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THE BIBLE AND SPIRITUAL CRITICISM.

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Right and Wrong Methods of Bible Study.

The Risks of Thinking.—Blessings perverted to Curses.—
“Higher Criticism.”—Obvious drift toward Rationalism.
—The Word of God fears nothing from investigation, but
rather courts it and commands it: *Acts xviii., 11.*

Ignorance the Mother of Superstition.

Irreverent Bible Study forfeits a true knowledge, and incurs
judicial blindness. *John v., 46-47. Luke xvi., 31.*

The Bible Declares Itself the Product of Inspiration.

2 Timothy iii., 16; 1 Peter i., 10-12; 2 Peter i., 16-21.

Here we are taught:—

- (1) That all Scripture is inbreathed of God.
- (2) Is not of man's origination or planning.
- (3) Was a problem even to the human writers.
- (4) That they were moved by the Holy Ghost.

Conditions of a Reverent Criticism.

1. Acceptance of the Supernatural Element.—“Spiritual”
Criticism recognizes this, and
2. The need of a “Spiritual Man” to understand the Book.—
Compare *Isaiah xxix., 10, 18; 1 Cor. i., 17 to iii., 21;*
Matt. xi., 27; xvi., 16, 17; 1 Cor. xiv., 37.

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The incompetence of man by nature is taught plainly by figures of speech: blindness, deafness, hardness, deadness, darkness, &c.—Bible, like Tabernacle, with inner and outer courts.

Encouragements to Reverent Study.

1. Humility of spirit.
2. Honesty, intellectual and moral.—Open to light and conviction.
3. Experience: *John* vii., 17.—Obedience the organ of spiritual knowledge.
4. Dependence on God.—Prayer: *Psa.* cxix., 18.
5. Security in Divine Guidance.

The Inspirer of the Word Becoming the Interpreter of It.

6. Constant and growing confirmation in faith.

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1. Basis of all: firm conviction that *God is the Author* of the Book.
To hold to human authorship is to expect imperfection, to need only mental training to understand, and to thus dishonor the Book and God.
The great question is: "Hath God spoken?"
This is answered—(1) By fulfilled prediction. (2) By high level of teaching.
Compare *Deut.* xiii., 1-5; xviii., 15-22; *Isaiah* xli., 21-29; and *Jeremiah* xxviii., 9.
If prophets speak in harmony with the events of the history they foretell, and other teaching of the Word, we may accept them as mouthpieces of God.
2. If God is the author, there is but *one* speaker, however many human media. *Heb.* i., 1, 2. There is unity and continuity of utterance, and equal authority in all utterances.
3. We may expect the *first mention* of any subject to forecast the after treatment of it. This is remarkably true.
Examples:—
 - (1) In the Beginning, God. In all true beginnings, He is the origin.

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- (2) The Spirit of God brooded, etc. Ever since, He has been the Creative Power to bring order out of chaos.
 - (3) The Seventh Day. Seven represents here, and always after, completion and rest.
 - (4) Serpent more subtle. Satan's leading character henceforth is subtlety.
 - (5) Babel—a godless confederacy, with idolatry, monopoly and human glory—it always stands for the same.
 - (6) Egypt. When it first appears and always after, a snare and trap to the believer.
 - (7) *Gen. xv., 6.* First time “believed,” “counted,” and “righteousness” are mentioned; henceforth faith is always basis of imputed righteousness.
4. We may expect a *Full* mention of every leading subject vitally connected with holy living. Some one place and generally only one, where God reveals His full mind on any theme.

Hundreds of such instances are found. There is no *repetition*, unless for an obvious purpose. Apparent repetitions prove on careful search to have differentiating elements.

e. g. Importunity. *Luke xi., xviii.*

Talents and pounds. *Matt. xxv., Luke xix.*

Law. *Exodus xx.; Deut. v.*

Love. *1. Cor. xiii.; 1 John iv.*

Instances of Full Mention or Exhaustive Treatment.

1. Decalogue. *Exod. xx.*
2. Perfection of Law. *Psalms cxix.*
3. Vicarious Sacrifice. *Isa. liii.*
4. Regeneration. *John iii.*
5. Laws of Kingdom. *Matt. v.-vii.*
6. Godly Repentance. *2 Cor. vii.*
7. God's Love for Lost. *Luke xv.*
8. Sin of Neglect. *Matt. xxv.*
9. Rest of Faith. *Heb. iii., 7-iv., 11.*
10. Christ and Water of Life. *John iv.*
11. Christ as Bread of Life. *John vi.*
12. Message to Troubled. *John xiv.*
13. Intercessory Prayer. *John xvii.*
14. Pentecost. *Acts ii.*
15. Panoply of God. *Eph. vi.*
16. Creation. *Gen. i.*
17. Believer and World. *1 John ii.*

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18. Tongue, Might and Malice of. *Jas.* iii.
19. Righteousness of Faith. *Rom.* iii.
20. God Man. *Heb.* i., ii.
21. Church as Body of Christ. *1 Cor.* xii.
22. Resurrection. *1 Cor.* xv.
23. Love. *1 Cor.* xiii.
24. Perfect Love. *1 John* iv.
25. Christian Giving. *2 Cor.* viii., ix.
26. Faith and Unbelief. *Heb.* xi., xii.
27. Divine Chastening. *Heb.* xii.
28. Natural Man. *1 Cor.* ii.
29. Israel's Future. *Rom.* xi.
30. Great White Throne. *Rev.* xx.

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Bible like an organic body. All parts having mutual relation, necessary to completeness.

Example of *First* mention and *Full* mention, both in one:

Exod. xxv., 1-9. Making of a Sanctuary. All great conditions there indicated for all coming time.

Additional Example of *Illustrative* mention: Job, as example of Disciplinary Trial. Five tests: loss of property, family, health, wifely sympathy, and good name; under the last he broke down—restored by vision of God and collapse of self.

Now call attention to

5. Parallel Mention for (1) Comparison. (2) Contrast. (3) Completeness.

Examples: (1) Comparison.

Ephes. v., 19; *Col.* iii., 16. Filled with the Spirit, and with the Word—results the same in individual life and church life.

Parables of Talents and Pounds. Note differences and resemblances.

Old Testament and New Testament units of measure of God's power in believer. *Micah* vii., 15; *Ephes.* i., 19-23. In each case, a passing over the blood, a triumph over foes, a miracle of Power, a divine Leadership, etc.

(2) Contrast.

Satan as adversary; Christ as advocate.

Babel or Babylon and New Jerusalem.

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- (3) Completeness.
Vine. *Isaiah* v., *Psalms* lxxx.; *John* xv.
In first, God's disappointment; in second, outward foes to fruitfulness; in last, secret of fertility.
Two Paracletes: Holy Spirit in heart; Christ at the throne.
Good works, wicked works, and *dead* works; the last corresponding to *wild* fruit.
The Bible as a whole like a perfect organism.
(1) All parts correspond mutually. Augustine said, "Old Testament latent in the New; New latent in the Old."
(2) All parts mutually necessary. Complete and complement each other, like *Leviticus* and *Hebrews*.
(3) Nothing superfluous and nothing lacking; impossible to imagine a more perfect book for the purposes for which designed.

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SPIRITUAL STRUCTURE 72

Prov. viii., 1; *Psa.* xlvi., 12-14; *Isa.* xxviii., 16; *1 Cor.* iii., 9-11; *Eph.* ii., 20-22.

Bible considered as a *Building*—Architectural figure.

A perfect structure involves: BEAUTY OF CONCEPTION, UNITY OF PLAN, HARMONY OF PARTS, GROWTH TOWARDS COMPLETION.

In all these the Word of God shows Perfection.

I. Bible Embodies a Divine Idea.

Compare different orders of architecture.—The one dominant idea of the Bible: GOD SAVING MAN. *Eph.* i., 10.

II. Hence Unity of Plan. Form includes and excludes.

- i. Includes "SEVEN PILLARS": Man's Creation and Fall—Prophecy to inspire hope—Sacrifice to train Faith—Gospels to present Redeemer—Pentecost to make Truth effectual—Church to test and prove Grace—Apocalypse to reveal final goal. Here are all factors supplied; and in their necessary order.

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2. Excludes all that is not germane to Redemption; mere scientific information, secular history, rhetorical effect, &c.

The plan of the Bible explains what is and is *not* there.

III. Harmony of Parts. "Fifty framed together."

1. Subordination of all else to main idea and purpose.—Some truths very prominent like pillars: Jachin and Boaz.—Such as God's Righteousness and Love.—Some others like "Towers": Divine attributes.—Others like a central window. *Isa.* liii. Middle chapter of the last 27 [xl.-lxvi.] or TRANSFIGURATION as an event, or TABERNACLE as an object lesson, or PENTECOST as an experience.
2. Solidarity. All parts connected, cemented in one. Rev. John Urquhart: "How to read the Bible." I. chapter on unity of Genesis, &c. Phrase 'IN CHRIST' connects whole New Testament. Phrase 'YE IN ME AND I IN YOU' explains whole relation of believer to Christ, standing and state.

Many lesser unities embraced in the greater: compare arches in a building, each with keystone. Certain words are keys to a whole book: "RIGHTEOUSNESS" to Romans; "SEPARATE" to Corinthians; "WALK" to Galatians; "HEAVENLIES" to Ephesians, &c.

LIFE, LIGHT, LOVE. Three Revelations of God, as sum of all being, of all intellectual truth, and of all moral beauty.

Hence Indestructible. Luther's Text, *Psa.* cxix., 89.

Word of God essentially based in Heaven, and rises far beyond reach of human assault.—Satan may destroy men's *Faith* in it but cannot touch its true *Life*.

CHAPTER V.

SPIRITUAL PROGRESS 93

In a Building, part is added to part in orderly progress.

B. W. NEWTON, on "STRUCTURAL METHOD" of Study: Note *first* and *last* mention, and trace what lies between on same subject.

- 1 First and Last mention often indicate what is between.
- 2 Intermediate matter is found fitly joined together.

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- 3 There is order and progress, regular consecutive additions, etc.
- 4 This is true, although canonical order is not order of production.

The form of a PYRAMID best illustrates Bible Structure. The capstone is itself a little pyramid; there can be but one headstone, and all the courses between cornerstone and capstone must be in line with both, etc. *Eph. i., 20, 21; Zeck. iv., 7; 1 Pet. ii., 6, 7.*

“Progress of Doctrine” may be illustrated:—

- I. SINGLE VERSES. ¶ *Gal. v., 22, 23.* Here are nine graces—first three appear to look Godward, the next three manward, and the last three selfward.
Titus ii., 11-13. Here are the three forms of salvation—the instantaneous, progressive, and final. Also whole of New Testament suggested—“Grace of God,” etc., *Gospels* and *Acts*. “Teaching us,” etc., *Epistles*. “Looking for that blessed Hope,” *Revelation*.
- II. PARAGRAPHS. ¶ *2 Peter i., 5-8.* “Faith, Virtue, etc.” Here the growth is regular: Faith—the childhood; Virtue—Christian manhood, manly knowledge, self-control in pleasure and pain, maturity of Godliness, and then influence in the spheres of church and world.
Rev. xxii., 3, 5. From entire banishment of sin to the glorious reign of Saints, seven successive stages.
- III. CHAPTERS, ETC. *Matt. vi.-viii.* Character and influence; Conduct and Motive; Destiny.
John xiv., 1-27. Four antidotes to Trouble—Faith in God—in Christ—in Immortality, and in Indwelling Spirit.
John xvii. Separation from world, Sanctification by Truth, Unity, Glory. Each of these prepares for what follows.
Rev. ii.-iii. Rewards to the Seven Churches. These follow historic order from Eden to Solomon’s reign.
- IV. WHOLE BOOK. *John i., 4; xx., 31.* Development of Idea, *Eternal Life*.
Acts i., 8. Progress from Judea to Samaria, Rome, Greece.
- V. GROUPS OF BOOKS. Examine progressive order of *Christ’s miracles*, particularly three of raising the dead.
Christ’s teachings as to *Prayer*, from *Matt. vi., 6*, to *John xvi., 24-26*. There are ten progressive lessons.

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Typical events in *Life of Christ* follow exact order of Epistles from *Romans* to *Thessalonians*:—Death, Burial, and Resurrection—Inbreathing of Spirit—Forty Days' Walk in the Spirit—Ascension—Compensating Joy—Session at Right Hand of God, and Second Coming; and yet the last of these Epistles were the *first* written.

It seems that He who inspired the Word, ordered the historic arrangement of the Canon, controlling by His Providence the formation of the Bible as we have it.

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1 Kings vi., 7. All parts fit to structure, each in place and in its order.

- I. **Old Testament.**—Three main divisions. Historical Books, 17; Poetical, 5; Prophetical, 17. First and last sub-divided into 5 major and 12 minor books, in each case.

The Progress is obvious: Genesis, the Beginning of Man and of Sin; Exodus, the Separation to God; Leviticus, Service and Fellowship; Numbers, Organization and Pilgrimage; Deuteronomy, Rehearsal of the Law; Joshua, Entrance and Occupation; Judges, Decline and Failure; then the six books of the Monarchy displacing Theocracy, and ending in division and captivity; then three books about the Captives and the return, the last exhibiting Providence of God in National History, and preparing for

Job, first of the *poetical* group, which shows Providence in Individual History. Then Psalms—the Believer, speaking to God; then three books showing consecutively the World's Verdict (the outcome of its highest wisdom); the World's Vanity, to him who seeks in it satisfaction; and the World's Enmity, alluring the believer to forsake the Lord.

Then come the seventeen Prophetical Books; the five major prophecies and the twelve minor. Isaiah begins with Messiah as Servant of Jehovah and Suffering Saviour of man; and Daniel ends this group, with Christ as Sovereign of the world and Victor over all foes.

There is a curious parallel between the Old and New Testament history. In the New, there is a New Beginning in the Second Man; a New Separation—the Ecclesia, or Church; a New Service and Fellowship, Organization and Pilgrimage; a New Law of Self-Sacrifice and Dispersion;

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then a New Occupation of the world begun for Christ; a decline and failure, a worldly Kingdom under Constantine, ending in division and dark ages of captivity, then a new Restoration (Reformation), etc. The coincidence is most striking.

II. New Testament shows similar progress: Matthew deals with the Messiah King, and addresses the Hebrew; Mark with the mighty Worker, and addresses particularly the Roman; Luke with the Perfect Man and addresses the Greek; and John fulfils a special mission after declension had begun, and presents the perfect Deity of Christ. In Acts, Christ by the Spirit continues to do and teach; and in the Epistles, what He first taught in the *germ*, is expanded into fulness, and what He could not say because disciples could not bear it, was by the Spirit taught by epistle writers, when by His illumination they could bear it. Revelation is the manifest keystone not only to the New Testament but to the whole of the Word of God. We have followed the perimeter of a golden ring, and come back in Revelation to what was begun with in Genesis.

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Progress of Doctrine as Seen in the Entire Bible.

Marked feature in the New Testament. Positions of Writings of John. Up to about 65 A.D. the Church preserves primitive order. In one year there was a rapid decline. After about year 70 no new inspired addition until after twenty-five years, then John's Gospel and Revelation. John's writings intended to meet the period of declension. Hence what he omits and emphasizes.

III. As to Whole Bible.—Note marked instances of Progressive Teaching:

1. **REWARDS.**—Emphasis in Old Testament on Temporal good; in New on Eternal. Prosperity the blessing of Old, adversity of New.
2. **LAW.**—In Old preparing for, and introducing Dispensation of *Grace*.
3. **DISPENSATIONS.**—Seven definite Periods of Divine Dealing with the Race. Each has seven successive features: New Revelation, Declension, Union of Godly and Worldly,

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- Worldly Civilization, Parallel Growth of Good and Evil, Apostasy, Judgment.
4. **LEGISLATION.**—Covenant, including family and state, based on sacrifice, ratified in worship, involving consecration of time, tithes, first-born, and self.
 5. **SABBATIC LAW.**—In Eden; then Rest from Toil, Festal Rest in Sabbatic System, embracing seventh day, week, month, year, seventh seven of years, &c. Then a Transition Sabbath (Isaiah lviii.) of Rest from Self-Absorption; then in New Testament Rest in Worship, in Resurrection Power, and Holy Spirit Peace (Heb. iii., 7—iv., 11).
 6. **IDEA OF GOD.**—God of Nature, in His Works, then in His Word, then in His Son, and finally in His Spirit—the last the highest because an inward indwelling (John xiv., 23).
 7. **TEMPLE OF GOD.**—First, the Universe; then the Tabernacle built by Moses, &c.; then the Believer; and finally the New City of God.
 8. **SATAN.**—As a Liar, Accuser (Job), Hinderer (Zech. iii., 1), Tempter (Matt. iv.), Sifter (Luke xxii.), Seducer (Acts v.); Adversary (Rev. xx.). Compare Eph. vi., 10—17. The Full armor, each piece fitted to meet Him in these successive characters.
 9. **CHRIST AS SECOND MAN, LAST ADAM.**—Compare Gen. iii., 15; 2 Sam. vii., Psa. viii., Isa. liii., Rom. v., 1 Cor. xv., Ephes. v., and Coloss. iii., Heb. ii., Rev. xxi., xxii. Steady Progress, the Seed of the Woman, Monarch of Man, Lord of Creation, Spiritual Father, Saviour of those who die without voluntary sin, like infants; giver of Resurrection and so Lord of Death and the Devil.
 10. **LAMB OF GOD.**—This is one of the grand lines of truth that run through and unite both Testaments. Again there are ten marked steps of progress, every new one distinctly marking an advance (Gen. iv. 4, xxii.; Exod. xii.; Lev. xvi.; Isa. liii.; John i., 29—33; Acts viii.; 1 Pet. i., 18—21; Rev. v., xxi., xxii.). Following this development, we see first the simple idea of a Lamb offered and accepted; then a God-provided Lamb; a slain Lamb and sprinkled blood; two Lambs expressing death and life; the Vicarious Suffering Lamb; then John declares Christ to be the Lamb of God; Philip identifies him with Isaiah's prophecy; Peter first refers to His Resurrection; and in Revelation we have the final disclosure of the Lion-Lamb, who makes Kings and Priests, and is the centre of Heaven's Life, Light, Worship and Service.

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A Master Mathematician and Geometer behind this book; a system of exact arithmetic numbers and geometric forms.

God in His Works of Nature.—Mathematical Proportion everywhere.

PLANETARY WORLDS.—Distances, dimensions, periods, orbits, all exactly adjusted. 'Kepler's Laws.'

MINERAL WORLD.—Crystallization; exact symmetric forms and angles.

VEGETABLE WORLD.—System of numbers so accurate as to be basis of classification by Linnaeus. Spiral arrangement of leaf-buds, etc.

ANIMAL WORLD.—Mollusca, radiata, vertebrata, etc., muscular, vascular, and nervous system. Geometry; Hexagonal cell and lenses in eye of the dragon fly, web of spider, etc.

COLOR AND SOUND.—Solar Spectrum and musical octave.

All these marks of a mind that counts, weighs, measures and proportions, analyzes and combines with absolute exactness. Nature a vast clockwork. Paley.

God in His Word.—The same mathematician. Four leading numbers and forms, with their combinations, 1, 2, 3, 4; $3 + 4 = 7$, $3 \times 4 = 12$. Other numbers also show a purpose: 10, 40, 70, 144, 490, 1,000, etc.

Curious Fact.—Where *seven* occurs, usually meant to be sum of *four* and *three*, the distinction being marked by some different features, as in Lord's Prayer, Seven Petitions—four pertaining to God and three to man. See Seven Parables of Kingdom (Matt. xiii.) and Seven Epistles (Rev. ii., iii.), in both which cases three are different from the other four.

Also Twelve is meant to be multiple of four and three. Compare Watches of the night, four of three hours each; Breast-plate, four rows of three each (Exod. xxvii., 16, 17); and Tribal Standards about Tabernacle (Num. ii.).

There is undoubted MORAL MEANING in this Numerical System (compare Numbers xv. 34, Leviticus xxvi. 34, 35, &c.). 490 years from Saul to captivity, with 70 Sabbatic years, for neglect of which God exacted 70 years of captivity. Another 490 years also followed from captivity to Christ, then

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70 years from His birth to fall of Jerusalem, showing how numbers pervade history also.

THE DOMINANT GEOMETRICAL FORMS are the triangle or pyramid, square or cube, circle or sphere. Example: *Cube* in Holy of Holies, New Jerusalem, etc.

Possible significance of this Numerical System.—1. Identifies Creator with Author of the Book. 2. Reveals exact mathematical mind; no chance product. 3. Hints a definite plan in History of the Ages. 4. Verifies the Record and the Canon, and may yet be found even to establish human agencies used. 5. Shews a Harmonic Law which unites the whole as the musical key, time, theme and movement do a musical composition.

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A type is an Anticipative Figure (Rom. v. 14).

Truth taught by figurative forecast. In New Testament several words used to express this: parable, token, example, shadow, order or rank, likeness or similitude, pattern, figure, and allegory. Danger of fanciful interpretations; hence two safeguards needful: (1) The authority of the Word itself in interpreting types (Gal. iv. 24). (2) The clear doctrinal teaching, apart from the type.

Bible full of Types, so interpreted by the Spirit. Examples: Rock in the Desert, Manna, Paschal Lamb, Tabernacle, Veil, etc.

We select a series of them, by which SALVATION FROM ITS START TO FINISH is set forth. Note, as to salvation, the following truths typically taught.

I. ITS STARTING POINT. Deliverance from Judgment (Exod. xii.). God saw the blood and passed over the Hebrew houses—the only condition. To take refuge under atoning blood is absolute safety.

II. ITS BASIS: VICARIOUS SACRIFICE. Two classes of offerings (Levit. i.–vii.). Ill savour and sweet savour. In the first, the life of the *innocent given for the guilty*; in the second, the life of the *ransomed given back to the ransomer*. Here we are taught not only salvation from penalty and guilt, but also a higher Salvation, sanctification unto God.

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- III. ITS PRIVILEGES. Fellowship with God and with one another. Tabernacle with God in midst, and Tribal Standards ranged about (Num. ii.). In Tabernacle—three courts: (1) In outer, Brazen Altar and Laver, signifying TERMS of Communion, Blood Atonement and Regeneration by the Spirit. (2) In Inner, Table Shewbread, Candlestick, Altar of Incense, signifying FORMS of Communion, Offering of Substance, Witness to God, and Prayer, constituting *service*. (3) In Holiest of all, the Ark and Mercy Seat, signifying IDEAL of Communion in Christ, the Mercy Seat and Mediator, His Obedience and Intercession. PRIVILEGES further set forth in whole system of PRIESTHOOD, particularly in onyx stones on shoulder-pieces of Ephod, and in the Breastplate, and Holy Crown on forehead (Exod. xxviii.), signifying Power, Love and Holiness of Christ as at disposal of believer (Comp. Ephesians i., iii.).
- IV. ITS PROGRESS.—Figure of Pilgrimage. Exodus to Entrance. Egypt, the Life of Sin. Canaan, the Life of Rest in God. Stages of Progress represented by various stations on march, particularly Red Sea, Sinai, Kadesh, Jordan.
- V. ITS PERILS.—Mainly Backsliding—Returning to Egypt. Idolatry, as at Sinai; Disobedience and Murmuring, as at Massah and Meribah; Unbelief towards God, as at Kadesh; and Compromise with the world, as in Canaan, leading to Captivity and Idolatry (Comp. Ezekiel xxxvi. 16–38).
- VI. ITS DUTIES.—Constructing and then compassing the TABERNACLE both as Worshippers and Guards. Compassing JERICHO (Comp. 2 Corinth. x., 3–6). Latter expressing the Work of God and its conditions: following an Unseen Captain, Blowing Gospel Trumpet, Using Spiritual not Carnal Weapons, Awaiting God's Signal, Faith in God's Power, &c. How suggestive of Holy Spirit's Presence. Foolishness of Preaching, Conquest of Faith, &c.
- VII. ITS PRESENT REST.—Canaan, intended as a Land of Fertility, Victory over Foes (Caleb and Anakim), Settled Habitation, Pure Worship and Holy Feasts (Comp. Heb. iii., 7–iv., 11, New Testament application.)
- VIII. ITS FINAL CONSUMMATION.—New Jerusalem (Rev. xxi., xxii.). (1) CITY OF GOD (*a*) Let down from God, (*b*) Having glory of God, (*c*) Habitation of God, (*d*) Throne

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of God. (2) CITY OF MAN: (a) Its Walls and foundations, names of Apostles, (b) Its gates, open to every quarter, welcoming all, (c) A city or community of the redeemed—a Bridal City, (d) A bond of brotherhood—holy love and affinity. Here cubic symmetry—perfect manhood; radiant gold and gems—perfect virtue, shining with inner light. Sevenfold perfection as a community (Rev. xxii., 3-5). No Temple, because God is the Temple, and no visible symbols or material forms longer needful when God is spiritually known.

To those who would further study types, we suggest the following: The Rock Smitten, Serpent on Pole, Year of Jubilee, Olive Tree (Rom. xi.), First Fruits, Joshua, Leaven, Honey and Salt, Mercy Seat, Tables of Stone, Pillar of Cloud, etc.

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(James iii., 17; Prov. i., 22-33; iii., 13-18; viii., ix.)
Bible incomparable in: 1. *Concepts*, or Ideas of Truth. Theoretical. 2. *Precepts*, or Ideas of Duty. Practical. These are so related as to be complementary to each other. To exhibit this, we may take as the *centre* about which to group Bible Teaching and Rules of Life, the conception of

The Universe.

- I. This is presented to us in a *fourfold* aspect, as double realms: 1. Material and Immaterial. 2. Visible and Invisible. 3. Temporal and Eternal. 4. Supreme and Subordinate. Originally all was perfect, revolving about God.
- II. SIN entered as a Disturbing Force—a Revolt against God. The Angelic Hierarchy apparently existed in seven ranks, Archangels, Principalities, Powers, Thrones, Dominions, &c. In the Revolt, Satan, probably an Archangel, led a host of evil spirits, still existing in ranks as before (Ephes. vi., 12).
- III. MAN was created, innocent. Fell under Satan's Temptations. Created Body, Soul, Spirit—thus allied with Matter, Life and God. After the Fall, the Body became the seat of the *flesh*, the Soul subject to the allurements of the *world*, the Spirit subordinate to the *Devil*.

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- IV. REDEMPTION was provided for sinners. The God-Man uniting perfect divinity and humanity, bearing man's *penalty* vicariously, &c. The Holy Spirit regenerating man's nature, supplying a new *element* for the new life, and thus providing for overcoming *power* of sin and delivering from its *presence*, finally banishing it from man's redeemed home.
- V. DUTY is the outcome of universal Truth. All claims of Duty centre about these truths and follow from them, naturally and necessarily.
1. *Repent, believe, obey.* Sin, abandoned and renounced—a vital bond formed with Christ, as Redeemer, leading to holy obedience.
 2. *Submit to God*, return to allegiance and make God's will supreme (Matt. vi., 33).
 3. *Love not the world*, which hides Eternal things by the Temporal; *mortify the flesh*, which hinders the Spirit; *resist the Devil*, who opposes God.
 4. *Follow Holiness.* Love God with all thy heart, &c. Allow no compromise (Lev. xi., 20-33; Deut. xiv., 19).
 5. *Aim at usefulness* (Matt. xvi., 25; John xii., 25). Take up the cross of self abnegation.
 6. *Live for eternity*, not Time (1 John ii., 15-17).
- Death becomes to a believer the gateway of glory. The Father's House is the Universe. Death is going from earthly to heavenly mansions or abodes.

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SPIRITUAL VERDICTS 234

Psalm xii., 6. The Word of God subjected to Sevenfold Test of Human Experience—Triumphant in every experimental trial. Verdict alike of friend and foe. Deut. xxxii., 31. Instance teaching about:

- I.—CREATION.—Personal Creator. Certain unanswerable facts:
1. Design demands a designer. Especially where provision is made for a future stage of growth—Caterpillar—Butterfly.
 2. Natural law demands an administrator. Especially where *exceptions* to its operation exist.—Water and Ice.

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3. Life can only come from life. No spontaneous generation.
4. Moral character must have a moral source.
- II. SIN.—Depraved nature. Various confirmations of Bible teaching:
 1. Universality. Sin found everywhere.
 2. Gravitation toward evil—requires effort to resist.
 3. Irrepressible. Examples—Drink, Lust, Crime, Lawlessness.
- III. JUDGMENT.—Final Assizes of Universe. Confirmatory Facts:
 1. Human conscience reflects Great White Throne.
 2. All present retribution partial and imperfect.
- IV. TWO SPHERES.—Matter and Spirit.
 1. Man represents both. Behind body and even brain, mysterious force.
 2. Life more than its organism. Precedes Organism and determines it.
 3. Something that thinks—Harper more than harp or harmony.
- V. SALVATION.—Embracing penalty of sin borne and power broken.
 1. Daily miracle.—Purged conscience. Peace of pardon.
 2. Transformed character. God's everlasting sign. Isa. lv.
- VI. PRAYER.—Positive power to effect results.
 1. Great crises of individual and national history turned by prayer.
 2. Great enterprises.—George Muller, Hudson Taylor, &c.
 3. Daily experience—fulfilled promises.

Verdicts in Favor of Bible from various impartial sources.

1. Science.—“Blood is Life.” Sanitary Laws of Pentateuch. Agricultural Ant (Prov. vi., 6-8). Hiram of Tyre helping Solomon.
Testimony of monuments. Palestine Exploration. Sayce, &c.
Future Destruction by Fire (2 Pet. iii.). Composition of air and water. Hydrogen, very combustible; Oxygen, great feeder of combustion.
2. History.—Transforming Power. Isaac Taylor, “Nine Social Evils.” Weak and small beginnings of Christianity, and present outlook. Missions.

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3. Experience of believers—Ruskin, Simeon, Faraday, &c.
Highest and humblest.
4. Confession of Unbelievers.—Gilbert West and Lord Lyt-
tleton.
Great body of testimony.—Herbert Spencer, Robert
Ingersoll.

Conclusions.

Here is the one Book of Books.—Living Book—Book of God
—exhibiting one perfect Life, secret of perfect peace, even
in death. The one indestructible Book. The one Vic-
torious Book. Never so much read and loved as now,
Voltaire threatened to destroy Christianity—his printing-press
now issuing Bibles. Every assault only makes Word of God
more triumphant. Peter Mackenzie sitting in Voltaire's
chair and singing, "Jesus shall reign."

CHAPTER XII.

SPIRITUAL VERITIES 257

2 Peter, i., 16. "We have not followed cunningly devised
fables."

Great difference between the sane and insane—one accepts
and acts on *facts*, the other, *fancies*.

Present day marked by unparalleled prevalence of 'cunning
fables'—EVOLUTION, fruitful mother of numerous Progeny
such as:

A Fable about CREATION. The Universe made itself.
All forms and potencies of Life found in matter—
takes only *time*, and highest products evolve from
lowest.

A Fable about MAN. His mother, a monkey, or more
remotely a codfish, or an oyster, a monad or mite;
electricity acting on dead, gelatinous matter.

A Fable about the BIBLE, that it marks a stage in literary
evolution, and necessarily defective, because on the
way to final product.

A Fable about CHRIST. He was the most perfect man
thus far, but ignorant of much known to modern
'critics'—reflecting errors of His day, &c.—best of
teachers yet not infallible, final authority.

Hence a general prevalence of DOUBT and UNCERTAINTY even

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in the Church. Are there any FACTS? any VERITIES, or are all VANITIES? WE BOLDLY STAKE EVERYTHING on the following simple CREED:

1. I BELIEVE THERE IS A GOD. Even many sceptics compelled to rest in this conclusion. Herbert Spencer: "Religious Retrospect and Prospect," Romaines, etc.
2. I BELIEVE THE BIBLE IS GOD'S BOOK. It has His Seven Seals on it (Rev. v.). Seal of God's Wisdom, power, truth, eternity, righteousness, infinity and love. Prophecy alone sufficient to attest it as Divine. Yet this only one of many forms of evidence.
3. I BELIEVE JESUS CHRIST IS SON OF GOD AND SAVIOUR OF MEN. All His teaching and life consistent with His claims. All prophecy fulfilled in Him, all transforming power radiates from Him. The Living Word and Written Word inseparable. He is forecast in Adam, Isaac, Exodus, Tabernacle, Serpent on Pole, Smitten Rock, &c.
4. I BELIEVE IN SUPERNATURAL WORKING OF GOD. The Resurrection of Christ is as well attested as any other event, and the greater miracle makes all lesser credible. Prayer evinces supernatural working.
5. I BELIEVE IN THE HOLY SPIRIT OF GOD as source of all new Life, power over Sin and in Service. He alone accounts for the daily miracle of conversion, transformed temper and holy living.
6. I BELIEVE THE CHRISTIAN FAITH alone meets man's highest needs. (a) Salvation from sin; (b) Perfect pattern of holiness; (c) Peace in present life and triumph over death. Atheism and Infidelity leave the dying to despair.

Final Words.

SEARCH THE SCRIPTURES. Not only read but study, meditate, compare.

PRAY IN SECRET. Communion with God admits of experiment, and so of proof. This is what Chalmers called '*The Portable Evidence*' of Christianity.

READ STORY OF MISSIONS. Exhibits present power of the CROSS. A new record of God's wonder working. New "Acts of the Apostles."

TRUST EXPERIMENT. Argument often sophistical and fallacious. "*Taste and see.*" You may KNOW whom you have BELIEVED.

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HAVE NO FEAR FOR THE BIBLE. It is an Indestructible Book. The reason is, God is behind it, and it is inwrought into the highest human experience. The Life of God permeates it and it permeates the life of man.

LIVE UNTO GOD. Nothing is at once such a proof to yourself or such a demonstration to others. The answer to all doubt.