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SEARCHING THE SACRED SCRIPTURES

By Peter Wiseman

With An Introduction

By William Kirby

Second Editions -- Enlarged and Improved

Pentecostal Publishing Company

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DEDICATED

To All Lovers

Of The

Holy Bible

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INTRODUCTION

They of Berea have been favorably mentioned in divine Record because "they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so."

Every agency that contributes to this end; and is an aid under God to this great objective; is indeed to be commended and thankfully received.

To this end, I take great pleasure in offering this brief word of Introduction, and commendation to this timely Booklet: "Searching the Sacred Scriptures," by Dr. Peter Wiseman.

The author has written out of a heart that loves God, and His Holy Word; and with a background of years of capable, and scholarly experience, as a teacher, and preacher of the Scriptures.

It will be a helpful contribution to the beginner in Bible study; and of practical suggestion to all who love the Bible.

Sincerely in the love of the Truth,
William Kirby.

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01 -- THE APPROACH

The Revelation

The Bible as the Text Book in Religious Education is unequaled. It is "the only infallible text of real orthodoxy, the only unerring touchstone of truth, the only immaculate code of laws, the only faultless system of morals and the only immutable ground of "Hope," and to wear it out-never!

The Bible cannot be equaled; An unknown writer has paid this tribute to the Bible: "This book contains the mind of God, the state of man, the way of salvation, the reward of saints and the doom of sinners. Its histories are true, its doctrines holy, and its precepts binding. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the Pilgrim's staff, the Pilot's compass, the Soldier's sword and the Christian's charter. It is a river of pleasure, a mine of wealth and a paradise of glory. It is given you in life, will be open at the judgment and will be remembered forever. Read it to be wise, believe it to be safe, and practice it to be holy."

It is related of Dr. Samuel Johnson that he "read the sweet pastoral of Ruth 'aloud in a literary club at a time when infidelity was rife: and great was the surprise of his hearers when in answer to their exclamation, 'Where did you find it?' he answered, 'This was written twenty-five hundred years before Columbus was born.'"

Behind and beneath the Bible, above and beyond the Bible is the God of the Bible. "The voice said Cry. And he said, What shall I cry? All flesh is grass and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth: but the Word of God shall stand forever" (Isaiah 40:6-8).

"There are no songs," says Milton, "comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach:" and he might have added, no literature equal to that in which the Bible is written.

The Bible contains the latest news. Read it over and over, and still added light comes from familiar passages. On being asked by his daughter what he was reading, Dr. Elliott, who was sitting by the window with the Bible open on his knees, replied, "The news, my dear, always good news."

With Dean Chaucer, the Bible is the "well of English undefiled;" with Gladstone it is "the impregnable rock." Why?

The Bible is a universal Book and it liberates from narrowness and prejudice. It has its place in every field of research. It has been there before us in some degree or aspect; in any case there is its moral and religious uplift without which we are doomed to failure and disappointment.

The Bible is the book of culture, the Book of ethics, the Book of Philosophy of the plan of God, especially in redemption and the way of salvation. It is the Book eternal. See "The Miracle Book" for a brief discussion of the value of the Bible.

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The Reason

In approaching the study of the Bible, the following should be kept in mind:

1. This Book is God's inspired Word. Out of the silence of eternity God spoke by the Word of His mouth (Genesis, the first chapter). He then spoke by the Word of His Son (John, first chapter); then by the Word of Scripture (I Peter 1:1).

2. This Book is God's Gift. What a gift from God is this precious Book! The fact that it is here and we have a copy is a miracle in itself. We are told that the Geneva press that sent Voltaire literature over Europe is now printing the Word of God. It is said that the home of Bob Ingersoll is used for a Methodist parsonage, and Tom Payne's house is used for a Bible house. Good!

3. This Book is a Revelation of the very heart of God. Think, if you can, of the greatest ideal in the realm of parenthood; then realize that you have but a vague illustration of the heart of God the Father. Our Lord Christ is in Person and in word a revelation of the Father: "He that hath seen me hath seen the Father."

4. This Book is God's gift in English. John Ruskin said: "All that I have taught of Art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart."

5. This Book is God's medium of expression. The Blessed Triune God speaks to us through His Word. It is, then, the great medium of contact with God. "Faith cometh by hearing, and hearing by the Word of God." It is a Divine light. Without it we can neither see the way nor know the way.

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The Requirements

1. Pardon. A change of heart is a necessity. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned" (I Cor. 2:14,15). "Except a man be born again, he cannot see the kingdom of God." (John 3:3). It is clear from these two passages that the natural man, the unsaved man can neither understand spiritual things nor see them. He is blind and dead.

2. Passionate Love. The new birth brings with it a Divine love for the Miracle Book: "O how I love Thy law!" (Ps. 119:97).

3. Prayer and Meditation. Open Thou mine eyes that I may behold wondrous things out of Thy law (Ps. 119:18). "This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and thou shalt have good success" (Joshua 1:8).

4. Performance of God's Will. "If any man will do His will, he shall know of the doctrine, whether it be of God" (John 7:17).

5. Personal. The Book should be studied with the personal application: that is, it means me. One should apply it to one's self.

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The Research

"Study to show thyself approved unto God," said Saint Paul in his letter to Timothy, "a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). In order for an intelligent and spiritual study of the Holy Scriptures, there are certain fundamental concepts and principles which must be observed. The following will illustrate:

An understanding of symbolism is necessary. There is the symbol of seed, the sowing (Matt. 13:19; I Peter 1:23); the rain, refreshing (Isa. 55:10); the lamp, light, illuminating (Ps. 119:105); the mirror, revealing (James 1:25); milk and meat, nourishing and developing (Heb. 5:12, 13); honey, delighting (Ps. 10:10); water, cleansing (Eph. 5:26; 6:17); the critic, discerning (Heb. 4:12).

An understanding of types is necessary. There are typical persons, because of some relationship they might sustain in the history of human redemption. Adam, the first man and federal head of the race is a type of Christ (Rom. 5:14-19); Elijah, in his translation, a type of the ascending Lord; Moses, a type of Christ in his prophetic office; Aaron, as high priest, a type of Christ in his priestly office; Melchizedek, a type of Christ the King of peace. There are typical institutions such as the crossing of the Red Sea and the Jordan.

An understanding of figures is helpful. There is the metaphor, "A whelp is Judah." "Broad is the way" and other passages. The simile is a formal comparison, suggested by such words as "like," "as," "such as"; "As the rain cometh down and the snow from heaven." Metonymy, "Moses and the prophets," "Kill the passover." Synecdoche, a whole for a part or a part for a whole: "All the world" for the Roman Empire (Luke 2:1). "Three days and three nights" for a part of that time. The soul for the whole man. Personification is giving a personal form or character to an object! (See Matt. 6:34; Heb. 3:10). Apostrophe is addressing an absent and imaginary person or thing (Psalm. 114). Hyperbole is an exaggeration, "Stronger than lions!" Irony is saying the very opposite to what is meant: "Ye are the people and wisdom will die with you." Riddle is a dark saying. Allegory is an extended metaphor (John 15; Eccl. 12:3-7, the wise and unwise master builder (I Cor. 3:10-15), the Christian armor (Eph. 6:11-17), the Good Shepherd (John 10:1-16); these are allegories. Proverb is a short, pithy saying in which there is wise counsel, a moral lesson.

There are certain typical actions often suggestive of great truths; such as the following:

The brazen serpent is a type of lifting up Christ; the prophet walking naked, a type of the captivity of Egypt and Ethiopia (Isa. 20:2-4); Jeremiah putting a linen girdle upon his loins, then hiding it in a hole of a rock, a type of how God would mar the pride of Judah (Jer. 13:1-11); the potter's work, a type of God's sovereignty over the nations (Jer. 18:1-6); the breaking of the potter's vessel, a type of the utter desolation of Judah and Jerusalem (Jer. 19); bonds and yokes upon the prophet's neck, a type of the subjugation of nations by Nebuchadnezzar (Jer. 27); Hananiah taking the yoke from Jeremiah's neck and breaking it, a type of how God would break Nebuchadnezzar's yoke (Jer. 28:10-17); the prophet lying upon his left side three hundred and ninety days for Israel, and on his right side forty days for Judah, a type of the siege of Jerusalem (Ezek. 4:1-8); the preparing of bread with cow's dung, a type of the severity of the famine (Ezek. 4:9-16); the cutting of the hair, weighing and scattering of it, a type of God's judgments upon Jerusalem (Ezek. 5); the prophet removing, a type of the flight and captivity of Zedekiah (Ezek. 12:3-20); the prophet mourning not for his wife, a type of the awful calamity of the Jews (Ezek. 24:15-27); the prophet, Hosea, taking an adulterous wife, a type of the departing of the people from the Lord (Hosea 1:3); the crowning of Joshua the high priest, a type of Messiah the Branch and of his Kingdom (Zech. 6: 9-15).

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The Review

It is scarcely necessary to remind one that there could be no study of any book without much reading of that book and that systematically. This is true with respect to the Miracle Book. We should read it through at least once a year, independently of the much reading and re-reading of the subject in hand.

1. The Topical Method. This is a very simple method. It simply means that a 'subject is selected. It may be a person, place, custom, doctrine, name. It may be the subject of faith, prayer, grace, and such like. The results will be satisfactory.

2. The Analytical Method. This is a splendid method. It is a study of the Bible by books. Take the book of Genesis and after some readings, analyze it, and so on through all the books.

* * *

Genesis

- I. The Beginning of the World (1:1-2:6).
- II. The Beginning of Man (2:7-11).
- III. The Beginning of History of Israel (Gen. 12 -- the end of the book).

An analysis of Exodus may be built on the letter E. Enslavement of Israel, Emancipator of Israel, Emancipation of Israel, and the Education of Israel.

Sometimes we find a book that naturally divides itself. We call this, "A natural analysis." The book of Genesis, for instance, may be analyzed around the word, "Generation," commencing at the fourth verse of chapter two, then on through the book, everywhere the word may be found it marks a new division. Take the first book in the New Testament, Matthew: I. The Person and Birth of the King (1-4:16). II. The Propaganda of the King, "From that time Jesus began to preach and say, Repent" (4:17-16:20). III. The Passion of the King, "From the time Jesus began to show unto His disciples how He must suffer" (16:21-27:66). IV. The Power of the King (28:1-20). He rose. He has all power. v.18.

3. The Acrostic Method is quite popular with some Bible teachers. Faith: forsaking, a-ll, I-self, t-ake H-im. Take Ruth: R-emoving to Moab; U-niversal bereavement; T-urning back to Bethlehem; H-appiness and honor in Bethlehem. Look at the book of Nehemiah; I. City Reform (1-4). II. Civic Reform (5:12). III. Church Reform (13).

4. The Group Method. In such a wonderful library as the Miracle Book, and with such continuity throughout the books one might well expect the group method to be profitable. The Book of Law-Genesis to Deuteronomy; the Book of History-Joshua to Esther; the Book of Poetry and Philosophy-Job to the Songs of Solomon; the Book of Prophecy-Isaiah to Malachi. The New Testament: the Book of Redemption-Matthew to John; the Book of History-Acts; the Book of Training-The Epistles. The Group Method may, however, take the following form:

Creation -- Genesis, The Beginnings.

Redemption -- Exodus, God Delivers His People.

Legislation -- Leviticus To Deuteronomy, The Law Is Given.

Possession -- Joshua, The Land Promised.

Preparation -- Judges To Chronicles. The King And The Kingdom.

Restoration -- Ezra To Esther, Restoration And Reformation.

Aspiration -- Job To Solomon, The Soul's Cry And God's Sufficiency.

Expectation -- Isaiah To Malachi. He Will Come.

Manifestation -- Matthew To John. He Is Come.

Realization -- Acts, The Ascended Lord 'and His Gift (Experience).

Education -- Romans To Jude, The Church In Training

Consummation -- The Church In Victory As Seen In Revelation.

5. The Expository Method. From a devotional standpoint this method is most beneficial. The idea is to take a cluster of passages and dig out their meaning. One may take a chapter of the Book, such as the Suffering Messiah (Isa. 53), the Shepherd Psalm (23), Psalm of Deliverance (141), the Love Chapter (1 Cor. 13), the Spiritual Gift Section (I Cor. 12:1--14:40), the Resurrection Chapter (I Cor. 15), or one may follow the cluster idea, such as, Spiritual Blessings (Eph. 1:3-14), and you have the blessings of being "chosen," "predestinated," "redemption," "forgiveness," "an inheritance," and sealed." Take Paul's prayer for the church at Ephesus: study each expression using the word "that" as a starting place for each division (Eph. 3: 14-21).

6. The Periodic Method. One of the chief ways for valuable Bible study, is a study of the Bible by periods.

(1). The Period of the Human Race. The period begins with the Creation of Man, and extends to the Call of Abraham, about 2280 B. C., it is recorded in the first eleven chapters of Genesis and covers the period of history more than half the time included in the Bible.

The period is known as the Period of Direct Administration, because it is evident that God dwelt with persons directly.

The outstanding persons of this period are Adam, the first man; Enoch, who walked with God; and Noah, the builder of the Ark.

The events of this period are the Fall of Man (Genesis 3:6); the Deluge (Genesis 7:11,12); and the Dispersion (Genesis 10:25).

(2). The Period of the chosen Family. The period begins the Call of Abraham (Genesis 12:1), and extends to the Exodus from Egypt, about 1270 B. C.

The period is known as the Period of the Patriarchal Administration, because God deals with each family through its head.

The outstanding persons of this period are Abraham, the friend of God (James 2:23); Jacob, the prince of God (Genesis 32:28); Joseph, the preserver of God's people (Genesis 45:5).

The events of this period are the Journeys of the Patriarchs (Genesis 12:5; 13:17, 18, etc.); the sojourn in Egypt; and the oppression of Israel. The record is in the Book of Exodus.

(3). The Period of the Israelite People. The period begins with the Exodus from Egypt (Exodus 12:40-42), and extends to the Coronation of Saul, about 1050 B. C.

The period is known as the Theocratic Administration, because it is a government by God.

The outstanding persons of this period are Moses, the founder of the nation (Deut. 34:10, 12); Joshua, the conqueror of Canaan (Joshua 11:23); Gideon, the greatest of the Judges (Judges 8:28); and Samuel, the last of the Judges (Samuel 12:1, 2).

The events of the period are the Wandering of Israel in the Wilderness which lasted about 40 years (Deut. 8:2); the Conquest of Canaan, which followed the wilderness wandering (Joshua 3:14-17); and the Rule of the Judges, a period of about three hundred years when Judges ruled, known by some as the age of Anarchy, but it should be known rather 'as the age of the Heroes.

(4). The Period of the Israelite Kingdom. This period begins with the Coronation of Saul and extends to the Captivity of Babylon about 587 B. C. The period is known as the Regal Administration, because God's chosen people are ruled by kings.

The great representative persons of this period are David, the great king and true founder of the kingdom (Samuel 23:11); Elijah, the great Prophet of God (I Kings 18:36); and Hezekiah, the godly king (II Kings 18:1-6).

The events of this period are known as the Achievement of Unity when the Kingdom became an empire ruling all the lands from Egypt to the Euphrates. This was followed by Division when Israel and Judah were divided, and then the National Decay and the Jews were earned away captive to Babylon. (II Chron. 36:16-20).

(5). The Period of the Jewish Province. The period begins with the Captivity of Babylon, and ends with the Birth of Christ.

The outstanding persons of this period are Daniel, the Prophet and Prince (Daniel 2:46; 5:12), who prophesied during the Chaldean Supremacy; Ezra, the scribe who labored during the Persian Supremacy; Simon the Just, a High Priest and ruler during the Greek Supremacy; Judas Maccabeus the liberator of his people, who was prominent during the Maccabean Independence; Herod, the great unscrupulous statesman during the Roman Supremacy, which lasted until 70 A. D., when Jerusalem was destroyed.

(6). The Period of the Lord upon the Earth. The period begins with His birth, and extends to the coming of the Holy Spirit on the day of Pentecost.

The outstanding persons of this period are the Christ and His Apostles.

(7). The Period of the Christian Church.. The period begins with the coming of the Holy Spirit on the Day of Pentecost, and extends to the close of the New Testament.

The outstanding persons of the period are the Apostle Peter, then the Apostle Paul, and other characters, such as authors or outstanding characters in the records as found in the epistles. Of this we shall have more to say later.

The events of this period are the coming of the Holy Spirit, the ministry of Saint Peter, the ministry of Saint Paul as recorded in the Acts of the Apostles, and then the great period of the Training of the Christian church, as recorded in the epistles.

The last great prophetic book in the Bible-the Revelation.

7. The Reading Method. There are those who open the Bible at some book. They read carefully that book, and perhaps re-read it. Then portions not so clear may be read over again with special study. The value of reading a book through can scarcely be over estimated. Dr. Campbell Morgan related on one occasion in our hearing how that he read a book at least fifty times before he attempted an analysis of that book. Having analyzed every book in the Bible, it may be taken for granted that Dr. Campbell Morgan read the Bible through at least fifty times. No doubt that fifty could be multiplied many times.

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The Results

1. Pleasure. One of the first effects of the study of this Miracle Book is the pleasure that it will give. When once the Book presents itself as a matter of great interest, the study of it becomes a real pleasure. As to its interest, well, ask some great question and let the book answer. Whence came the world? When came man? Whence came sin? What of man and his destiny? The stories of the Miracle Book are wonderful. The Book is quite human yet Divine.

2. Protection. "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word." It is a protection from error: "Ye do err not knowing the Scripture and the power of God." It will protect from sin: "Thy word have I hid in my heart, that I might not sin against thee" (Ps. 119:1). Not only will it protect the youth but the home, the institutions of learning, and the nation. "I am afraid," said Martin Luther, "that universities will prove the very gates of hell, unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of youth. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

3. Provision. It is milk for the new born babe, and meat for the older Christian. It is the bread of God to the soul. There can be no growth without food; indeed, there can be no life without it, for "my words are spirit, and they are life" (Christ).

4. Power. There is the power of knowledge: "Thou through Thy commandments has made me wiser than mine enemies" (Ps. 119:89). It was "written for our learning." (Romans 15:4-7).

5. Presence. On the margin of an aged saint's Bible, opposite certain promises of God, were found the letters T. P. meaning, tested and proved. Well does the writer remember a busy week in the wheat fields in Western Canada during which time he had not the privilege of studying the wonderful Word of God. At the close of the week, when this blessed privilege came to him, alone with His Book he pressed it to his heart and then to his lips, and with tears thanked God anew for the Book, the Word of God.

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The Revival

This wonderful Book is a Saving Book. We are born again by it: "Born again by the incorruptible seed, the word of God that liveth and abideth forever." We are Sanctified by it; "Sanctify them through Thy truth, Thy Word is truth." A church father, while yet a terrible sinner, read the Scripture: "Not in rioting and drunkenness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh;" and St. Augustine said, "No farther would I read; nor indeed I; for instantly at the end of the sentence . . . light infused into my heart, all the darkness of doubt vanished away." The great Spurgeon had a similar experience. It occurred while listening to a humble Primitive Methodist man speaking on the text: "Look unto me and be ye saved, all the ends of the earth." "Setting his eyes on me, as if he knew all my heart," says Spurgeon, "the preacher said, 'Young man, You 'are in trouble.' 'Well,' says Spurgeon, 'I was, sure enough.' Says he, 'You will never get out of it unless you look to Christ.' And then, lifting his hands up, he cried out, as only a Primitive Methodist could, 'Look, look, look!' I saw at once the way of salvation. Oh, how I did leap for joy at that moment! I knew not what else he said. I was so possessed with that thought. I have been waiting to do fifty things, but when I heard this word, 'Look,' what a charming word it seemed to me! I looked until I could have almost looked my eyes away; and in heaven I will look on still in my joy unutterable."

With such an experience the revival is on!

One has said that we should study the Bible in this way: (1) Study it through, (2) Pray it through, (3) Put it down, (4) Work it out, and (5) Pass it on.

O Lord, God, we thank Thee for Thy Book, Thy revelation to us. Give us, we pray Thee, a great love for it, and a great thirst to know what Thou hast said; for Thou hast said all that was necessary to be said and all that is necessary for our spiritual and eternal welfare. It is a complete revelation of Thy will concerning us, our need, and of Thy wonderful provision through Jesus Christ, Thine only Son, our Redeemer and Saviour. Thou didst give this Revelation by Thy Spirit through holy men of old, who spake as they were moved by the Holy Ghost. May that same Spirit aid us and move us in our search of the Scriptures. We ask it in Jesus' name. Amen.

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02 -- THE DIVISIONS OF THE BIBLE

The Bible, as we have it, in the Authorized version, comprises two testaments, known as the Old Testament and the New Testament. The former contains thirty-nine books; the latter twenty-seven: sixty-six in all. The books of the Bible extended through a period of more than 1,500 years; "the earliest of which appeared at the dawn of history, the last were composed when the Roman Empire and Pagan civilization were at their zenith of power." They were written by different men at different times and under different circumstances.

The divisions of the Bible may be as follows:

The first division of the Hebrew Bible may be called the Pentateuch, or five books of Moses -- Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The second division may be called the Historical Books--Joshua to Esther.

The third division may be called the Poetical Books -- Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon.

The fourth division may be called the Prophetic Books -- the Major Prophets--Isaiah, Jeremiah (Lamentations being an appendix of Jeremiah's prophecy), Ezekiel and Daniel; the Minor Prophets -- Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The Hebrew Canon according to the best authorities has three divisions -- the law, the prophets, and the writings. The recognized idea among the Jews in the time of Christ may be seen in our Lord's statement: "The law of Moses and the prophets and the Psalms" (Luke 24:44).

The three divisions of the Hebrew Bible may be taken in another way, namely, Historical, Devotional and Prophetical. Historical -- Genesis to Esther, seventeen in all. Devotional -- Job to Songs of Solomon, five in all. Prophetical -- (1) Major Prophets: Isaiah to Daniel, four in all; (2) Minor Prophets; Hosea to Malachi, twelve in all.

Take the word "Old Testament"; the first word has three letters, the second word nine letters, together you have thirty-nine, the number of books in the Old Testament; multiply and you have twenty-seven, the number of books in the New Testament; then add and you have sixty-six, the number of books in the Bible.

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The Pentateuch

The books reveal the work of one mind. The Jewish church ascribed the authorship to Moses; to this the Christian church agreed. They ought to know better than men of this day.

Genesis is a Greek word which signifies creation or production. The content, the book of the Beginnings. The book contains the history of the first two thousand, six hundred and fifty years. It commences with the dateless past, the first two verses of the first chapter, then the creation of the world and of man, then describes the entrance of sin and the fall of man, the history of the ante-diluvian world, the deluge, the preservation of Noah and his family, his sons, the call of Abraham, principal incidents in his life, the life of Isaac, Jacob, Esau and Joseph which ends in Egypt. It is called, the Book of the Beginnings. The keyword is "Beginning."

The book may be analyzed around the word, Generation. Genesis 2:4; 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37: 2.

- I. The Beginning of the World, 1:1-2:6.
- II. The Beginning of Man. 2:7-11.
- III. The Beginning of Israel. 12 -- to the end.

The first two verses, called "The dateless past", may be studied as follows:

- 1. Construction, "In the beginning God created."
- 2. Destruction, "And the earth was without form and void; and darkness was upon the face of the deep."
- 3. Reconstruction, "And the Spirit of God moved upon the face of the waters."

Dr. Campbell Morgan suggests the idea that there is here the beginnings of created things: generation and back of this -- God; the beginnings of evil, -- degeneration and back of this -- the Serpent; the beginnings of the process of restoration, regeneration and back of this -- Jehovah.

Exodus means a "going out," so called because it relates the departure of the children of Israel from Egypt. The content is the Emancipation of Israel. The keyword is "Redemption." It comprises the history of about one hundred and forty-five years, from the death of Joseph 2369 to about 2514, the erection of the tabernacle.

It may be analyzed as follows:

- I. The Bondage of Israel, 1-11.
- II. The Redemption of Israel, 12:1-15:21.
- III. The Consecration of Israel, and various precepts, 12:22-40.

The book may be divided around the letter E.

- I. The Enslavement of Israel, 1:1-22.
- II. The Emancipator of Israel, 2-4.
- III. The Emancipation of Israel, 5:14.
- IV. The Education of Israel, 15 to the end of the book.

Leviticus is so called because it deals with the Levitical priesthood, the service of priests, the law of sacrifices. The content, the Book of Atonement in Types. "The manner in which their minute particulars is so often repeated indicates that they were expressive of something beyond the mere letter, and were typical of Gospel appointments." The Epistle to the Hebrews is said to be a commentary on this book. The two, Leviticus and Hebrews, should be read together. The keyword for the book is "Atonement."

Leviticus may be analyzed around the word, "Law."

- I. The laws of Sacrifice, chapters 1-7.
- II. The laws of Consecration of Priests, 8-10.
- III. The laws of Purification, 11-17.
- IV. The laws of Separation, 18-20.
- V. The laws of Regulating Priest's Life, 21-22.
- VI. The laws of Feasts, 23-25.
- VII. The laws of Blessing and Cursing. Vows and Tithes, 26, 27.

Chapters 17-26 are known as the "Law of holiness."

Numbers, so called because it contains the account of the numbering and marshaling of the Israelites. The content, the wanderings of Israel in the Wilderness. The book may be considered a "diary and the most ancient book of travels ever published." With historical events, it contains precepts. The keyword is "Pilgrimage." Numbers may be divided thus:

- I. Nation in Camp Training, 1-10:10.
- II. Nation on the March, 10:11-21.
- III. Nation Victorious, 22 to end.

Deuteronomy is a Greek word, and signifies a second law; a compound of deuterios, a second, and nomos; law; a repetition of laws before given. The content a review of the Laws. The Hebrew name is Debarim, "words of oracles." It deals with the wandering of Israel, the history, a review, including new precepts, and forcibly urges the people to believe. It is a very impressive book. The keyword is "Obedience." The book may be divided around the word, Remember, as follows.

- I. Remember God's promises, 1-4.
- II. Remember God's Deliverance, 5-8.
- III. Remember God's Mercies, 9-19.
- IV. Remember God's Holiness, 20-26.
- V. Remember God's Laws, 27-30.
- VI. Remember God's Servant, Moses, 31-34.

* * *

The Historical Books

The Book of Joshua is the first after the Pentateuch. The content, the Possession of and Settlement in Canaan. The book has its name, no doubt, from Joshua, the successor of Moses. It takes up the history from Deuteronomy and continues to the death of Joshua. Joshua wrote the words of the covenant he made with the people in the book of the law of God, Joshua 24:25, 26. The keyword is "Possession." The following is a simple division of the book:

- I. Conquest of Canaan, 1-12.
- II. Settlement in Canaan, 13-22.
- III. Farewell of Joshua, 23, 24.

The Book of Judges, which follows in the Old Canon, "takes its name from its being principally occupied with the history of the judges who ruled in the period between Joshua and the prophet Samuel." The content, Heroism, which is the keyword. It is a record of battles and the character who led the forces and won the victory. It is a good character study.

The Book of Ruth comes next, though not among the earlier prophets. The content, the Gentile Ancestor of Christ. The design of this book seems to have been to give the ancestry of David: "And Obed begat Jesse, and Jesse begat David." The Keyword is "Kinsman."

The Books of Samuel were written by Samuel, perhaps as far as the account of his death, and completed by Gad the seer and Nathan the prophet. So says Talmud. The content, the Beginning and Rise of the Kingdom. Of the author of these books, Principal Fairbairn remarks: "When Samuel, the man who anointed David King, used to pass through the streets of the town that knew him, the people fell silent, and after he had passed they whispered to one another: "There goes a man who has seen God, and who is as gracious, kindly and generous as the God he has seen." These books contain an account of three great characters, Samuel, Saul and David: Samuel, the loyal prophet; Saul, the fickle king; David the valiant warrior, the just and pious monarch. Keyword is "Kingdom." The book may be divided thus:

- I. Samuel, 1-7.
- II. Rise of Saul, 8-12.
- III. Rejection of Saul, 13-15.
- IV. Rise of David, 16, 17.
- V. Persecution of David, 18-20, 27, 29, 30.
- VI. End and Death of Saul, 28, 31.

The second book is occupied largely with David's reign over Hebron, 1-4, and over Israel, 5-24. The content, the Reign of David.

The Books of Kings, originally one book, cover a period of about four hundred and fifty years, from the ascension of Solomon to the thirty-seventh year of the Babylonian captivity. The content, the Glory and Division of the Kingdom. The keyword is "Royalty." Jeremiah may be the chief author, II Kings 25 and Jeremiah 29, 52. The content of the second Book of Kings is the Decline and Fall of the kingdom. The following is a simple analysis:

- I. Reign of Solomon, I Kings 1-11.

- II. Division of the Kingdom, I Kings 12, II Kings 17.
- III. Kingdom of Judah, II Kings 18-25.

The Book of Chronicles or "Journal of Affairs" were originally one book. The content, the History of the Kingdom. "The first nine chapters contain the genealogy of the ancient world as found in Genesis. The second division begins with the death of Solomon. The third begins with the reign of Rehoboam. They were probably written in the time of Ezra who may be the author. The phraseology, or much of it, is common to him. The keyword is "Theocracy."

The Book of Ezra, so named, it is thought, because Ezra is the principal character in it, and because he is its reputed author. The content, Restoration of Judah. It may be divided into two parts: the first, chapters 1-6; and the second, chapters 7-10. The keyword is "Restoration," the same for Nehemiah.

The Book of Nehemiah is written wholly in Hebrew by its chief character. The content, Political Restoration of Judah. "The words of Nehemiah the son of Hachaliah." The historical character of this book, as well as that of the preceding one, is above suspicion. The following is a simple analysis:

- I. City Reformation, 1-4.
- II. Civil Reformation, 5-12.
- III. Church Reformation, 13.

The Book of Esther has its name, it is believed, from the Jewish maid, called Hadassah. The content, the Hand of the Unseen. Esther afterwards became the wife of Ahasuerus (chapter 2:7). She is the principal character of this book. The book is not found in the early catalogues of Old Testament Canon. While the name of God is not found in the book there are several occasions where it might have been used. Its admission into the Canon is believed to be on account of it containing the history of a most remarkable deliverance wrought out by Providence in behalf of Israel. The book was written likely by a Jew at Susa during the Persian dominion. According to Talmud the men of the Great Council wrote out the Book of Esther. The keyword is "Providence." The book may be divided by chapters; each chapter is a distinct act in the drama of the book.

* * *

The Poetical Books

"Poetry is the offspring of a vivid imagination and of deep emotion; and is closely allied to eloquence."

Some of the sacred writers, under the mighty influence of God's Spirit, poured forth the sublime doctrines of theology, the practical precepts of religion, their joys and sorrows, the fall of empires, the glories of the Messiah's kingdom, in the loftiest poetical language. The narrative of the dealings of God with His people, Psalm 78 for example, is called epic: the expression in song of the religious experience of the writer, of which there are many examples in the Psalms, is called lyric, or "didactic when it inculcates the duties of life, as the Book of Proverbs and Ecclesiastes;

or dramatic, as it presents itself to us in the Book of Job; or elegiac, as in the Lamentations of Jeremiah."

The Book of Job may be regarded as a sacred drama; the prologue, chapters 1, 2; the dialogue, chapters 3-6; the epilogue, 7-17. The content, the Reverses and Afflictions of a Righteous Man. It teaches that good men suffer; that such suffering is not necessarily the result of sin; that God ultimately brings him through, and that he is happier in the end than in the beginning. Job is the hero in the book. He was a good man. In all his affliction he sinned not. Ezekiel testifies to his righteousness (chapter 14:14, 20), also James 5:11. The keyword is "Trial."

The Book of the Psalms is a book of "highly devotional character, and expressive of deep religious experience, suitable to all conditions of religious life, without a parallel in the annals of religious literature." It may be divided into five parts: the first, 1-41; the second, 42-72; the third, 73-89; the fourth, 90-106; the fifth, 107-150. The superscriptions attribute seventy-three of these Psalms to David, twelve to Asaph, eleven to the sons of Korah, one of them (Chapter 88) to Hermon, the Ezrahite; one to Moses, one to Ethan and Ezrahite; two to Solomon; the rest are anonymous. They contain almost every variety of poetry; didactic 37, 49; songs of praise to Jehovah, 8, 19, 104; Psalms of thanksgiving, 34, 92, 95, 98; Psalms of penitence, 38, 51; Messianic psalms, 2, 16, 22, 40, 45, 72, 110. Christ and his apostles referred to the Psalms. The keyword is worship or "Devotion."

The Book of Proverbs contains the proverbs of Solomon, son of David, King of Israel (chapter 1:1); chapters 25-29 were copied by the men of Hezekiah, King of Judah; the 30th chapter is the prophecy of Agur, the son of Jekeh; the 31st, the prophecy or oracle of King Lemuel (verse 1). The content, Practical Proverbs. In this book which contains eight hundred and fifty-seven verses and which scarcely makes so many proverbs we have perhaps nearly one third of what he wrote; for Solomon "spoke three thousand proverbs; and his songs were a thousand and five" (I Kings 4:32). The keyword is "Wisdom."

The Book of Ecclesiastes contains "The words of the Preacher, the son of David, King of Jerusalem" (chapter 1:1). The content, Vanity of Vanity. It is "a dissertation upon the unsatisfactory nature of all things human, and recommends the enjoyment of the blessings of life. At the same time it earnestly avows the importance of fearing God and keeping his commandments." It reveals a discord in the soul of a pious man. All is vanity but the fear of God, and the observance of his commandments (12:13). It is a book of the three V's; Vanity, Vexation, and Vapor.

The author of this book tried many things in his search for satisfaction. The problem is expressed in chapter one, verses one to three. How may one be satisfied? The experiment is outlined in chapter one, verse four to chapter twelve, verse twelve. He tried the following:

I. Science, 1:4-11.

II. Wisdom and Philosophy, 1:12-18.

III. Pleasure, 2:1-11; mirth, 1, drinking, 3, building, 4, possessions, 5-7, wealth and music, 8, greatness, but of no avail 9-11.

IV. Materialism, 2:12-26. Living for the flesh.

V. Fatalism, 3:1-15.

VI. Deism, 3:16-4.

VII. Human religion, 5:1-8.

VIII. Wealth, 5:9-6.

IX. Morality, 7:1-12:12.

The conclusion he reached was God alone can satisfy. Therefore we should remember Him, 12:13-14. The only hope that Solomon found his way back to God may be inferred from this, perhaps his last book.

Songs of Solomon or the Songs of Songs, meaning perhaps, the choicest of the Songs of Solomon. The song of the Bride and the Bridegroom. Dr. Clarke thought very little of this book (See introduction to it in his commentary). Frust says, "The men of the Great Council, and those who lived later in the Greek period, explained the Songs of Solomon in a symbolism or allegorical manner, and thus it was saved for the Canon." The allegory would represent Christ and the Church. The keyword is "Beloved."

* * *

The Prophetical Books

Although the prophecy, "The Lord will raise up unto thee a Prophet from among thy brethren, like unto me; unto him shall ye hearken." (Deuteronomy 18:15) has its highest fulfillment in Jesus Christ, the greatest of all prophets, it furnishes the basis of the prophetic office among the Hebrews. "The prophecy came not in old time by the will of men," said the Apostle Peter, "but holy men of God spake as they were moved by the Holy Ghost."

Men are different. This is true with the prophets. "The splendid genius of Isaiah was totally different from the melancholy spirit of Jeremiah," says Dr. James Stalker; "the mystic flight of the mind of St. John was the opposite role from the vigorous movement of the St. Paul; and, when the Spirit of God as employing these men in His service, He did not make Isaiah speak with the voice of Jeremiah or St. John with that of St. Paul. Each spake with his own voice and displayed the peculiarities of his own genius." The orator makes speeches, the historian writes history, the poet writes poetry, the prophet prophesies.

Prophecy may be defined as the history of events before they come to pass. Prophecy is the miracle of the knowledge of future events. The prophet was called a "seer," "the man of God," "the prophet of God."

* * *

The Major

The Book of the Prophet Isaiah is, on the whole, the most wonderful book of the ancient world. The content, the great Messianic and Evangelistic Prophet. In the boldest and most eloquent language he deals with the wicked and hypocritical Jews, the overthrow of great cities, of forgiveness to those who repent, of the glory of the future Messiah, and the greatness of his Kingdom. Christ and the New Testament writers very frequently quote from Isaiah's prophecy, which speaks strongly for its genuineness and authenticity. The keyword is "Salvation." The book may be divided thus:

- I. Before the Captivity, 1-39.
- II. After the Captivity, 40-66.

This prophecy contains quite a complete life of Christ: His birth, His life, His suffering, His anointing, His death, His coming reign, etc.

The Prophet Jeremiah began his prophetic labors in the thirteenth year of Josiah (chapter 1:2). The content, the prophet of Judgment. Jeremiah's prophecy may be divided into four parts: the first, 1:39; the second, 40-45; the third, 46:51; the fourth, 52. The New Testament writers refer to this prophecy. The prophet "is exhibited as a man of great religious zeal, intrepidity, deep sympathies, and great fidelity, and as suffering very harsh treatment from idolatrous princes for his reproofs. His teaching is chiefly of a practical character. He rebukes the vices and crimes of his age, and earnestly preaches repentance." We miss in his book the sublime prophecies of Isaiah, and find but few Messianic passages in it. The keyword is "warning."

Lamentations of Jeremiah ask the question "How?" "In the Septuagint this book bears the title, 'Lamentation of Jeremiah,' and has the following prefatory remarks: 'And it came to pass, after Israel had been led away into captivity, and Jerusalem had been made desolate, that Jeremiah sat weeping, and sung this dirge over Jerusalem, and said: "How doth the city sit solitary?" The keyword is "Destruction." It is usually counted with the aforementioned prophecy by the same prophet.

The Book of Prophecy of Ezekiel extends over a period of about twenty-two years. The content, the Prophet of Restoration. Little is known of Ezekiel's personal history. Unlike Jeremiah (Jeremiah 16:2) he was married (chapter 24:18). His prophecy may be divided into five parts: the first, chapters 1-24, concerning the children of Israel; the second, 25-32, respecting foreign nations; the third, 35-37, embracing oracles, and principles for Israel; the fourth, 38-39, predictions against Gog and Magog; the fifth, 40-48, the measuring of Jerusalem and the temple, the sacrificial offerings and other matters. The keyword is "Vision."

The Book of Daniel contains the prophecy of Daniel, who is its chief character. The content, the Prophet of World Empires. The first part, chapters 1-6, may be called historical; the prophet in Matthew 24:15. The author of the Epistle to the Hebrews refers to the Hebrew children

in the fiery furnace, and to prove Daniel in the lion's den (chapter 11:33, 34). These references, in our mind prove the genuineness of the book. The keyword is "Secret's Revealed."

* * *

The Minor

The difference between the major and the minor prophets is that of size, and not quality.

The first in the list is the book of Hosea, which stands out by its wealth in poetical language and powerful imagery; the directness and practical character of its teaching. The content, the Prophet of Compassionate Love. The book may be divided into two parts: "First, the symbolical actions of the prophet in entering upon his ministry, chapters 1-3; and, secondly, the prophecies respecting the ten tribes chiefly, but also in some instances, Judah chapters 4-14." The keyword is "Return."

The name Hosea springs from the root which signifies salvation, deliverance. He is known as the prophet who had a great domestic trial, an unfaithful wife. He was a home missionary, Jonah a foreign missionary.

The Book of Joel. The content, the Prophet of Pentecost. The prophet is the son of Pethuel (Chapter 1:1). His prophecies are directly to Judah and Jerusalem (chapters 2:1, 15, 17, 23; 3:1, 6, 8, 16-21). The book may be divided into two parts: first, as far as the 17th verse of chapter 2; secondly, from the 18th verse of chapter 2 to chapter 3. The book contains a very clear prophecy of Pentecostal outpouring of the Holy Ghost (Acts 2:17); also important Messianic prophecy. "In a literary, poetical point of view," says Bleek, "Joel's prophecy belongs to the finest production of Hebrew literature." The keyword is "Judgment." His name signifies, Jehovah is God.

The Book of Amos, the Pastoral Prophet. Nothing is known about the prophet save what may be gathered from his writing. His call is related in chapter 7:14, 15. The book may be divided thus: chapters 1-6, against various nations, etc., and chapters 7-9, containing visions, judgment upon Israel, also Messianic prophecies. As to the character of this prophecy, Ewald says: "Nowhere else in the prophets do we meet with images from country life in such pure originality and loveliness, and in such inexhaustible fullness." The keyword is "Punishment." He is called the prophet of woe.

The Book of Obadiah contains a prophecy noted for its brevity-but a simple chapter. The content, the Doom of Edom. It is of a threatening character, directed against the Edomites, on account of their violence toward the children of Judah in the days of calamity when Jerusalem was captured. The keyword is "Edom." The prophet is called, the prophet of doom.

The Book of Jonah. The Prophet of the Gentiles. This book, or the character, Jonah, seems to have given more offense to modern critics than any other book in the Bible in modern times; but the ancient Jewish church and the early Christian church regarding it as real history, and Christ taking mention of it as he did (Matthew 12:39-41; Luke 11:30) is sufficient. Jonah was called of God to deliver a short message of warning against a wicked city. He disobeyed and learned a hard

lesson. It is a book for the backslider. The keyword is "Backslider." Analysis: Running Away from God (Ch. 1); Running to God (Ch. 2); Running with God (Ch. 3); Running Ahead of God (Ch. 4). He was called to be a foreign missionary and backslid.

The Book of Micah. Micah was 'a contemporary of Isaiah and prophesied during the reign of Jotham and Hezekiah over Judah, and during the reign of Pekahiah, Pekah, and Hoshea over Israel. (See II Kings 15:23-30; 17:1-6). It is clear he was a prophet in Judah (Jer. 26:17-19). His book, however, is chiefly concerned with Samaria. The book may be divided in three divisions, commencing with the word, "Hear." First division, chapters one and two. Division two, chapters three to five. Division three, chapters six to seven. Keyword is "Controversy." His name is a challenge: "Who is like unto Jehovah."

The Book of Nahum bears the inscription, "The oracle respecting Ninevah; the book of the vision of Nahum the Elkashite." The content, the Doom of the Assyrian Kingdom. It is distinguished for beauty, originality, regularity and purity of diction, and belongs to the best class of the prophetic writings." The keyword is "Full-End." He is called, "The poet prophet."

The Book of Habakkuk is noted for its grandeur and beauty. The content, the Doom of the Chaldean Kingdom. It consists of two parts: a prophecy (chapters 1 and 2) and a prayer or psalm (chapter 3). The keyword is "Faith." The author is known as the Prophet of Faith."

The Book of Zephaniah contains a prophecy delivered in the days of Josiah, the son of Ammon, King of Judah. The content, the Prophet of Desolation. Zephaniah was the grandson of Amariah who was the son of Hezekiah (chapter 1:1). It contains denunciations of terrible judgment from God upon Judah and Jerusalem for the sin of idolatry (1:2, 3); and against other nations (2:4-15). The keyword is "Remnant." His name means, "He whom Jehovah has bidden."

The Book of Haggai The Prophet of the Second Temple. This prophet is mentioned by Ezra (Ezra 5:1, 2), as prophesying to the Jew while 'they were rebuilding the temple, after the return from Babylon, etc. The book consists of four communications made by the prophet in the second year of Darius (1:1). The first, to the people for not building the Lord's house (1:2, 4, 8), consequently the heaven is staying from dew, etc. (chapter 1:10, 11); the second, to the priest and people (chapter 2:1, 2); the third, to the priests (chapter 2:10, 11,12); and the fourth, to Zerubbabel (chapter 2:20). The keyword is "Build." His name suggests festival.

The Book of Zechariah. The prophet of the Messianic Kingdom. Zechariah was the son of Baruchiah, the son of Iddo. He was a priest (Nehemiah 12:16), who went from Babylon to Jerusalem with Zerubbabel. He may have prophesied with Haggai and helped in building the temple. The book may be thus divided: first chapters 1-6; second, chapters 7-9; third, chapters 10, 11; and the fourth, chapters 12-14. Zechariah saw the coming Messiah in His Priestly office and the fountain of blood to cleanse from uncleanness (chapter 13:1). The keyword is "Jealousy."

The Book of Malachi is noted for its practical spirit in aiming to meet the need of the time. The content, the Herald of the Messiah. It may be divided thus: first, chapter 1:2-5; second, chapter 1:6 to chapter 2:9; third, chapter 2:10-16; fourth, chapter 2:17 to chapter 3:6; fifth, chapter 3:7-12; sixth, chapter 3 to chapter 4:7. The book refers to the age of Nehemiah for the simple reason that it

deals with the same abuses that he dealt with. Compare Malachi 3:8-10 with Nehemiah 13:10-12; and Malachi 2:10-11, with Nehemiah 13:23-30. The book was written about 440 B. C. The keyword is "Robbery." The prophet-messenger!

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03 -- THE NEW TESTAMENT

The Fourfold Gospel Record

The fundamental truths of Judaism are eternal, and suited to all men in all conditions, in all stages of development, and in every part of the earth, while its civil and ceremonial laws, being to a large extent, of a local character, cannot be observed among all nations; and on this ground alone Judaism can never become a universal religion.

When the great Antitype appeared there was no longer need for the type. He took away the first that He might establish the second; a system which can meet the needs of all mankind, in all conditions, in all stages of life, under all circumstances, and in every part of the world. Christianity was designed to be and is a universal religion.

The New Testament writings, which were called forth on various occasions, no doubt, to meet the needs of the infant church, were in all probability, written between A. D. 38 and 90.

The books of the New Testament are these: The four gospel records-Matthew, Mark, Luke and John; the Historic section, the Acts of the Apostles; the doctrinal section -- Romans, first and second Corinthians, Galatians; the prison section-Ephesians, Philippians, Colossians, and Philemon; the advent section -- first and second Thessalonians; the pastoral section -- first Timothy, Titus and Second Timothy; the Leviticus of the New Testament -- Hebrews; the general section -- James, first and second Peter, first, second, third of John, Jude; the prophetic book of the New Testament -- Revelation.

Irenaeus gives us the account of the Gospels in these words: "Matthew issued a written gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundation of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writings what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the gospel preached by him. Afterward, John, the disciple of the Lord, who had also leaned upon his breast, did himself publish a gospel during his residence at Ephesus in Asia."

The four Gospel records simply give a four-fold story of the life of Christ four mirrors reflecting one glorious Life. Matthew wrote from Jerusalem to the Jews, about A. D. 60, revealing Jesus as the Messiah, the Royal Lawgiver, the Lion of the tribe of Judah; Mark from Italy to the Romans, about A. D. 62 revealing Jesus as the Irresistible Conqueror; Luke, from Caesarea (it is believed) to the Greeks, Jews and Gentiles, about A. D. 63, revealing Jesus as the Divine Philanthropist, the Wisdom of God, the Friend, the man Christ Jesus; John, from Ephesus about A. D. 98 revealing Jesus as the Word made flesh, the Son of God, the Giver of eternal life.

Matthew represents Christ as King; Mark as a Conqueror and servant; Luke as a Prophet and Philanthropist; John, as the Son of God. Again, Matthew gives Christ's genealogy, Mark his Majesty, Luke His Humanity, John His Divinity. So in the close of each Gospel; Matthew gives His Resurrection, Mark His ascension, Luke His Benediction, John His Promise, "I will come again." John, to the Christian class. Matthew, Mark, and Luke, the Synoptic Gospels, treat of the Kingdom of God, and the Gospel by John treats of eternal life.

"There are four records with one purpose," says Dr. Griffith Thomas, "and four pictures of the one person with four methods of recording impressions of that person. Matthew may be said to demonstrate, Mark to depict, Luke to declare, John to describe. Matthew is concerned with the coming of a promised Saviour, Mark with the life of a powerful Saviour, Luke with the grace of a perfect Saviour, John with the possession of a personal Saviour. It is probable that no single Gospel could have set forth the fullness and glory of our Lord's person and work."

The "Beholds" of the Old Testament find their fulfillment in the Gospels. Matthew's King is a fulfillment of Zechariah 9:9, "Behold thy King"; Mark's Servant is a fulfillment of Isaiah 42:1, "Behold my Servant"; Luke's Man is a fulfillment of Zechariah 6:12, "Behold the Man"; John's God is a fulfillment of Isaiah 40:9, "Behold your God."

"A curious examination of Matthew's Gospel," says Dr. Terry, in his *Biblical Hermeneutics*, "will discover its special adaptation to Jewish readers. The first verse, in true Jewish style, declares it to be "the Book of the generation of Jesus Christ, the Son of David, the son of Abraham." The great purpose of the Gospel throughout is to exhibit Jesus as the Messiah of whom the prophets had spoken, the divine founder of the Kingdom of God. Hence, he makes more extensive and more elaborate use of Old Testament prophecy than any other of the evangelists. These prominent features of the first Gospel are certainly a fair indication of its special purpose.

"The ancient tradition that Mark's Gospel is substantially that of Peter is confirmed by the general style, scope, and plan of the Gospel itself. Peter's active and rapid manner would naturally dictate a condensed and pointed gospel. "It portrays the life of Jesus as that of a mighty conqueror. It was certainly adapted to meet the tastes of the Roman mind, whose ideas of rapidity, power, and triumph were well expressed in the famous words of Caesar, 'I came, I saw, I conquered.'"

"Luke's Gospel, declared by the voice of the most ancient traditions to be the substance of Paul's preaching is preeminently the gospel of the Gentiles. It deals more than any other with Jesus' words and works for the whole world. Luke alone records the mission of the seventy, the parable of the Good Samaritan, the Prodigal Son. He narrates the journey and ministry in Persia, a comparatively heathen land. But while adding many things of this kind, he also sets forth in his own way the main facts recorded in Matthew and Mark. And the three together, because of the general view they give of the same great outline of facts are called the Synoptic Gospels."

The Gospel of John has a different design. Its design, it seems, is to establish the church in the faith of the divinity of Christ. "The Synoptic Gospels," says Wescott, in his *Introduction to the study of the Gospels*, "contain the gospel of the infant church; that of St. John the gospel of its maturity. The first combine to give the wide experience of the many; the last embraces the deep

mysteries treasured up by the one. All alike are consciously based in the same great facts; but yet it is possible, in a more limited sense, to describe the first as historical, and the last as ideal, though the history necessarily points to truths which lie beyond all human experience, and the 'ideas' only connect that which was once for all realized on earth with the eternal of which it was the revelation." The apostle's reason for writing is stated in Chapter 20:31. "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

These gospels contain superscriptions 'ascribing them respectively to Matthew, Mark, Luke and John. So also in the ancient manuscripts. They were everywhere received throughout the Christian world, and formed a part of all the early versions of the New Testament. Here is an evidence of the apostolic fathers and church fathers argue in a specific manner the external evidence of the genuineness of these gospels.

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The Gospels By Matthew May Be Divided Thus:

Introductory, the genealogy of Jesus Christ. 1:1-17.

I. The personal appearance of Jesus Christ, the King, through His birth and His forerunner, 1:18-4:16.

II. The Propaganda of Jesus Christ the King. 4:17-16:20, From that time Jesus began to preach, and to say, Repent."

III. The Passion of Jesus Christ, the King, 16:21-27:66, "From that time forth began Jesus to show unto His disciples, how that He must ... suffer... be killed and be raised again the third day.

IV. The Power of Jesus Christ, the King, 28:1-20.

The power of His resurrection, power of authority,

"All power is given unto me: go. . ."

The Keyword is "Fulfilled."

* * *

The Gospel Of Mark May Be Divided Thus:

I. The Servant arriving and His Fidelity, 1:1-13.

II. The Servant at Work and His Faithfulness, 1:14-13.

III. The Servant in Death and Resurrection and His Future, 14-16.

The keyword is "straightway."

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The Gospel By Luke May Be Divided Thus:

Introduction, 1:1-4.

I. The Ideal Man in Birth, 1-3.

II. The Ideal Man in Temptation, 4:1-13.

III. The Ideal Man in Service, 4:14-19:28.

IV. The Ideal Man in Redemption, 19:29-23.

V. The Ideal Man in Resurrection and Ascension, 24.

Keyword "Son of Man."

* * *

The Gospel By John May Be Divided Thus:

I. Jesus Christ the Son of God in Incarnation, 1:1-14.

There are three aspects of the Lord's Deity in the very first verse of the first chapter.

1. "In the beginning was the Word" -- The Eternity of the Word.

2. "And the Word was with God" -- The Equality of the Word.

3. "And the Word was God" -- The Deity of the Word. Continuing, one may discover four more aspects of our Lord's Deity in these first fourteen verses.

4. The Omnipotence of the Word. "All things were made by Him. v.3.

5. The Salvation of the Word. vs. 12,13.

6. The Incarnation of the Word. v.14 "He became flesh."

7. The Visibility of the Word, v.12, "We beheld His glory."

II. Jesus Christ The Son of God by His Deeds and Words, 1:15-12.

III. Jesus Christ The Son of God By Revelation of Himself to His Own, 13-17.

IV. Jesus Christ the Son of God in Death, 18,19.

V. Jesus Christ the Son of God Risen. 20, 21.

The keyword is "Believe." The purpose of this gospel was to prove the Deity of our Lord and that we might have life through Him. 20:31.

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The Historic Section -- The Acts

According to the unanimous judgment of antiquity, Luke wrote the third Gospel and the Acts of the Apostles. Comparing the preface to that Gospel, Luke 1:3-4, with Acts 1:1-2, this is evident; for in the latter the writer states to Theophilus that he wrote a treatise before, of Christ's words and deeds till the day in which Christ was taken up. The writer was the companion of Paul (chapter 21:17; 20:5-21, etc.); and this is applicable to Luke more than to any other at the time of writing.

This book, one of the most authentic in existence, gives us the history of the beginning and success of the Christian Church from Pentecost. In an ancient manuscript this Book is called "The Demonstrations of the Resurrection." The life-giving power of the risen Lord is certainly demonstrated in this book. The book may be divided into three sections:

Introductory, 1:1-26.

I. The Lord at work in Jerusalem through His Spirit, 2-7.

II. The Lord at work in Judea and Samaria through His Spirit, 8-9.

III. The Lord at work even unto the "Uttermost Parts" through His Spirit, 10-28.

The first reaches from Pentecost to the death of Stephen, the second the persecution of Saul to his conversion, the third from Paul's ministry to his imprisonment. The keyword is "power."

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The Doctrinal Section

The Epistle of the Romans is addressed "To all that are in Rome, beloved of God, called to be saints" (1:7), which embraces Jew and Gentile (chapter 2:17 and 11:13). It is usually styled "The Doctrinal Epistle." Alfred says: "It had for its end the settlement in the broad principles of God's truth and love, of the mutual relations and union in Christ of God's ancient people and recently engrafted world. What wonder, then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even the Holy Scriptures itself elsewhere furnishes."

It may be analyzed thus: 1. Justification and sanctification by faith (1-8; 2). Promise to Israel (9-11); 3. Practical Christianity (12-16). The keyword is "Righteousness."

One may study the epistle thus: 1. Sin, 1:3-20; II. Salvation, 3:21-5; III. Sanctification, 6-8; IV. Sovereignty, 9-11; V. Service, 12-16. Or one may take the keyword, "Righteousness" and analyze the book around this word: 1. Righteousness required, 1:1-3:20; II. Righteousness

revealed, 3:21-31; III. Righteousness reckoned, 4; IV. Righteousness received, 5; V. Righteousness realized, 6-8. VI., Righteousness rejected, 9-11; VII. Righteousness reproduced and relived, 12-16.

The Epistles to the Corinthians reveal in their contents the causes which call them forth. There were, evidently, divisions in the church, fornication and abuses; for with these the first Epistle deals.

It may be divided thus:

- I. Introduction, (1:1-9).
- II. Divisions, (1:10-4).
- III. Moral Disorders, (5-7).
- IV. Social Disorders, (8-11).
- V. Spiritual Gifts, (12-14).
- VI. The Resurrection of the Body, (15).
- VII. Concerning the Collection and Greetings, (16).

The keyword is "Wisdom."

The second Epistle is more general. While addressed to the Church at Corinth, it includes "All the saints that are in all Achaia" (1:1). The keyword is "Comfort."

The Epistle to the Galatians contains a warning against Judaizing teachers that had crept into the church, after the apostle had left them. Justification is by faith and not by the words of the law. The Galatians are reprov'd for departing from the Gospel of Justification by faith of the law.

- I. Salutation and Introduction, (1:1-9).
- II. Paul's experience, (1:10-2:14).
- III. Paul's defense, (2:15-5: 6).
- IV. Warnings and Instructions, (5:7-6:17).

The keyword is "Faith."

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The Prison Section

The Epistle to the Ephesians was written while Paul was a prisoner (chapter 3:1; 6:20). It bears the inscription, "To the Ephesians," and in many of the manuscripts it is "To the saints who are in Ephesus." It expresses the unity of the Mystic Body in Christ. The keyword is "Oneness." The epistle is rich in expression concerning the power of the gospel and the love of God. Its genuineness was acknowledged by the early Christian church.

The Epistle may be divided thus:

- I. The Church, The Mystic Body of Christ, chapter 1.
- II. The Church, The Living Body of Christ, Chapter 2.
- III. The Church the Mystic Body of Christ, A Mystery Revealed, Chapter 3.
- IV. The Church an Exemplary Body of Christ, 4:1-5:21.
- V. The Church the Body of Christ In Domestic Life, 5:22-6:9.
- VI. The Church, The Body of Christ, A militant Force for Christ, 6:10-24.

The Epistle to the Philippians was written "to all the saints in Christ Jesus, which are at Philippi with the bishops and deacons" (chapter 1:1). The apostle was a prisoner at the time of the writing (chapter 1:7-12). The reception of gifts from this people was the occasion, it seems, of his writing (chapter 4:15-18). The subject is "Victory through Christ," and the keyword is "Rejoice." The book contains four chapters. The first, Christ the Believer's Life, Christ Within, Rejoice in Suffering; the second chapter, Christ the Believer's Pattern, Christ above, Rejoice in Lowly Service; the third chapter, Christ the Believer's Goal, Christ Before Us, Rejoice and Press On; the fourth, Christ the Believer's Sufficiency, Christ Underneath Us, Rejoice Over Anxiety.

The Epistle to the Colossians was written "to the saints and faithful brethren in Christ which are at Colosse. They are commended for faith and love, and led into deeper things. They are warned against the danger of being spoiled through philosophy and vain deceit, after the tradition of man, after the rudiments of the world and not after Christ" (chapter 2:8).

The subject is "Completeness in Christ" and the keyword is "Complete."

The Epistle of Philemon shows that Onesimus had been a slave who ran away. He was afterwards converted to God through Paul's ministry. After his conversion Paul sent him back to his master with this Epistle, in which he delicately and sympathetically intercedes for Onesimus. "Forgiveness through Christ is a splendid subject for this short letter, and the keyword is 'Intercession.'"

* * *

The Advent Section

The advent Epistles are the Epistles to the Thessalonians. They were written from Corinth. The Apostle speaks of his suffering for the gospel and comforts the bereaved, saying, that the dead in Christ should rise first. The first Epistle is deeply spiritual, and contains one of the clearest and strongest arguments in the whole Bible of the doctrine of entire sanctification (chapter 5:23). The second Epistle was written, it is thought, principally to correct the extravagant view which had been gathered from the first Epistle concerning the second coming of Christ. In this, he assures the church that a great apostasy is first to take place in the church before Christ returns. The keyword is "Waiting."

The first Epistle may be analyzed by chapters:

- I. The Lord's coming, an Inspiring Hope, 1.
- II. The Lord's coming, an Encouraging Hope, 2.

- III. The Lord's coming, a Purifying Hope, 3.
- IV. The Lord's coming, a Comforting Hope, 4.
- V. The Lord's coming, a Rousing Hope, 5.

(See outlined Bible by R. Lee)

The second Epistle may be divided thus:

- I. His coming -- a Comfort, 1:1-7.
- II. His coming -- a Terror, 1:8-12.
- III. His coming -- a Revelation, 2:1-12.
- IV. His coming -- an Opportunity for service, 2:13, to end.

* * *

The Pastoral Section

The Epistles to Timothy and to Titus are called "Pastoral Epistles" because they treat largely the qualifications and duties of Christian ministers and pastors. In them special stress is laid upon the life, character and religion, "take heed unto thyself"; and upon sound doctrines, "and unto the doctrine." In them the practical duties of religion and the maintenance of a holy life, are emphasized, while foolish questions and genealogies and fables are to be avoided. Keyword is "Doctrine." The keyword for Titus is "Profitable."

Paul's epistles have been grouped thus into four sections:

First group: those of his Second Missionary Journey -- First and Second Thessalonians; written about 52, 53. They deal chiefly with the doctrine of the second coming of Christ. They are Eschatological.

Second group: those of his Third Missionary Journey -- Galatians, First and Second Corinthians, and Romans; written about 57, 58. They are classified as Doctrinal Epistles, because they deal chiefly with the doctrine of salvation. They are Soteriological.

Third group: those of his First Roman Imprisonment, called The Prison Epistle -- Colossians, Philemon, Ephesians, Philippians; written about 62, 65. They deal chiefly with the person of Christ, and are Christological.

Fourth group: the Pastoral Epistle -- First and Second Timothy, and Titus; written about 67. They deal with the work of the church of Christ, chiefly the work of a minister or pastor. They are Ecclesiological.

This ends the thirteen epistles by Paul, not counting the Epistle to the Hebrews, which, if Paul is the author, makes fourteen.

* * *

The New Testament Leviticus

The Epistle to the Hebrews is wonderful for its elegance of style and thought, and for its purity of language. It is said to be a commentary on Leviticus. It argues from the sacrifice under the law to the great Antitype -- Christ; from the shadow to the reality; from old to new in faith and worship; from Melchizedek to the great High Priest -- Christ. Because of its style being different from that in Paul's Epistles and the author's name not found on the ancient Greek manuscript, there has always been a doubt as to who wrote it. The keyword is "Better."

The Epistle to the Hebrews is an argument for the finality of Jesus Christ and the finality of His Religion, Christianity. Division:

I. The Lord Jesus Christ is Superior to Prophets, 1:1-3.

II. The Lord Jesus Christ is Superior to Angels, 1:4-2:18.

III. The Lord Jesus Christ is Superior to Moses and Joshua, 3:1-4:13.

IV. The Lord Jesus Christ and All Other Priesthoods, 4:14-8:5.

V. The Lord Jesus Christ Inaugurated the New Covenant, Which Is In Every Respect Superior To The Old, 8:6-10.

VI. The Lord Jesus Christ, the Great High Priest, Inaugurated the New Covenant Which is Superior to the Old Covenant in Its Operative Faith Principles, 11,12.

VII. The Lord Jesus Christ, the Great High Priest, Gives Us the Superior Way of Grace, 16.

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The General Epistles Section

These epistles being general in their character, and not addressed to special communities, account for the term "general." They comprise the Epistle of James, the two of Peter, one of Jude and the three of John.

In the Epistle of James, the author styles himself as "James, a servant of God and of the Lord Jesus Christ," and he writes, "to the twelve tribes which are scattered abroad" (chapter 1:1). It is noted for its practicalness. Faith and works go together. Keyword is "Works."

The First Epistle of Peter is addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (chapter 1:1). The writer is "Peter, an apostle of Jesus Christ." Here is his design in writing: "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand" (chapter 5:12). The second was written by Peter (chapter 1:1), in order to stir up their pure minds

by way of remembrance chapter 3:1). The Keyword for the first epistle of Peter is "Suffering"; for the second epistle is "Warning."

The Epistle of Jude is directed against a certain class of ungodly men who are turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. These wicked men crept into the church. The writer styles himself, "Jude, the servant of Jesus Christ and brother of James." Keyword is "Kept."

The Epistle of John enforces the necessity of living victoriously over sin. There are many designs for writing: "That your joy may be full", 1:4; "That ye sin not", 2:1; "because ye have overcome the wicked one", 2:14; "because ye have known the Father", 2:13; "because ye are strong", 2:14; "because your sins are forgiven", 2:12; "that ye may know", 5:13. The second is addressed to the elect lady, meaning perhaps, the church. The third is by the elder to the well beloved Gaius (1-1). These last two epistles contain but a chapter each, the same as Jude. The keyword for First John is "Fellowship"; Second is "Obedience"; the third epistle is "Fellow-helper."

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The Prophetic Section-Revelation

The Revelation or Apocalypse, in its original import, signifies the discovery of something concealed, and it is therefore properly appropriated to be designated, "The Book of the visions of the Apostle John."

The authorship of the book is stated in the first and second verses of the chapter. "The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass; and, He sent and signified it by His angel unto His servant John who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." The design of the book is revealed in the words, "to show unto His servants things which must shortly come to pass." John received the vision while on the Isle of Patmos (Ch. 1:9), and wrote it down perhaps after he returned to Ephesus, as Clement of Alexandria states. It is believed that it was written before the destruction of Jerusalem, for the Jewish Temple was still standing. So is the inference from Ch. 11:1, 2.

There are four systems of interpretations of this Book: 1. "The Preterist, which traces here Jewish history down to the fall of Jerusalem and of Pagan Rome. 2. Presentist, which finds here an outline of events during the whole period since the writing of the prophecy. 3. The Futurist, which refers it to events closely linked with the second coming of Christ. 4. "The Spiritual, which regards the book as a battle scene where all the great leading forces of evil are brought in line against Christ and His followers, for the last great conflict of the ages." -- Pierson.

"This book, which closes the canon of Holy Scriptures, "is almost unlike any of the New Testament. No part of the Bible is so highly symbolical, it abounds in the most striking and awful imagery. Nothing can be more sublime than the description of our Saviour in the opening chapter; and the mighty events in the history of the church are set forth in symbols and language of almost

equal sublimity. Even the addresses to the seven churches, which, of course, are didactic, assume an earnest and lofty tone. John reaches the loftiest heights without effort. He borrows, it is true, a part of his imagery from the Hebrew prophets, but he by no means slavishly copies them; in some aspects he passes them. His descriptions are more lifelike and more terrible. He carries us up to the throne of God, shows us the eternal, the magnificent court of heaven, the glorified saints, and the forces and weapons which the Almighty employs in the destruction of His foes. But amid all the storms of divine wrath, amid thunderings and earthquakes he never loses sight of God's people; he represents them as secure."

"After the manner of other apocalypses this book is divisible into two principal parts, which may be appropriately designated, (1) The Revelation of Christ, the Lamb (chapters 1-11); and (2) The Revelation of the Bride, the wife of the Lamb (chapter 12-22).

I -- Revelation Of The Lamb.

- (a) In the Epistle of the Seven Churches, 1-3.
- (b) By the opening of the Seven Seals, 4-7.
- (c) By the sounding of the Seven Trumpets, 8-11.

II. -- Revelation Of The Bride.

- (a) Vision of the Woman and the Dragon, 12.
- (b) Vision of the two Beasts, 13.
- (c) Vision of the Mount Zion, 14.
- (d) Vision of the Seven Last Plagues, 15, 16.
- (e) Vision of the Mystic Babylon, 17, 18.
- (f) Vision of Parousia, Millennium and Judgment, 19, 20.
- (g) Vision of the New Jerusalem, 21, 22.

Some, however, attempt to divide the Book according to chapter one and verse nineteen: 1. "The things which thou hast seen"; 2. "And the things which are"; 3. "And the things which shall be hereafter." The first includes chapter one; the second, chapters two and three; the third, chapters four to twenty-two.

"That the Book of the Apocalypse," says Doctor Adam Clarke, "may be considered as a prophecy continued in the church of God, uttering predictions relative to all times, which have their fulfillment as ages roll on; and thus it stands in the Christian Church in the place of a succession of prophets in the Jewish Church; and by this special economy prophecy is still

continued, is always speaking, and yet a succession of prophets rendered unnecessary. If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short Book, without the assistance of any extraordinary messenger, or any succession of messengers, whose testimony at all times would be liable to suspicion, and be subject of infidel and malevolent criticism, however unexceptional to ingenuous minds the succession might appear."

The perfect number "seven," may be used as a keyword for an analysis of the book. "The seven churches," 1:4-3:22; the seven seals 4:1-8:1; the seven trumpets, 8:2-11; the seven personages, 12:1-14; the seven vials, 15:1-16; the seven dooms, 17:11-20; the seven new things, 21:1 -- to the end of the book.

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THE END