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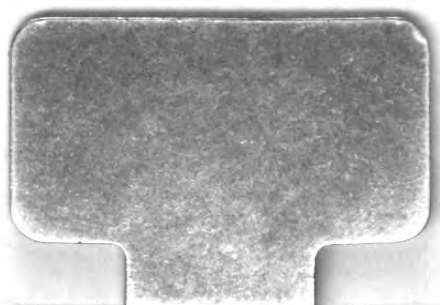


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THE
GREATEST BOOK
IN LITERATURE

DR. F. E. MARSH

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THE GREATEST BOOK IN LITERATURE



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BY

Dr. F. E. MARSH

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BIBLE STUDIES

These Bible Studies on the Bible were originally prepared and given to the students in The Missionary Institute, Nyack, New York, and comprise section one of the ten sections on Bible Doctrine. These studies also appeared in "The King's Business," the official organ of The Bible Institute of Los Angeles of California. The then editor of the magazine suggested the Studies should appear in book form. It will be seen that there are inset questions covering paragraphs. These questions are those which were given to the students for their examination.

THE IMPORTANCE OF BIBLE READING OR DOCTRINE.

AMONG the many wise and weighty injunctions of Paul to Timothy are these: "Take heed to thyself," and "Take heed to thy doctrine." There is an intimate and vital connection between the Christian life and the Word of God. Unless the tabernacle of the life is formed by the pattern found in the mount of God's truth, there will be no glory brought to God's name. It was after the tabernacle had been built "as the Lord commanded Moses" (Ex. 39. 42, 43; 40. 16, 19, 21, 23, 25, 27, 29, 32) that "the glory of the Lord filled the tabernacle" (Ex. 40. 35). Right thinking and holy living are the pillars of Christian character; but there can be no holy living unless there is right thinking for, "as a man thinketh in his heart so is he" (Prov. 23. 7). To think rightly God's thoughts after Him, is to walk in His ways in obedience to Him. When the wick of our being is held by the lamp of truth and fed with the oil of the Spirit, then the light of a Christly character is manifested.

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What is the Difference between Dogma and Doctrine? Dogma and doctrine are not one and the same thing. Dogma is often the self-assertive utterance of man's opinion about truth, but the doctrine which is from God is the Spirit's teaching and is truth. When we approach the burning bush of God's Word, then we need to take the shoes off the feet of our own thoughts, if we would see the flame of Deity, and hear the voice of Him who dwells therein (Ex. 3. 1, 6; Deut. 33. 16).

The Greek word "*Didaskalia*," rendered "*doctrine*," is derived from the word "*Didaskalos*," which means a teacher; hence its significance is teaching or instruction. Doctrine therefore is the sum total of what one has been taught. The word "*Didaskalia*" is rendered "*teaching*" in Rom. 12. 7. The word which indicates the *act* of teaching is "*Didache*." It is rendered "been taught" in Titus 1. 9. These words are generally rendered "doctrine." "The doctrine of God" (Titus 2. 10) is seen in vivid contrast and opposition to the "*doctrine* of demons" (1 Tim. 4. 1) and the windy "*doctrines* of men" (Eph. 4. 14; Rev. 2. 14, 15, 24).

We do well to ponder what the Word says about doctrine as to its importance and use.

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I. Doctrine is Healthful in Its Nature.

**Why is
Doctrine
Healthful?** The doctrine of God is designated as being "*good*" and "*sound*." The meaning of the word "*sound*" is *healthful*, as the margin of the Revised Version gives it in 1 Tim. 1. 10; 2 Tim. 4. 2; Titus 1, 9; 2. 1. The word is rendered "*whole*" and "*health*" in calling attention to a state of health in contrast to sickness (Luke 5. 31; 7. 10; 3 John 2), and "*wholesome*" in contrast to that which is unwholesome (1 Tim. 6. 3).

It is a scientific fact that animals and insects become like or change their organs according to the food they eat. Seagulls, if confined and fed upon grain, have had their stomachs entirely changed. Hunter, for example, in a classical experiment so changed the environment of a seagull by keeping it in captivity, that it could only secure a grain diet. The effect was to modify the stomach of the bird, normally adapted to a fish diet, until in time it came to resemble in structure the gizzard of an ordinary grain feeder such as the pigeon. Holmgren reversed the experiment by feeding pigeons for a lengthened period on a meat diet, with the result that the gizzard became transformed

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into a carnivorous stomach. Mr. A. R. Wallace mentions the case of a Brazilian parrot which changed its colour from green to red or yellow when fed upon the fat of certain fishes. I have seen canaries with a red hue about their yellow feathers, and on asking the cause of it was informed that it was the result of giving cayenne pepper to the canaries with their food, when they were moulting. What is true in the natural world finds its correspondence in the spiritual realm. We become like the thing upon which we feed. An interesting advertisement of a certain cereal was seen a little while since, which announced the words "Tell me what you eat, and I'll tell you what you are."

The truth of God is holy in its contents, powerful in its utterance, living in its constituent, pure in its character, righteous in its structure, Christ-honouring in its revelation, inspiring in its operation, consecrating in its influence, and God-glorifying in its aim; and as the Word lives in us and operates through us, we shall be holy in nature, effective in testimony, living in God's purpose, pure in heart, righteous in action, Christ-honouring in life, inspired in service, consecrated to God, and well-pleasing to Him.

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2. Doctrine is Divine in Its Origin.

Who is the Author of Bible Doctrine? It is called "the doctrine of the Lord" (Acts 13. 12), and Christ, in speaking of the necessary condition to know God's truth says: "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God" (John 7. 16, 17). Those who practice what Christ commands will soon be convinced of the Divine character of what He teaches. Behind every objection to accept Christ as God's revelation will be found, like bad blood beneath a fair skin, a moral reason for the unbelief; whereas as Godet says "Faith is formed in the soul as the conclusion of a moral experience: the man believes because his heart finds in Jesus the only effectual means of satisfying the most legitimate of all its wants, that of holiness."

3. Christ is the Substance of Doctrine.

"The doctrine of Christ" (2 John 9, 10) may mean one of two things, or both, namely: the teaching *about* Christ, or Christ's own teaching. We may use the sentence as indicating that Christ is the Substance of the Word, even as the life in the tree makes

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it what it is, and is what it is. There was once an artist who made a wonderful shield, and worked his own name so cleverly into it, that it could not be removed without destroying the shield. The Bible is like that shield: Christ is so identified with it, that He cannot be taken away without destroying the whole. The Written Word re-

**In whom does
Bible Doctrine
Centralise,
and why?**

veals the Living Word, and the Living Word makes known the Living God. The Written Word and the Living Word are both called "the Word of God" (Luke 5. 1; Rev. 19. 13), "a Fire" (Jer. 23. 29; Zech. 2. 5), and "wonderful" (Psa. 119. 129; Isa. 9. 6). Both are said to live for ever (1 Pet. 1. 23; Rev. 4. 10), to be above everything and everyone else (Psa. 119. 72; S. of S. 5. 10, 11), and neither of them can be broken (John 10. 35; 19. 36).

4. The Holy Spirit is the Teacher of Doctrine.

The Spirit is spoken of as "the Anointing" which "teacheth you all things" (1 John 2. 27). The Spirit is the Spirit of Truth, and as such leads into all truth (John 16. 13). He is essentially true, and can do nothing else than make us true and lead into the truth; as one has said: "The anointing which abides

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in, and teaches believers, is essentially true, is not a lie, and hence nothing can come from it which is a lie." As it was the business of Eleazar, as associated with Aaron the High Priest, to look after "the

**Who is the
Teacher of Bible
Doctrine?** oil for the light, the sweet incense, the daily meat-offering, the anointing oil, and the oversight of all the tabernacle" (Num. 4.

16), so the Holy Spirit, acting with our Great High Priest, is the Source of our Spiritual life and light (Rom. 8. 2); the Secret of true worship (Phil. 3. 3); the Revealer of Christ, our Perfect Meat Offering (John 16. 14); the Anointing power for consecration and service (1 John 2. 20); and the Overseer of all that pertains to the church and the individual believer (Acts 20. 28; 1 Cor. 12. 11).

5. Making "Like to Itself" is the End of Doctrine.

Paul commended the saints in Rome because they "obeyed from the heart that form of doctrine whereunto they were delivered" (Rom. 6. 17, margin). He likens them to molten metal, and the "form of doctrine" to a mould, and their obedience like to metal being poured into the mould so that the truth shaped them and made them in form like to itself. It is not the truth we hold which makes us, it is the truth

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which holds us that shapes us. The expressiveness of the sentence used is apprehended more fully if we ponder the words "*form*" and "*delivered.*" "*Form*" denotes an image deeply engraved, and fitted to reproduce its impress. The word is rendered

What is the "*figure*" in Romans 5. 14,
End of Doctrine? "*fashioned*" in Acts 7. 44, and
"*pattern*" in Titus 2. 7. Adam
was a "*figure*" of the coming

Christ; Moses made the tabernacle like the "*fashion*" shewed by God; and Titus was to be a "*pattern*" in holy living to others. In each case there is the thought of likeness to, or the reproduction of, a certain thing. "*Delivered*" means to be given over. It is translated "*betrayed*" in speaking of Christ's betrayal into the hands of wicked men (Mark 14. 44); "*gave up,*" in calling attention to men being given up by God to their sins (Rom. 1. 24, 26, 28); and "*delivered up*" when we are told Christ was "*delivered up*" for us all (Rom. 8. 32). When we are "delivered up" to the truth of Christ's Lordship over us, nothing else can master us. We are masters of the situation when we are mastered by Christ.

6. Edification is the Outcome of Doctrine.

The dying charge of the apostle to Timothy was "Preach the Word" (2 Tim. 4. 2, 3), and, in calling

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attention to the gift of tongues he says: "What shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine," and he sums up all by saying "let all things be done unto edifying" (1 Cor. 14. 6, 26).

Edification is the sum and substance of all ministry. **Edification means the building up of the life by means of the truth.** The word "to edify" occurs seven times in 1 Cor. 14, verses 3, 4, 5, 12, 17, 26, and

means "to build up," and is so translated in speaking of the man who "*built*" his house on the rock, and of Christ when He

What does Doctrine do? speaks of His Church as being "*built*" on what He is (Matt. 7. 24; 16. 18). He who would have his character sanctified in its entirety, and be symmetrical in every part, needs to have it formed and fashioned by the material of the Word, and by the Master hand of the Spirit.

7. Response to Doctrine is Obedience to the Lord.

The directions of the Spirit in relation to His truth are explicit and emphatic. He bids us by specific direction and by practical example to continue in it stedfastly as wholehearted believers (Acts 2. 42); to

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be shaped by it continually as pliable saints (Rom. 6. 17, marg.); to feed upon it personally as dependent disciples (1 Tim. 4. 6); to attend to it regularly as diligent scholars (1 Tim. 4. 13); to take heed to it thoroughly as earnest stewards (1 Tim. 4. 16); to teach it faithfully as consistent Christians (1 Tim. 6. 3; Titus 2. 7, 10); to preach it tenaciously as zealous workers (2 Tim. 4. 2; Titus 2. 1); to hold it firmly as convinced witnesses (Titus 1. 9; 2 John 10); and to abide in it loyally as satisfied servants (2 John 9).

**What should
we do with
Doctrine?**

One of the most pertinent things Luther ever said was: "Who is armed with the text, the same is a right Pastor, and my best advice and counsel is, that we draw water out of the true Fountain, that is, diligently to read the Bible. He is a learned divine who is well grounded in the text, for one text and sentence out of the Bible is of far more esteem and value than many writings and glossings which neither are strong, sound, nor armour proof."

Our study covers the general term of Biblical Theology, or Christian Doctrine as revealed in the Bible. Hooker defines Theology as "the science of the things of God." The relative terms "morality, religion and worship with theology" have been defined as follows:

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“Theology is a science; morality is a law; religion is a life; and worship an act,” but I prefer to say *Theology* is the knowledge of God (John 17. 3); *morality* is likeness to God (Micah 6. 8); *religion* is acting *like* God (James 1. 27); and *worship* is communion *with* God (John 4. 24).

Theology comes from two Greek words: “*Theos*,” signifying God, and “*Logos*,” meaning speech or discourse. Both “*Theos*” and “*Logos*” are applied to Christ. “*Logos*” is rendered “*Word*” four times in John 1. 1-14, and is translated “*saying*” in John 4. 39; “*treatise*” in Acts 1. 1, and “*utterance*” in Eph. 6. 19. “*Theos*” occurs three times with “*Logos*” in John 1. 1, 2, in relation to Christ and God. Christ is the Centre and Circumference of all true theology.

DIVISIONS OF BIBLE DOCTRINE.

The teaching of the Holy Spirit may be summarised under ten divisions :

1. BIBLIOLOGY, or the Doctrine of the Bible.
2. THEOLOGY, or the Doctrine of God.
3. ANTHROPOLOGY, or the Doctrine of Man.
4. CHRISTOLOGY, or the Doctrine of Christ.
5. PNEUMATOLOGY, or the Doctrine of the Spirit.
6. HARMARTOLOGY, or the Doctrine of Sin.
7. SOTERIOLOGY, or the Doctrine of Salvation.
8. ECCLESIOLOGY, or the Doctrine of the Church.
9. ESCHATOLOGY, or the Doctrine of the Last Things.
10. ANGELOLOGY, or the Doctrine of Good and Evil Angels.

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**The Teaching of the Holy Spirit about the
Book, or, the Doctrine of the Bible.**

The " Doctrine of the Bible " treats of its credibility, its inerrancy, its authenticity, its adaptability, its reliability, its inspiration, and its revelation.

**What are the
Seven Things
to Recognise
about the
Bible?**

Its *credibility*—for it is a Book of facts and should therefore be believed.

Its *inerrancy*—for it is free from error and should therefore be followed.

Its *authenticity*—for it is the truth of God and should therefore be accepted.

Its *adaptability*—for it is suited to everybody and should therefore be received by all.

Its *reliability*—for it is the voice of God to faith and should therefore be the final court of appeal.

Its *inspiration*—for the Holy Spirit is its Author and it should therefore never be questioned.

Its *revelation*—for Christ is its Sum and Substance, and therefore He and it must not be separated.

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What is the Argument for Divine Revelation? A Divine revelation is *possible*, for man feels the necessity of it (Job 11. 7; 23. 3; Acts 17. 27); it is *probable*, for as Creation declares God's eternal power and Godhead, so being beneficent as well as powerful, it is thinkable He should reveal Himself more explicitly (Rom. 1. 20; Psa. 19. 1; Isa. 6. 3); and it is *certain*, for prophets affirmed it (Matt. 1. 22; 2. 5, 15); Moses declared it (Exod. 20. 1; Deut. 5. 1-28), David avowed it (2 Sam. 23. 2), the Apostles asserted it (2 Tim. 3. 16; 1 Pet. 1. 10; 2 Pet. 1. 20, 21), the Bible claims it (2 Tim. 3. 16), Christ confirms it (Luke 24. 27, 44; John 5. 39), and the Spirit emphasises it (Heb. 1. 1-3).

What is the Difference between Revelation, Inspiration and Illumination? There are three things which we need to distinguish, namely: *revelation, inspiration, and illumination.*

Revelation is the supernatural communication of truth such as the truth of the Gospel which Christ revealed to Nicodemus (John 3. 16).

Inspiration is the control of the Holy Spirit over men so that He prevented them from making mistakes

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as the instrument whereby He recorded the things He wished to be made known (2 Tim. 3. 16; 2 Pet. 1. 20, 21).

Illumination is the inward grace of the Spirit whereby He enables the individual to understand and receive the truth (1 Cor. 2. 9-14).

What are the Three Things to Distinguish? There are three things intimately connected, and yet they need to be distinguished.

There may be *inspiration WITHOUT revelation*, such as enabled Luke to trace "accurately" all things which had previously been revealed (Luke 1. 1-3, R.V.).

There may be *inspiration WITH revelation*, such as John illustrated by his record of what Christ revealed to Him (Rev. 1. 1-11).

There may be *inspiration AND revelation WITHOUT illumination*, as is evidenced in the prophets, who, while they recorded the revelation of Christ and His sufferings, did not understand what they wrote (1 Pet. 1. 10-12).

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**What are the
Four Theories
of Inspiration?**

There are many theories of inspiration. The four principal ones are, the *intuition* theory, the *illumination* theory, the *dictation* theory, and the *dynamic* theory.

The *intuition theory* states that "inspiration is only a higher potency of that which every man possesses in some degree."

The *illumination theory* regards inspiration as associated with *men* rather than the *Scriptures*. Those who hold this theory say "The Bible *contains* the Word of God," and not "*is* the Word of God." Robertson contrasts the "this" and the "other" in speaking of the intuition theory, as "this," and of the illumination theory as the "other" by saying, "the *other* way, some twenty or thirty men in the world's history have had special communication, miraculous, and from God; in *this* way all have it, and by earnest and devout cultivation of the mind and heart may have illimitably increased."

The difference between these two theories may be summarised as follows: As the child intuitively feels it can walk because it has legs, so the *intuitionists* say all men have within themselves the possibilities

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of being inspired. But as the electric car can take a man faster than he can walk, and yet it can be under his control, so the *illuminationists* recognise a power outside of themselves which inspires them, yet is within the reach of all.

“ Dictation ” Theory.

The *dictation theory* is expressed in the following quotation : “ The verbal inspiration of the Scriptures implies, in general, that the *words* of Scripture were suggested or dictated by the Holy Spirit, as well as the *substance* of the matter, and this, not only in *some* portion of the Scriptures, but through the *whole*.” One is surprised to find that such a clear thinker as Dr. A. H. Strong, of Rochester, New York, should say, “ This reminds us of the old theory that God created fossils in the rocks, as they would be had ancient seas existed.” The illustration is not relevant, nor do the cases correspond.

The writings *claim* to be inspired. Gausson, in speaking of the writers, says : “ They neither spake nor wrote any word of their own, but uttered syllable by syllable as the Spirit put it in their mouths,” as David said “ The Spirit of the Lord spake by me, and His word was in my tongue ” (2 Sam. 23. 1).

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Dynamic Theory.

The *dynamic theory* holds that inspiration is a supernatural fact, but many who hold this theory whittle it down by explaining away verbal inspiration. While we believe the writers were amanuenses, this does not make them unthinkable machines. If any theory is desired, it seems in the light of Scripture that inspiration is neither partial, natural, nor mechanical, but supernatural, plenary, dynamical, and verbal. We agree with Drs. Hodge and Wakefield who say: "The affirmations of Scripture of every kind, whether of spiritual, doctrine or duty, or of psychological, philosophical or principle, are without any error when the *ipsissima verba* * of the original autographs are ascertained and interpreted in their natural and intended sense."

The Fact of Inspiration.

The main thing to emphasize is the *fact of inspiration*. We cannot explain it any more than we can explain the mystery of life, but as life demonstrates itself by its liveliness, so the Bible demonstrates its inspiration by its fruits. *How* the Spirit inspired the Scriptures we do not know any more than we can explain the mystery of the New Birth (John 3. 3-6), or how the dead will be

* The very words.

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raised (1 Cor. 15. 35); but *what* is inspired we do know, for we are plainly told "the Scriptures are God-breathed," that is, *the sacred writings are the product of the Holy Spirit.*

It is stated by some that the *thoughts* are inspired but not the *words*; however, the claim of the Bible is "the Scriptures are inspired." Dean Burgon has said "You cannot dissect inspiration into substance and form. As for the thoughts being inspired, apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such dream can abide the daylight for a moment. No such theory of inspiration is even intelligible. It is as illogical as it is worthless."

As the Son of God proved He was God the Son by what He was and did, so the Word of God proves it is **God's Word** by what it is and does.

THE SCRIPTURES ARE COMPLETE IN THEIR STRUCTURE.

It is one thing to make a claim and prove it, and it is another thing to evidence the claim that is made. When we turn to the pages of Holy Writ we find it makes certain claims about itself, and certain statements about its quality. If we are in doubt whether a certain water is fresh or salt, we can soon ascertain which it is by tasting it. Our finding the water to be fresh does not make it fresh, but our finding proves it to be what it was said to be. So with the Word of God.

The Scriptures Claim to be Complete in Their Structure.

“The Doctrine of the Lord is perfect” (Psa. 19. 7, 11). The word “*perfect*” signifies completeness, entirety, nothing wanting. It is rendered “*without blemish*” in calling attention to the character of the burnt offering (Lev. 1. 3), “*complete*” in specifying a perfect period of time (Lev. 23. 15), “*full*” in speaking of a year (Lev. 25. 30), “*sound*” in indicat-

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ing a right relation to God's Word (Psa. 119. 80), "upright" in referring to what the Lord will be to those who are right with Him (2 Sam. 22. 26), and "whole" and "undefiled" in Prov. 1. 12; Psa. 119. 1. Either of these words might be read into the opening Scripture.

Do the Scriptures Claim to be "Complete?" There is no blemish in the testimony of Jehovah; it is complete in its contents, full in its revelation, sound in its truth, upright in its claims, whole in its teaching, and undefiled in its character.

To take away any part from this beautiful temple would mar its beauty and destroy its symmetry. For instance, suppose we were to remove the Book of Genesis, which is the seed plot of the whole Book, it would be like the removal of the foundation, which would throw the whole building out of proportion. It would take too long and occupy too much ground to show by quotation and reference from the Books of the New Testament how dependent they are for facts revealed in the Old Testament, to make the allusions relevant and sense. I purpose to refer to statements in the New Testament which record what is found in Genesis alone, and which if Genesis did

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not exist as a record of facts would destroy their own testimony.

Creation of the world, Heb. 11. 3; Gen. 1. 1.

State of the Earth as submerged, 2 Pet. 3. 5; Gen. 1. 2.

Creation of man, Matt. 19. 4; Gen. 1. 27.

Man's creation before woman's, 1 Tim. 2. 13; Gen. 1. 27.

God resting after Creation's work, Heb. 4. 4; Gen. 2. 3.

Man receiving the breath of life, 1 Cor. 15. 45; Gen. 2. 7.

Man cleaving to his wife, Matt. 19. 5; Gen. 2. 24.

Oneness of the man and his wife, Eph. 5. 31; Gen. 2. 24.

Woman's subjection to man, 1 Cor. 14. 34; Gen. 3. 16.

Abel's accepted offering, Heb. 11. 4; Gen. 4. 4.

Murder of Abel, Matt. 23. 35; Gen. 4. 8.

Cain's hatred of Abel, 1 John 3. 12; Gen. 4. 8.

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Way of Cain, Jude 11; Gen. 4. 3-16.

Translation of Enoch, Heb. 11. 5; Gen. 5. 24.

Condition of mankind before the flood, Matt. 24. 37-39; Gen. 6. 1-7.

Noah's obedience in building the ark, Heb. 11. 7; Gen. 6. 8-22.

Disobedience of the Antedeluvians to Noah's preaching, 1 Pet. 3. 20; Gen. 6. 3.

Judgment of the Flood, 2 Pet. 2. 5 Gen. 7. 11.

Destruction of all human life, except those in the ark, Luke. 17. 27; Gen. 7. 23.

The salvation of Noah and his family, 2 Pet. 2. 5; Gen. 8. 1-22.

The requirement of law for murder, Rev. 13. 10; Gen. 9. 6.

The symbol of the rainbow, Rev. 4. 3; Gen. 9. 13.

The solidarity of the human race, Acts 17. 26; Gen. 11. 1.

The call of Abram, Acts 7. 3; Gen. 12. 1.

Abram's obedience to God's call, Heb. 11. 8; Gen. 12. 1-4.

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God's universal promise to Abram, Acts 3. 25;
Gen. 12. 3.

God's promise of the Redeemer to Abram, Gal. 3.
8-16; Gen. 12. 3.

Melchizedek's meeting with Abram, Heb. 7. 1; Gen.
14. 18.

Abram giving tithes to Melchizedek, Heb. 7. 4-10;
Gen. 14. 20.

Abram's faith and blessing, Jas. 2. 23; Gen. 15. 6.

Prediction of Israel's bondage in Egypt, Acts 7. 6;
Gen. 15. 13.

God's judgment upon Egypt, Acts 7. 7; Gen. 15. 14.

Abraham's having a child by Hagar, Gal. 4. 22;
Gen. 16. 15.

Abraham's federal headship, Rom. 4. 11; Gen. 17. 5.

Institution of the rite of circumcision, Acts 7. 8;
Gen. 17. 10.

Promise of a son to Abraham, Rom. 9. 9; Gen.
18. 10.

Miraculous birth of Isaac, Heb. 11. 11, 12; Gen.
21. 2.

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Abraham's faith in God's promise, Rom. 4. 17, 19;
Gen. 15. 4-6.

Isaac's pre-eminence over Ishmael, Rom. 9. 7; Gen.
21. 12.

Lot being in Sodom and his vexation, 2 Pet. 2. 8;
Gen. 19. 8, 9.

Lot's deliverance from Sodom, 2 Pet. 2. 7; Gen.
19. 16.

Lot's wife being turned into a pillar of salt, Luke
17. 32; Gen. 19. 26.

Judgment upon Sodom and Gomorrah, 2 Pet. 2. 6;
Gen. 19. 29.

Hagar and Ishmael being cast out from Abraham's
house, Gal. 4. 30; Gen. 21. 10.

God's test of Abraham in asking for the offering
of Isaac, Heb. 11. 17; Gen. 22. 1.

Abraham's obedience in offering Isaac, Jas. 2. 21;
Gen. 22. 9.

God's oath to Abraham, Luke 1. 55, 73; Heb. 6.
13-18; Gen. 22. 16, 17.

Jacob's predominance over Esau, Rom. 9. 12; Gen.
25. 23.

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Esau's birthright sold, Heb. 12. 16; Gen. 35. 34.

Esau's lost blessing, Heb. 12. 17; Gen. 27. 35.

Jacob's vision at Bethel, John 1. 51; Gen. 28. 12.

Conspiracy against Joseph, Acts 7. 9; Gen. 37. 18.

Joseph sold into Egypt, Acts 7. 9; Gen. 39. 1.

God's presence with Joseph, Acts 7. 9; Gen. 39. 2, 21.

Famine in Egypt, Acts 7. 11; Gen. 41. 54.

Jacob sending to Egypt for corn, Acts 7. 12; Gen. 42. 1, 2.

Joseph making himself known to his brethren, Acts 7. 13; Gen. 45. 4-15.

Jacob going down to Egypt, Acts 7. 15; Gen. 46. 6, 7.

Jacob blessing Joseph's sons, Heb. 11. 21; Gen. 48. 5-14.

Joseph's directions about his body, Heb. 11. 22; Gen. 50. 25.

Joseph's prediction about Israel's coming out of Egypt, Heb. 11. 22; Gen. 50. 24.

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This will suffice to show that no part of the Bible can be mutilated without mutilating the whole, as no part of the body can be dismembered without destroying its completeness.

THE SCRIPTURES ARE UNITED IN THEIR TESTIMONY.

What two words sum up the Unity of God's Word?

There is one phrase which expresses the unity of the Scriptures and that is the expression which occurs thirty-five times in Psalm 119, namely, "*Thy Word.*"

This is the singular number and accords with a common usage in the Book. There are three times thirteen books in the

Old Testament; and three times nine books in the New Testament—sixty-six books in all, or three times twenty-two books.

How many Books comprise the Bible? How long did it take to write it, and how many Writers were there employed?

The time extends through sixteen hundred years in writing the Book, from Moses the Prophet to John the Apostle; and there are no less than thirty-six authors or human instruments through whom the Spirit wrote. Men of all grades and conditions were the human means of communication.

6 Books.
3 **6** Writers.
1 Centuries.

communication.

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The Book was written in three different languages, and in many different places; and yet there is a unity which is perfect in its testimony. There is a progressiveness in its revelation, but no contradiction, as may be seen in the names by which God gradually reveals Himself. In Creation He is *God* (Gen. 1. 1), to Abram He is the *Almighty God* (Gen. 17. 1), to Israel He is *Jehovah* (Exod. 6. 3), in Christ He is *Father* (John 14. 9), and yet one Lord.

I can only indicate three lines of unity, namely, Unity of Prophecy, Unity of Books and Unity of Truth.

Unity of Prophecy.

Among the many prophecies relating to Christ, take the following. To *Adam* was made known Christ's miraculous birth, being called, not the Seed of man, but the Seed of the woman (Gen. 3. 15); to *Abraham* was revealed the nation with which He would be identified (Gen. 12. 3; Acts 3. 25); to *Jacob* was made known that He would be of the tribe of Judah (Gen. 49. 10); to *David* was communicated that He would be of his family (2 Sam. 7. 12-14); to *Daniel* was unfolded the time that He would appear (Dan. 9. 25); to *Micah* was declared the town in which He would be born (Micah 5. 2); to *Malachi* it was stated that

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He would be preceded by a forerunner (Mal. 3. 1); to *Zechariah* it was shown that Christ would be betrayed for thirty pieces of silver (Zech. 11. 12), and the way He would enter into Jerusalem (Zech. 9. 9); to the *Psalmist* was made known the manner of His death by crucifixion (Psa. 22. 16), that not a bone of Him should be broken (Psa. 34. 20), and that

How does Prophecy relating to Christ show the Unity of the Scriptures? He would rise from the dead (Psa. 16. 10); and to *Isaiah* it was revealed God's part in Christ's death (Isa. 53. 10), and that He would be identified with transgressors and pray for them (Isa. 53. 12).

Unity of Books.

John's Gospel is associated with Genesis by the correspondent expression "In the beginning." Hebrews is joined with Leviticus by the parallel truths of worship based on the ground of atonement. Romans is united to Exodus by the similar blessing of redemption by faith. The pilgrim life of the believer, emphasised by Peter, is illustrated in Numbers. The Spiritual nature of the law laid down in Christ's teaching, as recorded by Matthew, finds its counterpart in Deuteronomy; and a further correspondence is seen in Christ's quotations from that Book in meet-

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ing Satan's temptations. The book of Joshua is connected with Ephesians by the contrast between Israel's earthly inheritance and the believer's riches in heavenly things in Christ. Daniel's sealed book is explained by the Book of the Revelation; and the apostasies recorded in the Book of Judges are repeated in the Epistles of Peter, John and Jude.

Unity of Truth.

The eight feasts of Jehovah are typical of the threefold cord of the Gospel, namely, Grace, Godliness and Glory.

The Sabbath (Lev. 23. 1-3) is typical of God's rest in Christ, as expressed in the Spirit of God, abiding (resting) on Him, and the Father's acknowledgment of Him, as the One in whom He was well pleased (Matt. 3. 16, 17; John 1. 33).

The Passover (Lev. 23. 5) is typical of Christ's death for sin, and is expressive of the protection there is in Him who was "sacrificed for us" (1 Cor. 5. 7; Rom. 8. 1-4, R.V.).

The Feast of Unleavened Bread (Lev. 23. 6) represents the outcome of faith in Christ. He, by His indwelling presence, purges out the leaven of legality (Gal. 5. 9), malice and wickedness (1 Cor. 5. 7, 8).

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The First Fruits (Lev. 23. 9-14) is typical of Christ's resurrection from the dead, as the first fruits of those who sleep in Him (1 Cor. 15. 20).

Pentecost (Lev. 23. 15-21) is typical of the coming, and dispensation of the Holy Spirit (Acts 2. 1). He is gathering out from Jew and Gentile (two loaves) those who shall make up the mystical body of Christ (1 Cor. 12. 12; Eph. 4. 16).

The Feast of Trumpets (Lev. 23. 23-25) is typical of the time when the trumpet of Christ's return shall be heard, as He gathers His own people to Himself in the glory (1 Thess. 4. 13-18; 1 Cor. 15. 52).

The Day of Atonement (Lev. 23. 26-32) is typical of Christ's manifestation to Israel as their Messiah, when they shall look upon Him whom they have pierced (Zech. 12. 10; Rev. 1. 7).

The Feast of Tabernacles (Lev. 23. 33, 34) represents the millennium, when the scene on the Mount of Transfiguration (Mark 9. 2-7) shall be known over the whole earth, for the glory of the Lord will cover it (Hab. 2. 14).

**Name and explain
the typical mean-
ing of the eight
Feasts.**

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There is yet one other truth, the most important of all, and that is, all approach to God, and all blessing from God, is based upon vicarious sacrifice. From Genesis to Revelation this scarlet line is seen, and like the unseen bar in the tabernacle (Exod. 36. 33) holds all the Book with its relative truths together. Let us briefly embody New Testament statement with Old Testament type, as found in the first three books of the Bible.

Abel's approach to God and acceptance on the ground of sacrifice (Gen. 4. 4, 5; Heb. 10. 19, 20; 11. 4).

Isaac's life spared by the substitution of the Ram (Gen. 22. 13; 1 Pet. 2. 24).

Judgment averted by the Slain Paschal Lamb (Exod. 12. 6; 1 Cor. 5. 7).

The Clean Animal redeeming the unclean (Exod. 13. 13; Col. 1. 13, 14).

The Ransom Money securing the Israelite (Exod. 30. 13; 1 Pet. 1. 18, 19).

The Burnt Offering accepted for the offerer (Lev. 1. 3, 4; Eph. 5. 2).

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The Sin Offering answering for the sin of the sinner (Lev. 4. 4-12; 2 Cor. 5. 21).

The Trespass Offering was the basis of forgiveness (Lev. 5. 6-10; Eph. 1. 7, R.V.).

The Peace Offering was the ground of communion (Lev. 7. 11-34; Col. 1. 20).

The Slain Bird was the cause of the leper's cleansing (Lev. 14. 5-7; 1 John 1. 7).

The Uplifted Serpent was the bringer of life (Num. 21. 8; John 3. 14).

The Offerings of the Day of Atonement were the makers of expiation (Lev. 16. 3-16; Heb. 9. 13-14).

The Ram of Consecration was the inductor to the priesthood (Lev. 8. 22-24; Heb. 9. 12).

This is but a passing glance at what might be multiplied, but this goes to prove that

“The New is in the Old contained,
The Old is by the New explained.”

I close this section by giving, as one has done, a bird's eye view of the completeness of the Bible by a parallelism which demonstrates beyond all question the design of a perfect plan.

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1. "The original creation in its beauty and perfection (Gen. 1.1).
2. Creation ruined by sin (Gen. 1. 2; see Isa. 45. 18, R.V.).
3. The earth blessed in the six days of creation and then cursed because of man's sin (Gen. 3. 17).
4. Mankind dealt with as a whole from Adam to Abram (Gen. 3—11).
5. The chosen nation called and blessed (Gen. 12. 1).
6. Christ's first appearing (Heb. 9. 26).
7. The Church taken out of the world (Acts 15. 14).

When the Church is completed (Eph. 2. 15), and Christ returns for the restitution of all things (Acts 3. 21), then the reverse order will be followed.

7. The Church taken up to be with Christ (1 Thess. 4. 13-18).
6. Christ's second appearing on earth (Heb. 9. 28; Zech. 14. 4).

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5. The chosen Nation blessed (Rom. 11. 25; Acts 15. 16).
 4. Mankind dealt with as a whole (Acts 15. 17).
 3. The curse removed and the earth blessed and beautified (Amos 9. 13-15; Isa. 35. 1; Psa. 67. 7)."
- Commit to memory and then give the plan of God's Truth.**
2. Satan's final rebellion (Rev. 20. 7-10).
 1. The new heavens and the new earth (Rev. 21. 1).

THE SCRIPTURES ARE ACCURATE IN THEIR PROPHECIES.

There are five things which must terminate in the circle of fulfilled prophecy. Events must be predicted beforehand, the events must be beyond human knowledge, the events must be definite as to detail, the predictions must have the stamp of Divine authority, and the prophecy must be unmistakable in its fulfilment. All the prophecies have these marks. Let us apply these five rules of prediction, revelation, specification, inspiration and completion to one prophecy.

**What are the
Five Rules to
Apply to
Prophecy?**

In the twenty-sixth chapter of Ezekiel we have a prophecy about the proud city of Tyre. It was to be overthrown, the site was to be scraped and be as bare as a rock, and be a place for the spreading of nets, the King of Babylon was to come against it, and it was to be spoiled and cast into the sea.

In verses 7-11 we have a graphic description of Nebuchadnezzar's invasion and conquest of Tyre. He was the instrument in God's hands to punish the

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haughty city, and leave it in ruins, but the ruins of the city were not cast into the sea, nor was it left as bare as a rock. Was the prophecy only partially fulfilled? It was only partially fulfilled by the King of Babylon, but then it does not say he was the only instrument in its fulfilment.

Prediction. The probability of Tyre being conquered was remote, for "it was a strong and opulent city, which had never been subject to any foreign power, and was in great repute for its commerce." Nebuchadnezzar had no light task in his endeavour to conquer the city, and it took him many years to make himself master of it. Rollin says, "his troops suffered incredible hardships before it, so that according to the prophet's expression, 'every head was made bald, and every shoulder was peeled' (Ezek. 29. 18-19). Before the city was reduced to the last extremity, its inhabitants retired with the greater part of their effects into a neighbouring isle, half a mile from the shore, where they built a new city; the name and glory whereof extinguished the remembrance of the old one, which from thenceforward became a mere village, retaining the name of ancient Tyre." Thus the ancient Tyre being conquered by the King of Babylon, fulfilled the prediction of the prophet.

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Revelation. The King of Babylon is distinctly named. Not a king of Babylon but "Nebuchadnezzar" in particular. He did not know he was a pawn on the chess board of history, and that the Great Mover was the "God of Heaven," but he had to learn the fact as Daniel declared he would, "seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will" (Dan. 4. 25).

**Specification,
Etc.** What are the facts of history? We now come to interesting details. Before the overthrow of the old City of Tyre, the Tyrians removed the greatest part of their treasure to an island in their possession, half a mile from the shore. After the Babylonian invasion they deserted the old city, and made no attempt to rebuild it. They thought they were safer with a girdle of water round them; therefore that part of the prophecy which related to the ruins being thrown into the sea had to be fulfilled.

In verse 12 we read: "And they shall make a spoil of thy riches, and make a prey of thy merchandise, and they shall break down thy walls, and lay the stones and thy timber and thy dust in the midst of the water." Here we find the pronoun is changed

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from the singular to the plural, and instead of reading "he" as in the previous verses we read "they." The fact is the latter part of the prophecy was fulfilled by Alexander the Great. Two hundred years after Nebuchadnezzar's invasion, it was made known that the Grecian conqueror was invading the East. He approached Tyre. A representative hastened to meet him, who was graciously received. It seemed that everything was to pass peaceably, when suddenly Alexander expressed a wish to worship in the City. The inhabitants knew only too well that if the Grecians came as worshippers they would remain as masters. They therefore determined to fight for their own.

The army of Alexander marched to the sea shore, and found there was half a mile of water between it and the city. Alexander was determined to conquer the city, so he proceeded to make a causeway from the land to the island. The ruined buildings of the old city were pulled down as the Lord had said, and cast into "the midst of the sea." It is said that, "so great was the demand for material in this vast undertaking, that the very dust seems to have been scraped from the site, and laid in the sea." Thus God's word was fulfilled to the very letter. Mark the five points :

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1. *Prediction*—the city was to be overthrown.
2. *Revelation*—Nebuchadnezzar is named as the instrument.
3. *Specification*—the buildings were to be cast into the sea, and the site of the city was to be scraped and more than one person was to be employed.
4. *Inspiration*—God caused the prophet to pen the prediction as he said, “I the Lord have spoken it.”
5. *Completion*—the details were fulfilled in every particular.

There are many other prophecies, to which may be applied the five rules. Such as the Destruction of Jerusalem, and the death and resurrection of Christ.

THE SCRIPTURES ARE UNIQUE IN THEIR DETAILS.

“ Trifles make perfection and perfection is no trifle ” replied Michael Angelo to one who remarked upon his attention to details in chiselling out a statue. Perfection in detail is manifest in all God’s works, even to the gold dust on a butterfly’s wings, and the same is evidenced in the wording of God’s truth. Concrete illustrations are the best demonstrations.

The Change of a Name (Rom. 8. 11).

“ But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”

When Christ’s resurrection is spoken of alone, and His humanity is the object of Divine operation, His human name “ *Jesus* ” is mentioned; but when believers are associated with Him then “ *Christ* ” is used, because by that name He is identified with the members of His mystical body (1 Cor. 12. 12). As “ Jesus the Saviour ” He is acting *apart* from us. but as “ the Christ ” He is *one* with His own.

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An Important Phrase.

Once the Lord shook the earth when He gave the law at Sinai, and He has said He will shake it once more (Hag. 2. 6, 7), and then the Spirit emphasises the phrase by saying, "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" (Heb. 12. 27). To change the phrase would mar the sense, for the whole significance is—the final shaking will be the introduction to a permanent order of things.

A Present Tense (Matt. 22. 31, 32).

The whole doctrine of the resurrection is based upon the tense of the Saviour's words. He refers to something that "*was*" said, but "*is*" true. Jehovah said to Abraham, Isaac, and Jacob, "I am the God of Abraham," and upon this statement Christ founds a present fact, namely, that "God *is* the God of the living." He does not say "*I was*," but "*I am*" the God of Abraham.

A Significant Preposition—"In Christ" (2 Cor. 12. 2).

Bishop Westcott says the whole force of Revelation

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is contained in two letters, the Greek preposition for "in." What a difference there is between the words "*without*" and "*in*" in connection with Christ. To be *without* Him is to be a spiritual pauper; to be *in* Him is to be a splendid peer. "In Christ" is the best answer that can be given to the question, "What is a Christian?"

A Singular Number.

The whole argument of God's Word as to the promised Seed is based upon the difference between the plural and singular: "He saith not, and to *seeds*, as of many, but as of one, and to thy *Seed*, which is Christ" (Gal. 3. 16). The Spirit not only uses the singular but calls attention to the difference of plural and singular in the words, "many" and "one." The Spirit never uses the singular for the plural and vice versa. When He says "Scripture" He indicates one (John 19. 24-28, 36, 37), but when He says "*Scriptures*" He means more than one (Luke 24. 27, 32, 45). The same is true of "*shoulder*" and "*shoulders*." Christ only needs *one* shoulder for the government of the world, as the King (Isa. 9. 6), but as the Good Shepherd He needs *both* shoulders to carry home a poor lost sheep (Luke 15. 5, 6).

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A Passive Voice.

The exhortation "go on to perfection" (Heb. 6. 1), if it calls, as it seems, for personal activity, will lead to fruitless endeavour; but when we know that the word is in the passive voice and it should read "Let us be borne on unto perfection," we abandon ourselves to the power indicated. West says, "The thought is not primarily of personal effort, but personal surrender to an active influence." The same word is used of a ship being driven before the wind (Acts 27. 15-17).

An Imperative Mood.

"Be filled with the Spirit" (Eph. 5. 18). There is no option of choice in the call to obedience. Not to be filled with the Spirit, who is the Secret and Source of holiness, is to be guilty of disobedience. Obedience is the sum and substance of the Christian life.

Instances could be multiplied of the beauty of the detail of the Spirit's utterance, but sufficient have been given to illustrate that the Words of the Lord are "pure" (Psa. 12. 6); "sweet" (Psa. 119. 103); "gracious" (Luke 4. 22), and "light" (Psa. 119. 130).

THE SCRIPTURES ARE AUTHORITATIVE IN THEIR UTTERANCE.

There are certain traits which proclaim authority in its true *character*. *Character*, or what a person is, is the *soul* of authority; *right*, or what an individual does, is the *basis* of authority; *office*, or the position one holds, is the *insignia* of authority; *ability*, or what a person can accomplish, is the *strength* of authority; *possessions*, or what an individual has, is an *accessory* to authority; *claim*, or what a person owes to another, is the *call* of authority; *utterance*, or what a person says, is the *mandate* of authority. Christ illustrates every one of these characteristics, as is emphasised by the use of the word "Exousia" in relation to Him.

What Constitutes Authority? *Character:* As the Holy One He cast out demons (Luke 4. 36).

Right: As the Son of Man He had the God-given right to forgive sins (Matt. 9. 6).

Office: All authority has been given to Christ (Matt. 28. 18, R.V.).

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Ability: Christ's authority is seen in His casting down of Satan (Rev. 12. 10, R.V.).

Possessions: Majesty, dominion and authority are ascribed to God our Saviour (Jude 25).

Claim: For God gave Him authority to lay down His life for us—that is, His claim to us (John 10. 18).

Utterance: Christ's Word was always with authority (Mark 1. 27; Luke 4. 32).

The popular theory is that God gave the thoughts of the Bible and that man clothed them with his own words. Such a statement is not the statement of Holy Writ. Again and again we are told "God said," "the Lord spake," "The Lord commanded," "the Word of the Lord came," "thus saith the Lord," etc.

**What do the
Scriptures Claim
for Themselves?**

Let anyone ponder the following claims which the Word of God claims for itself, and it will be seen how vast and vital those claims are. The Bible is—

1. Supernatural in its Origin. "All Scripture is given by inspiration of God" (2 Tim. 3. 16).

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2. Complete in its Structure. "The law of the Lord is perfect" (Psa. 19. 7-10).

3. United in its Testimony. "In all the Scriptures concerning Himself" (Luke 24. 27, 44).

4. Accurate in its Prophecies. "Testified beforehand" (1 Pet. 1. 10-12).

5. Unique in its detail. "That the Scripture might be fulfilled" (John 19. 24, 28, 36, 37).

6. Distinct in its Claim. "The Word of God" (1 Thess. 2. 13).

7. Inerrant in its Contents. "Thy Word is settled in heaven." "Is very pure" (Psa. 119. 89, 140).

8. Authoritative in its Utterance. "Thy Word." "Thy Word" occurs thirty-five times in Psalm 119 (Psa. 119. 11).

9. Plenary in its Revelation. "Hath spoken unto us by His Son" (Heb. 1. 1-3).

10. Divine in its Spirit. "Holy men . . . spake as moved by the Holy Spirit" (2 Pet. 1. 19-21).

11. Peculiar in its Adaptation. "Quicken me according to Thy Word" (Psa. 119. 133, 154).

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12. Reliable in its Promises. "All the promises of God in Him are yea" (2 Cor. 1. 20).

13. Living in its Nature. "Incorruptible Word of God . . . living and abiding" (1 Pet. 1. 23-25).

14. Faith-begetting in its Ministry. "Faith cometh . . . by the Word of God" (Rom. 10. 17).

15. Beneficent in its Working. "So mightily grew the Word of God and prevailed" (Acts 19. 19, 20).

16. Safe-guarding in its Warnings. "By them is Thy servant warned" (Psa. 19. 11).

17. Searching in its Discernment. "Discerner of the thoughts and intents of the heart" (Heb. 4. 12).

18. Assuring in its Message. "My Word"—"These are written that ye might believe" (John 5. 24; 20. 31).

19. Reproductive in its Moulding. "Obedient from the heart to that form of teaching whereunto ye were delivered" (Rom. 6. 17, R.V.).

20. Christ-revealing in its Witness. "They testify of Me" (John 5. 39).

21. God-magnified in its Approbation. "Thou hast magnified Thy Word above all Thy Name" (Psa. 138. 2).

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We say of the Scriptures as has been said, "The Bible is composed of letters and words and sentences, but an invisible current of Divine Life pervades the Book, and makes it God's Living Oracles, and so its contents assume beauty, proportion, symmetry. Letters form into words, words into sentences, and sentences into paragraphs, in which the mind of God is expressed. Just so far as it is possible that a book should be, this Book is the Mirror of the Mind of God. His intellectual impress is on it, organising its truths into a Divine system, and there is no other book that compares with it as to the intellectual rank of its contents."

THE SCRIPTURES HAVE BEEN STAMPED BY CHRIST'S TESTIMONY AS TO THEIR AUTHENTICITY, RELIABILITY, AND DIVINITY.

No one can minimize the Scriptures without reflecting on the reliability of Christ. Our Lord either cites or refers to the Old Testament probably more than four hundred times, and this He did without any question or hesitation. He has stamped the whole canon of the Old Testament with His imprimatur, in His conversation with the two disciples as He journeyed with them to Emmaus, and with His disciples in the upper room (Luke 24. 27, 44).

Sir Robert Anderson says:
What was Christ's Attitude towards the Scriptures? "Christ regarded the Old Testament as Divinely inspired, and the only escape from that conclusion is to disparage either His teaching or the record of it." And this is to destroy Christianity altogether. There are two general things to remember: First—Christ's knowledge of the Scriptures was exact and comprehensive; and, second, the way in which He refers to them discloses

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He believed they were the Word of God. He speaks of them as "the Scripture" (John 7. 38; 10. 35); "The Scriptures" (John 5. 39); "The Law and the Prophets" (Luke 16. 16; Matt. 11. 13; 22. 40); "Moses and the Prophets" (Luke 16. 29, 31); "The Law" (Matt. 5. 17, 18; John 10. 34); "The Scriptures of the Prophets" (Matt. 26. 56); "All the things written through the Prophets" (Luke 18. 31); and "It is written" (Matt. 4. 4, 7, 10; 21. 13; 26. 24, etc.).

I give a casual, not a careful and minute, reference to Matthew's Gospel, as illustrating our Lord's unquestioning attitude to the Old Testament :

Christ's testimony to the necessity of God's Word, Matt. 4. 4; Deut 8. 3.

Prohibition not to affront God, Matt. 4. 7; Deut. 6. 16.

Jehovah's exclusive right to worship, Matt. 4. 10; Deut. 6. 13; 10. 20.

Blessing pronounced upon the meek, Matt. 5. 5; Psa. 37. 11.

Law against murder, Matt. 5. 21; Exod. 20. 13.

Law against adultery, Matt. 5. 27; Exod. 20. 14.

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Law regarding divorcement, Matt. 5. 31; Deut. 24. 1.

Law regarding oaths, Matt. 5. 33; Exod. 20. 7.

Law of proportionate retribution, Matt. 5. 38; Lev. 24. 20.

Law of love to neighbour, Matt. 5. 43; Lev. 19. 18.

Solomon in his glory, Matt. 6. 29; 1 Kings 10. 4, 5.

Rejection of iniquity workers, Matt. 7. 23; Psa. 6. 8.

Cleansing of the leper, Matt. 8. 4; Lev. 14. 2.

Christ's substitution for our sicknesses, Matt. 8. 17; Isa. 53. 4.

God's mercy, Matt. 9. 13; Hosea 6. 6.

Cities of Sodom and Gomorrah, Matt. 10. 15; Gen. 19. 24.

Enemies in one's own household, Matt. 10. 35, 36; Micah 7. 6.

Healing accompanying Christ's ministry, Matt. 11. 5; Isa. 35. 5; 29. 18.

John's ministry, Matt. 11. 10; Mal. 3. 1.

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General testimony to the law and prophets, Matt. 11. 13; Isa. 8. 20.

Elijah's testimony, Matt. 11. 14; Mal. 4. 5.

Cities of Tyre and Sidon, Matt. 11. 21; Isa. 23.

Judgment upon Sodom, Matt. 11. 23; Gen. 19. 24.

David's hunger, Matt. 12. 3; 1 Sam. 21. 6.

Priests and temple, Matt. 12. 5; Num. 28. 9, 10.

Christ's repeated statement of God's mercy, Matt. 12. 7; Hosea 6. 6.

Isaiah's prediction about Christ as the Servant, Matt. 12. 18; Isa. 42. 1.

Repenting of the Ninevites, Matt. 12. 41; Jonah 3.

Jonah's incarceration in sea monster, Matt. 12. 40; Jonah 1.

Queen of Sheba's visit to Solomon, Matt. 12. 42; 1 Kings 10. 1.

Isaiah's pronouncement about dull ears, Matt. 13. 14; Isa. 6. 9, 10.

Paraboliical teaching, Matt. 13, 35; Psa. 78. 2.

Honouring parents, Matt. 15. 4; Exod. 20. 12.

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The law of witness bearing, Matt. 18. 16; Deut. 19. 15.

The creation of man, woman, Matt. 19. 4; Gen. 1. 27.

Man cleaving to his wife, Matt. 19. 5; Gen. 2. 24.
The commandments, Matt. 19. 18, 19; Exod. 20. 12-17.

Christ's entry into Jerusalem, Math. 21. 5; Zech. 9. 9.

Multitude blessing, Matt. 21. 9; Psa. 118. 26.

God's house of prayer, Matt. 21. 13; Isa. 56. 7.

The children praising God, Matt. 21. 16; Psa. 8. 2.

The Lord's vineyard, Matt. 21. 33; Isa. 5. 1.

Christ's rejection, Matt. 21. 42; Psa. 118. 22, 23.

Christ being a stumblingblock, Matt. 21. 44; Isa. 8. 14; Dan. 2. 34, 35.

Law regarding brother's widow, Matt. 22. 24; Deut. 25. 5.

God's relationship to patriarchs, Matt. 22. 32; Exod. 3. 6.

Love being the summary of the Law, Matt. 22. 37; Deut. 6. 5.

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Jehovah's promise to His Son, Matt. 22. 44; Psa. 110. 1.

Cain's murder of Abel, Matt. 23. 35; Gen. 4. 8.

Murder of Zacharias, Matt. 23. 35; 2 Chron. 24. 20.

Israel's desolation, Matt. 23. 38; Psa. 69. 25.

Abomination spoken of by Daniel, Matt. 24. 15; Dan. 9. 27.

God's judgment, Matt. 24. 29; Isa. 13. 9, 10.

Character of Noah's time, Matt. 24. 37-39; Gen. 6. 5, 6.

God's smiting the Shepherd, Matt. 26. 31; Zech. 13. 7.

Christ's coming in glory, Matt. 26. 64; Dan. 7. 13.

Christ's suffering at the hands of men, Matt. 26. 67; Isa. 50. 6.

Christ's betrayal for thirty pieces of silver, Matt. 27. 9, 10; Zech. 11. 13.

Parting of Christ's garments, Matt. 27. 35; Psa. 22. 18.

Giving Christ vinegar to drink, Matt. 27. 34; Psa. 69. 21.

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Christ taunted by enemies, Matt. 27. 43; Psa. 22. 8.

Christ's cry of forsaking, Matt. 27. 46; Psa. 22. 1.

**What is the
Effect if We do
not Recognise
Christ's
Endorsement
of and Reliance
on the
Scriptures?**

If we do not accept what Christ said about the Scriptures, we do one of two things, or both. We reflect on His veracity and reliability, or we say He was mistaken in His references. Either way He ceases to command our faith. There is no middle course. He is either what He claimed to be or He is not.

He said what was true or He did not. We side with Christ, and he always wins who sides with God.

THE SCRIPTURES ARE DIVINE IN THEIR ENSHRINEMENT.

As Christ was and is the Embodiment of the Living God, so the Scriptures are the body of the Holy Spirit in which He dwells. To find Him we must know them, and we need Him to know them. Christ said, "The words that I speak unto you, they are spirit and life" (John 6. 63). The general interpretation of these words is, that the words are spiritual and the means of communicating life, but more than this is intended, as Godet says: "If He said simply 'My words are Spirit,' one might understand these words with Augustine, 'My words are to be spiritually understood,' but the second predicate, 'and life,' does

**By what Means
does the Holy
Spirit
Communicate
Himself to Us?**

life."

not allow this explanation. The meaning is, therefore, 'My words are the incarnation and communication of the Spirit; it is the Spirit who dwells in them and acts through them; and for this reason they communicate

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One of the names by which the Word is known is "Seed." The dictionary definition of seed is, "An independent reproductive body, which, on germination, gives rise to a plant like that from which it came."

The following are three facts about "seed."

1. It has Life in Itself.

Christ says of the seed which the sower sowed, "The seed is the Word of God" (Luke 8. 11). Why is it the Word of God? Because God is its Author and Resident. The God of the Word is found in the Word of God, and the Word of God leads us to

find the God of the Word, even as the cog-wheels on the train, and in the track on a Swiss railway, work the one in the other and enable the engineer to bring the train into the glorious scenery of the Alps.

Why is The Word likened to "Seed"?

2. Seed is Like in Kind to That from which it Sprang.

"Being born again, not of corruptible seed; but of incorruptible, by the Word of God which liveth and abideth forever" (1Pet. 1. 23). The incorruptible God must produce that which corresponds to Himself, and since He is the everliving One, His Word

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is the everliving Word. Like molecules of matter, no matter how much they change their form, their essence is indestructible.

3. Seed Contains within itself, Being Placed in Favourable Conditions, the Power of Reproduction.

“Whosoever is begotten of God doeth no sin, because his seed abideth in him, and he cannot sin because he is begotten of God” (1 John 3. 9, R.V.). The spiritual life, like Him who begets it, is holy; hence, the believer, in the ego of his consciousness, is to live in the embryo of the organism of the Spirit’s impartation—“Ye are not in the flesh, but in the Spirit,”—that is, as the embryo in the seed is the epitome of the tree, so all the character of the child of God is to correspond to Him who has imparted His spiritual being.

Goethe says, “Let the world progress as much as it likes: let all branches of human research develop to the very utmost, nothing will take the place of the Bible.” Nothing will take the place of the Book, because God cannot be displaced from it. He is enshrined in it and breathes through it, even as the living flame burned with unconsuming fire in the bush which arrested the sight of Moses (Deut. 3. 3-6).

THE SCRIPTURES ARE PECULIAR IN THEIR ADAPTATION.

John Williams, the Martyr of Errananga, relates how a number of the natives of the South Sea Islands were questioned on one occasion by the officers of a British war ship why they believed the Bible to be the Word of God. The following questions were put and different natives gave the replies.

“Do you believe the Bible to be the Word of God?”

Startled by the question, for they had never doubted it, one replied, “Most certainly we do.”

“Why do you believe it?”

**What are some
of the Arguments
to Prove
Scripture's
Adaptation?**

“Look at the power with which it has been attended in the utter overthrow of all we have been addicted to from time immemorial. What else could have demolished that system of idolatry which had so long prevailed

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amongst us? No human arguments could have induced us to abandon that false system."

Another replied, "I believe the Bible to be the Word of God on account of the pure system of religion it contains. We had a system of religion before; but look how dark and black a system that was compared with the bright system of salvation revealed in the Word of God! Here we learn we are sinners, and that God gave Jesus Christ to die for us, and by that goodness Salvation is given to us, and its doctrines lead to purity of life."

Another said, "I believe it to be the Word of God on account of the prophecies it contains and their fulfilment."

Yet another said, "When I look at myself, I find I have hinges all over my body. I have hinges to my legs, hinges to my jaws, and hinges to my feet. If I want to take hold of anything, there are hinges in my hands to do it with. Here is wisdom in adapting my body to the various functions it has to discharge. The wisdom which made the Bible exactly fits with the wisdom which made my body. Consequently I believe the Bible to be the Word of God."

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For the sake of concentration and illustration let us take seven chapters of the Bible, each of them a *third* chapter, as demonstrating the adaptability of grace in meeting man's necessity.

**What are the
Definite Truths
Suggested in the
Seven Chapters
Cited?**

Genesis 3 reveals man's innocence, temptation, fall, sentence, expulsion, separation, and atonement for him.

Romans 3 gives God's verdict of man universally, whether barbarian, cultured or religious, as being lost, astray, polluted, mastered and condemned.

Matthew 3 shows God's Son and Servant appearing on behalf of man going down beneath the waters of judgment and procuring an opened Heaven thereby.

John 3 proclaims God's love for a lost world in the substitutionary sacrifice of Christ and in the comprehensiveness of all that is wrapped up in the blessing of "eternal life."

Ephesians 3 emphasises the Spirit's work in making Christ to be a living reality in the heart, that the Christ may be seen in the life.

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1 John 3 unfolds the practical evidence of relationship with God, in not sinning, in obedience to the Lord, and practical love to the brethren. *1 John 3. 16* is the counterpart of *John 3. 16*.

Phil. 3 manifests the ardour of a Christ-possessed and fascinated man who ignores the flesh, self and the past that he may win the prize of the upward calling and find eternal satisfaction in the body of glory with the Saviour.

Without detailisation, the comprehensiveness of the truths in the above chapters proves beyond question how man's need is met for time and eternity.

How Does the Bible Meet Our Heart's Need?

One has said, "The Bible addresses every aspect, and every necessity of my nature; it is my own biography; I seem to have read in it some other world; we are old friends; the breathing of eternity is in us both, and we have happened together to one mutual joy, on this rough shore of time. I never knew how great a book it is until I try to do without it, then the heart aches, then the eyes are put out with the great tears of grief, then the house is no more mine, then life sinks under an infinite world of weariness."

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Another has said of the Bible in its adaptation—
“The eyes of a good portrait follow the spectator wherever he stands, to look him exactly in the face: and so, whoever a man may be, and whatever his case, the Bible confronts him with its warning if he is doing ill, its warranty if he is doing well, and its wisdom, under any and for all circumstances.”

THE SCRIPTURES ARE DISTINCT IN THEIR CLAIM.

Of the Living Word it is said, He was "declared to be the Son of God with power" (Rom. 1. 4). Not only is it said of Him, but He also declared the same, and proved His claim by the miracles which He wrought, and above all by His resurrection from the dead. There never was any hesitation on His part in stating His claim. He had no case to prove, He was Himself the best proof of His case, and accepted the homage due to His personality. What is true of the Living Word is equally true of the Written Word. As Christ Himself is the best proof of His Deity, so the Scriptures themselves are the best evidence of their Divinity. Both Christ and the Scriptures are of the Holy Ghost.

What is said of the Scriptures? "All Scripture is given by inspiration of God." The main thing to emphasise, is, "Scripture." What is Scripture? The Sacred Writings, and of them, in their totality it is said, they are "Inspired of God" (2 Tim. 3. 16). The word rendered "inspired of God" is "Theopneustos," that is, God breathed. "The Sacred statement is

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not of the instruments, but of the Author; not of the agents, but of the Product. It is the sole and sovereign vindication of what has been left on the page when **Inspiration** gets through." Not the men, but the matter. It does not say the men whom the Spirit employed were inspired, but what He wrote through them. As the breath of the individual who speaks into the phonograph makes an impression upon the wax cylinder and it reproduces what has been spoken, so the Spirit has breathed upon the cylinder of human words and made those words the voice of God to us. God's thoughts are in His Words. To talk about the "concept" of God's mind apart from the concrete statements of His Word is to express something which is incomprehensible and unthinkable. The thoughts are in the words. Such words as "grace," "mercy," "peace," "blood," "love," "forgiveness," "holiness," express to us, as their light catches the prism of our need, a sevenfold colour of the glory of God. Love is expressed in God's sacrifice in the gift of Christ. Grace is the act of love bestowing blessing irrespective of merit or demerit. Mercy is the ministry of grace and love in raising fallen humanity. Peace is the outcome of love's act in making one what was broken. Blood proclaims the life given for the ransom and cleansing of others. Forgiveness and holiness are the two blessings of the

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Gospel, the former speaking of deliverance from sin's penalty and pollution, and the latter of the Holy One occupying the heart. What words shall we substitute for these? Can we find any which express to us so suitably God's grace in meeting our need? In His words are made known His will and ways.

Dr. E. B. Pusey has well said, "It has been for thirty years the deep conviction of my soul that no book can be written on behalf of the Bible like the Bible itself. Man's defences are man's word . . . the Bible is God's Word and by it the Holy Ghost, who first spoke it, still speaks to the soul that closeth itself not against it."

THE SCRIPTURES ARE INERRANT IN THEIR CONTENTS.

To say that anything is inerrant means that it is free from error. The only logical position for the Scriptures is that they are free from error, for how can we have an errorless life if we have not got an errorless guide? The inerrancy of Scripture does not mean the inerrancy of translations, but the perfection of the original autographs. At once an objection will be raised and we shall be told the earliest manuscript we have is dated A.D. 300, and that the present canon of the New Testament was compiled by the Council at Nice in the year 325. Those who make this statement forget that the early fathers, some of whom were contemporary with the Apostles, quoted from what Tertullian called, in the year 200, the "*authentic letters*." He says, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches; in which the very chairs of the Apostles still reside in their places; in which their *very authentic letters* are recited, sounding forth the voice and representing the countenance of every one of them."

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These early fathers had the same books which we have; they quoted the same passages which we quote; they quoted from the same Gospels and Epistles from which we quote.

“Origen, who wrote one hundred years before the Council of Nice, quotes 5,745 passages from all the books in the New Testament; Tertullian, A.D. 200, makes more than 3,000 quotations from the New Testament; Clement, A.D. 194, quotes 300 passages; Irenæus, A.D. 165, after having served Christ for eighty-six years, in a single epistle, quoted thirty-six passages; Justin Martyr, A.D. 140, also quoted from the New Testament. Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found *the whole of the New Testament*, with the exception of less than a dozen verses, scattered through their writings, which are still extant.”

THE SCRIPTURES ARE SPECIAL IN THEIR WITNESS.

Dean Alford says, "The whole Scriptures are a testimony to Christ: the whole history of the chosen people, with its types, and its law, and its prophecies is a showing forth of Him." Christ's own testimony is, "The Scriptures testify of Me" (John 5. 39); and His action in interpreting the Scriptures concerning His sufferings and glory, to the disciples, is to the same effect (Luke 24. 27, 44); and the Spirit affirms it also (Acts 3. 18; 8. 35; 13. 29-38; 17. 2, 3; 26. 22. 23; 28. 23).

Christ and the Bible Stand or Fall Together.

If Christ is taken from the Scriptures we have nothing but an empty tomb of death. The Late Prebendary E. B. Row says, "Christianity differs from every other religion, in the fact that it is based upon the person of the Founder. He is the Sole Foundation upon which the Church rests; the Principle of its unity; the Inspiring Motive to holiness; the Spiritual

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Power which makes the Christian strong in the discharge of every duty; in a word, Jesus Christ may be said to constitute Christianity itself. In proof of this read the New Testament. The Revised Version consists of 194 pages, and there are not five in which the Sacred Name does not occur, or is not directly alluded to, and in some it occurs twenty times. Of all the religions now existing in the world, Buddhism is said to number four hundred million, and Moham-medanism over one hundred and twenty million votaries; and yet if we were to strike the person of Sakya Mundi, the founder of Buddhism, and that of Mohammed, out of their respective systems of religion, they would remain intact. The same is true of Bramanism, Confucianism, Zoroastrianism, and every other religion of the past and present. It is even true of Judaism, for the person of Moses might be removed out of it, but the system would remain intact. All these religions have their systems, but none of them were erected on the persons of the founders. But Christianity is so based on the person of Christ, that if we remove every reference to Him out of the New Testament, the remainder becomes a mass of shapeless ruins."

The predictions of the Old Testament are so peculiar in their statements concerning

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Christ, and so exact in their fulfilment as recorded in the New Testament, that only Christ holds them together and answers to all of them.

There are over three hundred predictions in the Old Testament about the Lord Jesus which find their fulfilment in the New. Prophecies which are so diversified that no human being could think of them in the variety of their detail. Here are over fifty.

1. Seed of the woman and not of man, Gen. 3. 15; Gal. 4. 4.
2. Born of a virgin without human father, Isa. 7. 14; Matt. 1. 23.
3. Preserved in infancy from the hate of man, Hosea 11. 1; Matt. 2. 15.
4. The massacre associated with His infancy, Jer. 31. 15; Matt. 2. 16-18.
5. The great of the earth coming to adore Him, Psa. 72. 10; Matt. 2. 1-11.
6. His being called out of Egypt, Hosea 11. 1; Matt. 2. 15.

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7. The name by which He would be designated—
“Immanuel,” Isa. 7. 14; Matt. 1. 22, 23.
8. The time He would appear, Dan. 9. 25; Gal. 4. 4.
9. The coming of His forerunner—John, Isa. 40. 3;
Matt. 3. 3.
10. The place in which He would be born, Micah 5. 2;
Matt. 2. 6.
11. The nation with which He would be identified,
Gen. 17. 7; Gal. 3. 16.
11. The tribe to which He would belong, Gen. 49. 10;
Heb. 7. 14.
13. The family with which He would be associated,
Psa. 132. 11; Acts 13. 23.
14. The title by which He would be called, Dan. 7. 13;
Luke 19. 10.
15. The willingness of His service, Psa. 40. 6, 8;
Isa. 50. 5; Heb. 10. 7-9.
16. His absolute poverty, Isa. 53. 2; Luke 9. 58.
17. The character of His ministry, Isa. 61. 1, 2; Luke
4. 18, 19.
18. His ministry commencing in Galilee, Isa. 9. 1, 2;
Matt. 4. 12-16, 23.

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19. His sudden appearance in the Temple, Hag. 2. 7, 9; John 2. 13-16.
20. The meekness of His character, Isa. 42. 2; Matt. 12. 15, 16, 19.
21. The tenderness of His compassion, Isa. 40. 11; Matt. 12. 15, 20.
22. The steadfastness of His purpose, Isa. 50. 7; Luke 9. 51.
23. The guilelessness of His spirit, Isa. 53. 9; 1 Pet. 2. 22.
24. The intensity of His zeal, Psa. 69. 9; John 2. 17.
25. The parabolical character of His teaching, Psa. 78. 2; Matt. 13. 34, 35.
26. The wonder of His miracles, Isa. 35. 5, 6; Matt. 11. 4-6.
27. His anointing by the Spirit, Isa. 11. 2; Acts 10. 38.
28. His patience under persecution, Isa. 53. 7; Acts 8. 32-35.
29. The falseness of one of His disciples, Psa. 41. 9; John 13. 18.

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30. His betrayal for thirty pieces of silver, Zech. 11. 13; Matt. 26.15.
31. His riding into Jerusalem upon an ass, Zech. 9. 9; Luke 19. 35.
32. The scattering of His disciples at His crucifixion, Zech. 13. 7; Matt. 26. 31.
33. His rejection by man, Isa. 53. 3; Matt. 26. 67.
34. His sorrowful character, Isa. 53. 3; Matt. 26. 37.
35. His visage being marred, Isa. 52. 14; John 19. 5.
36. His back being scarred, Isa. 50. 6; John 19. 1.
37. His cheek being spit upon, Isa. 50. 6; Mark 14. 65.
38. His hands and feet being nailed, Psa. 22. 16; John 19. 18.
39. His face being smitten, Micah 5. 1; Matt. 27. 30.
40. His side being pierced, Zech. 12. 10; John 19. 34, 35.
41. His bones being preserved, Psa. 34. 20; John 19. 33, 36.
42. The character of His sufferings, Isa. 50. 6; Matt. 26. 67.

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43. The substitutionary character of His death, Isa. 53. 5; 1 Pet. 2. 24, 25.
44. His identification with transgressors in His death, Isa. 53. 9; Mark 15. 28.
45. God's punitive act in His death, Isa. 53. 10; 2 Cor. 5. 21.
46. His cry of forsaking in His death, Psa. 22. 1; Matt. 27. 46.
47. His shepherd character in His death, Zech. 13. 7; Matt. 26. 31.
48. The parting of His garments, Psa. 22. 18; John 19. 23.
49. The casting of lots for His vesture, Psa. 22. 18; John 19. 23.
50. His utter helplessness, Psa. 22. 14, 15; 2 Cor. 13. 4.
51. The taunt of His enemies, Psa. 22. 8; Luke 23. 35.
52. The intensity of His thirst, Psa. 69. 21; John 19. 28.
53. The giving of vinegar to allay His thirst, Psa. 69. 21; John 19. 29.
54. His burial with the rich, Isa. 53. 9; Matt. 27. 57.

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- Beginning*—"Him that is from the beginning," 1 John 2. 13. "Word is true from the beginning," Psa. 119. 160.
- Complete*—"A bone of Him shall not be broken," John 19. 36. "The Scripture cannot be broken," John 10. 35.
- Deity*—"His Name shall be called the Word of God," Rev. 19. 13. "Pressed upon Him to hear the Word of God," Luke 5. 1.
- Eternal*—"From everlasting to everlasting Thou art God," Psa. 90. 2. "The Word of God abideth for ever," 1 Pet. 1. 23.
- Faithfulness*—"Faithful and true," Rev. 19. 11. "Thy testimonies are very faithful," Psa. 119. 138.
- Goodness*—"Thou art good," Psa. 119. 68. "Good is the Word of the Lord," Isa. 39. 8.
- Hidden*—"The hidden wisdom of God." "Christ the Wisdom of God," 1 Cor. 2. 7. "Thy Word have I hid in my heart," Psa. 119. 11.
- Indwelling*—"Christ may dwell in your hearts," Eph. 3. 17. "Word of Christ dwell in you richly," Col. 3. 16.

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- Joy*—"My joy might remain in you," John 15. 11. "Thy Word was the joy and rejoicing of mine heart," Jer. 15. 16.
- Kingliness* — "King of kings," Rev. 19. 16. "Where the word of a king is there is power," Eccl. 8. 4.
- Liberty* — "The liberty wherewith Christ hath made you free," Gal. 5. 1. "The law of liberty," James 1. 25.
- Might*—"The mighty power of God," Luke 9. 43. "So mightily grew the Word of God and prevailed," Acts 19. 20.
- Name*—"His name shall be called Wonderful," Isa. 9. 6. "Thy testimonies are wonderful," Psa. 119. 129.
- One*—"One Lord." "One Mediator," Eph. 4. 5; 1 Tim. 2. 5. "One faith," Eph. 4. 5.
- Peace*—"He is our Peace," Eph. 2. 14. "Great peace have they that love Thy law," Psa. 119. 165.
- Quickening*—"Quickened together with Christ," Eph. 2. 5. "Thy Word hath quickened me," Psa. 119. 50.

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<p><i>Reconciliation</i> — “ Reconciled to God by the death of His Son ” Rom. 5. 10.</p>	<p>“ Word of reconciliation,” 2 Cor. 5. 19.</p>
<p><i>Sanctification</i>—“Made unto us Sanctification ” 1 Cor. 1. 30.</p>	<p>“ Sanctified by the Word of God,” 1 Tim. 4. 5.</p>
<p><i>Truth</i>—“I am the Truth,” John 14. 6.</p>	<p>“ Thy Word is truth ” John 17. 17.</p>
<p><i>Undefiled</i>—“ Holy, harmless and undefiled ” Heb. 7. 26.</p>	<p>“Thy Word is very pure,” Psa. 119. 140.</p>
<p><i>Vital</i>—“ I am the Life,” John 14. 6.</p>	<p>“ The Word of Life ” Phil. 2. 16.</p>
<p><i>Working</i>—“ His working which worketh in Me mightily,” Col. 1. 29.</p>	<p>“ The Word of God which effectually worketh in you that believe ” 1 Thess. 2. 13.</p>
<p><i>Xcellent</i>—“ How excellent is Thy name in all the earth,” Psa. 8. 1.</p>	<p>“Thou hast magnified Thy Word above all Thy Name,” Psa. 138. 2.</p>
<p><i>Yieldedness</i>—“ Not My will but Thine be done,” Luke 22. 42.</p>	<p>“ In the volume of the Book it is written of Me, I delight to do Thy will,” Heb. 10. 7.</p>

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Zoe—(Life) “The Word of Life” (Zoe), 1 John 1. 1. “Holding forth the Word of Life” (Zoe), Phil. 2. 16.

THE SCRIPTURES ARE PLENARY IN THEIR REVELATION.

What is the meaning of the word "plenary"? The Roman Catholics speak of "plenary indulgence," which simply means an entire remission of penalties due to all sins. From this we see that the word denotes completeness, fulness. Dr. Hodge speaks of plenary inspiration as "a Divine influence full and sufficient to secure its end." "The end in this case secured," he says, "is the perfect infallibility of the Scriptures in every part, as a record of fact and doctrine, both in thought and verbal expression. So that although they come to us through the instrumentality of the minds, hearts, imaginations, consciences, and wills of men, they are nevertheless in the strictest sense the Word of God."

What a full revelation is found in the following hallowed spots of God's Word. A perfect revelation of God's Love in John 3. 16, of God's Grace in Luke 15, of God's Righteousness in Exodus 20. 1-17, of God's Care in Psalm 23, of God's Promise in Heb. 13. 5, 6, of God's Power in Isaiah 40, of God's

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Home in John 14. A perfect revelation of Love's Traits is made known in 1 Cor. 13, of Faith's Victories in Heb. 11, and of Hope's Longings in Rom. 8. 17-39. A perfect unfolding of the Spirit's Work is revealed in John 14—16; 1 Cor. 12. A perfect revelation of Christ's Substitutionary Sufferings in Isaiah 53, of Christ's Glorious Resurrection in 1 Cor. 15, of Christ's Priestly Prayer and Service in John 17; Heb. 4. 10, of Christ's Rest in Matthew 11. 28, 29, and of Christ's Glorious Person in John 1. 1-4; Heb. 1. 13.—*Ecce Homo! Ecce Deus!*

THE SCRIPTURES ARE LIVING IN THEIR NATURE.

Vitality, continuity, and ability describe the phenomena of life. These are true of God's Word.

Vitality,—for the Scriptures are the “living oracles” of God (Acts 7. 38 R.V.; Rom. 3. 2; Heb. 5. 12; 1 Pet. 4. 11). They are such because they reveal to us “*The Living God*” in contrast to the dead things of man's production (1 Thess. 1. 9), and tell us of the “*Son of the Living God*” (Matt. 16. 16); they also assure believers that Christ is the *Living Stone* to quicken (1 Pet. 2. 4), the *Living Way* to introduce (Heb. 10. 20), the *Living Bread* to satisfy (John 6. 51), the *Living Water* to energise (John 4. 10, 11), the *Living High Priest* to represent (Heb. 7. 25), and the *Living Hope* to cheer (1 Pet. 1. 3).

**What Three
Traits Embody
the Scriptures
as Living?**

Continuity,—for the Scripture “liveth and abideth for ever” (1 Pet. 1. 23). The words might be rendered, “Liveth and remaineth into the ever.” There is a cry in the heart of man

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which says, "I want something which will last." The Word supplies the need for it, reveals the Christ, who is the same "into the ever," who in turn makes us one with the Living God which remaineth "into the age that is eternal."

Ability,—There may be life and continuity without ability, but of the Word it is said, it "is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4. 12. R.V.). Here are five things about the Word:

1. It is "Living."

All who come to it with the touch of faith find it communicates life to them, even as the woman found health in touching the hem of Christ's garment.

2. It is "Active."

How is the
Scripture further
Described in
Heb. 4. 12? The word "*energees*" is rendered "*effectual*" in 1 Cor. 16. 9; Phile. 6, and means to work to purpose, that is, to accomplish its mission, even as God effectually "*wrought*" when He raised Christ from the dead.

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3. It is Keen.

It is sharper than any two-edged sword, sharper than the dissecting knife of the surgeon. "It finds me," said Coleridge. It cuts open the ulcer of man's heart and reveals to him the pus of corruption.

4. It is Separating.

"To the dividing of soul and spirit." As God separated the light from the darkness, so He can by His Word separate the spirit of man's being from the soul of his life consciousness.

5. It is a Critic.

The word "*discerner*" is "*kritikos*"—a judge or critic. It lays everything open to view. It strips from the individual the clothes of pretence, and makes him to see himself in the shame of his evil intent and bent.

Jonathan Edwards once said, "How it comes about I know not, but I have noticed that at those times when I have read the Scriptures most, I have been most lively and in the best frame." There is nothing that will make us so lively, if we are right with the Lord, as His living Word, and there is nothing will make us so miserable if we are out of communion with Him.

THE SCRIPTURES ARE SUGGESTIVE IN THEIR SILENCE.

Ruskin says "There is no music in a rest, but there is the making of music in it." There certainly is music in the silent pauses of the "Selahs." "Selah" of Holy Writ means "a rest," hence, "to pause and think." See Psalm 46. 3, 7, 11.

That "speech is silver and silence is golden" is especially true of the silence of Scripture. Archbishop Trench says: "The silence of Scripture is often more instructive than the teaching of other books"; and the late Morely Punshon remarked that "Silence may not be inaptly quoted as an evidence of the Scripture's inspiration. It is silent not by inadvertence; it is silent by design. The same Spirit which prompted the writers to write, withheld the writers from writing when the Lord did not will the inspiration." And so it is true, as Boyle says, "The Scripture is like a dial in which we are informed by the shadow as well as the light"; or, as Archer Butler says: "What we see is holy, but what we do not see is holier still."

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**What do We
Understand by
the Silence of
Scripture?**

Why is there no mention of the failures of the Old Testament Saints in the eleventh of Hebrews. Because in the tenth chapter God had said: "Your sins and iniquities I will remember no more."

Why is there no reference to the "altar" and "tent" while Abram was in Egypt? Because the altar is the symbol of worship and the tent is the symbol of the pilgrim life of separation to God, and there were neither of these while God's servant was out of communion with Him.

Why does Christ say: "Simon, Simon" when He refers to Satan's request to sift Simon; and does not say "Simon" but "Peter" when He sends a message to him after his denial (Luke 22. 31; Mark 16. 7), and yet it says "He appeared to Simon" (Luke 24. 34)? Because "Simon" was Peter's old name, but Peter was his new name (John 1. 42). Satan had no claim on Peter, but he had on Simon, and the Lord's use of the name "Peter" told him the Lord had not forgotten him, although it was necessary for the Lord to appear to Simon, that the Simon nature might be withered. Peter never forgot what he was by nature and grace, hence he subscribes himself as "Simon Peter" (2 Pet. 1. 1).

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Why do we find an omission of ninety-three years in the account of the time between the Exodus and the building of Solomon's Temple? In Acts 13 we have the following dates :

Israel in the wilderness forty years, Acts 13. 18.

Israel under Judges 450 years, Acts 13. 20.

Israel under Saul forty years, Acts 13. 21.

Then we must add :

Israel under David forty years.

Building of Temple third year of Solomon's reign, three years—Total 573 years.

And yet in 1 King's 6. 1 we read : " It came to pass in the 480th year after the Children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel in the month of Zif, which is the second month, that he began to build the House of the Lord." According to human calculation it should have been in the 573rd year after the Exodus. The explanation is to be found in the fact that God sometimes does not reckon time when His people are out of communion with Himself. There are five periods of eight, eighteen, twenty, seven and forty years—ninety-three in all—mentioned in the

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Book of Judges, in which Israel *as a nation* were in captivity because of their unfaithfulness to the Lord (Luke 4. 18, 19; Isaiah 61. 1, 2).

Why did Christ omit part of the prediction of Isaiah when quoting it, the first time He preached in Nazareth? "The day of vengeance" was what He omitted. The answer is, He came to declare the "acceptable year" of God's grace, but the "day of vengeance" is yet to come.

There is design in every omission in the Scriptures, and we may well ponder its speaking silence.

THE SCRIPTURES ARE INTERESTING IN THEIR NUMBERS.

“ He telleth the number of the stars. Great is our Lord and of great power : of His understanding there is no number ” (Psa. 147. 4, 5, margin). He can number but He cannot be numbered. Everything in nature proclaims that God is the God of number.

The late Dr. E. W. Bullinger in calling attention to numerals in the vegetable kingdom says :

“ In the Endogens (or inside-growing plants) three is a prevailing number : while in Exogens (or outside-growing plants) five is a prevailing number.

“ The grains in Indian corn, or maize, are set in rows, generally straight, but in some cases spirally. These rows are always arranged in an even number. Never odd ! They range from eight, ten, twelve, fourteen, sixteen, and sometimes as high as twenty-four. But never in five, seven, nine, eleven, thirteen, or any odd number of rows. The even number is permanent. Mr. H. L. Hastings tells of a farmer who

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looked for twenty-seven years and could not find a 'cob' with an odd number of rows. A slave was once offered his freedom if he found a corn-cob with an odd number, and one day he found one! But he had found it also some time before, when it was young: carefully cut out one row, and bound it up, so that the parts grew together as the corn-cob developed, and finally presented the phenomenon of having an odd number of rows. This exception proves the rule in an interesting manner.

“ If we notice how the leaves grow upon the stem of a plant, not only is law seen in classifying their nature and character, but number is observed in their arrangement and disposition. Some are placed alternately, some opposite, while others are arranged spirally. But in each case all is in perfect order. After a certain number of leaves one will come immediately over and in the same line with the first:—

“ In the apple it is the fifth leaf,

“ In the oak it is the fourth,

“ In the peach etc., it is the sixth,

“ In the holly, etc., it is the eighth: but it takes two turns of the spiral before the eighth leaf stands immediately over the first.

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“ In the larch it is the twenty-first leaf : but it is not until after eight turns of the spiral that the twenty-first leaf stands directly over the first.”

One is the number of Divine Sovereignty. The Lord our God is one Lord and His Name is One (Deut. 6. 4; Zech. 14. 9). God alone can forgive sins (Mark 2. 7) and salvation is found in the “ None other Name ” (Acts 4. 12).

What is the Spiritual Significance of the Numbers 1, 3, 7, and 10?	<i>Three</i> is the number of completeness. Evil, in its completeness, is made up of the world, the flesh, and the devil; man in the completeness of his nature is spirit, soul, and body, and the unity of the Godhead is made up of the Trinity of Father, Son, and Holy Spirit.
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Seven is the number of spiritual perfection. The seven Churches are representative of the epochs of the Christian Era (Rev. 2 and 3); the Spirit of God in the perfection of His grace is designated under seven particulars (Isa. 11. 2); seven times the blood was sprinkled before the mercy seat—typical of the perfect work of Christ (Lev. 16. 14); and the Book of Revelation is the Book of sevens.

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Ten is the number of moral perfection. The ten commandments represent God's claim upon man and man's obligation to God. The ten virgins represent the responsibility of the believer to obey the Lord.

Five is the number of *grace* with God, and *weakness* with man. Let us enlarge on this number. The whole Bible may be summed up under five :

The Old Testament.

The Law.

How are the
Old and New
Testaments
Divided?

1. GENESIS
2. EXODUS
3. LEVITICUS.
4. NUMBERS.
5. DEUTERONOMY.

The Covenant History.

1. JOSHUA
2. JUDGES & RUTH
3. SAMUEL & KINGS
4. CAPTIVITY BOOKS
5. CHRONICLES

Psalm Books.

1. PSALMS
2. JOB
3. CANTICLES
4. ECCLESIASTES
5. PROVERBS

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The Prophets.

1. ISAIAH
2. JEREMIAH AND LAMENTATIONS
3. EZEKIEL
4. DANIEL
5. MINOR PROPHETS

New Testament.

1. GOSPELS
2. ACTS
3. PAUL'S EPISTLES
4. CATHOLIC EPISTLES
5. REVELATION

The first five books are significant in their order of truth. There must be the Genesis of the New Birth, before there can be the Exodus of redemption; there must be the Exodus of Redemption before there can be the Leviticus of worship; there must be the Leviticus of communion before there can be the Numbers of a pilgrim life and the warfare of victory, and there must be the Numbers of victory, before there can be the Deuteronomy of discipleship.

Into How Many Sections are the Psalms Divided?

The Book of Psalms is divided into five sections :
Book I (Psa. 1-41) is the Genesis Book.
Book II (Psa. 41-72) is the Exodus Book.

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Book III (Psa. 73-89) is the Leviticus Book.

Book IV (Psa. 90-106) is the Numbers Book.

Book V (Psa. 107-150) is the Deuteronomy Book.

The number five is identified with grace. Five times in the fifth book of the Bible God said He specially loved Israel (Deut. 4. 37; 7. 7, 8; 10. 15; 23. 5; 33. 3). Five sections are found in Christ's prophetic name—"Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9. 6). Five times God is said to be the God of peace (Rom. 15. 33; 16. 20; Phil. 4. 9; 1 Thess. 5. 23; Heb. 13. 20, 21); and "Advocate or Comforter" is applied to Christ and the Holy Spirit five times (John 14. 16, 26; 15. 26; 16. 7; 1 John 2. 1).

**What are the
Two Thoughts
Identified with
the Number 5?**

When "five" is applied to man it is the number of weakness. Israel came out of Egypt five in a rank (Exod. 13. 18 margin). David took five stones when he went against Goliath (1 Sam. 17. 40), and there are five classes of workers the Lord uses—fools, weaklings, base, despised, and nobodies (1 Cor. 1. 28); but God can do more with five who are right with Him, than He can with five thousand who are not right; hence His promise

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is “ Five of you shall chase a hundred and a hundred of you shall put ten thousand to flight ” (Lev. 26. 8).

The “ God of number ” numbers our days that we may remember our frailty (Psa. 90. 12); He numbers our steps that we may walk carefully (Job 14. 16); and He gives every hair of our head a number that we may trust Him implicitly (Luke 12. 7).



THE SCRIPTURES ARE MANYSIDED IN THEIR MINISTRY.

The Spirit of God uses many similes, emblems and metaphors to express to us what the Word does. The following are a few of the similes used :

The Word is *medicine* to heal and tone (Psa. 107. 20); *rain* to refresh and exhilarate (Deut. 32. 2; Isa. 55. 11); a *barrier* to prevent and protect (Num. 22. 18); *Water* to cleanse and fructify (Psa. 119. 9; Eph. 5. 26); a *Test* to try and determine (Psa. 105. 19); a *Monitor* to check and teach (Psa. 119. 11); *Honey* to sweeten and satisfy (Psa. 119. 103); a *Lamp* to guide and reveal (Psa. 119. 105); a *Path* to walk in and progress (Psa. 119. 133); *Spoil* to endow, enrich and gladden (Psa. 119. 162); a *messenger* to carry and inform (Psa. 147. 15); a *secret* to make known and initiate (Psa. 147. 19); a *Voice* to direct and cheer (Isa. 30. 21); *Food* to strengthen and build up (Jer. 15. 16); *fire* to warm and inflame (Jer. 20. 9); a *hammer* to break and weld (Jer. 23. 29); *breath* to quicken and grace (Ezek. 37. 4); a *message* to renew and communicate (Matt. 4. 4);

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seed to germinate and impart (Luke 8. 11); a *treasure* to enrich and keep (Luke 8. 15); a *home* in which to live and stay (John 8. 31-37); a *gift* to receive and use (John 17. 14); an *atmosphere* to sanctify and consecrate (John 17. 17); a *teacher* to instruct and fit (Gal. 6. 6); a *sword* to defend and kill (Eph. 6. 17); a *medium* to beget and assure (Jas. 1. 18; 1 Pet. 1. 23); a *mirror* to show and disclose (Jas. 1. 25); *milk* to nourish and comfort (1 Pet. 2. 2); a *light* to lead and indicate (2 Pet. 1. 19); an *oracle* to speak and inform (Acts 7. 38); a *foundation* to uphold and fashion (Matt. 7. 24, 25); *material* to build up and bestow (Acts 20. 32); a *girdle* to brace and strengthen (Eph. 6. 14); a *knife* to pierce and dissect (Heb. 4. 12); a *cordial* to invigorate and sustain (Isa. 50. 4, R.V.); a *sentinel* to guard and warn (Psa. 17. 4; 19. 11); and a *promissory note* to reward and bless (Isa. 66. 2).

THE SCRIPTURES ARE METHODOICAL IN THEIR SETTING AND ARTISTIC IN THEIR PARALLELISMS.

The artist would tell us the essential things in art are conception, perspective and attention; or to the ordinary mind there must be clearness of design, proportion in arrangement, and attention to details. These rules are seen in the construction of thought as re-

vealed in the sentences of Scripture. For instance, in the lines of Scripture parallelism, the first line would answer to the third line, and the second line to the fourth line, or the first would answer to the fourth line and the second and third to each other, or if there were eight lines the correspondence might be a combination, namely, the first and second lines would answer to the seventh and eighth, and the third and fifth and fourth and sixth would correspond. Let us take a few concrete illustrations.

Alternate—Ezekiel 36. 26, 27.

- (A) " A new heart also will I give you,
- (B) And a new spirit will I put within you,

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(A) And I will take away the stony heart out of you and I will give you an heart of flesh,

(B) And I will put my Spirit within you."

"A" and "A" give the promise of a new heart, and "B" and "B" the promise of a new Spirit.

Jeremiah 17. 5-8.

(A) "Cursed is the man that *trusteth* in man," etc.,

(B) "For *he shall be* like the heath in the desert.

(A) Blessed is the man that *trusteth* in the Lord," etc.,

(B) "For *he shall be* as a tree planted by the waters," etc.

Here we have the blessing of faith in the Lord and the blight of reliance on man.

1 Cor. 3. 6, 7.

(A) "I have *planted*,

(B) Apollos *watered*,

(C) And God gave the *increase*;

(A) So neither is he that *planteth* any thing,

(B) Neither he that *watereth*,

(C) But God that giveth the *increase*."

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Here we are reminded of man's part and God's part in Christian work, and yet we are also reminded that God is everything and man is nothing.

Heb. 1 and 2.

Whole sections of the Word may be studied in the same way.

(A) God speaking (1. 1, 2).

(B) The Son—God—better than the angels (1. 2-14).

(A) God speaking (2. 1-4).

(B) The Son—Man—lower than the angels (2. 5-18).

Psalm 1.

(A) The Godly (vv. 1-3).

(B) The ungodly (vv. 4-5).

(A) The Godly (v. 6).

(B) The ungodly (v. 6).

There are certain rules which will impress the student as he ponders these correspondencies—two especially. *First* the second member of each parallelism is an elaboration and an explanation of the first, and *Second* that "A" and "A" may be read to-

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gether without any interference with "B" and "B," which is often a parenthesis of explanation. For instance take Jer. 17. 5-8:

"Cursed is the man that trusteth in man."

"Blessed is the man that trusteth in the Lord."

Here "A" and "A" correspond to each other and show the blessing and curse of a right and a wrong trust.

"*He shall be like the heath in the desert.*"

"*He shall be as a tree planted by the waters.*"

"B" and "B" elaborate and illustrate the contrast between the God-dependent man and the man-dependent man.

Another method of this correspondence is called

Introverted—Isaiah 6. 10.

(A) "Make the *heart* of this people fat,

(B) And make their *ears* heavy,

(C) And shut their *eyes*;

(C) Lest they see with their *eyes*,

(B) And hear with their *ears*,

(A) And understand with their *heart*."

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1 Cor. 12. 12-27.

- (A) One Body (v. 12).
- (B) All Baptized (v. 13).
- (C) All made to drink (v. 13).
- (D) Body not one member (v. 14).
- (E) Foot (v. 15).
- (F) Ear (v. 16).
- (G) Eye (v. 17).
- (H) God set the members (v. 18).
- (I) If all one member (v. 19).
- (I) Where is the body (v. 19).
- (H) Many members (v. 20).
- (G) Eye cannot say (v. 21).
- (F) Members which seem to be feeble (v. 22).
- (E) Member less honourable (v. 23).
- (D) God hath tempered the members together (v. 24).
- (C) Same care one for another (v. 25).
- (B) All suffer (v. 26).
- (A) Members in particular (v. 27).

Take any of these parallelisms and they will answer to each other. Many more instances might be given, but these will suffice to show the principle.

The many-sidedness of the Word in its ministry

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may be further illustrated by calling attention to the titles given to it in the New Testament. It is the *Word of God*, for all the authority of the God of the Word is behind it (Matt. 4. 4); it is the *Word of the Lord*, for the Lord of the Word is its Author and Owner (Acts 8. 25); it is the *Word of this Salvation*,

for salvation is proclaimed in it (Acts 13. 26); it is the *Word of the Gospel*, for resurrection and power are heralded by it (Acts 15. 7); it is the *Word of*

How does the Word Describe Itself? *His Grace*, for His grace like a river flows through it (Acts 20. 32); it is the *Word of Faith*, for faith is created by means of it (Rom. 10. 8); it is the *Word of Reconciliation*, for reconciliation to God is its message (2 Cor. 5. 19); it is the *Word of Truth*, for truth is revealed by it (2 Cor. 6. 7); it is the *Word of Life*, for life comes through it (Phil. 2. 16); it is the *Word of Christ*, for He is resident in it (Col. 3. 16); it is a *Faithful Word*, for the Faithful God keeps to every Word in it (Tit. 1. 9); it is the *Word of Righteousness*, for it is a rule by which we square the life (Heb. 5. 13); it is the *good Word of God*, for God's goodness is promised in it (Heb. 6. 5); it is the *engrafted Word*, for it imparts its nature to the receiver (Jas. 1. 21); it is a *sure Word of Prophecy*, for the Holy Spirit assures by it (2 Pet.

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1. 19); and Christ says it is *the Word of My Patience*, to keep (Rev. 3. 10); *My Word*, to be believed and obeyed (John 5. 24; 8. 31, 37, 43); *the Word*, for there is no other (Luke 8. 12, 13); and *His Word*, as coming from His Father (John 5. 38); and in speaking of the Word to His Father He reverently says it is *Thy Word* (John 17. 6, 14, 17).

THE SCRIPTURES ARE SIGNIFICANT IN THEIR EMPHASIS.

Some passages of Scripture derive their chief importance because of the *place* in which we find them, such as the 23rd Psalm, having before it the shadow of the Cross in Psalm 22, and after it the shining of the glory in Psalm 24. Some Scriptures are special in the *secret* they contain, such as the mysteries or secrets mentioned by Paul (Rom. 16. 25; 1 Cor. 15. 51; Eph. 1. 9; 3. 3, 4, 9; 5. 32; 6. 19). Some Scriptures are emphatic in the *truth* they contain—such as John 3. 16, and 1 John 3. 16, for they speak of God's love *for* man, and the practical outcome of God's love *in* man. Some Scriptures are important because of the *time* when they were written, such as the timely words of Paul to the Corinthians about love's traits, when there were so many unloving things in their midst; and some Scriptures are weighty because of the *words* which are employed.

There are certain words which only occur **once** in the New Testament, such as "shedding of blood," "having made peace," "brightness," "forerunner,"

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“unchangeable,” “breathed on,” and “finisher.” The Greek words thus translated have an added importance because they all relate to the Lord Jesus and are of peculiar and pertinent importance, not only because of their peculiar meaning, but because of the soul of significance found in the body of their occurrence.

“Shedding of Blood”—(Haimatekchusia)

Heb. 9. 22.

The compound word rendered “shedding of blood” (Haimatekchusia) means “an effusion of blood,”—“blood poured out.” One part of the word signifies “blood” and the other “to pour out.” This word at once points, like a large index finger, to the Old Testament, where we read of the pouring out of the blood. (See Exod. 29. 12; Lev. 4. 7, 18, 25, 30, 34; 8. 15; 9. 9). What is the thought? The life given on behalf of another. The red light of Christ’s atonement burns with unmistakable brilliance right through the Word of God, and without it all is darkness and despair.

“Having made Peace”—(Eirenopoieo).

Col. 1. 20.

The word signifies “a peacemaker”—that which

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harmonises, joins, makes one; and we are told how this is done: "By the blood of His Cross." It is not without significance, when people are talking about making their peace with God, that the Spirit should emphasise that peace is only made by the blood of Christ's atoning sacrifice. His substitutionary work is the harmoniser of a discordant universe, the reconciler to God, the uniter of the human to the Divine, and that which makes one in every way.

"Brightness"—(Apaugasma).

Heb. 1. 4.

Christ is said to be "the Brightness of God's glory." The word "brightness" is a compound word and means effulgence, an irradiation. One part of the word means "away from" and the other means "to beam forth," "to shine." Thus, together, we have the thought of an out flash, the beaming forth from a given point, like the flash-light from a lighthouse. As applied to Christ it means that from Christ shines the very essence and glory of God Himself.

"Forerunner"—(Prodomos).

Heb. 6. 20.

A forerunner in the East is one who runs before

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his master's carriage, clears the way of all obstruction, announces his master's coming and prepares for his reception. Christ is the *Only One* who can do and does this for His own. He has cleared the way for us, has announced our coming, and is now preparing for our reception.

“Unchangeable”—(Aparabatos).

Heb. 7. 24.

The word means “not passing from one to another,” “not transferable.” Christ's priesthood is resident and abiding in Himself, unlike the Aaronic priesthood which descended from sire to son. The permanency of His Priestly service secures for us certainty and continuity of blessing; hence He saves evermore (Heb. 7. 25).

“Breathed on”—(Emphusao).

John 20. 22.

Christ's act in breathing on the disciples was the in-breathing of the Spirit's life, as the earnest of the new order of things He was ushering in. The literal reading is, “He in-breathed Holy Spirit.” As God breathed into man at the first, and he became a living soul, so Christ in-breathes the life of the Spirit that he may be a living witness.

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“ Finisher ”—(Teleiotes).

Heb. 12. 2.

“ One who completes or perfects,” and would be applied to one who coached the athlete in the Grecian games so that he was successfully brought through to the goal and won the prize. Does not this remind us we need Christ *for* prize-winning, as well as for salvation’s bestowment?

All these words, only occurring once, not only shine out with unmistakable brilliance, but they tell us that Christ alone is the Answerer for sin, the Obtainer of peace, the Manifester of God, the Securer of blessing, the Exclusive Priest, the Bestower of Spiritual life, and the Enabler to win the prize.

THE SCRIPTURES ARE PRACTICAL IN THEIR WORKING.

The practical good anything confers is the evidence of its power in the life. A sceptic once said to a minister, "I believe the account of Christ is taken from heathen writers"; who replied, "Will you abide by your own decision on two questions, which I will put to you?" "Yes."

"Suppose all men were Christians according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

Questions to Ponder. "If all men were really Christians we should be a happy brotherhood indeed."

The next question is, "Suppose all men were infidels what would be the state of the world?"

"You have beaten me this time for I certainly never saw before the two effects upon society; I now see where the Christian builds up, the infidel is pulling down."

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“By their fruits ye shall know them.” There is no section in the Book where the effects of the Word are so powerfully seen and exemplified as in the Acts. Trace the word “*Word*” through the Acts and you will see that the Holy Spirit by means of the word of the truth of the Gospel turned three thousand people on the Day of Pentecost from sin to the Saviour (2. 41), and directly afterwards five thousand more (4. 4), and yet more effectual was it; for the number of disciples were multiplied and a great company of priests were turned from the hollowness of Judaism to the reality of Christ (6. 7), unclean spirits were cast out; diseased were healed, and great joy

**Results to
Recognise.**

given to those who received the Word in Samaria (8. 4-8); the eunuch was saved and gladdened (8. 39); the Holy Spirit was bestowed by means of it upon Cornelius and his friends (10. 36-44); a great number of the Jews turned to the Lord at Antioch as a result of the Lord working by His Word (11. 19-21), and in spite of persecution the Word still “grew and multiplied” (12. 24) and “spread abroad” (13. 49); “signs and wonders” were borne to the Word of His grace at Iconium (14. 3); the heart of Lydia was opened; the damsel of divination was liberated; the Philippian jailer was saved by means of the Word preached

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at Philippi; and the results were the kindness of hospitality, the detection of fraud, and the banishment of cruelty (Acts 16. 14-34); special miracles were wrought through Paul's preaching (19. 11, 12), and spiritualism and witchcraft were banished from the lives of many (19. 20); and the reason for all this is summed up in the sentence, "so mightily grew the Word of God and prevailed."

A REMINDER, A WARNING, AND AN EXHORTATION.

In concluding this series of messages on "The Bible" I want to give a *reminder*, a *warning*, and an *exhortation*. "Known unto the Lord are all His works from the beginning." This fact is peculiarly illustrated in the way the Spirit has indicated that men will deal with His Word, and how believers should deal with it. There are words which only occur once in the New Testament in the form in which they appear in connection with what the Word is, what it does, what men have done and will do in relation to it, and what we should do and not do with it. Briefly let us look at these once-occurring words.

A Reminder.

The Bible is a spiritual Book for a spiritual people to be spiritually understood as they are spiritually minded and as they are under the spiritual instruction of the Holy Spirit, who will through them spiritually communicate to others. Christ's word is "If any man

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will do His will, he shall know of the doctrine " (John 7. 17). This is a law which prevails only in the spiritual sphere, and does not hold true in the intellectual. In the intellectual sphere a man believes a thing because he knows it to be true; in the spiritual a man knows a thing to be true because he believes it. In the intellectual sphere he does because he knows—in the spiritual he knows because he does.

As there were three sections in the Tabernacle—the outer court, the holy place, and the holiest of all, so there are three courts of truth. There is the *outer* court of *natural* truth as seen in the realm of nature; there is the *inner* court of *God's revelation* as made known in Scripture; and there is the *holy* court of the *Spirit's illumination* as He makes known in us the vitality of God's truth. Let us look at the words which occur only once in the New Testament, which remind us what God's Word is, and what the Spirit says.

" Inspiration of God "—(Theopneustos).

2 Tim. 3. 16.

The Greek word "*Theopneustos*" means God-breathed. Coleridge confessed, " In the Bible there is more that finds me than I have experienced in all

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other books put together : the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit." Coleridge worked from the evidence to the cause, but the cause of the evidence is stated in the Bible as being "inspired of God." The right attitude is to believe the Word, not because it inspires, but because it claims to be inspired and proves its claim. The breath of God is found in the Word of God, for the Word of God is the breath of God.

"Discerner"—(Kritikos).

Heb. 4. 12.

The word "kritikos" means to be skilled in judging, hence a discerner—one capable of seeing the facts of a case, and of giving a true judgment. The Word of God is a "discerner of the thoughts and intents of the heart." Men criticise the Word to their shame and condemnation, whereas if we are criticised by the Word it will be to our salvation and comfort.

"Expressly"—(Rhetos).

1 Tim. 4. 1.

The adverb "*expressly*" signifies outspokenness or

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distinctiveness. "The Spirit speaketh *distinctly*" that certain things shall mark the latter times, and among them is the departure from the faith. The faith signifies the truth of the Gospel, and from it many are departing. They who thus depart are throwing overboard the chart of Truth, the compass of Faith, the anchor of Hope, the rudder of Guidance, the Captain of Salvation, the lookout of Love and the power of the Spirit.

"Testified Beforehand"—(Promarturomai).

1 Pet. 1. 11.

Christ's suffering and glory are the themes of the Spirit's testimony in the prophetic writings of the Old Testament. The word rendered "*testified beforehand*" is compound. "Marturomai" meaning to attest and ratify as truth; and "*pro*" which is the prefix "before"; hence, "to witness beforehand" as the two men who bore the cluster of grapes from Canaan between them on a staff, one going before and the other following after (Num. 13. 23). So Christ, God's cluster of grapes, cut off and yet glorious, was *preceded* by the heralding of the prophets and *succeeded* by the testimony of the Apostles (Acts 5. 31, 32).

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In the above four Scriptures we are reminded of what the Word *is*—Inspired of God; what it *does*—criticises the individual; what the Spirit expressly declares of the last days; and what is the subject of their contents, namely, Christ in His sufferings and glory.

A Warning.

The Spirit has very distinctly told us what men will do or attempt to do with the Word, and has specially emphasised their action by once used words again.

“Corrupt”—(Kapeleuo).

2 Cor. 2. 17.

The reference is to a huckster, a retailer, who by implication adulterates the goods he sells, for these hucksters in the Apostles' days were notorious for their habit of watering the wine, and adulterating their commodities. Men adulterate the wine of God's Word when they dilute it with the water of their own reason.

“Handle Deceitfully”—(Doloo).

2 Cor. 4. 2.

The significance of the word is expressed by a

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conjurer who deceives the onlookers by his sleight of hand; or, to change the figure, an angler who baits his hook that he may catch the fish. The word "dolo" comes from "dolos" which is rendered "craft" (Mark 14. 1); "guile" (1 Pet. 2. 22); "deceit" (Rom. 1. 29); and "subtilty" (Acts 13. 10). Antics and accessories are not needed or wanted to show off or entice. The Word of God in its bare and unvarnished truth is efficient and sufficient for all God's purposes.

"Wrest"—(Strebloo).

2 Pet. 3. 16.

This word means "to wrench," to "control by a windlass." It comes from "strepho" which means to twist or reverse, and is rendered "*turned back*" in calling attention to Israel's backsliding in turning back to Egypt (Acts 7. 39). To put the Word of God on the rack of man's corrupt mind is for the man to make it say the opposite to the Divine intent.

"Sleight"—(Kubeia).

Eph. 4. 14.

"Sleight" means "to gamble with dice." The word comes from "kubos," a cube—a die for playing, hence it is a means to defraud. The Word of

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God may be used as an instrument to deceive others, when it is made to serve man's evil purpose and as a hobby-horse for the aggrandisement of self and self-interest.

“Tossed to and Fro”—(Kludonizomai).

Eph. 4. 14.

The figure suggested is of surging water as seen in the fluctuating billows of the sea. What a striking contrast between the compactness of the unity of the human body, and the fluctuating of the surging billow? These are the illustrations used to show the difference between those who are deceived by the windy doctrines of men, and those who are ballasted by the weighty Word of God.

“Itching”—(Knetho).

2 Tim. 4. 3.

To have “itching ears” signifies that someone is tickling them, for the word “itching” means “to tickle.” “Knao,” from which “Knetho” is derived, means to scrape. The words of men tickle the ears by their pleasant sound and their flattering compliments, but the healthy teaching of the Spirit searches the heart to discover the evil, and saves the individual,

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by leading to Christ. Beware of the devil's ear-ticklers!

“Unskilful”—(Apeiros).

Heb. 5. 13.

To be unskilful in the “Word of righteousness” is to be devoid of experience (see margin) like a babe. The only thing that can give us wisdom and experience is what Paul said to Timothy, namely, “The Holy Scriptures” (2 Tim. 3. 15), and these will make us to be like a thoroughly fitted vessel starting on a voyage (2 Tim. 3. 17).

“Slip”—(Pararrhueo).

Heb. 2. 1.

The reference is to anything flowing past a point of vantage. The swimmer passes a given point by active movement, but that is not the thought suggested by “slip.” The R.V. gives “drift away,” and that is the thought, suggesting at once a passive and careless boatman being carried on by the current past the place of safety. How easy it is to drift with the stream of current opinion, but how blessed to be moored to the quay of God's impregnable rock.

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“Moved Away”—(Metakineo).

Col. 1. 23.

To be “moved away” means to be stirred from where we are into another place. To be “grounded in the faith” like a well-rooted tree, and to be “settled” like a building resting on a good foundation, is the acme of an ideal condition; but to be “moved away” is to be the puppet of the evil one and to be found in the Doubting Castle of Despair.

The above are beacons to warn us of the rocks of error, the shoals of evil, the sand-banks of human reliance, the breakers of unbelief, and the under-tow of fear.

An Exhortation.

We are exhorted to take heed *what* we hear (Mark 4. 24), and *how* we hear (Luke 8. 18). The “what” is the Word of God and the “how” is the faith. We may illustrate how we can do both by pondering several other words which only occur once and which are associated with the Word of God.

“To set forth in order”—(Anatassomai).

Luke 1. 1.

“To set in order” means, as we understand the

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sentence, to arrange in an orderly manner. The Apostle does not mean to take anything that is not reliable or speculative, but he sets in order the things which the believers believed and which were received from "ministers of the Word." Luke illustrates his declaration, for it will be found his Gospel divides itself into three main sections:

I.—Christ's birth, childhood, and His inception to service (1 to 3. 38).

II.—His temptation, teaching and transfiguration (4 to 9. 36).

III.—His journey from the Mount of Transfiguration to Olivet via Calvary, and the incidents by the way (9. 37 to end).

The word is given to us in its revelation that we may see the beauty of its thought, and find the gold of its truth in all its symmetry, order and grace.

"Rightly Dividing"—(Orthotomeo).

2 Tim. 2. 15.

To "make a clean cut," or "to dissect correctly," is the significance of "rightly dividing." The expression is a priestly one and seems to refer to the priest cutting up the animal brought for sacrifice,

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such as the peace offering, and giving to the Lord, the offerer, and the priest their several parts (Lev. 7. 28-35). How important it is to make a clean cut in presenting the truth and not mix up, for instance, what is applied to a condemned sinner and a consecrated saint; between our standing in Christ and our state in life.

“ Earnestly Contend ”—(Epagonizomai).

Jude 3.

“ To be in an agony ” is the meaning of “ earnestly contend.” The word is a compound one. The prefix “ epi ” means upon, and the other part means to strive or to struggle, and is translated “ strive ” in Luke 13. 24, and “ fight ” in 1 Tim. 6. 12. The word comes from the same root as “ agony ” (agon), applied to Christ in His conflict in the Garden of Gethsemane. We are to agonise for the faith once delivered to the saints.

“ Uncorruptness ”—(Adiaphthoria).

Titus 2. 7.

The incorruptible truth is the only thing that can give uncorruptness in teaching. Christ warns us

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against putting the leaven of error and evil with the meal of God's Word (Matt. 13. 33). The three measures of meal may be taken to illustrate the truth about the three persons of the Godhead. To mix the error of the universal Fatherhood of God is to corrupt the truth that men are only the children of God by faith in Christ; to mix the leaven of the denial of Christ's deity is to corrupt the truth of His essential Godhead and personal glory and make Him only a man; and to mix the error of the denial of the personality of the Holy Spirit is to make the Spirit a mere influence, which error cuts at every truth of the Gospel.

“Searched Diligently”—(Exereunao).

1 Pet. 1. 10.

“To trace out by minute investigation” is the thought embodied in “searched diligently.” The word, without the prefix, occurs in John 5. 39; 7. 52; Rom. 8. 27; 1 Cor. 2. 10; 1 Pet. 1. 11; Rev. 2. 23, and is used in a general way of dogs tracking game, spies surveying a country, a person uncovering a vessel, and of a lion seeking prey. The diligent student of the Word is one who gains much spoil by his search (Psa. 119. 162).

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“Sounded Out”—(Execheomai).

1 Thess. 1. 8.

The word means “an echo.” The saints at Thessalonica “sounded out” the truth of God’s Word in living character and in live testimony. A true ministry is the echo of the Divine Voice as made known in the Word.

In conclusion we may say of the Word, “In this Book is found the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its stories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller’s map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword, and the Christian’s charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a Paradise of glory, and a river of pleasure.

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It is given you in life, will be opened at the judgment, and be remembered forever.

It involves the highest responsibility, will reward the labourer, and condemns all who trifle with its contents.”

OUTLINE OF THE BIBLE AS A WHOLE.

We were about to give a summary of each of the Books of the Bible, but J. Craighead of U.S.A. has done it so concisely and well, we take the liberty to give his compilation.

Bible Outlines, Subjects and Divisions.

A Statement of the Contents of the Books of the Bible, with Suggestions on how to Study it.

Suggestions on how to Study the Bible.

It is taken for granted that the reader is a believer on, and worker for Christ. This recognised, the first thought that impresses itself on one's mind, is the need for the study of the Book as a whole, then its separate books, and then their particulars. In order to accomplish this to spiritual profit, it is of the utmost importance that the Book be approached with a positive conviction that it is the Word of

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God, given by Divine inspiration, and that it is God's Word to us individually, and that with *it* we have to do. Further, the student must needs have the spirit of a child, full of confidence in, and prayerful dependence upon the ability and willingness of the Holy Spirit to teach him the Word.

The supreme subject of the Book is Christ and His glorious work for God, and for men. Out of the vast multitude of events which occurred in nearly four thousand years of the history of individuals, families, and nations, the Holy Spirit has been pleased to select, and record, for our instruction, that which in Divine wisdom He saw bore in type, teaching, and illustration, upon the Person and work of Christ. The same is also true concerning prophecy. "They testify of Me," says Christ. So in our study we are to find Him. He is the key that unlocks the treasure.

The Bible is not constructed to save us from thought, or from the necessity to labour for what we get from it. It is not given simply for the learned; nay, the poor and simple may feed on it (See Matt. 11. 25, 26). This is true of all its teachings. Surely, we have a field here, before us, to call forth all our faculties, and energies, with the assurance of large returns. The Book should be studied methodically,

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and consecutively; not carelessly and aimlessly. We need the earnest attention of a student—who, with a difficult problem before him, is determined to master it, as the miner digs for gold, the diver dives for pearls, and the naturalist searches the realm of nature for its treasures. Our study must be deep, continuous, and as fixed as the astronomer with his eye to the telescope, eager to herald the appearance of some new star. Then, we should study with a definite aim;—to profit ourselves, and help others, above all to glorify our God and Father.

To aid in this, are the following outlines and teachings of the different books of the Bible written. May the Spirit who inspired the Word be pleased to bless it to the reader, is the prayer of the writer.

Subjects and Brief Outlines of the Old Testament Books.

GENESIS contains in germ every truth and subject unfolded in the Word of God. The foundation, and all great principles, of the relations of man with God are laid down. The creation, Satan, the fall, sacrifice, separation of saints to God, judgment,

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government, the call of God, promises, seed of God, His people as pilgrims and strangers, a regular worship, and resurrection in type. The book divides itself as follows: Old World, 1—8. 19; Government of this World, 8. 20—11; Ways of God, 12—50.

EXODUS illustrates in its grand and impressive types the great truth of Redemption and resulting consequences. There are three main topics, viz., the Passover, and Red Sea—life, redemption, Law—obedience, loyalty; Tabernacle. — worship, love. This gives God's presence on earth among His people. (1) Power acting in grace according to the promise of God to the Fathers, 1—18; (2) Israel brought under the immediate government of God; Law and grace, 19—40.

LEVITICUS. "The Priest's guide book," treats of sacrifice and priesthood, the former, the basis; the latter, the means of drawing nigh to God. It emphasises particularly the Leper, Day of Atonement, the Feasts, Sabbatical year, and the Jubilee, when each man returned to his inheritance. (1) Christ's work, Priesthood, and man's necessity in nature and practice, 1—15; (2) God instructing His people on the basis of Atonement, 16—27.

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NUMBERS, "The guide book of the Levites," records the numbering of the people and the separation of the Levites the trials, service, and wanderings of Israel in the wilderness for forty years. Before they (Israel) journey, 1—10. 10; during their journey, 10. 11—36.

DEUTERONOMY reviews the wilderness, and affords ample instruction as to Canaan—ways and conduct. The *religious* life in Canaan, 1—16. 17; The *civil* life in Canaan, 16. 18—34.

JOSHUA treats of the wars of Canaan, and the conquest of, and partition of the country amongst the tribes. God is the portion of the Levites. Jordan crossed and preparation for the wars of Jehovah, 1—5; Victories and defeats, 6—12; Canaan portioned out amongst the Tribes, 13—22; Joshua's dying charge, 23. 24.

JUDGES notes the repeated failures of the people, also Jehovah's unchangeable faithfulness and grace. Non-execution of judgment, upon the Canaanites, and the peoples' turning to idolatry, 1—3.8; The saviours or deliverers of Israel, 3. 9—16; Israel's moral state 17—21. (13 Judges—Othniel to Samson).

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RUTH unfolds in type Israel's future reception on the ground of sovereign grace alone. Root of Divine counsel respecting Israel—the typical history of the people. Historical circumstances and situations, 1; Ruth—Israel—destitute of rights or title; Boaz, figure of Christ, 2, 3. Relationship fully established, 4.

1 SAMUEL treats of governmental power in the hands of Saul, *i.e.*, *demande*d. Failure of the priesthood and rejection of the Theocracy, 1—8; Saul's reign and rejection by Jehovah 9—15; David, Jehovah's choice; his life sorrows, and rejection, 16—31.

2 SAMUEL gives the history of governmental power in the hands of David, *i.e.*, *belove*d. Priest, Prophet, King, each have their place. David's reign over part of Israel at Hebron, 1—4; David, king over *all* Israel; Jerusalem; *Government*; and the ark of grace, 5—12; Absalom, his doings and end; David clears the land of his enemies, 13—24.

1 KINGS is the Divine account of governmental power in the hands of Solomon, *i.e.*, *peaceable*, and its subsequent decline. Solomon, the throne and temple, 1—10; Kingdom divided, and its history from Rehoboam to Ahab, 11—16; Elijah and Elisha, 17—22.

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- 2 **KINGS** traces the decline of royal power, especially in the Kingdom of *Israel*, i.e., the ten-tribed kingdom (Capital Samaria). Conclusion of the Elijah and Elisha ministry, 1—8. 15; Kingdom history to the captivity in Assyria, 8. 16—25.
- 1 **CHRONICLES** shews royal power and glory in David connected with the Throne and the Temple. Here the Kingdom of *Judah* is prominent. Genealogy of the people, kings, priests, and Levites from Adam to the captivity of Judah, 1—9; from death of Saul to threatened destruction of Jerusalem, 10—21; David's preparations for the erection of the temple; his death, 22—29. Note, there is a great difference between the David of Chronicles and of Samuel. In 1 Chronicles the King David is seen in grace and blessing according to God's counsel, while in Samuel he is seen in responsibility, the historical David. Of course it is the same man, but from two different points of view.
- 2 **CHRONICLES** traces the decline of royal power, especially in the Kingdom of *Judah*. Reign of Solomon, 1—9; Royal Judean history from Rehoboam to the capture of Jerusalem, 10—36.

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EZRA i.e., *help*, unfolds the *ecclesiastical* condition of the returned Jews from the Babylon captivity of seventy years, to Jerusalem. Return from Babylon (under the decree of Cyrus) by Zerubbabel, 1—6; Return from Babylon (under decree of Artaxerxes) by Ezra, 7—10.

NEHEMIAH unfolds the *civil* condition of the returned Jews to Jerusalem from their captivity. Nehemiah exercised, and his commission from Artaxerxes to build, 1, 2; Building the city spite of all opposition without and within, 3—7. 4; Genealogy verified and all duly regulated, 7. 5—13.

ESTHER reveals the providential care of Jehovah over the mass of the people *not* returned to Judea but who elected to remain in the lands of their exile. Vashti and Esther, 1. 2; Haman, 3—7; Mordecai, 8—10.

JOB details the process by which the flesh and human righteousness are withered up—all being under the disciplinary hand of God. God and Satan, 1, 2; Job and his friends, 3—31; Elihu justifies God and silences Job, 32—37; Job broken before God, and restored 38—42. Key note of the book is “chastisement” and is found in, 34. 31, 32.

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THE BOOK OF PSALMS records the experiences of Christ personally, and in connection with the future remnant of Israel; as also that of the pious, God-fearing Israelite. This book contains five books, and they are divided as follows with their subjects. Christ with Judah in the land—*Jehovah*, (relationship title) 270 times; *God* (creatorial name) 30 times, 1—41; Judah and Christ outside the land and rejected—*Jehovah* 30 times, *God* 200 times, 42—72; History of the nation as a whole—*Jehovah* 50 times, *God* 64 times, 73—89; Christ's coming—*Jehovah* 100 times, *God* 20 times, 90—106; *Jehovah's* character and doings—*Jehovah* 230 times, *God* 30 times, 107—150.

PROVERBS is a Divine collection of wise sayings for a righteous walk in the world. Principles of God's moral government, 1—9; Application of these to daily life, 10—29; Agur and Lemuel, 30—31.

ECCLESIASTES gives the search of the king (Solomon) for happiness, and the result, "All is vanity." All man's efforts are vanity, but there is a law, the perfect rule of man's conduct and every work will be tried in judgment. Note, it is things "under the Sun" as seen by the eye of the natural man, not

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Spirit taught. It is not Divine revelation, although the book is Divinely inspired, but human searchings, and the result. Key words are: "Under the sun" which occur twenty-eight times, "Under the heavens" three times, and "Upon the earth" seven times. All is vanity, 1—6; The Path of Wisdom, 7—12.

THE SONG OF SOLOMON (compare chap. 1. 1 with 1 Kings 4. 32), unfolds the changing feelings of the spouse (Israel) and the unchanging affection of the King (Christ). Christ is mine, 1—2. 16; I belong to Christ, 2. 17—6. 3; His desire is toward me (7. 10), 6. 4—8.

ISAIAH is the grandest and most comprehensive of all the prophetic writings, Judah, Christ, and the Assyrian, 1—12; Judgment on the powers, 13—27; Details of the close, 28—35; Historical section, 36—39; Idolatry, 40—48; Christ rejected, 49—57; Judgment and blessing, 58—66.

JEREMIAH is both historical and moral in character, and deals with Israel, Judah, and the nations of the past and future. Moral appeals to the conscience of Judah, 1—24; Cup of Judgment drunk by all—Judah to Babylon; and the latter day return

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of *all* Israel, 25—33; The state of things in Jerusalem (34—39), and events after its capture (40), 34—45; Prophecies of judgment upon the nations, 46—52.

THE LAMENTATIONS depicts the sorrows of a heart breaking itself over the miseries of God's people—Israel. Jerusalem's desolation, 1; God author of it, 2; The Prophet's identification, 3; Jerusalem's enemies, 4; Lord's goodness, 5.

EZEKIEL introduces Jehovah as executing judgment upon Jerusalem by the Chaldeans, at the same time He quits His throne, which is **no longer there**; thus Judah and Israel are in the same position before God. He speaks of both, and reveals future blessing connected with Judah and Israel united again in their land and temple. Prophecies bearing upon the destruction of Jerusalem, 1—24; Judgment of the nations, 25—32; Israel, Gog, etc., 33—39; The millennium, temple, priesthood, sacrifice, division of land, 40—48.

DANIEL in Babylon kept pure from all defilement has confided to him all the events of the history of the Gentile dominion from the Captivity of Judah till the Second Coming. The four great pow-

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ers—Babylonian, Medo-Persian, Grecian, Roman—as world powers are the substance of Nebuchadnezzar's Dreams, Daniel only being the interpreter, 1—6. These same powers, or empires in their relation to Israel; the visions are Daniel's; also Christ's relation to their overthrow and the deliverance of God's people Israel, 7—12.

HOSEA points out the sins of Israel and Judah; as also their future blessings. Prophetic symbols, 1—3; Moral appeals to Israel, 4—14.

JOEL speaks of the day of the Lord (*judgment*), afterward the Spirit, poured out upon all flesh—Pentecost being a sample (Acts 2). The day of the Lord; Judah and the Gentiles, 1—3.

AMOS declares the iniquities of Israel and the nations of Canaan; at the close however, glory and blessing breaks out for all Israel. Judgment upon these nations and Israel, 1, 2; Wickedness of Israel, 3—6; Judgment and blessing of Israel, 7—9.

OBADIAH presents a brief and forcible record of Edom's ways and doom. Shortest of the prophetic books. Judgment of Edom, and the Deliverance of Zion.

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JONAH announces judgment upon Nineveh—capital of the Assyrian Kingdom—Israel's greatest enemy and its repentance. God is the God of the nations. Commission to destroy Nineveh, 1, 2; second commission; repentance, 3, 4. Jonah a type of Christ in death and resurrection.

MICAH predicts certain judgments upon Jerusalem and Samaria, but full blessing for both in the last days. Jehovah's summons to the earth, 1, 2. Jehovah's summons to the heads of Israel, 3—5. Jehovah's summons to the foundation of the earth, 6—7.

NAHUM. God's indignation is aroused against the pride of human power and dominion and haughty Nineveh (the Assyrian), which had been preserved because of its repentance (see Jonah) for nearly one hundred and fifty years. Doom and judgment of Nineveh. (Interesting particulars of the siege). Judah is delivered.

HABAKKUK is the expression of faith in Jehovah, in spite of all appearances in His ways with His people, and abounds in moral reflections and exer-

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cises upon Israel's sorrowful condition and guilty ways. Chaldeans punish Jerusalem, 1; Chaldeans are judged, 2; Jehovah gives joy and salvation, 3.

ZEPHANIAH speaks of unsparing judgment upon Jerusalem and the nations—a remnant preserved and blest. Judah and the near and distant heathen judged; Israel's latter-day blessing.

HAGGAI is Divine encouragement to the people to resume the building of the temple. Message *one*, 1; Message *two*, 2. 1-9; Message *three*, 2. 10-19; Message *four* 2. 20-23.

ZECHARIAH, the prophet of glory, unfolds the scenes of the last days—Jerusalem being the centre of them all. Series of visions, 1—6; Gentiles and Israel in relation to the future, 7—14.

MALACHI gives a touching record of Jehovah's last pleading with His guilty people Israel. Moral insensibility of Israel, 1; Sin of the leaders, 2; Jehovah in grace, hence John Baptist, 3; Jehovah in judgment, hence Elijah, 4. It connects with the New Testament by John Baptist, the Second Coming with Elijah.

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Subjects and Brief Outlines of the New Testament Books.

THE FOUR GOSPELS. The Holy Spirit has given in the four Gospels combined, a perfect revelation of the Christ of God. Matthew's testimony is Behold the King; Mark's, the Servant; Luke's, the Man; and John's, the Son and Lamb of God. Each Gospel gives a narration of Christ's death and resurrection; Mark and Luke alone record the ascension. Matthew and Luke only, give the genealogy of our Lord; Matthew gives the *legal* through Joseph and Luke the *civil* through Mary.

MATTHEW reveals Christ in His Jewish relationship, according to the prophecy and prediction of the Old Testament, which he carefully proves. (1) Birth of the King, His victory over Satan, His Kingdom announced, 1—4; (2) The principles and characteristics of the subjects of His Kingdom, 5—7; (3) His Galilean ministry and rejection by Israel's leaders, 8—12; (4) The Kingdom in mystery in the hands of men, 13—20. 28; (5) His final presentation to Israel as King; consequences of their rejecting Him, to themselves, and also the Gentiles, 20. 29—25; (6) The Crucified King, the ground of blessing; as risen again, all power given to Him, 26—28.

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MARK sets forth Christ as the unwearied Servant of Jehovah glorifying Him and serving in grace amid human misery; (1) The appearance and preaching of John the Baptist, 1. 1-13; (2) Christ's personal ministry especially in Galilee and His final journey to Jerusalem, 1. 14—10. 45; (3) His appearance and ministry in Judea, with His death—true service revealed in sacrifice—His resurrection and ascension, declare its acceptance, 10. 46—16.

LUKE unfolds Him as Man—Perfect Man, full of human sympathy and tenderness, as He moves among men. (1) The mystery of the Incarnation; as Man He is unique, obedient, dependent and victorious, 1—4. 13; (2) His ministry as Son of Man in grace in Galilee, 4. 14—9. 50; (3) Instructions, and deliverances on His final journey to Jerusalem, 9. 51—19. 40; The city, temple, and people given up to Gentile dominion; present, with His own; His death, resurrection, and ascension, 19. 41—24.

JOHN reveals in grandeur and simplicity Christ as the Son and Lamb of God, who discloses God in Light and Love. His Divine, Personal and moral glories, break through the veil of His perfect humanity and scatter rays of light and love all along His path. Main words, are "Loved," "Light," "Life,"

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“World,” “Believeth.” (1) Divine glories, actions, and ways meeting human need; and closing with the Son of God the Resurrection and the Life, 1—11. (2) His death, the ground of blessing and glory, followed by the results to us of His ascension, 12—17. (3) His Death and Resurrection; Peace and blessed service to His own, 18—21.

ACTS is a necessary supplement to the Gospels, a needful introduction to the story of the Epistles. It shews the active energy of the Holy Spirit, coming from the exalted Christ, and operating through men, especially Peter and Paul. A Divine record of missionary effort, and progress of Christianity from Pentecost to the imprisonment of Paul. It also gives the historical circumstances of the founding of the Churches, and writing of the Epistles; thus really linking all parts of the New Testament into one harmonious whole. (1) Progress of Christianity among the Jews, from the ascension of Christ to Herod's death. The Church established, growing, and spreading; Peter prominent; Jerusalem the centre, 1—12. (2) Missionary endeavour among the Gentiles; Antioch the centre; Paul prominent; his missionary journeys, and labours briefly set forth, 13—21. 16. (3) Paul the prisoner, or from Jerusalem to Rome, 21. 17—28.

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ROMANS sets before us the "Gospel of God." What Christianity is and what it does. Characteristic is the phrase "Righteousness of God." (1) Introduction with the key, 1. 1-17; (2) The guilt of man 1. 18—3. 20. (3) The remedy that meets man's guilt, 3. 21—5. 11. (4) What we are—our state—sin in us; law against us; Christ meets all, 5. 12—8. (5) These truths are reconciled with God's promises to Abraham and Israel, 9—11. (6) The practical ways suitable to such mercies of God, 12—16.

1 CORINTHIANS is a Divine, and authoritative corrective of evils, both of doctrine and practice. It earnestly rebukes careless walk, low morals, and bad doctrine. Gives moral details, and Divine order for the Church in dependence upon the Spirit, who dwells in the Church. (1) Introduction, acknowledging the grace and faithfulness of God, 1. 1-9. (2) Divisions, man's doctrine and wisdom, contrasted with Divine revelation and wisdom, 1. 10—4. (3) Corrupt morals and discipline; also temporal affairs, lawsuits, 5, 6. (4) Ought persons to marry? relationships of those married, 7. (5) Eating things offered to idols; his apostleship; idolatrous feasts, danger from seduction to these and fornication; principles relating to the Lord's Supper, 8—11. (6)

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Gifts, their value and object; comparative value of love, the exercise of gifts, 12—14. (7) Resurrection of Christ a fact, and its results, 15. (8) Collection for poor believers, 16.

2 CORINTHIANS outlines the fine feelings, experiences, severe trials, and soul conflicts, of Paul in his life and service for his Lord. (1) Paul's ministry, trials, conflict and affection for the Corinthian believers; Christ his sufficiency and triumph, 1—7. The Divine principles of giving and receiving, the great Gift of God being the ground of appeal, 8, 9. An apologetic deliverance, wherein true humility goes along with the intensest indignation against those whom Satan is allowed to employ in false accusations of God's servants, in order to oppose the glory of Christ, and annul the blessing of His own, 10—13.

GALATIANS gives the contrast of Judaism with Christianity; Law and Grace. Faith and works, childhood and majority; old nature, ceremonial form, and new creation. (1) The call of Paul, and his Gospel are of God alone; the Gospel unique as to source and power, 1—2. (2) Faith and works; grace and the cross are contrasted with the law, 3. (3) Spirit of adoption—majority, contrasted

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with saints of the old dispensation, 4—5. 6. (4) These truths with their consequences applied to us practically, 5. 7—6.

EPHESIANS delineates the fulness of the Christian, and Church, blessing and privilege, responsibility and conflict. (1) The eternal counsel and purpose of God in Christ, the Source of our blessing; He of all the Head, 1. 1-14. (2) Our partnership with Christ in His death, and work for God above, 1. 15—2. 10. (3) The mystery of the Church God's house and Christ's body, 2. 11—4. 16. (4) Practical application of the truth to life and conduct, 4. 17—5. 21. (5) The individual, social and domestic relationships, and responsibilities of this life, 5. 22—6. 9. (6) Conflict, with the means and way to victory, 6. 10-24.

PHILIPPIANS gives us Christian experience, which is really Christ in life, death and exaltation for the believer. Its key is "Liberality." (1) Christ the Life of the Believer, 1. (2) Christ is the Pattern for the Believer, 2. (3) Christ the Object of the Believer, 3. (4) Christ the Strength Power, and Supply of the Believer, 4.

COLOSSIANS treats of the pre-eminent glories of Christ in all spheres and things, and this matchless

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and glorious One, the Head of the Church. (1) Christ in His manifold glories, the Head of the Church, 1; (2) Christ's Death and Resurrection a sufficient answer to all Philosophy, Judaism, and our needs, 2; (3) Risen with Christ, He our life and these truths applied to all relations of life, 3; (4) Christian exhortations, and personal salutations, 4.

1 THESSALONIANS unfolds the truth of our Lord's personal return, which hope pervades, and is linked to every spiritual relationship, motive, joy, and its effect on every circumstance of Christian life. (1) We are converted to wait for His return, 1; (2) The Christian's joy, and the fruit of his labour are only realised at His coming, 2; (3) Holiness has its true force, value and measure in our thoughts in connection with that day, 3; (4) This hope comforts when fellow believers die, 4; (5) His coming is judgment for the world; His own are preserved in holiness, and blameless, unto it, 5.

2 THESSALONIANS corrects some errors into which the believers had fallen through false teachers regarding the Day of the Lord. (1) His coming in glory brings righteous retribution; deliverance for His own, destruction for His enemies, 1; (2)

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The apostasy and man of sin revealed as preceding that day, also our gathering together unto Christ, 2; (3) Affectionate exhortation to Christ-likeness; patient waiting with holy conduct commended to them, 3.

1 **TIMOTHY** treats of the Ecclesiastical ordering of the Church, with instruction as to godly conduct, and defence of the truth. (1) Teachings and directions to Timothy to counteract the doctrine of the Judaising teachers; (2) Directions as to various duties of his office in relation to different characters and conditions.

2 **TIMOTHY** reveals the true path of fellowship with God, and enables the believer to triumph in spite of the Church ruin and disorder. The Epistle is partly prophetic. It contains exhortations to steadfastness and faithfulness in service, and makes emphatic the importance of careful and diligent study of the Word of God.

TITUS shows the needed qualifications for an officer in the Church and insists on proper order and godly conduct. (1) Things to be set in order; qualifications of Bishops, and authority to watch over the walk of Christians, 1; (2) "Sound Doctrine" looks toward all relationships and ages in warnings and

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exhortations, 2. 1-10, and 3. 1, 2; (3) The doctrines of Christianity form the basis and motive for Christian conduct in the Church, 2. 11-15; (4) Particular motive for character of their behaviour in regard to this world, 3. 3-15.

PHILEMON is a sample of Christian correspondence. Its subject, the fortunes of a fugitive slave, converted through the instrumentality of the aged Paul in bonds, who now sends him back to his Christian master, with a most touching appeal on his behalf.

HEBREWS unfolds Christ as God, Man, Apostle, Sacrifice, High Priest, and Witness and our relation to Him in these and in other official glories. Two words form its key, "Better" and "Perfect." It is the contrast of Christianity with Judaism. (1) The surpassing excellence of Christianity, accomplished redemption, and gift of Spirit, 1—10. 18. (2) Practical application is made of the truth discussed so fully, 10. 19—13.

JAMES, whose standpoint is essentially Jewish, appeals to the twelve tribes of Israel; insists upon practical Christianity; works revealing faith, and proper conduct in the Church. (1) Exhortations to rejoice in their trials, which are meant to produce patience, 1. 1-20; (2) They are to be *Doers* of the

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Word; *Bridle their tongues; Unspotted* from the world, 1. 21—4. 17; (3) A denunciation of covetous wealthy; exhortations to the suffering, for God will deliver them, but till then let their conduct be straightforward, 5.

- 1 PETER is written surely for a time of suffering, as it is mentioned sixteen times; therefore the pilgrim is called upon to gird himself for the journey, and the furnace, being under the righteous government of the Father, God. He in trial, is in fellowship with Christ. (1) The believer animated with hope has his trial of faith, 1; (2) He belongs to God's building as a "living stone," and is of the holy and royal priesthood, 2. 1-10; (3) Exhortation to him as a pilgrim on earth, his trials in life's details; for his righteousness, for Christ's sake, by the Father's will and under His government, as well as by Satan, 2. 11—5.
- 2 PETER. He appears as a prophet. Within his range of vision is God's righteous and public government over this world, the dissolution of the heavens and earth, introducing the eternal state. (1) Security, against corruption, is Divinely given the Christian, in the power that pertains to life and godliness; God's government connected with the believer's faithfulness and the communications

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of the Holy Spirit in the Written Word, 1; (2) Warnings assuring the fulfilment of prophecy; false prophets and teachers, with their corrupt teachings, and materialistic unbelievers and scoffers who because of the stability of the visible creation deny the Word; but he stirs up their pure minds by God's unfailing faithfulness, 2, 3.

- 1 JOHN delineates Eternal life as seen in God's sons on earth, and the characteristics of the new nature and communion with the Father and the Son. (1) John's desire in writing this letter, 1. 1-4; (2) "God is Light" and our relations thereto, 1. 5—3. 10; (3) "God is Love" and our relations thereto, 3. 11--5. 22.
- 2 JOHN insists on the acknowledgment and love of the truth, and against the reception of those who do not teach the doctrine of Christ, especially respecting Christ's Person. The "love of the truth" a safeguard in the last days.
- 3 JOHN urges to Christian hospitality, its being extended to God's true servants who love the truth and walk in it. Both these letters lay great stress on "The truth."

JUDE delineates, with great energy and forceful figures and language, the apostasy of Christendom

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from its earliest appearances until Christ's coming, and God's judgment upon it, and the deliverance of true believers.

REVELATION is the book of Judgment. It is the revelation of Jesus Christ given Him by God to shew to His servants truths concerning things to come. The many characters and glories of God's Son and the number of times He is mentioned in this book are marvellous. The introduction, 1. 1-11. Chapter 1. 19 divides the book into three parts. (1) "The things which thou hast seen."—*Past*—The Son of Man in His judicial glory, judging in the midst of the Churches, in their completeness, responsibility, and witness-bearing for God, 1. 12-18. (2) "The things which are."—*Present*—The complete history of the Church from John's day until the coming of the Lord, 2, 3. (3) "The things which shall be after these."—*Future*—The Church and saints of previous ages in glory; the judgment of God on this world; the overthrow of its civil and ecclesiastical governments; the first resurrection; millennial reign of the Son of Man, the Judgment of the "Great White Throne," the eternal state, closing with a threefold call to the hearing ones in connection with the second Coming, and the soul's reply.



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