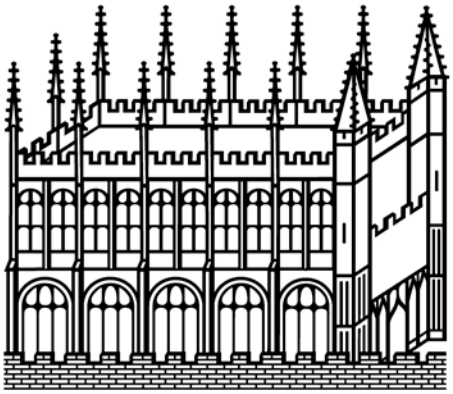

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THE

HARMONY OF SCRIPTURE;

SHOWING

THE ONENESS BETWEEN THE OLD AND NEW TESTAMENT.

The Book of Genesis.

BIBLIOTHECA
NOV 1878
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COLLATED BY THOS. FEARNLEY.

"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

"Comparing spiritual things with spiritual."

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PREFACE.

THE object of this compilation of Holy Scripture is to prove that the will and mind of God are unchangeable, and that there is perfect harmony in His Word, as expressed in the Old and New Testament.

The God of Abraham, Isaac, and Jacob is the God and Father of our Lord Jesus Christ, and, in Him, of all the spiritual Israel.

As He spake to them by His prophets, so has He spoken to us by His Son and His apostles; and these do not destroy the law of God but fulfil it.

This comparison of parallel passages, taken from the Old and New Testament, will evidence the force and beauty of Scripture truth, and will be useful in showing how fully God's Word refutes all errors in doctrine and practice of religion, and also fully shows that God's chosen nation of old was a type of His spiritual people, chosen out of every nation, kindred and tongue. As Christ Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Also as Paul saith, in his Epistle to the Romans, "For they are not all Israel which are of Israel."

Augustin saith, "The knowledge of Holy Scripture is a great, large and high place: but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it. Presumption and arrogance is the mother of all error, and humility needeth to fear no error. His humility will bring together one place with another, in order to know the truth. And although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under

dark mysteries in one place, but the self-same thing, in another place, is spoken more familiarly and plainly to the capacity, both of the learned and unlearned."

This work illustrates the truth of the above passage from Augustin, and if it lead some readers to the more careful study of Scripture, in order to find passages that more fully harmonize, and also lead to the study and love of God's Word, and placing it in its rightful position—above the words of man—the labours of the collator will not have been in vain in the Lord, to whom be all the praise.

EDWARD WILKINSON,

June, 1878. Rector of Snargate, Kent.

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THE HARMONY OF SCRIPTURE;

SHOWING THE

ONENESS OF THE OLD AND NEW TESTAMENT.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—ROM. xv. 4.

GENESIS I.	NEW TESTAMENT.
v. 1. In the beginning God created the heaven and the earth.	John. i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. Heb. i. 2. Whom he hath appointed heir of all things, by whom also he made the worlds.
v. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.	John vi. 63. It is the Spirit that quickeneth. 2 Cor. iii. 6. The Spirit giveth life.
v. 3. And God said, Let there be light; and there was light.	2 Cor. iv. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
v. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.	2 Pet. iii. 5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.
v. 11. And God said, Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.	Heb. vi. 7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

GENESIS I.	NEW TESTAMENT.
v. 14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.	Matt. xxiv. 29. 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.
v. 25. And God made the beast of the earth after his kind, and cattle after their their kind: and everything that creepeth upon the earth after his kind: and God saw that it was good.	John i. 3. All things were made by him; and without him was not anything made that was made.
v 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.	Col. i. 15. Who is the image of the invisible God, the first-born of every creature. Rom. viii. 29. 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 many brethren.
v. 27. So God created man in his own image, in the image of God created he him; male and female created he them.	Heb. i. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.
v. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.	Heb. ii. 7. Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.
v. 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.	Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
v. 31. And God saw every thing that he had made, and, behold, it was very good, and the evening and the morning were the sixth day.	Jas. i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights.
Chap. ii. 1. Thus the heavens and the earth were finished, and all the host of them.	Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Col. i. 16. For by him were all things created that are in heaven, and that are

GENESIS II.	NEW TESTAMENT.
	in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him.
v. 2, 3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.	Luke xxiii. 56. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.
v. 7. 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.	Matt. xvi. 26. What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.
v. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.	Rev. xxii. 2. In the midst of the street of it, and on either side of the river, was there the tree of life.
v. 15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.	2 Thes. iii. 10. This we commanded you, that if any would not work, neither should he eat.
v. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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.	Rom. vi. 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
v. 18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.	1 Cor. xi. 9. Neither was the man created for the woman; but the woman for the man.
v. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.	1 Cor. xi. 8. For the man is not of the woman; but the woman of the man.
v. 23. And Adam said, This is now bone of my bones, and flesh of my flesh.	Eph. v. 30. For we are members of his body, of his flesh, and of his bones.
v. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.	Matt. xix. 4, 5. Have ye not read, that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

GENESIS II.	NEW TESTAMENT.
v. 25. And they were both naked, the man and his wife, and were not ashamed.	Rom. iii. 20. By the law is the knowledge of sin.
Chap iii. 1. Now the serpent was more subtil 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?	2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
v. 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.	1 Peter v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.
v. 4-6. And the serpent said unto the woman, Ye shall not surely die.	1 Tim. ii. 14. Adam was not deceived, but the woman being deceived was in the transgression.
v. 6. 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.	
v. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.	Rev. iii. 17. . . . And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.
	1 Cor. xv. 22. For as in Adam all die, even so in Christ shall all be made alive.
v. 8-11. And they heard the voice of the Lord God walking in the garden in the cool of the day. . . . . 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: and he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?	John xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples.
	Chap xix. 41. Now in the place where he was crucified there was a garden.
v. 12, 13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.	Jas. iv. 7. Resist the devil, and he will flee from you.

GENESIS III.	NEW TESTAMENT.
v. 14, 15. 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: and I will put enmity between thee and the woman, and between thy seed and her seed.	Matt. xiii. 27-38. Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. . . . The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil.
It shall bruise thy head.	1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.
And thou shalt bruise his heel.	Luke xxii. 22. And truly the Son of Man goeth, as it was determined; but woe unto that man by whom he is betrayed! John vi. 70, 71. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him.
v. 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.	Eph. v. 22. Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife. 1 Cor. xi. 3. The head of the woman is the man.
v. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.	2 Thes. iii. 8. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you.
v. 18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;	John xix. 2-5. And the soldiers platted a crown of thorns, and put it on his head . . . Then came Jesus forth, wearing the crown of thorns.
v. 19. In the sweat of thy face shalt thou eat bread, till thou return unto	2 Thes. iii. 12. . . . we command and exhort by our Lord Jesus Christ, that

GENESIS III.

the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

v 21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

v. 23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

v. 24. 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.

Chap. iv. 1, 2. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3, 4. And in process of time it came to pass, that 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

NEW TESTAMENT.

with quietness they work, and eat their own bread.

Mark vi. 3. Is not this the carpenter?

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

Rev. iii. 18. I counsel thee to buy of me. . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Cor. xv. 47. The first man is of the earth, earthy; the second man is the Lord from heaven.

Matt. xxvi. 30, 31. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Luke xxii. 41-44. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Heb. xi. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

GENESIS IV.	NEW TESTAMENT.
thereof. And the Lord had respect unto Abel and to his offering.	
v. 5-7. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? . . . If thou doest well, shalt thou not be accepted?	Heb. ix. 22. . . without shedding of blood is no remission. Rom. x. 3. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
v. 8. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.	1 John iii, 15. Whosoever hateth his brother is a murderer. *v.* 12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
v. 9. And the Lord said unto Cain, Where is Abel thy brother? and he said, I know not: Am I my brother's keeper?	John viii. 44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.
v. 10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.	Heb. xii. 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
v. 16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.	2 Thes. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.
v. 25. And Adam knew his wife again, and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel whom Cain slew.	Rom. ix. 8. They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
Chap. v. 1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.	Luke iii. 38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the Son of God.
v. 5. And all the days that Adam lived were nine hundred and thirty years, and he died.	Rom. vi. 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

GENESIS V.	NEW TESTAMENT.
v. 22-24. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God, and he was not; for God took him.	Jude *v.* 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Heb. xi. 5, 6. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
v. 28, 29. And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, this shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.	Luke iii. 36. Which was the son of Noe, which was the son of Lamech.
Chap. vi. 2. The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.	2 Cor. vi. 14. Be ye not unequally yoked together with unbelievers.
v. 3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.	1 Peter iii. 19. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.
v. 5. 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.	Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.
v. 6. And it repented the Lord that He had made man on the earth, and it grieved him at his heart.	Mark iii. 5. And when He had looked round about on them with anger, being grieved for the hardness of their hearts.

* It will perhaps explain the above passage, if read thus:—By which spirit, He, through Noah, went and preached to the spirits that are now in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.

GENESIS VI.	NEW TESTAMENT.
v. 8. But Noah found grace in the eyes of the Lord.	1 Cor. xv. 10. By the grace of God I am what I am. John i. 16. Of his fulness have all we received, and grace for grace. Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.
v. 9. These are the generations of Noah. Noah was a just man. And perfect in his generations	Rom. i. 17 The just shall live by faith. Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect. John i. 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.
And Noah walked with God,	John xii. 35. Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light. Eph. v. 1. Be ye therefore followers of God as dear children, and walk in love.
v. 11, 12. The earth also was corrupt before God, and the earth was filled with violence, ... for all flesh had corrupted his way upon the earth.	Rom. iii. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
v. 13. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.	1 Pet. iv. 7. But the end of all things is at hand, be ye therefore sober, and watch unto prayer. Eph. ii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.
v. 14—17. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. . . And, behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh.	2 Pet. iii. 6. Whereby the world that then was, being overflowed with water perished: 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.
v. 22. Thus did Noah; according to all that God commanded him, so did he.	Heb. xi. 7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

GENESIS VII.	NEW TESTAMENT.
v. 1-5. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation . . . and Noah did according unto all that the Lord commanded him.	Matt. xxiv. 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the son of man be.
v. 15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life . . . male and female of all flesh, as God had commanded him: and the Lord shut him in.	Matt. xxv. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
v. 23. 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 Noah only remained alive, and they that were with him in the ark.	2 Peter ii. 5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.
Chap. viii. 1. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.	Luke i. 72. To perform the mercy promised to our fathers, and to remember his holy covenant.
v. 15-18. And God spake unto Noah, saying, Go forth of the ark, . . . and Noah went forth, and his sons, and his wife, and his sons' wives with him.	
v. 20, 21. And Noah builded an altar unto the Lord; and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake.	Heb. xiii. 10. We have an altar, whereof they have no right to eat which serve the tabernacle. Eph. v. 2. Christ . . . . hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.
v. 22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.	Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
Chap. ix. 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.	1 Tim. iv. 8. Godliness is profitable unto all things, having promise of the life that now is. Luke xxiv. 50. And he led them out as far as to Bethany, and he lifted up his hands and blessed them.

GENESIS IX.	NEW TESTAMENT.
v. 2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered.	James iii. 7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.
v. 3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.	1 Tim. iv. 4. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.
v. 4. But flesh with the life thereof, which is the blood thereof, shall ye not eat.	Acts xv. 20. But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.
v. 5. 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; at the hand of every man's brother will I require the life of man.	Matt. xxvii. 24. I am innocent of the blood of this just person. *v.* 4. I have sinned in that I have betrayed the innocent blood. *Chap.* xxiii. 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias.
v. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.	Acts xvii. 28, 29. . . . . We are also his offspring: forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
v. 12, 13. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.	2 Pet. iii. 9, 10. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night.
v. 18. And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.	Luke iii. 36. Which was the son of Arphaxad, which was the son of Sem, which was the son of Noe.
v. 19. These are the three sons of Noah, and of them was the whole earth overspread.	Acts xvii. 26 And hath made of one blood all nations of men for to dwell on all the face of the earth.
v. 26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.	Heb. xi. 16. Wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

GENESIS XI.	NEW TESTAMENT.
v 1-7. And the whole earth was of one language, and of one speech : . . . . and they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; . . . . and the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold,the people is one, and they have all one language; and this they begin to do : . . . . Go to, let us go down, and there confound their language, that they may not understand one another's speech.	1 Cor. xiv. 11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.
v. 10-26. These are the generations of Shem : Shem was an hundred years old, and begat Arphaxad two years after the flood : . . . and Terah lived seventy years and begat Abram, Nahor, and Haran.	Luke iii. 34-36. . . . . Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe.
Chap. xii. 1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.	Acts vii. 2, 3. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.
v. 2. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.	Heb. xi. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
v. 3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.	Acts iii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
v. 4, 5. So Abram departed, as the Lord had spoken unto him ; . . . . and Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.	*Chap.* vii. 4. Then came he out of the land of the Chaldæans and dwelt in Charran : and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

GENESIS XIII.	NEW TESTAMENT.
v. 3, 4. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.	Acts. x. 1, 2. There was a certain man in Cæsarea called Cornelius, . . . a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.
v. 5-8. And Lot also, which went with Abram, had flocks, and herds, and tents. . . . . And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.	1 Cor. vi. 7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?
v. 9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.	Rom. xii. 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another. *v.* 18. If it be possible, as much as lieth in you, live peaceably with all men.
v. 12, 13. Lot . . . . pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.	2 Peter ii. 8. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.
v. 14, 15. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever.	Acts vii. 5. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.
v. 16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.	Rom. iv. 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.
Chap. xiv. 12—20. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed; and there came one that had escaped, and told Abram the Hebrew. . . . And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. . . . And he brought back all the goods,	Heb. vii. 1-7. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end

GENESIS XIV.	NEW TESTAMENT.
and also brought again his brother Lot, and his goods, and the women also, and the people. . . . And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.	of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . And without all contradiction the less is blessed of the better.
Chap. xv. 1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.	Rev. i. 17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.
v. 2-4. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.	Rom. iv. 18. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.
v. 5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.	Heb. xi. 12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
v. 6. And he believed in the Lord; and he counted it to him for righteousness.	Rom. iv. 3. For what saith the scripture? Abraham believed God and it was counted unto him for righteousness.
v. 7—12. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, 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.	Luke i. 18—20. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

GENESIS XV.	NEW TESTAMENT.
. . . . And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.	
v. 13, 14. 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; and also that nation, whom they shall serve will I judge: and afterwards shall they come out with great substance.	Acts vii. 6. 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.
v. 16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.	Matt. xxiii. 32. Fill ye up then the measure of your fathers.
Chap. xvi. 1—9. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. . . . . And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. . . . . And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.	1 Peter ii. 18. Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward.
v. 15. And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.	Gal. iv. 23. He who was of the bondwoman was born after the flesh; but he of the free-woman was by promise.
Chap. xvii. 1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect.	Matt. v. 48. Be ye therefore perfect, even as your father which is in heaven is perfect.
v. 3—6. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.	Luke v. 8. When Simon Peter saw it, he fell down at Jesus' knees. Rom. iv. 17. As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead. . . . . *v.* 9, 10. . . . . We say that faith was reckoned to Abraham for righteousness; how was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumision.

GENESIS XVII.	NEW TESTAMENT.
v. 7, 8. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And 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; and I will be their God.	Gal. iii. 8. The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. *v.* 16, 17. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
v. 10, 11. 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.	Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.
v. 12. 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.	John vii. 22. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man. Luke ii. 21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus.
v. 13, 14. 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.	Luke xvi. 16. The law and the prophets were until John. Matt. iii. 1. In those days came John the Baptist, preaching in the wilderness of Judea. Luke iii. 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. vii. 29. And all the people that heard, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.
v. 19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.	Gal. iv. 28. Now we, brethren, as Isaac was, are the children of promise.

GENESIS XVII.	NEW TESTAMENT.
v. 22. And he left off talking with him, and God went up from Abraham.	Mark xvi. 19. So then after that the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
v. 23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.	Rom. iv. 20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Acts xvi. 33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.
Chap. xviii. 1-3. 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 when he saw, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.	1 Peter iv. 9, 10. Use hospitality one to another without grudging, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.
v. 9, 10. And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door which was behind him.	Rom. ix. 9. For this is the word of promise, At this time will I come, and Sarah shall have a son.
v. 11. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.	Rom. iv. 19. And being not weak in faith, he considered not his own body now dead, when he was about one hundred years old, neither yet the deadness of Sarah's womb.
v. 12. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?	1 Peter iii. 5, 6. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well.
v. 14. Is anything 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.	Matt. xix. 26. Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

GENESIS XVIII.	NEW TESTAMENT.
v. 17. And the Lord said, Shall I hide from Abraham that thing which I do;	John xv. 15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father I have made known unto you.
v. 18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth, shall be blessed in him?	Gal. iii. 7. Know ye therefore that they which are of faith, the same are the children of Abraham.
v. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.	John x. 27. My sheep hear my voice, and I know them, and they follow me. 1 Tim. iii. 4. One that ruleth well his own house, having his children in subjection with all gravity.
v. 20, 21. 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.	Gal. v. 19. The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness. Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
v. 22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.	Acts xxvii. 23. There stood by me this night the angel of God, whose I am, and whom I serve.
v. 23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked. . . . . Shall not the Judge of all the earth do right?	Heb. x. 22. Let us draw near with a true heart in full assurance of faith. Rom. iii. 5, 6. . . . Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? Rev. xix. 11. . . . . In righteousness he doth judge. 2 Tim. iv. 8. . . . . The Lord, the righteous judge.
v. 26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.	Matt. v. 13. Ye are the salt of the earth. Acts xxvii. 24. Fear not Paul: thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

GENESIS XVIII.	NEW TESTAMENT.
v. 27—30. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes; . . . And he said, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.	Phil. iii. 21. Who shall change our vile body? 2 Cor. v. 1. Our earthly house of this tabernacle. Heb. iv. 16. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.
v. 31—33. And he said, Behold, now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake, And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way as soon as he had left communing with Abraham: and Abraham returned unto his place.	Luke xviii. 1-7. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
Chap. xix. 1—3. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night: and he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.	Heb. xiii. 2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Luke xxiv. 28, 29. . . . . And he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. Rom. xii. 13. Distributing to the necessity of saints; given to hospitality.
v. 4, 5. But before they lay down . . . the men of Sodom compassed the house	*Chap.* i. 24. Wherefore God also gave them up to uncleanness through the lusts

GENESIS XIX.	NEW TESTAMENT.
round, ... and they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them.	of their own hearts, to dishonour their own bodies between themselves.
v. 9, 10. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: Now will we deal worse with thee, than with them. And they pressed sore upon the man, Lot, and came near to break the door, but the men put forth their hand, and pulled Lot into the house to them, and shut to the door.	2 Tim. iii. 11—13. . . . . What persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse.
v. 11. And they smote the men that were at the door of the house with blindness: both small and great: so that they wearied themselves to find the door.	Acts xiii. 11. 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 upon him a mist and a darkness; and he went about seeking some to lead him by the hand.
v. 12, 13. And the men said unto Lot, Hast thou here any besides? . . . bring them out of this place, for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.	2 Peter ii. 9, 10. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness.
v. 14. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.	Luke xvii. 28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.
v. 15, 16. And when the morning arose, then the angels hastened Lot, saying, Arise; take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth and set him without the city.	2 Peter ii. 7. And delivered just Lot, vexed with the filthy conversation of the wicked.
	Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

GENESIS XIX.	NEW TESTAMENT.
v. 17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.	Luke ix. 62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Matt. xxiv. 16. Then let them which be in Judea flee into the mountains.
v. 18-21. And Lot said unto them, Oh, not so, my lord: . . . I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: oh, let me escape thither, . . . and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.	1 John v. 15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. Luke xxi. 36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
v. 23-25. The sun was risen upon the earth when the Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.	Luke xvii. 29. The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 2 Peter ii. 6. Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly. Jude 7. Even as Sodom and Gomorrah, and the cities about them in the like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
v. 26. But his wife looked back from behind him, and she became a pillar of salt.	Luke xvii. 32. Remember Lot's wife. Heb. ii. 2. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation?
v. 27, 28. And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.	Rev. xviii. 5-8. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

GENESIS XIX.	NEW TESTAMENT.
v. 29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.	James v. 16. . . . The effectual fervent prayer of a righteous man availeth much.
Chap. xxi. 1. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.	Gal. iv. 23. He who was of the bondwoman was born after the flesh; but he of the free woman was by promise.
v. 2, For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him.	Heb. xi. 11. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
v. 3, And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac; and Abraham circumcised his son Isaac, being eight days old, as God had commanded him.	Acts vii. 8. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day.
v. 6, 7. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me, and she said, Who would have said unto Abraham that Sarah should have given children suck? for I have born him a son in his old age.	Luke i. 57. Now Elizabeth . . . . brought forth a son, and her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child.
v. 8. And Abraham made a great feast the day that Isaac was weaned; and Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.	Gal. iv. 29. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now.
v. 10. Wherefore she said unto Abraham, cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.	*v.* 30, 31. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman: So then, brethren, we are not children of the bondwoman, but of the free.
v. 12. And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee hearken unto her voice; for in Isaac shall thy seed be called.	Rom. ix. 7. Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called: That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

GENESIS XXI.	NEW TESTAMENT.
v. 13, 14. And also of the son of the bondwoman will I make a nation, because he is thy seed; and Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away.	John viii. 35. The servant abideth not in the house for ever: but the Son abideth ever.
v. 22. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.	Matt. vi. 33. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. James i. 25. . . . . He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
v. 33. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.	Acts. ii. 21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Rom. xvi. 26. According to the commandment of the everlasting God, made known to all nations for the obedience of faith.
Chap. xxii. 1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.	James i. 12. Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.
v. 2. 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.	1 Peter i. 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.
v. 3—6. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son: . . . . then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.	Matt. xvi. 24, 25. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me: for whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Heb. xi. 19. Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure. John xix. 16, 17. . . . . And they took Jesus, and led him away: and he bearing his cross went forth. Gal. i. 16. . . . Immediately I conferred not with flesh and blood.

GENESIS XXII.	NEW TESTAMENT.
v. 7. And Isaac spake unto Abraham his father, and said, My father: and he said, here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering.	John i. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
v. 8, 10. . . . So they went both of them together, 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.	Heb. xi. 17. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. James ii. 21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
v. 11, 12. 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 anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.	*Chap.* ii. 22, 23. Seest thou how faith wrought with his works, and by works was faith made perfect? and the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Luke xiv. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Gal. v. 6. In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.
v. 13, 14. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son: 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.	John viii. 56. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Heb. xi. 13. . . . Not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.
v. 15-17. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I	Luke i. 72, 73. To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham. Heb. vi. 13, 14. For when God made promise to Abraham, because he could

GENESIS XXII.	NEW TESTAMENT.
will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.	swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
v. 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.	Acts iii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
Chap. xxiii. 1, 2. And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.	*Chap.* ix. 36-39. Now there was at Joppa a certain disciple . . . called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died. . . . All the widows stood by . . . weeping, and showing the coats and garments which Dorcas made while she was with them.
v. 3, 4. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.	Heb. xi. 9, 13. By faith he sojourned in the land of promise, as in a strange country. . . . And confessed that they were strangers and pilgrims on the earth.
v. 16-19. And Abraham weighed to Ephron the silver, which he had named. . . . And the field of Ephron, which was was in Machpelah, which was before Mamre, the field, and the cave which was therein, . . . were made sure unto Abraham for a possession in the presence of the children of Heth. . . . And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre.	Acts vii. 16. . . . . And laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.
Chap. xxiv. 1-7. And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of	Matt. v. 5. Blessed are the meek for they shall inherit the earth Acts xvii. 24. God that made the world and all things therein.

GENESIS XXIV.	NEW TESTAMENT.
the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred. . . . The Lord God of heaven, which took me from my father's house, . . . and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.	2 Cor. vi. 17. Come out from among them and be ye separate saith the Lord.
	Acts vii. 5. He promised that he would give it to him for a possession, and to his seed after him.
v. 10-12. And the servant took ten camels of the camels of his master, and departed, . . . and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.	Matt. vi. 7. When ye pray use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking.
v. 14-21. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac. . . . And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. . . . And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher, and she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink, . . . and she said, I will draw water for thy camels also, until they have done drinking. . . . And the man wondering at her held his peace.	Acts xv. 18. Known unto God are all his works from the beginning of the world.
	1 Peter iii. 8. Be pitiful, be courteous
v. 23-27. Whose daughter art thou? tell me, I pray thee: . . . and she said unto him, I am the daughter of Bethuel the son of Milcah. . . . She said more-	

GENESIS XXIV.	NEW TESTAMENT.
over unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham.	1. Peter iv. 9. Use hospitality one to another without grudging.
	Luke i. 68. Blessed be the Lord God of Israel.
v. 33. And there was set meat before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on.	Eph. vi. 5. Servants, be obedient to them that are your masters according to the flesh.
v. 34-49. And he said, I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and and maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me sware, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. . . . And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.	Rom. iv. 21. Being fully persuaded that what he had promised, he was able also to perform.
v. 50. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.	Matt. xxi. 42. . . . . This is the Lord's doing. Acts v. 39. If it be of God, ye cannot overthrow it.
v. 52-58. When Abraham's servant heard their words, he worshipped the Lord. . . . And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: and he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master, and her brother	

GENESIS XXIV.

and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go: and he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master: and they said, We will call the damsel and enquire at her mouth; and they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

v. 61-67. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country: and Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. . . . And the servant said, It is my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Chap. xxv. 19. These are the generations of Isaac, Abraham's son: Abraham begat Isaac: and Isaac was forty years old when he took Rebekah to wife.

v. 21. And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived.

v. 22. And she went to enquire of the Lord: and the Lord said unto her, Two nations are in thy womb, and two manner

NEW TESTAMENT.

1 Tim. v. 14. I will therefore that the younger women marry.

Luke v. 28. He left all, rose up and followed him.

1 Tim. iv. 15. Meditate upon these things; give thyself wholly to them.

Chap. ii. 9. In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety.

Eph. v. 25. Husbands love your wives.

Matt. i. 1. The Book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begat Isaac: and Isaac begat Jacob.

Heb. ii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Rom. ix. 10. When Rebekah also had conceived by one, even by our father Isaac.

Chap. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God

GENESIS XXV.	NEW TESTAMENT.
of people shall be separated from thy bowels; . . . and the elder shall serve the younger.	according to election might stand, not of works, but of him that calleth; It was said unto her, the elder shall serve the younger.
v. 27. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.	Heb. xi. 9. . . . Dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.
v. 31—33. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.	*Chap.* xii. 16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
Chap. xxvi. 3. And the Lord appeared unto him (Isaac) and said, ... Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father.	Matt. xxviii. 20. . . . . Lo, I am with you alway. Acts vii. 5. He promised that he would give it to him for a possession, and to his seed after him.
v. 12. Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him.	Matt. xiii. 8. Other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
v. 24, 25. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord.	Acts vii. 32. I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.
Chap. xxvii. 2-4. And he (Isaac) said, Behold now, I am old, I know not the day of my death. . . . . *v.* 4. Make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.	James iv. 14. Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
v. 28. . . . . God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: . . . . . cursed be every one that curseth thee, and blessed be he that blesseth thee.	Heb. xi. 20. By faith Isaac blessed Jacob and Esau concerning things to come.

GENESIS XXVII.	NEW TESTAMENT.
v. 33. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.	Rom. xi. 29. For the gifts and calling of God are without repentance.
v. 34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.	Heb. xii. 17. Ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
Chap. xxviii. 10-13. And Jacob went out from Beer-sheba, and went toward Haran: And he lighted upon a certain place, and tarried there all night; . . . . and he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.	John i. 51. And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
v. 15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.	Heb. xiii. 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
v. 16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.	2 Cor. xii. 2. I knew a man in Christ above fourteen years ago; . . . such an one caught up to the third heaven.
v. 17-21. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el. . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God.	Luke ix. 34, 35. . . . . And they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. *Chap.* viii. 25. And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and the water, and they obey him.

GENESIS XXVIII.

v. 22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Chap. xxx. 22. And God remembered Rachel, and God hearkened unto her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph.

v. 27-43. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock: I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come. . . . . And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Chap. xxxi. 4-18. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your

NEW TESTAMENT.

2 Cor. ix. 7. Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver.

Luke i. 25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

Titus ii. 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

GENESIS XXXI.	NEW TESTAMENT.
father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. . . . And the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and gristled: for I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him. . . . Whatsoever God hath said unto thee, do. Then Jacob rose up, and set his sons and his wives upon camels, and he carried away all his cattle, and all his goods which he had gotten, . . . for to go to Isaac his father in the land of Canaan.	Acts xviii. 10. I am with thee, and no man shall set on thee to hurt thee.
v. 26—42. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me? . . . And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. . . . And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. . . . Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.	1 Peter iii. 13, And who is he that will harm you, if ye be followers of that which is good?
	Jude 9. . . . . Durst not bring against him a railing accusation, but said, The Lord rebuke thee.
Chap. xxxii. 1. And Jacob went on his way, and the angels of God met him.	Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.
v. 2. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.	Luke ii. 13. There was with the angel a multitude of the heavenly host.

GENESIS XXXII.	NEW TESTAMENT.
v. 3—9. And Jacob sent messengers before him to Esau his brother unto the land of Seir. . . . And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed. . . . And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee.	Luke xx. 37. . . . . The God of Abraham, and the God of Isaac, and the God of Jacob.
v. 10, 11. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau.	Eph. iii. 8. Unto me, who am less than the least of all saints, is this grace given.
v. 22-24. And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. And he took them and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.	*Chap.* vi. 12. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.
v. 25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.	Matt. xxvi. 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
v. 26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me.	Matt. xi 12. . . . . The kingdom of heaven suffereth violence, and the violent take it by force.
v. 27, 28. And he said unto him, What is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.	Matt. xv. 28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. Rev. ii. 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

GENESIS XXXII.	NEW TESTAMENT.
v. 29, 30. And Jacob asked, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.	John xiv. 8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us: 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; Shew us the Father?
v. 31. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.	
Chap. xxxiii. 1—11. And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. . . . And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept. . . . And he said, What meanest thou by all this drove which I met? And he said, To find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. . . . . And he urged him, and he took it.	Acts xx. 37. And they all wept sore, and fell on Paul's neck, and kissed him.
v. 17-20. And Jacob journeyed to Succoth. . . . And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan. . . . And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.	John iv. 5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph
Chap. xxxiv. 1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.	Titus ii. 4. Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home.

GENESIS XXXV.

v. 1-3. And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

v. 4. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

Chap. xxxvii. 1—11. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren. . . . Now Israel loved Joseph more than all his children. . . . And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have

NEW TESTAMENT.

Rev. ii. 4, 5. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works.

Acts xix. 19, 20. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

1 Tim. ii. 9. . . . . In modest apparel, ... not with broided hair, or gold, or pearls, or costly array.

GENESIS XXXVII.

dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

v. 12—20. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. . . . . And when they saw him afar off, even before he came near unto them, they conspired against him to slay him . . . And we shall see what will become of his dreams.

v. 22—28. And Reuben said unto them, shed no blood, cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. . . . . And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him. . . . Then there passed by, Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

v. 31—36. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood: and they sent the coat

NEW TESTAMENT.

Luke ii. 19. But Mary kept all these things, and pondered them in her heart.

Matt. xxi. 38. When the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

Matt. xxvi. 14, 15. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Acts vii. 9. And the Patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.

GENESIS XXXVII.

of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. . . . And he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Chap. xxxviii 8. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

Chap. xxxix. 2—9. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. . . . The Lord blessed the Egyptian's house for Joseph's sake; . . . and he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his masters's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; None greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

v. 12—19. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got

NEW TESTAMENT.

Matt. xxii. 24. Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

1 Tim. iv. 8. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

1 Pet. ii. 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

2 Cor. xii. 9. . . . My grace is sufficient for thee: for my strength is made perfect in weakness.

1 Peter iv. 1, 2. . . . . He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time

GENESIS XXXIX.	NEW TESTAMENT.
him out. . . . . And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, . . . that his wrath was kindled.	in the flesh to the lusts of men, but to the will of God.
v. 20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.	1 Peter ii. 19. For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully.
v. 21—23. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and whatsoever they did there, he was the doer of it: the keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper. *Chap.* xl. 1—7. And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt: . . . and he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night: . . . and Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad: and he asked Pharaoh's officers, . . . saying, Wherefore look ye so sadly to day?	Luke xviii. 29, 30. . . . . Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

GENESIS XL.	NEW TESTAMENT
v. 8—13. And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.	Matt. i. 20. The angel of the Lord appeared to Joseph in a dream. 1 Cor. xiv. 26. Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.
And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, this is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.	
v. 14. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.	1 Pet. iii. 8. Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.
v. 20—23. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants, 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; yet did not the chief butler remember Joseph, but forgat him.	Matt. xiv. 6, 7. When Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod: whereupon he promised with an oath to give her whatsoever she would ask.

GENESIS XLI.

v. 1—13. And it came to pass at the end of two full years, that Pharaoh dreamed; . . . . but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the the guard's house, me and the chief baker; and we dreamed a dream in one night, I and he, we dreamed each man according to the interpretation of his dream; and there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

v. 14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

v. 15—19. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor, and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness.

NEW TESTAMENT.

James v. 16. Confess your faults one to another.

1 Pet. iii. 12. The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

Acts iii. 12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk.

GENESIS XLI.	NEW TESTAMENT.
v. 25—32. 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. . . . Behold there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land: . . . and God will shortly bring it to pass.	Acts xi. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.
v. 33—40. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. . . . . And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou.	Luke xvi. 10. He that is faithful in that which is least is faithful also in much.
v. 41—44. And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.	Acts vii. 10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

GENESIS XLI.	NEW TESTAMENT.
v. 45. And Pharaoh called Joseph's name Zaphnath-paaneah: and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.	Gal. vi. 9. Let us not be weary in well doing; for in due season we shall reap if we faint not.
v. 46—54. And Joseph was thirty years old when he stood before Pharaoh, king of Egypt.. . . . And in the seven plenteous years the earth brought forth by handfuls. . . . . And the seven years of plenteousness that was in the land of Egypt were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.	Luke iii. 23. And Jesus himself began to be about thirty years of age.
v. 55, 56. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; and what he saith to you, do. . . . . And Joseph opened all the storehouses, and sold unto the Egyptians.	John ii. 5. His mother saith unto the servants, Whatever he saith unto you, do.
v. 57. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. *Chap.* xlii. 1—5. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. . . . . And the sons of Israel came to buy corn among those that came; for the famine was in the land of Caanan.	Acts vii. 11, 12. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first.
v. 6—8. And Joseph's brethren came and bowed down themselves before him with their faces to the earth, and Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto	Luke xxiv. 15—17. . . . . Jesus himself drew near, and went with them: but their eyes were holden that they should not know him. And he said unto them, what manner of communications are these that ye have one to another, as ye walk, and are sad?

GENESIS XLII.	NEW TESTAMENT.
them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him.	Mark vii. 27. Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
v. 9—15. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. . . . . And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, ... Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.	
v. 17—20. And he put them all together into ward three days, and Joseph said unto them the third day, This do, and live. I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.	Luke i. 50. His mercy is on them that fear him, from generation to generation. 1 Peter ii. 17. Love the brotherhood Fear God. Honour the king.
v. 21—24. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us. And Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.	Matt. vii. 2. With what measure ye mete, it shall be measured to you again.

GENESIS XLII.	NEW TESTAMENT.
v. 25—27. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.	Matt. v. 44. But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you.
And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.	
v. 28. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed, and they were afraid, saying one to another, What is this that God hath done unto us?	Rom. ii. 15. . . . . Their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.
v. 29—34. And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying, The man who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies. . . . And the man, the lord of the country said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.	
v. 36-38. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. . . . And he said, My son shall not go down with you.	Heb. xii. 11. Now no chastening for the present seemeth to be joyous, but grievous nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
Chap. xliii. 2—13. And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. . . . If thou wilt send our brother with us we will go down and buy thee food.	
And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they	

GENESIS XLIII.

said, . . . could we certainly know that he would say, Bring your brother down?

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present. . . . Take also your brother, and arise, go again unto the man:

v. 14-29. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, . . . and rose up, and went down to Egypt, and stood before Joseph. . . . . .

And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son.

v. 30-34. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. . . . . And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank and were merry with him.

Chap. xliv. 1, 2. And he commanded the the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in

NEW TESTAMENT.

1 Tim. i. 2. Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.

John xi. 35, 36. Jesus wept. Then said the Jews, Behold how he loved him.

Luke ix. 12. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and

GENESIS XLIV.

his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

v. 3-15. As soon as the morning was light, the men were sent away, they and their asses. When they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words; and they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant, and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack: And he searched, and began at the eldest and left at the youngest, and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house, for he was yet there; and they fell before him on the ground.

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

v. 16, 17. And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath

NEW TESTAMENT.

country round about, and lodge, and get victuals: for we are here in a desert place.

v. 13. But he said unto them, Give ye them to eat.

1 Peter v. 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

GENESIS XLIV.

found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant, and as for you, get you up in peace unto your father.

v. 18-22. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant, for thou art even as Pharaoh: My lord asked his servants, saying, have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one, and his brother is dead, and he alone is left of his mother, and his father loveth him: and thou saidst unto thy servants, Bring him down unto me that I may set mine eyes upon him; and we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

v. 23-34. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more: and it came to pass when we came up unto thy servant my father, we told him the words of my lord: and our father said, Go again, buy us a little food: and we said we cannot go down: if our youngest brother be with us then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons, and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befal him, ye shall bring down my grey hairs with sorrow to the grave.

Now, therefore, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will

NEW TESTAMENT.

James iv. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.

GENESIS XLIV.

die; and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave: for thy servant became surety for the lad unto my father, saying, if I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren: for how shall I go up to my father, and the lad be not with me, lest peradventure I see the evil that shall come on my father.

Chap. xlv. 1-4. Then Joseph could not refrain himself before all them that stood by him, and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? and his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt.

v. 5-8. Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life: for these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance: so now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

v. 9-15. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph,

NEW TESTAMENT.

Matt. xv. 4. For God commanded, saying, Honour thy father and mother.

Acts vii. 13. And at the second time Joseph was made known to his brethren.

Acts iv. 28. For to do whatsoever thy hand and thy counsel determined before to be done.

GENESIS XLV.

God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee: . . . and behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you: and ye shall tell my father of all my glory in Egypt, and of all that ye have seen, and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck: moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

v. 16-24. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. . . . And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt.

NEW TESTAMENT.

John xiv. 2, 3. . . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John xiii. 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

James v. 9. Grudge not one against another, brethren, lest ye be condemned.

GENESIS XLV.

v. 26—28. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, it is enough; Joseph my son is yet alive: I will go and see him before I die.

Chap. xlvi. 1—7. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

v. 27—31. 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 three score and ten.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck and wept on his neck a good while.

NEW TESTAMENT.

Luke xxiv. 11. And their words seemed to them as idle tales, and they believed them not.

Acts xvi. 9. A vision appeared unto Paul in the night. . . . And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them.

Chap. vii. 14. Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

GENESIS XLVI.	NEW TESTAMENT.
And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren and unto his father's house, I will go up and shew Pharaoh.	
Gen. xlvii. 1-6. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, five men, and presented them unto Pharaoh.	Acts vii. 13. Joseph's kindred was made known unto Pharaoh
And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.	
And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.	
v. 7—9. And Joseph brought in Jacob his father and set him before Pharaoh; and Jacob blessed Pharoah. And Pharaoh said unto Jacob, How old art thou?	Heb. xi. 13—15. . . . . And confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.
And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.	
v. 10. And Jacob blessed Pharaoh and went out from before Pharaoh.	Heb. vii. 7. Without all contradiction the less is blessed of the better.
v. 11—20. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land in the land of Rameses as	

GENESIS XLVII.

Pharaoh had commanded: and Joseph nourished his father, and his brethren, and all his father's household with bread, according to their families. . . . And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread. . . . We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies and our lands; wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

v. 23—31. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh; . . . . And they said, Thou hast saved our lives. . . . And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly: and Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. And he said, swear unto me.

NEW TESTAMENT.

1. Tim. iv. 10. Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

GENESIS XLVII.

And he sware unto him. And Israel bowed himself upon the bed's head.

Chap. xlviii. 1—14. And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. . . . And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them and embraced them.

And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth, and Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

v. 15—18. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head:

NEW TESTAMENT.

John xi. 3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Heb. xi. 21. By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

Acts xv. 17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

GENESIS XLVIII.

and Joseph said unto his father, Not so, my father, for this is the first-born; put thy right hand upon his head.

v. 19, 20. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

v. 21, 22. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Chap. xlix. 1, 2. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befal you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

v. 3, 4. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

v. 5—7. Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

NEW TESTAMENT.

Acts. xv 18. Known unto God are all his works from the beginning of the world.

John iv. 5, 6. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well.

Heb. i. 2. Hath in these last days spoken unto us by his son.

Rev. i. 1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass.

1 Cor. v. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

GENESIS XLIX.	NEW TESTAMENT.
v. 8, 9. Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?	Rev. v. 4, 5. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
v. 10—12. 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. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.	Col. ii. 15. Having spoiled principalities and powers, he made a show of them openly, triumphing over them. Matt. xxi. 5—11. . . . And brought the ass, and the colt, and put on them their clothes, and they set him thereon: and a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed in the way: and the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest: and when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
v. 13—17. Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.	
v. 18. I have waited for thy salvation, O Lord.	Luke ii. 25—28. Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him: and it was revealed unto him by the Holy Ghost, that

GENESIS XLIX.

v. 19—21. Gad, a troop shall overcome him; but he shall overcome at the last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose: he giveth goodly words.

v. 22—26. Joseph is a fruitful bough, a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence the shepherd, the stone of Israel.) Even by the God of thy father, who shall help thee. . . . . The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

v. 27. Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

v. 28—33. All these are the twelve tribes of Israel, and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

And he charged them and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. . . . . which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. . . . . And when

NEW TESTAMENT.

he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law. Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.

Matt. xvi. 15—18. He saith unto them But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ the son of the living God.

And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Matt. xxi. 44. Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

John x. 14. I am the good shepherd, and know my sheep, and am known of mine.

Acts vii. 15. So Jacob went down into Egypt and died.

GENESIS L.

Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and died, and was gathered unto his people.

Chap. l. 1—10. And Joseph fell upon his father's face, and wept upon him, and kissed him.

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. . . . . And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying: My father made me swear, saying, Lo, I die, in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. . . . .

v. 12, 13. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah.

v. 14—18. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph

NEW TESTAMENT.

John xix. 39, 40. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Acts vii. 16. 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.

Luke xvii. 3, 4. . . . . If thy brother trespass against thee, rebuke him; and if

GENESIS L.

will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

v. 19. And Joseph said unto them, Fear not: for am I in the place of God?

v. 20, 21. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

v. 22. And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

v. 24-28. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

NEW TESTAMENT.

he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Rom. xii. 19. Dearly beloved avenge not yourselves, but rather give place unto wrath.

Acts. ii. 23. Him being delivered by the determinate counsel and foreknowledge of God.

Rom. xii. 21. Be not overcome of evil, but overcome evil with good.

Heb. xi. 22. By faith Joseph, when he died made mention of the departing of the children of Israel; and gave commandment concerning his bones.

THE

HARMONY OF SCRIPTURE;

SHOWING

THE ONENESS BETWEEN THE OLD AND NEW TESTAMENT.

The Book of Exodus.

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"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

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EXODUS I.	NEW TESTAMENT.
v. 6. And Joseph died, and all his brethren, and all that generation.	Acts vii. 15. So Jacob went down into Egypt, and died, he, and our fathers.
v. 7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.	*v.* 17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.
v. 8—14. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they	*v.* 18. Till another king arose, which knew not Joseph. Matt. x. 22. And ye shall be hated of all men for my name's sake. Luke xvi. 8. . . . . The children of this world are in their generation wiser than the children of light.

EXODUS I.	NEW TESTAMENT.
made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve was with rigour.	
v. 15—19. And the King of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.	Acts vii. 19. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.
v. 20. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.	Heb. vi. 10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name.
v. 21. And it came to pass, because the midwives feared God, that he made them houses.	Acts v. 29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.
Chap. ii. 1—4. And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months: and when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink: and his sister stood afar off, to wit what would be done to him.	Acts vii. 20. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. Heb. xi. 23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

EXODUS II.

v. 5—8. And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river side; and when she saw the ark among the flags, she sent her maid to fetch it: and when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, this is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her Go, and the maid went and called the child's mother.

v. 9, 10. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

v. 11—14. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

v. 15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

NEW TESTAMENT.

Matt. x. 28—31. Fear not them which kill the body. . . . . Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Acts vii. 21, 22. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

v. 23—28. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?

v. 29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

Heb. xi. 24—26. By faith Moses, when he was come to years, refused to be called

EXODUS II.

NEW TESTAMENT.

the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt for he had respect unto the recompence of the reward.

v. 16—22. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock: and the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock; and when they came to Reul their father, he said, How is it that ye are come so soon to-day?

And they said, an Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, and where is he? why is it that ye have left the man? call him, that he may eat bread.

And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said I have been a stranger in a strange land.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

v. 23—25. And it came to pass in process of time, that the king of Egpyt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Chap. iii. 1. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

James v. 4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

v. 2. And the angel of the Lord appeared unto him in a flame of fire out of

Acts vii. 30. And when forty years were expired, there appeared to him in the wil

EXODUS III.	NEW TESTAMENT.
the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed.	derness of mount Sina an angel of the Lord in a flame of fire in a bush.
v. 3, 4. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 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.	Acts vii. 31. When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him.
v. 5, 6. And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.	Acts vii. 32, 33. I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.
v. 7—11. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ?	Acts vii. 34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.
v. 12, 13. And he said, Certainly I will be with thee ; and this shall be a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold,	Rom. viii. 31. . . . . If God be for us, who can be against us ? Acts vii. 7. And the nation to whom they shall be in bondage will I judge, said God ; and after that shall they come forth, and serve me in this place.

EXODUS III.	NEW TESTAMENT.
when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?	
v. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.	John viii. 58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.
v. 15—22. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites. . . . . unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth	Heb. xiii. 8. Jesus Christ the same yesterday, and to-day, and for ever. Rev. i. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Matt. ix. 4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

EXODUS IV.	NEW TESTAMENT.
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.	
Chap. iv. 10, 11. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?	2 Cor. ii. 16. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?
v. 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.	Matt. x. 19. When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
v. 13—17. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do: and he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God: and thou shalt take this rod in thine hand, wherewith thou shalt do signs.	Mark xvi. 17—20. 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. . . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.
v. 18. And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.	Acts xv. 36. And some days after Paul said unto Barnabas, Let us go again and visit our brethren, ... and see how they do.
v. 19, 20. And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his	Matt. ii. 20. Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

EXODUS IV.	NEW TESTAMENT.
sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.	
v. 21. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.	Rom. ix. 18. Therefore hath he mercy on whom he will, and whom he will he hardeneth.
v. 22, 23. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.	Rom. ix. 4. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.
v. 24, 25. 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.	Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. Mark viii. 34. . . . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
v. 26. Then she said, A bloody husband thou art to me, because of the circumcision. *Chap.* v. 1. And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.	1 Cor. i. 23. . . . . Unto the Greeks foolishness.
v. 2 And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.	1 Cor. i. 21. . . . . The world by wisdom knew not God. Luke xix. 14. . . . . We will not have this man to reign over us.
v. 20—22. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.	Matt. x. 34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.

EXODUS V.	NEW TESTAMENT.
And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people?	
Chap. vii. 8, 9. And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.	Matt. xii. 39. . . . . An evil and adulterous generation seeketh after a sign.
v. 11, 12. 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.	2 Tim. iii. 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth.
v. 19, 20. And the Lord spake unto Moses, say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood. . . . And Moses and Aaron did so, as the Lord commanded.	Rev. xvi. 4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
Chap. viii. 5—7. And the Lord spake unto Moses, Say unto Aaron. . . . 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.	Rev. xvi. 13, 14. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles.
v. 17—19. Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not. . . . Then the magicians said unto Pharaoh, This is the finger of God.	Luke xi. 20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

EXODUS IX.	NEW TESTAMENT.
Chap. ix. 10, 11. 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. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.	2 Tim. iii. 9. But they shall proceed no further: for their folly shall be manifest unto all, as their's also was.
v. 12. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.	Rev. xvi. 11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.
v. 16. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.	Rom. ix. 17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
v. 23. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.	Rev. xvi. 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail.
v. 24. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.	Rev. viii. 7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth.
v. 27, 28. And Pharaoh sent, and called for Moses and Aaron, and said unto them, ... Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go.	Acts viii. 24. Then answered Simon and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.
v. 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.	1 Cor. x. 26. For the earth is the Lord's, and the fulness thereof.
Chap. x. 1, 2. And the Lord said unto Moses, Go in unto Pharaoh: for I have	Rom. xv. 4. Whatsoever things were written aforetime were written for our

EXODUS X.	NEW TESTAMENT.
hardened his heart, and the heart of his servants, that I might show these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.	learning, that we through patience and comfort of the scriptures might have hope.
v. 3. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.	1 Pet. v. 5, 6. . . . . God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.
v. 4, 5. Else, if thou refuse to let my people go, behold to-morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth.	Rev. ix. 3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.
v. 8, 9. And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: But who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.	John xviii. 9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.
v. 10. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.	Acts iv. 21. When they had further threatened them, they let them go.
v. 22—24. And Moses stretched forth his hand toward 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. And Pharaoh called unto Moses and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you.	Rev. xvi. 10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

EXODUS X.	NEW TESTAMENT.
v. 25—29. And Moses said, ... our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God: and we know not with what we must serve the Lord, until we come thither. But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.	2 Peter i. 3. According as his divine power hath given unto us all things that pertain unto life and godliness.
Chap. xi. 4—8. And Moses said, Thus saith the Lord, about midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. . . . . And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out: and he went out from Pharaoh in a great anger.	Heb. xi. 27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
v. 9, 10. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh.	John xii. 37. But though he had done so many miracles before them, yet they believed not on him.
Chap. xii. 1, 2. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.	Mark xvi. 9. Now when Jesus was risen early the first day of the week, ... Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow and continued his speech until midnight.
v. 3—5. Speak ye unto all the congregation of Israel saying, In the tenth day of this month they shall take to them every	1 Pet. i. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your

EXODUS XII.	NEW TESTAMENT.
man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.	vain conversation: . . . . But with the precious blood of Christ, as of a lamb without blemish and without spot. Heb. ix. 14. . . . . Christ, who through the eternal Spirit, offered himself without spot to God.
v. 8—10. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.	Matt. xxvi. 19—22. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve: and as they did eat, he said, Verily I say unto you, that one of you shall betray me: and they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?
v. 11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.	Luke xxii. 35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip.
v. 12. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment: I am the Lord.	1 Cor. viii. 5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
v. 13. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.	Rev. vii. 3. Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 2 Thess. i. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.

EXODUS XII.	NEW TESTAMENT.
v. 14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.	Luke xxii. 8—20. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat. . . And when the hour was come, he sat down, and the twelve apostles with him: and he said unto them, With desire have I desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. . . . . And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
v. 15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.	1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.
v. 17. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.	1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.
v. 21, 22. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.	Matt. xxvi. 18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
v. 23. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.	Heb. xi. 28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

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v. 28. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

v. 30—32. 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.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

v. 40. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

v. 41. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

v. 42. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

v. 43—45. And the Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof.

v. 46—48. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover

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Mark xiv. 16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

James ii. 13. For he shall have judgment without mercy, that hath shewed no mercy.

Acts vii. 6. 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.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.

Matt. xxv. 6. At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Chap. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

John xix. 32—36. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. . . . . For these things were done, that the scripture should be

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to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.	fulfilled, A bone of him shall not be broken.
v. 49. One law shall be to him that is home-born, and unto the stranger that sojourneth among you.	Eph. ii 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.
v. 50, 51. Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.	Gal. iii. 26—28. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
Chap. xiii. 1, 2. And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.	Luke ii. 23. As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.
v. 18, 19. But God led the people about, the way of the wilderness of the Red Sea: and the children of Israel went up by five in a rank out of the land of Egypt. And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.	Acts vii. 16. And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor.
Chap. xiv. 1—3. And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.	1 Cor. iii. 19, 20. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.
v. 4. 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; that the Egyptians may know that I am the Lord. And they did so.	Rom. ix. 22. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.

EXODUS XIV.	NEW TESTAMENT.
v. 10—16. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. . . . . And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.	Mark v. 35, 36. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
v. 19—21. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 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.	2 Cor. i. 10. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver. Matt. viii. 25—27. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
v. 22, 23. 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. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.	1 Cor. x. 1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.
v. 24—26. And it came to pass, that in the morning watch the Lord looked unto	1 Pet. iii. 12. For the eyes of the Lord are over the righteous, and his ears are

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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: so that the Egyptians said: Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

v. 28, 29. 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.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

v. 30, 31. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Chap. xv. 1—6. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exhalt him.

The Lord is a man of war: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

The depths have covered them: they sank into the bottom as a stone.

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open unto their prayers: but the face of the Lord is against them that do evil.

Heb. xi. 29. By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

John ii. 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Luke i. 67—75. . . . Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: 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 sware 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.

EXODUS XV.	NEW TESTAMENT.
Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.	
v. 7, 8. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.	Rev. xv. 3. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.
v. 9, 10. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.	Acts v. 38, 39. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.
v. 11, 12. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them.	Rev xix. 11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
v. 13, 14. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.	Mark vii. 37. And were beyond measure astonished, saying, He hath done all things well.
v. 15. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.	Luke xiii. 2—5. Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? . . . or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men? . . . . I tell you, nay: but, except ye repent, ye shall all likewise perish.

EXODUS XV.	NEW TESTAMENT.
v. 16. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.	1 Peter ii. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.
v. 17. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.	John xiv. 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
v. 18, 19. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.	Matt. vi. 13. . . . . For thine is the kingdom, and the power, and the glory, for ever. Amen.
v. 20, 21. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider he hath thrown into the sea.	Luke i. 46—55. And Mary said, My soul doth magnify the Lord. . . . . He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts: he hath put down the mighty from their seats, and exalted them of low degree; he hath filled the hungry with good things; and the rich he hath sent empty away: he hath holpen his servant Israel, in remembrance of his mercy: as he spake to our fathers, to Abraham, and to his seed for ever.
v. 23—26. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast it into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou	Rev. xxii. 2. . . . . The leaves of the tree were for the healing of the nations. Matt. viii. 7. And Jesus saith unto him, I will come and heal him. *v.* 16, 17. . . . . He cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying,

EXODUS XV.	NEW TESTAMENT.
wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.	Himself took our infirmities, and bear our sicknesses.
v. 27. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.	John xvi. 33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
Chap. xvi. 2—15. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:	
And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the Land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full.	
Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.	1 Cor. x. 3. And did all eat the same spiritual meat.
And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.	John vi. 32, 33. Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.
v. 16. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.	Phil. iv. 19. My God shall supply all your need according to his riches in glory by Christ Jesus.
v. 17, 18. And the children of Israel did so, and gathered, some more, some less	2 Cor. viii. 13—15. For I mean not that other men be eased, and ye burdened:
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.	but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality. As it is written, He that had

EXODUS XVI.	NEW TESTAMENT.
	gathered much had nothing over; and he that had gathered little had no lack.
v. 19, 20. 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.	James v. 1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are motheaten. Matt. vi. 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.
v. 33, 34. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.	Heb. ix. 3, 4. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna. Matt. vi. 20. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt.
v. 35. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.	John vi. 49—51. Your fathers did eat manna in the wilderness, and are dead. . . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
Chap. xvii. 1—4. And all the congregation of the children of Israel journeyed from the wilderness of Sin, ... and there was no water for the people to drink. . . . . And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.	John x. 32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?
v. 5, 6. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.	John iv. 14. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 1 Cor. x. 4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

EXODUS XVII.	NEW TESTAMENT.
v. 7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?	Heb. iii. 8, 9. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years.
v. 8, 9. Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.	John xv. 19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
v. 12—15. 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. . . . . And Moses built an altar, and called the name of it Jehovah-nissi.	1 Thess. v. 17. Pray without ceasing. Acts xii. 5—11. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. . . . . And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod. . . . . And when he had considered, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
v. 16. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.	John xvi. 33. . . . I have overcome the world.
Chap. xviii. 1—7. When Jethro, the priest of Midian, Moses' father-in law, heard of all that God had done for Moses, and for Israel his people, that the Lord had brought Israel out of Egypt. . . . . And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.	Acts v. 17—23. Then the high priest rose up, and all that were with him: . . . . . and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. . . . . But when the officers came, and found them not in the prison, they returned and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we opened we found no man within.

EXODUS XVIII.	NEW TESTAMENT.
v. 9—11. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.	Acts xi. 22, 23. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, ... who when he came, and had seen the grace of God, was glad.
v. 12. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.	Acts x. 34, 35. Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.
v. 13—22. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. . . . And Moses' father-in-law said unto him, The thing that thou doest is not good. . . . Hearken now unto my voice, I will give thee counsel, and God shall be with thee. . . . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.	Acts vi. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
Chap. xix. 1—3. In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. . . . And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel:	Acts vii. 38. This is he, that was in the church in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

EXODUS XIX.	NEW TESTAMENT.
v. 4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.	Acts vii. 36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea. Rev. xii. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
v. 5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.	Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1 Cor. x. 28. For the earth is the Lord's, and the fulness thereof.
v. 6. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words that thou shalt speak unto the children of Israel.	1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Rev. i. 6. And hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.
v. 7, 8. And Moses came and called for the elders of the people, and laid before their faces, all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do.	Rom. xv. 18, 19. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed: through mighty signs and wonders, by the power of the Spirit of God.
v. 9. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.	Matt. xvii. 5. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
v. 10, 11. And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.	Heb. x. 22. Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

EXODUS XIX.	NEW TESTAMENT.
v. 12, 13. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: . . . . whether it be beast or man, it shall not live.	Heb. xii. 20. For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.
v. 15. And he said unto the people, Be ready against the third day: come not at your wives.	1 Cor. vii. 5. Defraud ye not one another, except it be by consent for a time, that ye may give yourselves to fasting and prayer.
v. 16. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.	Heb. xii. 21. And so terrible was the sight, that Moses said, I exceedingly fear and quake.
v. 17. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.	Heb. xii. 25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:
v. 18. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.	*v.* 26. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
v. 19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.	*v.* 27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
v. 20. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.	*v.* 28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

EXODUS XIX.	NEW TESTAMENT.
v. 22—25. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. . . . So Moses went down unto the people, and spake unto them.	Eph. v. 26, 27. That he might sanctify and cleanse it with the washing of water by the word : that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.
Chap. xx. 1, 2. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.	John viii. 36. If the Son therefore shall make you free, ye shall be free indeed.
v. 3. Thou shalt have no other gods before me.	Mark xii. 29, 30. And Jesus answered him, The first of all the commandments is, Hear, O Israel ; The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.
v. 4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :	Rom. i. 22, 23. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things.
v. 5. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;	Rev. xiv. 11. 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.
v. 6. And shewing mercy unto thousands of them that love me, and keep my commandments.	Eph. ii. 4. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.
v. 7. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.	Matt. v. 34, 35. But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne ; nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.
v. 8. Remember the sabbath day, to keep it holy.	Luke xxiii. 56. And they returned, and prepared spices and ointments ; and rested the sabbath day according to the commandment.

EXODUS XX.	NEW TESTAMENT.
v. 9, 10. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:	Luke iv. 16. And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read: and there was delivered unto him the book of the prophet Esaias.
v. 11. 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.	Heb. i. 1, 2. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets: hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.
v. 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.	Matt. xv. 4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
v. 13. Thou shalt not kill.	Matt. v. 21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.
v. 14. Thou shalt not commit adultery.	Matt. v. 27, 28. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
v. 15. Thou shalt not steal. *v.* 16. Thou shalt not bear false witness against thy neighbour.	Matt. xix. 18. Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.
v. 17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.	Luke xii. 15. And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.
v. 18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they removed, and stood afar off:	Matt. v. 18. 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.

EXODUS XX.	NEW TESTAMENT.
v. 19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.	1 Tim. ii. 5. There is one God, and one mediator between God and men, the man Christ Jesus.
v. 20, 21. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.	1 John ii. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.
v. 22, 23. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.	2 Pet. i. 18. And this voice which came from heaven we heard, when we were with him in the holy mount.
v. 24. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee.	Heb. x. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Matt. xviii. 20. Where two or three are gathered together in my name, there am I in the midst of them.
Chap. xxi. 1—17. Now these are the judgments which thou shalt set before them. . . . . He that smiteth a man, so that he die, shall be surely put to death. . . . . And he that smiteth his father, or his mother, shall be surely put to death. . . . . And he that curseth his father, or his mother, shall surely be put to death.	Mark vii. 9—13. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, ... he shall be free. . . . . Making the word of God of none effect through your tradition.
v. 18—24. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: . . . . he shall pay for the loss of his time, and shall cause him to be thoroughly healed. . . . And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.	Matt. v. 38, 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

EXODUS XXI.	NEW TESTAMENT.
v. 32. If an ox shall push a man-servant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.	Matt. xxvi. 15. What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
Chap. xxii. 1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.	Luke xix. 8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
v. 2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.	Matt. xxiv. 43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
v. 10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.	Heb. vi. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
v. 18. Thou shalt not suffer a witch to live.	Gal. v. 19—21. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, ... idolatry, witchcraft: . . . . they which do such things shall not inherit the kingdom of God.
v. 22—24. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.	Luke xviii. 4—8. . . . . Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith: and shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.
v. 28. Thou shalt not revile the judges, nor curse the ruler of thy people.	Acts xxiii. 5. Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

EXODUS XXII.	NEW TESTAMENT.
v. 29. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.	Luke xxi. 4. For all these have of their abundance cast in unto the offerings on God: but she of her penury hath cast if all the living that she had. Phil. iv. 17. Not because I desire a gift: but I desire fruit that may abound to your account.
Chap. xxiii. 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.	Titus iii. 2. Speak evil of no man. Luke iii. 14. Do violence to no man, neither accuse any falsely.
v. 2. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.	Matt. vii. 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.
v. 3. Neither shalt thou countenance a poor man in his cause.	James ii. 9. If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
v. 4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.	Matt. v. 44. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you.
v. 5. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.	1 Thess. v. 15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.
v. 7. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.	Matt. xxvii. 3—24. Then Judas, which had betrayed him, . . . brought again the thirty pieces of silver to the chief priest and elders, saying, I have sinned, in that I have betrayed the innocent blood. . . . . Pilate . . . . took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person.
v. 8. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.	Acts xxiv. 26. He hoped also that money should have been given him of Paul, that he might loose him. *Chap.* xx. 33. I have coveted no man's silver, or gold, or apparel.
v. 13. And in all things that I have said unto you be circumspect: and make	Eph. v. 15. See then that ye walk circumspectly, not as fools, but as wise.

EXODUS XXIII.	NEW TESTAMENT.
no mention of the name of other gods, neither let it be heard out of thy mouth.	1 Cor. xi. 2. That ye remember me in all things, and keep the ordinances, as I delivered them to you.
v. 14—17. Three times thou shalt keep a feast unto me in the year: . . . . . the feast of unleavened bread: . . . . . the feast of harvest: . . . . . and the feast of ingathering. . . . . Three times in the year all thy males shall appear before the Lord God.	John v. 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem. Acts xviii. 20, 21. When they desired him to tarry longer time with them, he consented not, ... saying, I must by all means keep this feast that cometh in Jerusalem. Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is.
v. 18. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.	Matt. xvi. 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
v. 20. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.	John x. 16. Other sheep I have, which are not of this fold: them also I must bring. *Chap.* xiv. 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
v. 21. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.	John x. 37, 38. If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.
v. 22. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.	Heb. v. 9. . . . He became the author of eternal salvation unto all them that obey him.
v. 24, 25. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images: and ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.	Matt. iv. 9, 10. . . . All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

EXODUS XXIV.	NEW TESTAMENT.
Chap. xxiv. 3. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.	Gal. iii. 19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
v. 4—8. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.	Heb. ix. 18—20. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.
v. 9, 10. 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.	Rev. iv. 1—3. After this I looked, and, behold, a door was opened in heaven: . . and immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.
v. 11. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.	John xiv. 8, 9. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 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, Shew us the Father?
v. 12—15. And the Lord said unto Moses, Come up to me into the mount, and be	Rom. vii. 12—14. Wherefore the law is holy, and the commandment holy, and

EXODUS XXIV.	NEW TESTAMENT.
thou there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses went up into the mount, and a cloud covered the mount.	just, and good. . . . . We know that the law is spiritual: but I am carnal, sold under sin.
v. 16. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.	Rev. i. 10—12. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. . . . . And I turned to see the voice that spake with me.
v. 17, 18. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. . . . . And Moses was in the mount forty days and forty nights.	Heb. xii. 29. Our God is a consuming fire. Matt. iv. 2. When he had fasted forty days and forty nights, he was afterward an hungred.
Chap. xxv. 1—7. And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate.	2 Cor. viii. 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
v. 8, 9. And let them make me a sanctuary: that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.	Heb. ix. 1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. 2 Cor. vi. 16. . . . . As God hath said, I will dwell in them, and walk in them.
v. 10—14. And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou	Heb. vii. 26. . . . . Holy, harmless, undefiled, separate from sinners.

EXODUS XXV.	NEW TESTAMENT.
shalt overlay it with pure gold, within and without shalt thou overlay it. . . . . And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.	Heb. ix. 4. . . . . The ark of the covenant overlaid round about with gold.
v. 16. And thou shalt put into the ark the testimony which I shall give thee.	*v.* 4. Which had the golden censer, . . . and the tables of the covenant.
v. 17, 18. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold.	Rev. xi. 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.
v. 20, 21. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.	Heb. ix. 5. And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Luke x. 23, 24. . . . Blessed are the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 1 Pet. i. 12. . . . . Which things the angels desire to look into.
v. 22. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.	John xiv. 22, 23. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
v. 23—30. Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold. . . . . And thou shalt set upon the table shewbread before me alway.	Heb. ix. 2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

EXODUS XXV.	NEW TESTAMENT.
v. 31—36. And thou shalt make a candlestick of pure gold. . . . . Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.	John viii. 12. 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.
v. 37. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.	Rev. xxi. 23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
v. 40. And look that thou make them after their pattern, which was shewed thee in the mount.	Heb. viii. 5. Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.
Chap. xxvi. 1—30. Moreover thou shalt make the tabernacle wth ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. . . . . And thou shalt make boards for the tabernacle of shittim wood standing up. . . . . And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.	Acts vii. 44. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.
v. 31, 32. And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.	Heb. ix. 3. And after the second veil, the tabernacle which is called the Holiest of all.
v. 33, 34. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy . . . and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.	Matt. xxvii. 50, 51. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom. Heb. x. 19, 20. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

EXODUS XXVIII.	NEW TESTAMENT.
Chap. xxviii. 1. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.	Heb. v. 4, 5. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
v. 2. And thou shalt make holy garments for Aaron thy brother for glory and for beauty.	John viii. 54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.
v. 36—40. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. . . . . And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.	Heb. ix. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.
v. 41. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.	2 Cor. i. 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God.
Chap. xxix. 4—11. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: and thou shalt put the mitre upon his head, and put the holy crown upon	Heb. vii. 23—28. They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, sepa-

EXODUS XXIX.	NEW TESTAMENT.
the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.	rate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Heb. x. 21, 22. And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith. . . . .
v. 14. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.	*Chap.* xiii. 11—13. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.
v. 21. 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.	*Chap.* ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.
v. 32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.	Matt. xii. 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests.
v. 36. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.	Heb. x. 11, 12. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

EXODUS XXIX.	NEW TESTAMENT.
v. 37. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.	Matt. xxiii. 16—19. Woe unto you, ye blind guides, which say, ... Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
v. 45, 46. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.	2 Cor. vi. 16. . . . . As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
Chap. xxx. 1—7. And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. . . . . And thou shalt overlay it with pure gold. . . . And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.	Luke i. 8—10. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense.
v. 9. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.	Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men.
v. 10. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.	Rom. v. 9. . . . . Being now justified by his blood, we shall be saved from wrath through him.
v. 11, 12. And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them.	Rom. xiv. 12. So then every one of us shall give account of himself to God. Gal. vi. 4, 5. Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

EXODUS XXX.	NEW TESTAMENT.
v. 15. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.	Rom. ii. 11. For there is no respect of persons with God. Acts xx. 28. . . . . The church of God, which he hath purchased with his own blood.
v. 17—19. And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat.	John xiii. 10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit.
v. 22—33. Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, ... and of oil-olive an hin: 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. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.	Acts x. 36—38. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all): . . . . . How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Mark i. 41. And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. Matt. ix. 20—22. Behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

EXODUS XXX.	NEW TESTAMENT.
v. 34, 35. And the Lord said unto Moses, Take unto thee sweet spices, stacte, onycha, and 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.	Rev. viii. 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.
v. 36—38. And thou shalt beat some of it very small, and put it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy: . . . . whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.	Luke i. 11—13. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard. Acts iv. 30, 31. . . . . That signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.
Chap. xxxi. 12—14. And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one 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.	Luke vi. 5, 6. And he said unto them, That the Son of man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue and taught. Acts xiii. 42. When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.
v. 17. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.	John xix. 31. 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

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	their legs might be broken, and that they might be taken away. Luke xxiii. 52—54. This man went unto Pilate and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid: and that day was the preparation, and the sabbath drew on. *Chap.* xxiv. 1—3. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, ... and they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.
v. 18. 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.	2 Cor. iii. 3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshy tables of the heart.
Chap. xxxii. 1. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.	Acts vii. 39, 40. To whom our fathers would not obey, but trust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Eygpt, we wot not what is become of him.
v. 3—5. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron: and he received them at their hand, and fashioned it with a graving-tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.	*v.* 41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.
v. 6. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.	1 Cor. x. 7. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

EXODUS XXXII.	NEW TESTAMENT.
v. 7, 8. And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.	Rom. iii. 12. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.
v. 9. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people.	Acts vii. 51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.
v. 10—12. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? . . . . Turn from thy fierce wrath, and repent of this evil against thy people,	Luke xiii. 7—9. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.
v. 25—28. And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. 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.	Luke xiv. 25, 26. And there went great multitudes with Him: and He turned and said unto them, 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. And whosoever doth not bear his cross, and come after me, cannot be my disciple. Gal. v. 12. I would they were even cut off which trouble you.

EXODUS XXXII.	NEW TESTAMENT.
v. 30, 31. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.	Luke xv. 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.
v. 32, 33. Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.	Rom. ix. 3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.
v. 34, 35. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made.	Rom. ii. 5, 6. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds.
Chap. xxxiii. 11. And the Lord spake unto Moses face to face, as a man speaketh unto his friend.	John xv. 14. Ye are my friends, if ye do whatsoever I command you.
v. 12. And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.	John x. 3. . . . . He calleth his own sheep by name, and leadeth them out.
v. 13. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.	James iv. 6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
v. 14. And he said, My presence shall go with thee, and I will give thee rest.	Matt. xxviii. 7—10. . . . . Behold he goeth before you into Galilee; . . . . Jesus met them, saying, All hail. . . . . Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

EXODUS XXXIII.	NEW TESTAMENT.
v. 15, 16. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.	2 Cor. vi. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.
v. 18. And he said, I beseech thee, shew me thy glory.	John i. 14. . . . . We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. Acts vii. 55. He being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.
v. 19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.	Rom. ix. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,
v. 20—22. And he said, Thou canst not see my face: for there shall no man see my face and live. 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.	1 Tim. 6. 16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.
v. 23. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.	John i. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
Chap. xxxiv. 1—5. And the Lord said unto Moses, Hew thee two tables of stone, like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest, ... and come up in the morning unto mount	Heb. iii. 5, 6. Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house. . . . .

EXODUS XXXIV.	NEW TESTAMENT.
Sinai. . . . And Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord.	
v. 6—8. 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, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . . . And Moses made haste, and bowed his head toward the earth, and worshipped.	John i. 17. The law was given by Moses, grace and truth came by Jesus Christ. Rom. ii. 4—8. Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance: . . . . but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.
v. 9, 10. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation. . . .	Eph. i. 18. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.
v. 12—14. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God:	2 Cor. vi. 17. Come out from among them, and be ye separate, saith the Lord. *v.* 15. What concord hath Christ with Belial? or what part hath he that believeth with an infidel? 1 Cor. x. 22. Do we provoke the Lord to jealousy? are we stronger than he?
v. 15, 16. Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice: and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.	Eph. v. 11. Have no fellowship with the unfruitful works of darkness. 1 Cor x. 20. But I say that the things that the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

EXODUS XXXIV.	NEW TESTAMENT.
v. 19, 20. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.	Luke ii. 23. As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord. *Chap.* xxiv. 21. We trusted that it had been he which should have redeemed Israel. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.
v. 26. The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God.	2 Cor. ix. 7, 8. . . . . God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.
v. 29, 30. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 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.	2 Cor. iii. 7—11. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Matt. xvii. 2, 3. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.
v. 31—35. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken	2 Cor. iii. 12—16. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blined: for until this day

EXODUS XXXIV.

with him in mount Sinai. 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. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

NEW TESTAMENT.

remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.

THE

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"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—ROM. xv. 4.

JOSHUA I.	NEW TESTAMENT.
Chap. i. 1—6. Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.	Luke xx. 37, 38. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living: for all live unto him. 1 Cor. xv. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
v. 7—11. Only be thou strong and	1 Tim. vi. 13, 14. I give thee charge in

JOSHUA I.

very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth : but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

Chap. ii. 1—9. And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were : and it came to pass about the time of shutting of the gate, when it was dark, that the men went out : whither the men

NEW TESTAMENT.

the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

2 Tim. i. 6—8. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner : but be thou partaker of the afflictions of the gospel according to the power of God.

James ii. 25, 26. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

For as the body without the spirit is dead, so faith without works is dead also.

Rom. iv. 8. Blessed is the man to whom the Lord will not impute sin.

JOSHUA II.

went I wot not: pursue after them quickly; for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

v. 10, 11. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

v. 12, 13. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

v. 14. And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

NEW TESTAMENT.

Rom. x. 17. Faith cometh by hearing, and hearing by the word of God.

1 Tim. v. 8. 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.

Matt. v. 7. Blessed are the merciful: for they shall obtain mercy.

JOSHUA II.

v. 15, 16. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

v. 17—22. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

v. 23, 24. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

NEW TESTAMENT.

2 Cor. xi. 32, 33. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

Matt. v. 33. . . . Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

Acts x. 24. . . . And Cornelius waited for them, and had called together his kinsmen and near friends.

Luke ix. 10. And the apostles, when they were returned, told him all that they had done.

JOSHUA III.	NEW TESTAMENT.
Chap. iii. 1—4. And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.	Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord. Luke xxi. 37, 38. And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.
v. 5, 6. And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.	Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.
v. 7, 8. And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.	Acts v. 12, 13. And by the hands of the apostles were many signs and wonders wrought among the people. . . . And of the rest durst no man join himself to them: but the people magnified them.
v. 9—13. And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the	1 Thess. i. 9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.

JOSHUA III.

Girgashites, and the Amorites, and the Jebusites.

Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

v. 14—17. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; 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, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

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, until all the people were passed clean over Jordan.

Chap. iv. 1—11. And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm,

NEW TESTAMENT.

Luke iii. 2, 3. . . . The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

Matt. iii. 4—6. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

Luke xxiv. 48. And ye are witnesses of these things.

JOSHUA IV.

twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel . . . .

And the children of Israel did so as Joshua commanded. . . . .

For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

And it came to pass when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

v. 12, 13. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

v. 14—18. On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. . . . .

And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of

NEW TESTAMENT.

Mark iii. 13, 14. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach.

Luke xiv. 22. And the servant said, Lord, it is done as thou hast commanded.

Rev. xvii. 14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

1 Thess. v. 12, 13. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, aud admonish you; and to esteem them very highly in love for their work's sake.

Heb. xiii. 17, Obey them that have the rule over you, and submit yourselves: . .

JOSHUA IV.

Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

v. 19—22. And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

v. 23, 24. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.

Chap. v. 1. And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

v. 2—9. At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. . . . .

Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had

NEW TESTAMENT.

1 Peter iii, 15. Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

Col. i. 23—27. . . . . Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister . . . .

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.

Phil. iii. 3—6. We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the

JOSHUA V.

not circumcised. . . And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

v. 10—12. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

v. 13—15. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Chap. vi. 6—8. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

NEW TESTAMENT.

stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

1 John v. 3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rev. xix. 11—13. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed in a vesture dipped in blood: and his name is called The Word of God.

Heb. ii. 10. . . . The captain of their salvation. . . .

Acts vii. 33. Then said the Lord to him, Put off thy shoes from thy feet for the place where thou standest is holy ground.

1 Cor. i. 24—29. . . . Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things

JOSHUA VI.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

v. 15—20. And it came to pass on the seventh day, that they rose up early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. 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 that we sent.

And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

v. 21—24. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren,

NEW TESTAMENT.

which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

Heb. xi. 30. By faith the walls of Jericho fell down, after they were compassed about seven days.

v. 31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

JOSHUA VI.

and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

Chap. vii. 1—6. But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

v. 7—9. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been

NEW TESTAMENT.

Rom. xiii. 1—4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisted the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Mark iv. 38—40. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? . . . . And he said unto them, Why are

JOSHUA VII.

content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

v. 10—15. And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Up, sanctify the people, and say, Sanctify yourselves against the morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.

And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

v. 16—18. So Joshua rose up early in

NEW TESTAMENT.

ye so fearful? how is it that ye have no faith?

1 Cor. v. 13. . . . . Therefore put away from among yourselves that wicked person.

Acts v. 1—5. 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 Ghost, and to keep back part of the price of the land?

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

2 Cor. v. 10. We must all appear before

JOSHUA VII.	NEW TESTAMENT.
the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.	the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
v. 19—21. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him: and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.	Matt. xxvii. 3—5. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
v. 22—24. So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.	Luke xii. 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
v. 25, 26. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of	Gal. v. 10. He that troubleth you shall bear his judgment, whosoever he be. Acts v. 9—11. 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

JOSHUA VII.

stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

Chap. viii. 1—19. And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst to Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it. . . .

And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. . . . .

And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

v. 21—29. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. . . . . For Joshua drew not his hand back, wherewith he stretched out his spear, until he had utterly destroyed all the inhabitants of Ai. . . . . And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they

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buried thy husband are at the door, and shall carry thee out.

Then fell she down straitway at his feet. . . . . and the young men came in, and found her dead. . . . . and great fear came upon all the church, and upon as many as heard these things.

1 Peter iii. 14. Be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

Rom. iv, 21. Being fully persuaded that, what he had promised, he was able also to perform.

JOSHUA VIII.

should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

v. 30—33. Then Joshua built an altar unto the Lord God of Israel in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bear the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

v. 34, 35. And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

Chap. ix. 1—16. And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

NEW TESTAMENT.

Matt. vi. 33. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

1 Tim. iv. 6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ . . . .

2 Tim. ii. 14. Of these things put them in remembrance. . . . .

Chap. iii. 14. Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

Acts xiii. 15. After the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

Chap. xv. 21. Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

JOSHUA IX.

And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. . . . .

And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

v. 18, 19. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

v. 22—27. And Joshua called for them, and spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

And they answered Joshua, and said,

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Matt. v. 25. Agree with thine adversary quickly, whiles thou art in the way with him. . . . .

Heb. vi. 16. . . . . An oath for confirmation is to them an end of all strife.

1 Peter v. 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Matt. xv. 21—28. Then Jesus went thence, and departed into the coasts of Tyre and Sidon; and, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David. . . . . But he answered and said, I

JOSHUA IX.	NEW TESTAMENT.
Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.	am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.
And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.	
And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.	
Chap. x. 5—10. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.	
And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.	
And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night: and the Lord discomforted them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.	Rev. xxi. 7. He that overcometh shall inherit all things. . . . .
v. 11. And it came to pass, as they fled	Rev. xvi. 21. And there fell upon men

JOSHUA X.

from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

v. 12—22. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them. . . . .

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. . . . . Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

v. 24, 25. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the

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a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail.

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

Rom. xvi. 20. The God of peace shal bruise Satan under your feet shortly.

1 Cor. xv. 25. For he must reign, til he hath put all enemies under his feet.

JOSHUA X.	NEW TESTAMENT.
men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and they put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.	
v. 40—43. 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. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.	1 Cor. xv. 57. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.
Chap. xi. 18—20. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.	Rom. ix. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
Chap. xiii. 22. Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. *Chap.* xiv. 6—9. Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.	2 Peter ii. 15. Balaam the son of Bosor, who loved the wages of unrighteousness. Rom. vi. 23. The wages of sin is death.

JOSHUA XIV.

Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

v. 10—13. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

Chap. xviii. 1—6. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath

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Heb. x. 38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Matt. xix. 29. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

Heb. xi. 6. Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Acts vii. 44, 45. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus [Joshua] into the possession of the Gentiles.

JOSHUA XVIII.	NEW TESTAMENT.
given you? Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land; and describe it according to the inheritance of them; and they shall come again to me. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.	
v. 9, 10. And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.	Acts xiii. 19. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.
Chap. xix. 49—51. When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: according to the word of the Lord they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city and dwelt therein. These are the inheritances, which Eleazer the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.	Heb. x. 23. . . . . He is faithful that promised.
Chap. xxi. 43—45. And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all	Matt. xxiv. 35. Heaven and earth shall pass away, but my words shall not pass away. Luke i. 71, 72. That we should be saved from our enemies, and from the

JOSHUA XXI.

that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

Chap. xxii. 1—8. Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you: ye have not left your brethren these many days unto this day, but have kept the charge and the commandment of the Lord your God. And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

So Joshua blessed them, and sent them away: and they went unto their tents. . .

And he spake unto them, saying Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

Chap. xxiii. 1. And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. . . .

Chap. xxiv. 1, 2. And Joshua gathered all the tribes of Israel to Shechem, and

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hand of all that hate us; to perform the mercy promised to our fathers. . . . .

Luke xix. 17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

John xiv. 15. If ye love me, keep my commandments.

v. 24. He that loveth me not keepeth not my sayings. . . . .

JOSHUA XXIV.	NEW TESTAMENT.
called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.	
And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.	Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
v. 3. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.	Acts vii. 2—8. . . . The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. . . . . And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day.
v. 4. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.	*v.* 8. And Isaac begat Jacob; and Jacob begat the twelve patriarchs. . . . *v.* 15. So Jacob went down into Egypt, and died, he, and our fathers.
v. 5—8. I sent Moses also and Aaron, and I plagued Egypt according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea: and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their	*Chap.* xiii. 17, 18. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness.

JOSHUA XXIV.	NEW TESTAMENT.
land: and I destroyed them from before you.	
v. 9—12. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.	2 Tim. iv. 17, 18. Notwithstanding the Lord stood by me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.
v. 13. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.	John iv. 38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
v. 14. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.	Col. i. 10—13. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; . . Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.
v. 15—18. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods; for the Lord our God he it is that brought us up and our fathers out of the land of Egypt, from the house	John vi. 66—68. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

JOSHUA XXIV.	NEW TESTAMENT.
of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God.	
v. 19, 20. And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.	Luke xvi. 13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
v. 21—23. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen the Lord, to serve him. And they said, We are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.	John vi. 44, 45. 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. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. . . . . *v.* 63. It is the Spirit that quickeneth.
v. 24, 25. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.	Luke xvii. 7—10. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink. Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
v. 26—28. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there	*Chap.* xix. 39, 40. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

JOSHUA XXIV.	NEW TESTAMENT.
under an oak, that was by the sanctuary of the Lord.	And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.
And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, every man unto his inheritance.	
v. 29—31. And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.	Heb. xi. 33, 34. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.	
And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.	
v. 32. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.	Acts vii. 16. 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. John iv. 3. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
v. 33. And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.	Heb. xi. 13. These all died in faith.

Heb. xii. 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of faith.

1 Cor. x. 11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Heb. iv. 2. For unto us was the gospel preached, as well as unto them.

1 Peter iv. 7. The end of all things is at hand: be ye therefore sober, and watch unto prayer.

Luke xii. 37. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.