew nothing of this or any other miracle. Had he known of the raising of Lazarus (and had it occurred he must have known of it; it would have become known far beyond the confines of Palestine), he assuredly would have cited it when chiding the Corinthians who had declared that there was no resurrection of the dead (1 Cor. 15:12).

Judas would never dared betray the man who had manifested such great powers.)

We learn from Matthew (27:1-7) that after the condemnation of Jesus by Pilate, Judas returned the 30 pieces of silver he had received as the reward for his betrayal; he cast down the money in the temple and in an agony of remorse hanged himself. It is added that the priests used the money to purchase a potter's field, in which, presumably, Judas was buried.

A different story is told in Acts (1:18-19). There we discover that there was no return of money; Judas used it to buy a field, then, falling headlong "he burst asunder in the midst and his bowels gushed out."

The story is a mass of inconsistencies and absurdities. Paul had no knowledge whatever of the betrayal; for he states that immediately after the resurrection Jesus was seen by "the twelve". (1 Cor. 15:5).

The Trial of Jesus. After the priests who had had Jesus arrested had deliberated and decided that Jesus should be put to death they bound him and delivered him to Pilate, who straightaway put him on trial. It is clear that there was no break in the proceedings. Matt. 27:1-2, 11-26.

John records a preliminary hearing before Annas. John 18:3. No other N.T. writer knows anything of this.

Luke has Pilate send Jesus to Herod for examination. Luke 23:7,11. No other N.T. writer records this.

Pilate questions Jesus, who "answered him never a word". Matt. 27:14.

Jesus has a great deal to say for himself. John 18:33-37.

Jesus carries his cross to Calvary. John 19:17.

The cross is carried by Simon of Cyrene. Matt. 27:32; Mark 15:21; Luke 23:26.

The crucifixion took place on the day before the Passover. John 19:14-16.

The crucifixion took place during or just after the day of Passover. The Synoptic Gospels.

It was at the third hour. Mark 15:28.

"About the sixth hour" the people cried, "away with him, crucify him". John 19:14 (Some Christian apologists attempt to resolve this contradiction by assuming that one writer used the Roman time-reckoning — the day commencing at sunrise; that the other writer based his calculations on the Jewish time-scale — the day commencing at sunset. These apologists appear to have overlooked the fact that this would make things worse. The discrepancy would be 9 hours instead of three.)

Jesus was not crucified on a cross; he was hanged on a tree. Acts 5:30; 10:39; 13:29.

The three Marys stood by the cross of Jesus and he speaks to one of them (his mother). John 19:25-26.

The three Marys stood "afar off". The Synoptic Gospels.

Jesus was reviled by the two malefactors who were crucified with him. Matt. 27:44.

Only one malefactor reviled him. Luke 23:39.

Jesus' side was pierced with a spear. John 19:38; Rev. 1:7.

No other N.T. writer records this piercing; it is excluded by Luke. (24:40).

Jesus' last words were: "My God, my God, why hast thou forsaken me?" Matt. 27:46.

They were: "Father, into thy hands I commend my spirit". Luke 23:46.

According to John, Jesus merely said "it is finished". John 19:30.

Joseph of Arimathea went boldly to Pilate to ask for the body of Jesus. Mark 15:43.

He went secretly for fear of the Jews. John 19:38.

Joseph and Nicodemus prepare and inter the body of Jesus. John 19:38-40.

The body was interred by Joseph alone. Mark 15:43; Luke 23:53.

Before laying the body in the sepulchre Joseph wrapped it in linen. Mark 15:46; Luke 23:53.

Prior to the wrapping the body was embalmed, Nicodemus having brought "a mixture of myrrh and aloes, about an hundred pounds weight" for this purpose. John 19:39.

It was lawful for the Jews to put Jesus to death. John 19-7.

It was not lawful for the Jews to put Jesus to death. John 18:31.

The death of Jesus brought on an earthquake which caused the graves of the saints to open and the occupants to rise. Matt. 27:50-53.

No other N.T. writer has anything to say about the earthquake or the rising of the saints.

Jesus to be in the grave for three days and three nights. Matt. 12:39-40. Matthew (27:63) and Mark (8:31) have it that Jesus was to rise *after* three days, which contradicts the statements in Matt. 16:21. Mark 9:31 and Luke 24:46 that he was to rise on the third day.

Jesus was buried on Friday evening and rose again early Sunday morning (Matt. 28:1; John 20:1) so that he was in the grave but two nights and one day.

Some women prepare spices to anoint the body of Jesus (which according to the Fourth Gospel had been embalmed!). This was done before the sabbath day. Luke 23:54-56.

The women did not buy the spices until the sabbath was past. Mark 16:1. (The A.V. translators thoughtfully inserted the word "had" to make it appear that the women had previously bought and prepared the spices).

The Resurrection of Jesus. This story abounds in contradictions, which are here set out in question and answer form.

At what time in the morning did the women visit the tomb? MARK: "At the rising of the sun"; JOHN: "When it was yet dark". Who came? JOHN: Mary Magdalene alone; MATTHEW: "Mary Magdalene and the other Mary"; MARK: "Mary Mag-

dalene, Mary the mother of James, and Salome"; LUKE: "Mary Magdalene, Joanna, Mary the mother of James, and other women". Was the tomb open or closed when they arrived? LUKE: "Open"; MATTHEW: closed. Whom did they see at the tomb? MATTHEW: "the angel"; MARK: "a young man"; LUKE: "two men"; JOHN: "two angels". Were these men or angels inside or outside the tomb? MATTHEW: outside; MARK, LUKE and JOHN: Inside. Were they standing or sitting? LUKE: standing; MATTHEW, MARK and JOHN: sitting. Did Mary Magdalene observe the divine messengers when she first arrived at the sepulchre? THE SYNOPTIC GOSPELS: she did; THE FOURTH GOSPEL: she did not. Who became frightened when they saw the messengers? MATTHEW: the keepers; MARK and LUKE: the women. Did the women see Jesus? MATTHEW: they did; Jesus met them just after they left the tomb. LUKE: they did not see Jesus. Did the women tell the disciples what they had seen? LUKE: they did; MARK: they did not. Did Mary Magdalene know Jesus when he first appeared to her? MATTHEW: she did; JOHN: she did not. How many disciples visited the tomb? LUKE: Peter alone; JOHN: Peter and another, who presumably was John. Was Mary Magdalene permitted to touch Jesus when he first appeared to her. Matthew: yes; JOHN: no. Where did Jesus appear to his disciples? MATTHEW: In Galilee; LUKE: in Jerusalem. Were all the disciples finally convinced of the resurrection? JOHN: they were; MATTHEW: they were not; "some doubted" (28:17).

John states that when the disciples saw Jesus after the resurrection they were "glad". According to Luke they were "terrified and affrighted" because they thought they were seeing a spirit. Luke 24:37.

According to the Synoptic Gospels Jesus saw his disciples but once after the resurrection. The Fourth Gospel has it that he saw them on three separate occasions, the last occasion being on the shore of the sea of Tiberias.

Paul's account of the events following the resurrection of Jesus differs in almost every respect from the Gospel narratives. Of the visits of the women to the sepulchre he has not a word to say. According to him (1 Cor. 15:5) Jesus was first seen by Cephas (Peter) and then by "the twelve" (as already remarked he had never heard of the defection of Judas). He tells of "above five hundred brethren" who saw the risen Jesus; yet according to Acts 1:15 the number of faithful after the resurrection was no more than one hundred and twenty.

According to Paul Jesus was next seen by James. The Gospels make no mention of this meeting, and James himself makes no allusion to it in his Epistle. In fact he makes no mention

whatever of the resurrection. And that, surely, is a remarkable omission.

Jesus we are told in Acts 26:23 and Rev. 1:5 was the first to rise from the dead. This definitely rules out the stories of the restoration to life of the son of the widow of Nain as related in Luke 7:12-19 and the rising of Lazarus as told in John 11:43-44. (See also Kgs. 4:32-35).

The Ascension. This event is recorded only by Mark and Luke, who were not disciples of Jesus and were not present when it (allegedly) took place. Matthew and John who, if they were the disciples so named, were present, strangely have nothing to say about this stupendous event.

In his Gospel Luke represents the ascension as taking place but a few hours after the resurrection.

In Acts 1:3 the same Luke intimates that the ascension did not take place until 40 days afterwards. Moreover it is there indicated that the scene of the event was Mount Olivet, whereas in his Gospel Luke has Jesus ascend from Bethany.

(In an endeavour to cover up the contradiction regarding the time of the ascent of Jesus the AV panel inserted paragraph symbols at verses 49 and 50 of Luke 24. They knew quite well that no such interval was shown in the original Greek.)

The Genealogy of Jesus. The genealogy of Jesus as given by Matthew is hopelessly at variance with that furnished by Luke.

In Matt. 1:17 the writer sums up the genealogy thus: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away to Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

There are thirteen, not fourteen generations in the third series; and the number fourteen is obtained in the second series only by the deliberate omission of four names — Ahaziah, Joash and Amaziah between Joram and Azariah (Ozias); and Jehoiakim between Josiah and Jeconiah. Cp. 1 Chron. 3:11-12, 15-16 with Matt. 1:8-9,11.

We find that whereas in 1 Chronicles Zerubbabel is the son of Pedaiah and the nephew of Salathiel, in both Matthew and Luke he is the son of Salathiel.

In both Chronicles and Matthew Salathiel is the son of Jeconias. But in Luke he is the son of Neri.

In Matthew Abuid is the son of Zorobabel (Zerubbabel) In Luke Zerubbabel's son is Rhesa. According to the Chronicler (1 Chron. 3:19-20) Zerubbabel had seven sons; but neither Matthew's Abuid nor Luke's Rhesa is among them.

Apart from Joseph, there are only two names common to the lists as given by Matthew and Luke — Salathiel and Zeru-

babbel; and these two names certainly have no business in Luke's list. Matthew follows the line of Solomon, while Luke follows that of Nathan, both of whom were sons of David.

Whereas Matthew has it that there were 26 generations from David to Jesus, Luke makes it 41 — a difference of some 400 years!

Finally, if Jesus was born of a virgin, Joseph was not his father and he was not descended from David. By introducing the story of the virgin birth both writers have stultified themselves. Mary was not of the Davidic line; she was the cousin of Elizabeth, who belonged to the tribe of Levi (Luke 1:5).

The story of the miraculous birth of Jesus was an adaptation of similar stories of Pagan gods. It could not be allowed that these gods had a status superior to that of Jesus. If they were virgin born, so was Jesus!

In Mark, generally regarded as the earliest Gospel, there is not so much as a hint of a virgin birth, whilst in John it is ruled out entirely, as also is the Davidic descent. Here we have a Jesus who was the Word "made flesh" existing from the beginning and without parentage. With utter disregard for consistency John, in 6:41-2, records without comment the remark of "the Jews" that Jesus was the son of Joseph, "whose father and mother we know."

As already noted Paul affirmed the Davidic ancestry of Jesus, but declared that the birth was "according to the flesh". (Romans 1:5).

The Pauline Epistles vs. the Acts of the Apostles. There is a very marked difference in Paul's movements and utterances as recorded in his Epistles and those described in Acts.

In Galatians we find an account of Paul's movements immediately after his conversion. Says he: "I conferred not with flesh and blood... but I went into Arabia, and returned again unto Damascus". Gal. 1:16-17.

But Acts has it that he "straightway" preached Christ in the synagogues. (Acts 9:20).

Regarding idol-meats, Paul in 1 Corinthians says, "neither if we eat are we the better; neither if we eat are we the worse." (1 Cor. 8:8).

Yet members of the Church in Antioch are urged to abstain from meats offered to idols and from blood and from things strangled. Acts 15:29.

We find Paul opposing circumcision for Christians. He declares "The gospel of the uncircumcision was committed to me". Gal. 2:3.

Yet according to Acts Paul circumcised Timothy "because of the Jews". (Acts 16:3).

"No man is justified by the law...Christ has redeemed us from the curse of the law", says Paul in Gal. 2:16; 3:13.

But he takes four men, and purifying himself with them, entered the temple. He encourages these men to fulfil a Nazarite vow and shave their heads. (Acts 21:23-26).

Not once in his Epistles does Paul mention any miracle performed by him; yet according to Acts he and Barnabus worked "signs and wonders"; and it is stated that God worked "special miracles" through him. (Acts 14:3; 19:11).

Acts 2:2ff tells of the apostles speaking "with other tongues" under the influence of the Holy Ghost and being understood by the peoples of all the nationalities present.

But in 1 Cor. 14:2-4 Paul states that "he that speaketh in an unknown tongue speaketh not unto men but unto God, for no man understandeth him."

There are in Acts three conflicting accounts of Paul's conversion on the road to Damascus. In 9:7 it is said that the men which journeyed with him "stood speechless" when they heard the voice, but saw no man.

In 22:9 Paul says: "And they that were with me saw indeed the light...but they heard not the voice of him that spoke to me".

In 26:13-14, telling king Agrippa of his experience. Paul declares that he and his companions all fell to the ground when he saw the light from heaven and heard the voice speaking to him.

Galatians 2:11-14 reveals that relations between Paul and Peter were far from cordial, but the Book of Acts depicts them as bosom friends throughout.

The very manifest purpose of the writer of Acts (generally believed to have been Luke) was to create an impression of perfect harmony between the various sections of the Christian Church, whereas the Pauline Epistles indicate that there was much dissention. See 1 Cor. 1:11-12; 2 Cor. 11:41; Gal. 2:4.

The parallelism between the actions of Peter and Paul in Acts is truly remarkable. As F.J. Gould points out (*The New Testament*), both apostles open their mission by healing a lame man, heal many people in masses, raise the dead, work miracles of stern judgment, impart the Holy Ghost by laying on of hands, escape supernaturally from prison, endure scourging, and refuse to be worshipped.

One is driven to the conclusion that there is more fiction than fact in the *Acts of the Apostles*.

And that can be said of most of the books of the Bible!

RATIONALISTS AND HUMANISTS

Consider that Man must solve his own problems and cannot expect supernatural help. The following organisations will welcome enquiries from like minded persons, regarding membership, literature or activities.

Rationalist Association of N.S.W.
Secretary: Mr. J. Perkin, P.O. Box C 330
Clarence St., Sydney. 2001

N.S.W. Humanist Society
Secretary: Mrs. W.G. Weeks, 72 Tooronga Terrace,
Beverley Hills, N.S.W. 2209

Rationalist Society of Australia
Secretary: Mr. W. Glanville Cook, Box 738F G.P.O.
Melbourne. Victoria 3001

Victorian Humanist Society
Secretary: Dr. L.M. Beadnell, 23 Anderson St.,
East Malvern. Victoria. 3145

Queensland Rationalist Society
Secretary: Mrs. M. Baxendell, 113 Birdwood Terrace,
Auchenflower. Queensland. 4066

Canberra Humanist Society
Secretary: Mr. K. Bryant, P.O. Box 326, Manuka.
A.C.T. 2603

S.A. Humanist Society
Secretary: Mrs. M. Pelladine, 52 Hawker Avenue,
Belair, South Australia. 5052

W.A. Humanist Society
Secretary: Mr. G.A. Doak, G.P.O. Box 1799, Perth.
Western Australia. 6000

N.Z. Rationalist Association Inc.
Secretary: Mr. J.O. Hanlon, 64 Symonds Street,
Auckland, C 1 New Zealand.

RATIONALIST LITERATURE

— ★ —

A WIDE AND VARIED STOCK ON HAND:
"THE RATIONALIST", "FREETHINKER",
"LITERARY GUIDE", "N.Z. RATIONALIST"
ON SALE.

Write TO THE LITERATURE SECRETARY,
NEW SOUTH WALES RATIONALIST ASSOCIATION,
P.O. BOX C 330
CLARENCE ST., SYDNEY, 2001.

RATIONALIST ASSOCIATION OF N.S.W.
88 REGENT STREET, CHIPPENDALE,
N.S.W. 2026

Printed by Mintas Pty. Ltd.