The Divine Inspiration of the Bible

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 The Divine Inspiration

 of the

 Bible

 Arthur W. Pink

 BIBLE TRUTH DEPOT

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 1917

 BIBLE TRUTH DEPOT

 SWENGEL, PA.

 I affectionately inscribe this book to

 my dear father and mother,

 in grateful appreciation of the fact that

 from a child I was taught to revere

 the Holy Scriptures.

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 Introduction

 Christianity is the religion of a Book. Christianity is based upon the

 impregnable rock of Holy Scripture. The starting point of all doctrinal

 discussion must be the Bible. Upon the foundation of the Divine

 inspiration of the Bible stands or falls the entire edifice of

 Christian truth.--"If the foundations be destroyed, what can the

 righteous do?" (Ps. 11:3). Surrender the dogma of verbal inspiration

 and you are left like a rudderless ship on a stormy sea--at the mercy

 of every wind that blows. Deny that the Bible is, without any

 qualifications, the very Word of God, and you are left without any

 ultimate standard of measurement and without any supreme authority. It

 is useless to discuss any doctrine taught by the Bible until you are

 prepared to acknowledge, unreservedly, that the Bible is the final

 court of appeal. Grant that the Bible is a Divine revelation and

 communication of God's own mind and will to men, and you have a fixed

 starting point from which advance can be made into the domain of truth.

 Grant that the Bible is (in its original manuscripts) inerrant and

 infallible and you reach the place where study of its contents is both

 practicable and profitable.

 It is impossible to over-estimate the importance of the doctrine of the

 Divine inspiration of Scripture. This is the strategic center of

 Christian theology, and must be defended at all costs. It is the point

 at which our satanic enemy is constantly hurling his hellish

 battalions. Here it was he made his first attack. In Eden he asked,

 "Yea, hath God said?" and today he is pursuing the same tactics.

 Throughout the ages the Bible has been the central object of his

 assaults. Every available weapon in the devil's arsenal has been

 employed in his determined and ceaseless efforts to destroy the temple

 of God's truth. In the first days of the Christian era the attack of

 the enemy was made openly--the bonfire being the chief instrument of

 destruction--but, in these "last days" the assault is made in a more

 subtle manner and comes from a more unexpected quarter. The Divine

 origin of the Scriptures is now disputed in the name of "Scholarship"

 and "Science," and that, too, by those who profess to be friends and

 champions of the Bible. Much of the learning and theological activity

 of the hour, are concentrated in the attempt to discredit and destroy

 the authenticity and authority of God's Word, the result being that

 thousands of nominal Christians are plunged into a sea of doubt. Many

 of those who are paid to stand in our pulpits and defend the Truth of

 God are now the very ones who are engaged in sowing the seeds of

 unbelief and destroying the faith of those to whom they minister. But

 these modern methods will prove no more successful in their efforts to

 destroy the Bible than did those employed in the opening centuries of

 the Christian era. As well might the birds attempt to demolish the

 granite rock of Gibraltar by pecking at it with their beaks--"For ever,

 O Lord, Thy Word is settled in heaven" (Ps. 119:89).

 Now the Bible does not fear investigation. Instead of fearing it, the

 Bible courts and challenges consideration and examination. The more

 widely it is known, the more closely it is read, the more carefully it

 is studied, the more unreservedly will it be received as the Word of

 God. Christians are not a company of enthusiastic fanatics. They are

 not lovers of myths. They are not anxious to believe a delusion. They

 do not desire their lives to be molded by an empty superstition. They

 do not wish to mistake hallucination for inspiration. If they are

 wrong, they wish to be set right. If they are deceived, they want to be

 disillusioned. If they are mistaken, they desire to be corrected.

 The first question which the thoughtful reader of the Bible has to

 answer is, What importance and value am I to attach to the contents of

 the Scriptures? Were the writers of the Bible so many fanatics moved by

 oracular frenzy? Were they merely poetically inspired and

 intellectually elevated? or, were they, as they claimed to be, and as

 the Scriptures affirm they were, moved by the Holy Spirit to act as the

 voice of God to a sinful world? Were the writers of the Bible inspired

 by God in a manner no other men were in any other age of the world?

 Were they invested and endowed with the power to disclose mysteries and

 point men upward and onward to that which otherwise would have been an

 impenetrable future? One can readily appreciate the fact that the

 answer to these questions is of supreme importance. If the Bible is not

 inspired in the strictest sense of the word then it is worthless, for

 it claims to be God's Word, and if its claims are spurious then its

 statements are unreliable and its contents are untrustworthy. If, on

 the other hand, it can be shown to the satisfaction of every impartial

 inquirer that the Bible is the Word of God, inerrant and infallible,

 then we have a starting point from which we can advance to the conquest

 of all truth.

 A book that claims to be a Divine revelation--a claim which, as we

 shall see, is substantiated by the most convincing credentials--cannot

 be rejected or even neglected without grave peril to the soul. True

 wisdom cannot refuse to examine it with care and impartiality. If the

 claims of the Bible be well founded then the prayerful and diligent

 study of the Scriptures becomes of paramount importance: they have a

 claim upon our notice and time which nothing else has, and beside them

 everything in this world loses its luster and sinks into utter

 insignificance. If the Bible be the Word of God then it infinitely

 transcends in value all the writings of men, and in exact ratio to its

 immeasurable superiority to human productions such is our

 responsibility and duty to give it the most reverent and serious

 consideration. As a Divine revelation the Bible ought to be studied,

 yet, this is the only subject on which human curiosity does not desire

 information. Into every other sphere man pushes his investigations, but

 the Book of books is neglected, and this, not only by the ignorant, and

 illiterate, but by the wise of this world as well. The cultured

 dilettante will boast of his acquaintance with the sages of Greece and

 Rome, yet, will know little or nothing of Moses and the prophets,

 Christ and His Apostles. But the general neglect of the Bible verifies

 the Scriptures and affords additional proof of their authenticity. The

 contempt with which the Bible is treated demonstrates that human nature

 is exactly what God's Word represents it to be--fallen and

 depraved--and is unmistakable evidence that the carnal mind is enmity

 against God.

 If the Bible is the Word of God; if it stands on an infinitely exalted

 plane, all alone; if it immeasurably transcends all the greatest

 productions of human genius; then, we should naturally expect to find

 that it has unique credentials, that there are internal marks which

 prove it to be the handiwork of God, that there is conclusive evidence

 to show that its Author is superhuman, Divine. That these expectations

 are realized we shall now endeavor to show; that there is no reason

 whatever for any one to doubt the Divine inspiration of the Scriptures

 is the purpose of this book to demonstrate. As we examine the natural

 world we find innumerable proofs of the existence of a Personal

 Creator, and the same God who has manifested Himself thro' His works

 has also revealed His wisdom and will thro' His Word. The God of

 creation and the God of written revelation are One, and there are

 irrefutable arguments to show that the Almighty who made the heavens

 and the earth is also the Author of the Bible.

 We shall now submit to the critical attention of the reader a few of

 the lines of demonstration which argue for the Divine inspiration of

 the Bible.

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 Chapter One

 There Is a Presumption in Favor of the Bible

 This argument may be simply and tersely stated thus--Man needed a

 Divine revelation couched in human language. God had previously given

 man a revelation of Himself in His created works--which men please to

 term "nature"--but bears unmistakable testimony to the existence of its

 Creator, and though sufficient is revealed of God thro' it to render

 all men "without excuse," yet creation does not present a complete

 unveiling of God's character. Creation reveals God's wisdom and power,

 but it gives us a very imperfect presentation of His mercy and love.

 Creation is now under the curse; it is imperfect, because it has been

 marred by sin; therefore, an imperfect creation cannot be a perfect

 medium for revealing God; and hence, also, the testimony of creation is

 contradictory.

 In the spring of the year, when nature puts on her loveliest robes and

 we see the beautiful foliage of the countryside and listen to the happy

 songs of the birds, we have no difficulty in inferring that a gracious

 God is ruling over our world. But what of the winter-time, when the

 countryside is desolate and the trees are leafless and forlorn, when a

 pall of death seems to be resting on everything? When we stood by the

 seashore and watched the setting sun crimsoning the placid waters on a

 quiet eve, we had no hesitation in ascribing the picture to the hand of

 the Divine Artist. But when we stand upon the same seashore on a stormy

 night, hear the roaring of the breakers and the howling wind, see the

 boats battling with the angry waves and listen to the heart-rending

 cries of the seamen as they go down into a watery grave, then, we are

 tempted to wonder if, after all, a merciful God is at the helm. As one

 walks thro' the Grand Canyon or stands before the Niagara Falls, the

 hand and power of God seem very evident; but, as one witnesses the

 desolations of the San Francisco earthquake or the death-dealing

 effects of the volcanic eruptions of Mount Vesuvius, he is again

 perplexed and puzzled. In a word then, the testimony of nature is

 conflicting, and, as we have said, this is due to the fact that sin has

 come in and marred God's handiwork. Creation displays God's natural

 attributes but it tells us little or nothing of His moral perfections.

 Nature knows no forgiveness and shows no mercy, and if we had no other

 source of information we should never discover the fact that God

 pardons sinners. Man then needs a written revelation from God.

 Our limitations and our ignorance reveal our need. Man is in darkness

 concerning God. Blot the Bible out of existence and what should we know

 about His character, His moral attributes, His attitude toward us, or

 His demands upon us? As we have seen, nature is but an imperfect medium

 for revealing God. The ancients had the same nature before them as we

 have, but what did they discover of His character? Unto what knowledge

 of the one true God did they attain? The seventeenth chapter of the

 Acts answers that question. When the Apostle Paul was in the famous

 city of Athens, famous for its learning and philosophical culture, he

 discovered an altar, on which were inscribed the words, "To the unknown

 God". The same condition prevails today. Visit those lands which have

 not been illumined by the light of the Holy Scriptures and it will be

 found that their peoples know no more about the character of the living

 God than did the ancient Egyptians and Babylonians.

 Man is in darkness concerning himself. From whence am I? What am I? Am

 I anything more than a reasoning animal? Have I an immortal soul, or,

 am I nothing more than a sentient being? What is the purpose of my

 existence? Why am I here in this world at all? What is the end and aim

 of life? How shall I employ my time and talents? Shall I live only for

 today, eat, drink, and be merry? What after death? Do I perish like the

 beasts of the field, or is the grave the portal into another world? If

 so, whither am I bound? Do these questions appear senseless and

 irrelevant? Annihilate the Scriptures, eliminate all the light they

 have shed upon these problems, and whither shall we turn for a

 solution? If the Bible had never been written how many of these

 questions could have been satisfactorily answered? A very striking

 testimony to man's need of a Divine revelation was given by the

 celebrated but skeptical historian Gibbon. He remarked--"Since,

 therefore, the most sublime efforts of philosophy can extend no farther

 than feebly to point out the desire, the hope, or, at most, the

 probability, of a future state, there is nothing except a Divine

 revelation that can ascertain the existence and describe the condition

 of the invisible country which is destined to receive the souls of men

 after their separation from the body."

 Our experiences reveal our need. There are problems to be faced which

 our wisdom is incapable of solving; there are obstacles in our path

 which we have no means of surmounting; there are enemies to be met

 which we are unable to vanquish. We are in dire need of counsel,

 strength, and courage. There are trials and tribulations which come to

 us, testing the hearts of the bravest and stoutest, and we need comfort

 and cheer. There are sorrows and bereavements which crush our spirits

 and we need the hope of immortality and resurrection.

 Our corporate life reveals our need. What is to govern and regulate our

 dealings one with the other? Shall each do that which is right in his

 own eyes? That would destroy all law and order. Shall we draw up some

 moral code, some ethical standard? But who shall fix it? Opinions vary.

 We need some final court of appeal: if we had no Bible, where should we

 find it?

 Man then needs a Divine revelation; God is able to supply that need;

 therefore, is it not reasonable to suppose He will do so? Surely God

 will not mock our ignorance and leave us to grope in the dark! If it is

 harder to believe that the universe had no creator, than it is to

 believe that "in the beginning God created the heavens and the earth;"

 if it is a greater tax upon our faith to suppose that Christianity with

 all its glorious triumphs is without a Divine Founder, than it is to

 believe that it rests upon the Person of the Lord Jesus Christ; then,

 does it not also make a greater demand upon human credulity to imagine

 that God would leave mankind without an intelligible communication from

 Himself, than it does to believe that the Bible is a revelation from

 the Creator to His fallen and erring creatures?

 If there is a personal God (and none but a "fool" will deny His

 existence), and if we are the works of His hands He surely would not

 leave us in doubt concerning the great problems which have to do with

 our temporal, spiritual, and eternal welfare. If an earthly parent

 advises his sons and daughters in their problems and perplexities,

 warns them of the perils and pitfalls of life which menace their

 well-being; counsels them with regard to their daily welfare and makes

 known to them his plans and purposes concerning their future, surely it

 is incredible to suppose that our Heavenly Father would do less for His

 children!

 We are often uncertain as to which is the right course to pursue; we

 are frequently in doubt as to the real path of duty; we are constantly

 surrounded by the hosts of wickedness which seek to accomplish our

 downfall; and, we are daily confronted with experiences which make us

 sad and sorrowful. The wisest among us need guidance which our own

 wisdom fails to supply; the best of humanity need grace which the human

 heart is powerless to bestow; the most refined among the sons of men

 need deliverance from temptations which they cannot overcome. Will God

 mock us then in our need? Will God leave us alone in the hour of our

 weakness? Will God refuse to provide for us a Refuge from our enemies?

 Man needs a Counselor, a Comforter, a Deliverer. The very fact that God

 has a Father's regard for His children necessitates that He should give

 them a written revelation which communicates His mind and will

 concerning them and which points them to the One who is willing and

 able to supply all their need.

 To sum up this argument. Man needs a Divine revelation; God is able to

 supply one; is it not, therefore, reasonable to suppose He will do so?

 There is then, a presumption in favor of the Bible. Is it not more

 reasonable to believe that He whose name and nature is Love shall

 provide us with a lamp unto our feet and a light unto our path, than to

 leave us to grope our way amid the darkness of a fallen and ruined

 world?

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 Chapter Two

 The Perennial Freshness of the Bible Bears Witness to its Divine Inspirer

 The full force of the present argument will appeal only to those who

 are intimately acquainted with the Bible, and the more familiar the

 reader is with the Sacred Canon the more heartily will he endorse the

 following statements. Just as a knowledge of Latin is necessary in

 order to understand the technique of a treatise on pathology or

 physiology, or just as a certain amount of culture and academic

 learning is an indispensable adjunct to intelligently follow the

 arguments and apprehend the illustrations in a dissertation on

 philosophy or psychology, so a first-hand acquaintance with the Bible

 is necessary to appreciate the fact that its contents never become

 commonplace.

 One of the first facts which arrests the attention of the student of

 God's Word is that, like the widow's oil and meal which nourished

 Elijah, the contents of the Bible are never exhausted. Unlike all other

 books, the Bible never acquires a sameness, and never diminishes in its

 power of response to the needy soul which comes to it. Just as a fresh

 supply of manna was given each day to the Israelites in the wilderness,

 so the Spirit of God ever breaks anew the Bread of Life to them who

 hunger after righteousness; or, just as the loaves and fishes in the

 hands of our Lord were more than enough to feed the famished

 multitude--a surplus still remaining--so the honey and milk of the Word

 are more than sufficient to satisfy the hunger of every human soul--the

 supply still remaining undiminished for new generations.

 Although one may know, word for word, the entire contents of some

 chapter of Scripture, and although he may have taken the time to ponder

 thoughtfully every sentence therein, yet, on every subsequent occasion,

 provided one comes to it again in the spirit of humble inquiry, each

 fresh reading will reveal new gems never seen there before and new

 delights will be experienced never met with previously. The most

 familiar passages will yield as much refreshment at the thousandth

 perusal as they did at the first. The Bible has been likened to a

 fountain of living water: the fountain is ever the same, but the water

 is always fresh.

 Herein the Bible differs from all other books, sacred or secular. What

 man has to say can be gathered from his writings at the first reading:

 failure to do so indicates that the writer has not succeeded in

 expressing himself clearly, or else the reader has failed to apprehend

 his meaning. Man is only able to deal with surface things, hence he

 cares only about surface appearances; consequently, whatever man has to

 say lies upon the surface of his writings, and the capable reader can

 exhaust them by a single perusal. Not so with the Bible. Although the

 Bible has been studied more microscopically than any other book (even

 its very letters have been counted and registered) by many of the

 keenest intellects for the past two thousand years, although whole

 libraries of works have been written as commentaries upon its

 teachings, and although literally millions of sermons have been

 preached and printed in the attempt to expound every part of Holy Writ,

 yet its contents have not been exhausted, and in this twentieth century

 new discoveries are being made in it every day!

 The Bible is an inexhaustible mine of wealth: it is the El Dorado of

 heavenly treasure. It has veins of ore which never "give out" and

 pockets of gold which no pick can empty; yet, like earthly treasures,

 the gems of God must be diligently sought if they are to be found.

 Potatoes lie near the surface of the ground, but diamonds require much

 laborious digging, so also the precious things of the Word are only

 revealed to the prayerful, patient and diligent student.

 The Bible is like a spring of water which never runs dry. No matter how

 many may drink from its life-giving stream, and no matter how often

 they may quench their thirst at its refreshing waters, its flow

 continues and never fails to satisfy the needs of all who come and take

 of its perennial springs. The Bible has a whole continent of Truth yet

 to be explored. A learned scholar who died during the present year of

 grace had read through the Bible no fewer than five hundred times! What

 other book, ancient or modern, Oriental or Occidental, would repay even

 a fiftieth reading?

 How can we account for this marvelous characteristic of the Bible? What

 explanation can we offer for this startling phenomenon? It is only

 stating a commonplace axiom when we affirm that what is finite is

 fathomable. What the mind of man has produced the mind of man can

 exhaust. If human mortals had written the Bible its contents would have

 been "mastered" ages ago. In view of the fact that the contents of the

 Scriptures cannot be exhausted, that they never acquire sameness or

 staleness to the devout student, and that they always speak with fresh

 force to the quickened soul that comes to them, is it not apparent that

 none other than the infinite mind of God could have created such a

 wonderful Book as the Bible?

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 Chapter Three

 The Unmistakable Honesty of the Writers of the Bible Attests to its Heavenly

 Origin

 The title of this chapter suggests a wide field of study the limits of

 which we can now only skirt here and there. To begin with the writers

 of the Old Testament.

 Had the historical parts of the Old Testament been a forgery, or the

 production of uninspired men, their contents would have been very

 different to what they are. Each of its Books was written by a

 descendant of Abraham, yet nowhere do we find the bravery of the

 Israelites extolled and never once are their victories regarded as the

 outcome of their courage or military genius; on the contrary, success

 is attributed to the presence of Jehovah the God of Israel. To this it

 might be replied, Heathen writers have often ascribed the victories of

 their peoples to the intervention of their gods. This is true, yet

 there is no parallel at all between the two cases. Comparison is

 impossible. Heathen writers invariably represent their gods as being

 blindly partial to their friends and whenever their favorites failed to

 come out victorious their defeat is attributed to the opposition of

 other gods or to a blind and unyielding fate. In contradistinction to

 this, the defeats of Israel, as much as their victories, are regarded

 as coming from Jehovah. Their successes were not due to mere partiality

 in God, but are uniformly viewed as connected with a careful observance

 of His commands; and, in like manner, their defeats are portrayed as

 the outcome of their disobedience and waywardness. If they transgressed

 His laws they were defeated and put to shame, even though their God was

 the Almighty. But we have digressed somewhat. That to which we desire

 to direct attention is the fact that men who were their own countrymen

 have chronicled the history of the Israelites, and therein have

 faithfully recorded their defeats not to an inexorable fate, nor to bad

 generalship and military failures, but to the sins of the people and

 their wickedness against God. Such a God is not the creation of the

 human mind, and such historians were not actuated by the common

 principles of human nature.

 Not only have the Jewish historians recounted the military defeats of

 their people, but they have also faithfully recorded their many moral

 backslidings and spiritual declinations. One of the outstanding truths

 of the Old Testament is that the Unity of God, that God is One, that

 beside Him there is none else, that all other gods are false gods and

 that to pay them homage is to be guilty of the sin of idolatry. Against

 the sin of idolatry these Jewish writers cry out repeatedly. They

 uniformly declare that it is a sin most abhorrent in the sight of

 heaven. Yet, these same Jewish writers record how again and again their

 ancestors (contrary to the universal leaning towards ancestral

 adoration and worship), and their contemporaries, were guilty of this

 great wickedness. Not only so, but they have pointed out how some of

 their most famous heroes sinned in this very particular. Aaron and the

 golden calf, Solomon and the later kings being notable examples--"Then

 did Solomon build a high place for Chemosh, the abomination of Moab, in

 the hill that is before Jerusalem, and for Molech, the abomination of

 the children of Ammon. And likewise did he for all his strange wives,

 which burnt incense and sacrificed unto their gods" (I Kings 11:7, 8).

 Moreover, there is no attempt made to excuse their wrongdoing; instead,

 their acts are openly censured and uncompromisingly condemned. As is

 well known, human historians are inclined to conceal or extenuate the

 faults of their favorites. A forged history would have clothed friends

 with every virtue, and would not have ventured to mar the effect

 designed to be produced by uncovering the vices of its most

 distinguished personages. Here then, is displayed the uniqueness of

 Scripture history. Its characters are painted in the colors of truth

 and nature. But such characters were never sketched by a human pencil.

 Moses and the other writers must have written by Divine inspiration.

 The sin of idolatry, while it is the worst of which Israel was guilty,

 is not the only evil recorded against them--their whole history is one

 long story of repeated apostasy from Jehovah their God. After they had

 been emancipated from the bondage of Egypt and had been miraculously

 delivered from their cruel masters at the Red Sea, they commenced their

 journey towards the Promised Land. Between them and their goal lay a

 march across the wilderness, and here the depravity of their hearts was

 fully manifested. In spite of the fact that Jehovah, by overthrowing

 their enemies, had plainly demonstrated that He was their God, yet no

 sooner was the faith of the Israelites put to the test than their

 hearts failed them. First, their stores of food began to give out and

 they feared they would perish from hunger. Trying circumstances had

 banished the Living God from their thoughts. They complained of their

 lot and murmured against Moses. Yet God did not deal with them after

 their sins nor reward them according to their iniquities: in mercy, He

 gave them bread from heaven and furnished them a daily supply of manna.

 But they soon became dissatisfied with the manna and lusted after the

 flesh pots of Egypt. Still God dealt with them in grace.

 Shortly after God's intervention in giving the Israelites food to eat,

 which ought for ever to have closed their murmuring mouths, they

 pitched in Rephidim where "there was no water for the people to drink.

 Wherefore the people did chide with Moses, and said, Give us water that

 we may drink. And Moses said unto them, Why chide ye with me? wherefore

 do ye tempt the Lord? And the people thirsted there for water; and the

 people murmured against Moses, and said, Wherefore is this that thou

 hast brought us up out of Egypt, to kill us and our children and our

 cattle with thirst? And Moses cried unto the Lord, saying, What shall I

 do unto this people? they be almost ready to stone me." What was God's

 response? Did His anger consume them? Did He refuse to bear longer with

 such a stiff-necked people? No: "The Lord said unto Moses, Go on before

 the people, and take with thee of the elders of Israel; and thy rod,

 wherewith thou smotest the river, take in thine hand, and go. Behold, I

 will stand before thee there upon the rock in Horeb; and thou shalt

 smite the rock, and there shall come water out of it, that the people

 may drink" (Exod. 17).

 The above incidents were but sadly typical and illustrative of Israel's

 general conduct. When the spies were sent out to view the Promised Land

 and returned and reported, ten of them magnified the difficulties which

 confronted them and advised the people not to attempt an occupation of

 Canaan; and though the remaining two faithfully reminded the Israelites

 that the mighty Jehovah could easily overcome all their difficulties,

 nevertheless, the nation listened not but heeded the word of their

 skeptical advisers. Time after time they provoked Jehovah, and in

 consequence the whole of that generation perished in the wilderness.

 When the succeeding generation was grown, under the leadership of

 Joshua they entered the Promised Land and by the aid of God overthrew

 many of their enemies and occupied much of their territory. But after

 the death of Joshua we read, "There arose another generation after

 them, which knew not the Lord, nor yet the works which He had done for

 Israel. And the children of Israel did evil in the sight of the Lord

 God of their fathers, which brought them out of the land of Egypt, and

 followed other gods, of the gods of the people that were round about

 them, and bowed themselves unto them, and provoked the Lord to anger.

 And they forsook the Lord, and served Baal and Ashtaroth" (Judges

 2:10-13). There is no need for us to follow further the fluctuating

 fortunes of Israel: as is well known, under the period of the judges

 their history was a series of returns to the Lord and subsequent

 departures from Him; repeated deliverances from the hands of their

 enemies, and then returning unfaithfulness on their part, followed by

 being again delivered unto their foes. Under the kings it was no

 better. The very first of their kings perished thro' his willful

 disobedience and apostasy; the third king, Solomon, violated God's law

 and married heathen women who turned his heart unto false gods.

 Solomon, in turn, was followed by a number of idolatrous rulers, and

 the path of Israel ran farther and farther away from the Lord, until He

 delivered them over unto Nebuchadnezzar who captured their beloved

 Jerusalem, destroyed their Temple, and carried away the people into

 captivity.

 In the repeated mention which we have in the Old Testament of Israel's

 sins, we discover, in light as clear as day, the absolute honesty and

 candor of those who recorded Israel's history. No attempt whatever is

 made to conceal their folly, their unbelief, and their wickedness;

 instead, the corrupt condition of their hearts is made fully manifest,

 and this, by writers who belonged to, and were born of the same nation.

 In the whole realm of literature there is no parallel. The record of

 Israel's history is absolutely unique. The careful reader would at

 first conclude that Israel as a nation was more depraved than any

 other, yet further reflection will show that the inference is a false

 one and that the real fact is that the history of Israel has been more

 faithfully transmitted than that of any other nation. We mean the

 history of Israel as it is recorded in the Holy Scriptures, for in

 striking contrast thereto and in exemplification of all that we have

 written above, it is noteworthy that Josephus passes over in silence

 whatever appeared unfavorable to his nation!!

 Coming now to the New Testament we begin with the character of John the

 Baptist and the position that he occupied. John the Baptist is

 presented as a most eminent personage. We are told that his birth was

 due to the miraculous intervention of God. We learn that he was "filled

 with the Holy Spirit, even from his mother's womb" (Luke 1:15). John

 the Baptist was himself the subject of Old Testament prediction. The

 office that he filled was the most honorable which ever fell to the lot

 of any member of Adam's race. He was the harbinger of the Messiah. He

 was the one who went before our Lord to prepare His way. He had the

 honor of baptizing the blessed Redeemer. Now where would human wisdom

 have placed him among the attendants of the Lord Jesus? What position

 would it have ascribed to him? Surely he would have been set forth as

 the most distinguished among our Lord's followers; surely, human wisdom

 would have set him at the right hand of the Saviour! Yet what do we

 find? Instead of this, we discover that he had no familiar discourse

 with the Saviour; instead, we find he was treated with apparent

 neglect; instead, we find him represented as occupying the position of

 a doubter who, as the result of his imprisonment, was constrained to

 send a message to his Master to enquire whether or not He were the

 promised Messiah. Had his character been the invention of forgery,

 nothing would have been heard of his lapse of faith. Indeed, this is so

 opposed to the dictates of human wisdom, that many have been shocked at

 the thought of ascribing doubts to the eminent forerunner of Christ,

 and have taxed their ingenuity to the utmost to force from the obvious

 meaning of the record some other and some different signification. But

 all these ingenuities of human sophistry are dissipated by the reply

 which our Lord made on the occasion of John's inquiry (Matt. 11), a

 reply which shows very plainly that the question was asked not for the

 benefit of his disciples, but because the Baptist's own heart was

 harassed with doubts. Again, we say that no human mind could have

 invented the character of John the Baptist, and the faithfulness of his

 biographers is another proof that the writers of the Bible were

 actuated by something more and something higher than the principles of

 human nature.

 Another striking illustration of our chapter heading--one which many

 writers have pointed out--is the treatment the Son of God received

 while He tabernacled among men. For two thousand years Israel's hopes

 had all centered in the advent of their Messiah. The height of every

 Jewish woman's ambition was that she might be selected of God to have

 the honor of being the mother of the promised Seed. For centuries,

 every pious Hebrew had looked and longed for the day when He should

 appear who was to occupy David's throne and rule and reign in

 righteousness. Yet, when He did appear how was the Promised One

 received? "He was despised and rejected of men." "He came unto His own

 and His own received Him not." Those who were His brethren according to

 the flesh "hated" Him "without a cause." The very nation which gave Him

 birth and to which He ministered in infinite grace and blessing

 demanded that He should be crucified. The startling thing which we

 desire to particularly emphasize is, that the narrators of this awful

 tragedy are fellow countrymen of those upon whose heads rested the

 guilt of its perpetration. It was Jewish writers who recorded the

 fearful crime of the Jewish nation against their Messiah! And, we say

 again, that in the recording of that crime no attempt whatever is made

 to palliate or extenuate their wickedness; instead, it is denounced and

 condemned in the most uncompromising terms. Israel is openly charged

 with having taken and with "wicked hands" slain the "Lord of Glory."

 Such an honest and impartial recital of Israel's crowning sin can only

 be explained on the ground that what these men wrote was inspired of

 God.

 One more illustration must suffice. After our Lord's death and

 resurrection, He commissioned His disciples to go forth carrying from

 Him a message first to His own nation and later to "every creature."

 This message, be it noted, was not a malediction called down upon the

 heads of His heartless murderers, but a proclamation of grace. It was a

 message of good news, of glad tidings--forgiveness was to be preached

 in His name to all men. How then would human wisdom suppose such a

 message will be received? It is further to be observed that those who

 were thus commissioned to carry the Gospel to the lost, were vested

 with power to heal the sick and to cast out demons. Surely such a

 beneficent ministry will meet with a universal welcome! Yet, incredible

 as it may appear, the Apostles of Christ met with no more appreciation

 than did their Master. They, too, were despised and rejected. They,

 too, were hated and persecuted. They, too, were ill treated,

 imprisoned, and put to a shameful death. And this, not merely from the

 hands of the bigoted Jews, but from the cultured Greeks and from the

 democratic and freedom loving Romans as well. Though these Apostles

 brought blessing, they themselves were cursed; though they sought to

 emancipate men from the thraldom of sin and Satan, yet they were

 themselves captured and thrown into prison; though they healed the sick

 and raised the dead, they suffered martyrdom. Surely it is apparent to

 every impartial mind that the New Testament is no mere human invention;

 and surely it is evident from the honesty of its writers in so

 faithfully portraying the enmity of the carnal mind against God, that

 their productions can only be accounted for on the ground that they

 spake and wrote "not of themselves," but "as they were moved by the

 Holy Spirit" (II Peter 1:21).

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 Chapter Four

 The Character of its Teachings Evidences the Divine Authorship of the Bible

 Take its teachings about God Himself. What does the Bible teach us

 about God? It declares that He is Eternal: "Before the mountains were

 brought forth, or ever Thou hadst formed the earth and the world, even

 from everlasting to everlasting, Thou are God" (Ps. 90:2). It reveals

 the fact that He is Infinite: "But will God indeed dwell on the earth?

 Behold, the heaven and heaven of heavens cannot contain Thee" (I Kings

 8:27). Vast as we know the universe to be, it has its bounds; but we

 must go beyond them to conceive of God--"Canst thou by searching find

 out God? Canst thou find out the Almighty unto perfection? It is as

 high as heaven; what canst thou do? deeper than hell; what canst thou

 know? The measure thereof is longer than the earth, and broader than

 the sea" (Job 11:7-9). It makes mention of His Sovereignty: "Remember

 the former things of old: for I am God, and there is none else; I am

 God, and there is none like Me, declaring the end from the beginning,

 and from ancient times the things that are not yet done, saying, My

 counsel shall stand, and I will do all My pleasure" (Is. 46:9-10). It

 affirms that He is Omnipotent: "Behold I am the Lord, the God of all

 flesh: is there anything too hard for Me?" (Jer. 32:27). It intimates

 that He is Omniscient: "Great is our Lord, and of great power: His

 understanding is infinite" (Ps. 147:5). It teaches that He is

 Omnipresent: "Can any hide himself in secret places that I shall not

 see him? saith the Lord. Do not I fill heaven and earth? saith the

 Lord" (Jer. 23:24). It declares that He is Immutable: "The same

 yesterday, and today, and forever" (Heb. 13:8). Yea, that with Him "is

 no variableness, neither shadow of turning" (James 1:17). It reveals

 that He is "The Judge of all the earth" (Gen. 18:25) and that every one

 shall yet have to "give an account of himself to God" (Rom. 14:12). It

 announces that He is inflexibly just in all His dealings so that He can

 by "no means clear the guilty" (Num. 14:18); that all will be judged

 "according to their works" (Rev. 20:12), and that they shall reap

 whatsoever they have sown (Gal 6:7). It reveals the fact that He is

 absolutely holy, dwelling in light inaccessible. So holy that even the

 seraphim have to veil their faces in His presence (Is. 6:2). So holy

 that the heavens are not clean in His sight (Job 15:15). So holy that

 the best of men when face to face with their Maker, have to cry, "I

 abhor myself" (Job 42:6); "Woe is me! For I am undone" (Is. 6:5). Such

 a delineation of Deity is as far beyond man's conception as the heavens

 are above the earth. No man, and no number of men, ever invented such a

 God as this. Ransack the libraries of the ancient, examine the musings

 of the mystics, study the religions of the heathen and nothing will be

 found which can for a moment be compared with the sublime and exalted

 description of God's character which is furnished by the Bible.

 The teachings of the Bible about man are unique. Unlike all other books

 in the world, the Bible condemns man and all his doings. It never

 eulogizes his wisdom, nor praises his achievements. On the contrary, it

 declares that "every man at his best state is altogether vanity" (Ps

 39:5). Instead of teaching that man is a noble character, evolving

 heavenwards, it tells him that all his righteousnesses (his best works)

 are as "filthy rags," that he is a lost sinner, incapable of bettering

 his condition; that he is deserving only of Hell.

 The picture which the Scriptures give of man is deeply humiliating and

 entirely different from all which are drawn by human pencils. The Word

 of God describes the state of the natural man in the following

 language:--"There is none righteous, no, not one. There is none that

 understandeth, there is none that seeketh after God. They are all gone

 out of the way, they are together become unprofitable. There is none

 that doeth good, no, not one. Their throat is an open sepulcher; with

 their tongues they have used deceit; the poison of asps is under their

 lips; whose mouth is full of cursing and bitterness. Their feet are

 swift to shed blood: destruction and misery are in their ways: and the

 way of peace have they not known. There is no fear of God before their

 eyes" (Rom. 3:10-18).

 Instead of making Satan the source of all the black crimes of which we

 are guilty, the Bible declares, "For from within, out of the heart of

 man proceed evil thoughts, adulteries, fornications, murders, thefts,

 covetousness, wickedness, deceit, lasciviousness, an evil eye,

 blasphemy, pride, foolishness: all these evil things come from within

 and defile the man" (Mark 7:21-23). Such a conception of man--so

 different from man's own ideas, and so humilitating to his proud

 heart--never could have emanated from man himself. "The heart is

 deceitful above all things and desperately wicked" (Jer. 17:9) is a

 concept that never originated in any human mind.

 The teachings of the Bible about the world are unique. In nothing

 perhaps are the teachings of Scripture and the writings of man at such

 variance as they are at this point. Using the term as meaning the

 world-system in contradistinction to the earth, what is the direction

 of man's thoughts concerning the same? Man thinks highly of the world,

 for he regards it as his world. It is that which his labors have

 produced and he looks upon it with satisfaction and pride. He boasts

 that "the world is growing better." He declares that the world is

 becoming more civilized and more humanized. Man's thoughts upon this

 subject have been well summarized by the poet in the familiar

 language--"God is in heaven: All's well with the world." But what saith

 the Scriptures? Upon this subject, too, we discover that God's thoughts

 are very different from ours. The Bible uniformly condemns the world

 and speaks of it as a thing of evil. We shall not attempt to quote

 every passage which does this, but shall merely single out a few

 specimen Scriptures.

 "If the world hate you, ye know that it hated Me before it hated you.

 If ye were of the world, the world would love his own: but because ye

 are not of the world, but I have chosen you out of the world, therefore

 the world hateth you" (John 15:18-19). This passage teaches that the

 world hates both Christ and His followers. "The wisdom of this world is

 foolishness with God" (I Cor 3:19). Certainly no uninspired pen wrote

 these words. "Ye adulterers and adulteresses, know ye not that the

 friendship of the world is enmity with God? Whosoever therefore will be

 a friend of the world is the enemy of God" (James 4:4). Here again we

 learn that the world is an evil thing, condemned by God, and to be

 shunned by His children. "Love not the world, neither the things that

 are in the world. If any man love the world, the love of the Father is

 not in him. For all that is in the world, the lust of the flesh, and

 the lust of the eyes, and the pride of life, is not of the Father, but

 is of the world" (I John 2:15-16). Here we have a definition of the

 world: it is all that is opposed to the Father--opposed in its

 principles and philosophy, its maxims and methods, its aims and

 ambitions, its trend and its end "And the whole world lieth in the Evil

 One" (I John 5:19, R.V.). Here we learn why it is that the world hates

 Christ and His followers; why its wisdom is foolishness with God; why

 it is condemned by God and must be shunned by His children--it is under

 the dominion of that old serpent, the devil, whom Scripture

 specifically denominates "The prince of this world."

 The teachings of the Bible about sin is unique. Man regards sin as a

 misfortune and ever seeks to minimize its enormity. In these days, sin

 is referred to as ignorance, as a necessary stage in man's development.

 By others, sin is looked upon as a mere negation, the opposite of good;

 while Mrs. Eddy and her followers went so far as to deny its existence

 altogether. But the Bible, unlike every other book, strips man of all

 excuse and emphasizes his culpability. In the Bible sin is never

 palliated or extenuated, but from first to last the Holy Scriptures

 insist upon its enormity and heinousness. The Word of God declares that

 "sin is very grievous" (Gen 18:20) and that our sins provoke God to

 anger (I Kings 16:2). It speaks of the "deceitfulness of sin" (Heb.

 3:13) and insists that sin is "exceedingly sinful" (Rom 7:13). It

 declares that all sin is sin against God (Ps. 51:4) and against His

 Christ (I Cor. 8:12). It regards our sins as being "as scarlet" and

 "red like crimson" (Is. 1:18). It declares that sin is more than an

 act, it is an attitude. It affirms that sin is more than a

 non-compliance with God's law--it is rebellion against the One who gave

 the law . It teaches that "sin is lawlessness" (I John 3:4, R.V.),

 which means that sin is spiritual anarchy, open defiance against the

 Almighty. Moreover, it singles out no particular class; it condemns all

 alike. It announces that "all have sinned and come short of the glory

 of God," that "there is none righteous, no, not one" (Rom. 3). Did man

 ever write such an indictment against himself? What human mind ever

 invented such a description of sin as that discovered in the Bible?

 Whoever would have imagined that sin was such a vile and dreadful thing

 in the sight of God that nothing but the precious blood of His own

 beloved Son could make an atonement for it!

 The teaching of the Bible about the punishment of sin is unique. A

 defective view of sin necessarily leads to an inadequate conception of

 what is due sin. Minimize the gravity and enormity of sin and you must

 proportionately reduce the sentence which it deserves. Many are crying

 out today against the justice of the eternal punishment of sin. They

 complain that the penalty does not fit the crime. They argue that it is

 unrighteous for a sinner to suffer eternally in consequence of a short

 life span of wrong-doing. But even in this world it is not the length

 of time which it takes to commit the crime which determines the

 severity of the sentence. Many a man has suffered a life term of

 imprisonment for a crime which required only a few minutes for its

 perpetration. Apart, however, from this consideration, eternal

 punishment is just if sin be looked at from God's viewpoint. But this

 is just what the majority of men refuse to do. They look at sin and its

 deserts solely from the human side. One reason why the Bible was

 written was to correct our ideas and views about sin, to teach us what

 an unspeakably awful and vile thing it is, to show us sin as God sees

 it. For one single sin Adam and Eve were banished from Eden. For one

 single sin Canaan and all his posterity were cursed. For a single sin

 Korah and his company went down alive into the pit. For one single sin

 Moses was debarred from entering the Promised Land. For a single sin

 Achan and his family were stoned to death. For a single sin Elisha's

 servant was smitten with leprosy. For a single sin Ananias and Sapphira

 were cut off out of the land of the living. Why? To teach us what an

 infinite evil it is to revolt against the thrice holy God. We repeat,

 that did men but see the terribleness of sin--did they but see that it

 was sin that put to a shameful death the Lord of Glory--then they would

 realize that nothing short of eternal punishment would meet the demands

 which justice has upon sinners.

 But the great majority of men do not see the meetness or justice of

 eternal punishment; on the contrary, they cry out against it. In lands

 which were not illumined by the Old Testament Scriptures, where there

 existed any belief in a future life, it was held that at death the

 wicked either passed thro' some temporary suffering for remedial and

 purifying purposes or else they were annihilated. Even in Christendom,

 where the Word of God has held a prominent and public place for

 centuries, the great bulk of the people do not believe in eternal

 punishment. They argue that God is too merciful and kind to ban one of

 His own creatures to endless misery. Yea, not a few of the Lord's own

 people are afraid to take the solemn teachings of the Scriptures on

 this subject at their face value. It is therefore evident that had the

 Bible been written by uninspired men; had it been a mere human

 composition, it certainly would not have taught the eternal and

 conscious torment of all who die out of Christ. The fact that the Bible

 does so teach is conclusive proof that it was written by men who spake

 not of themselves, but as they were "moved by the Holy Spirit."

 The teachings of God's Word upon eternal punishment are as clear and

 explicit as they are solemn and awful. They declare that the doom of

 the Christ rejector is a conscious, never-ending, indescribable

 torment. The Bible depicts the place of punishment as a realm where the

 "worm dieth not" and "the fire is not quenched" (Mark 9:48). It speaks

 of it as a lake of fire and brimstone (Rev. 20:10), where even a drop

 of water is denied the agonized sufferer (Luke 16:24). It declares that

 "the smoke of their torment ascendeth up for ever and ever: and they

 have no rest day nor night" (Rev. 14:11). It represents the world of

 the lost as a scene into which penetrates no light--"the blackness of

 darkness for ever" (Jude 1:13)--a doom alleviated by no ray of hope. In

 short, the portion of the lost will be unbearable, yet it will have to

 be borne, and borne for ever. What mortal mind conceived of such a

 fate? Such a conception is too repugnant and repulsive to the human

 heart to have had its birth on the earth.

 The teachings of the Bible about Salvation from Sin is unique. Man's

 thoughts about salvation, like every other subject which engages his

 mind are defective and deficient. Hence the force of the

 admonition--"Let the wicked forsake his way and the unrighteous man his

 thoughts" (Is. 55:7). In the first place, left to himself, man fails to

 realize his need of salvation. In the pride of his heart he imagines

 that he is sufficient in himself, and thro' the darkening of his

 understanding by sin he fails to comprehend his ruined and lost

 condition. Like the self-righteous Pharisee, he thanks God that he is

 not as other men, that he is morally the superior of the savage or the

 criminal, and refuses to believe that so far as his standing before God

 is concerned there is "no difference." It is not until the Holy Spirit

 deals with him that man is constrained to cry, "God be merciful to me a

 sinner."

 In the second place man is ignorant of the way of salvation. Even when

 man has been brought to the place where he recognizes that he is not

 prepared to meet God, and that if he died in his present state he would

 be eternally lost; even then he has no right conception of the remedy.

 Being ignorant of God's righteousness he goes about to establish his

 own righteousness. He supposes that he must make some personal

 reparation for his past wrong-doings, that he must work for his

 salvation, do something to merit the esteem of God, and thus win heaven

 as a reward. The highest concept of man's mind is that of merit. To him

 salvation is a wage to be earned, a crown to be coveted, a prize to be

 won. The proof of this is to be seen in the fact that even when pardon

 and life are presented as a free gift, the universal tendency, at

 first, is to regard it as being "too good to be true." Yet, such is the

 plain teaching of God's Word--"For by grace are ye saved through faith;

 and that not of yourselves: it is the gift of God: not of works; lest

 any man should boast" (Eph. 2:8-9). And again--"Not by works of

 righteousness which we have done, but according to His mercy He saved

 us" (Titus 3:5).

 If it is true that man left to himself would never have fully realized

 his need of salvation, and would never have discovered that it was by

 grace thro' faith and not of works, how much less would the human mind

 have been capable of rising to the level of what God's Word teaches

 about the natureof salvation and the glorious and marvelous destiny of

 the saved! Who would have thought that the Maker and Ruler of the

 universe should lay hold of poor, fallen, depraved men and women and

 lifting them out of the miry clay should make them His own sons and

 daughters, and should seat them at His own table! Who would ever have

 suggested that those who deserve naught but everlasting shame and

 contempt, should be made "heirs of God and joint-heirs with Christ"!

 Who would have dreamed that beggars should be lifted from the dunghill

 of sin and made to sit together with Christ in heavenly places! Who

 would have imagined that the corrupted offspring of disobedient Adam

 should be exalted to a position higher than that occupied by the

 unfallen angels! Who would have dared to affirm that one day we shall

 be "made like Christ" and "be for ever with the Lord"! Such concepts

 were as far beyond the reach of the highest human intellect as they

 were of the rudest savage. "But as it is written, eye hath not seen,

 nor ear heard, neither have entered into the heart of man, the things

 which God hath prepared for them that love Him. But God hath revealed

 them unto us by His Spirit: for the Spirit searcheth all things, yea,

 the deep things of God" (I Cor. 2:9-10).

 Again we ask, what human intellect could have devised a means whereby

 God could be just and yet merciful, merciful and yet just? What mortal

 mind would ever have dreamed of a free and full salvation, bestowed on

 hell-deserving sinners, "without money and without price"! And what

 flight of carnal imagination would ever have conceived of the Son of

 God Himself being "made sin" for us and dying the Just for the unjust?

 The teaching of the Bible concerning the Saviour of sinners is unique.

 The description which the Scriptures furnish of the Person, the

 Character, and the Work of the Lord Jesus Christ is without anything

 that approaches a parallel in the whole realm of literature. It is

 easier to suppose that man could create a world than to believe he

 invented the character of our adorable Redeemer. Given a piece of

 machinery that is delicate, complex, exact in all its movements, and we

 know it must be the product of a competent mechanic. Given a work of

 art that is beautiful, symmetrical, original, and we know it must be

 the product of a master artist. None but an Angelo could have designed

 Saint Peter's; none but a Raphael could have painted the

 "transfiguration;" none but a Milton could have written a "Paradise

 Lost." And, none but the Holy Spirit could have produced the peerless

 portrait of the Lord Jesus which we find in the Gospels. In Christ all

 excellencies combine. Here is one of the many respects in which He

 differs from all other Bible characters. In each of the great heroes of

 Scripture some trait stands out with peculiar distinctness--Noah,

 faithful testimony; Abraham, faith in God; Isaac, submission to his

 father; Joseph, love for his brethren; Moses, unselfishness and

 meekness; Joshua, courage and leadership; Job, fortitude and patience;

 Daniel, fidelity to God; Paul, zeal in service; John, spiritual

 discernment--but in the Lord Jesus every grace is found. Moreover, in

 Him all these perfections were properly poised and balanced. He was

 meek yet regal; He was gentle yet fearless; He was compassionate yet

 just; He was submissive yet authoritative; He was Divine yet human; add

 to these, the fact that He was absolutely "without sin" and His

 uniqueness becomes apparent. Nowhere in all the writings of antiquity

 is there to be found the presentation of such a peerless and wondrous

 character.

 Not only is the portrayal of Christ's character without any rival, but

 the teaching of the Bible concerning His Person and Work is also

 utterly incredible on any other basis save that they are part of a

 Divine revelation. Who would have dared to imagine the Creator and

 Upholder of the universe taking upon Himself the form of a servant and

 being made in the likeness of men? Who would have conceived the idea of

 the Lord of Glory being born in a manger? Who would have dreamed of the

 Object of angelic worship becoming so poor that he had not where to lay

 His head? Who would have declared that the One before whom the seraphim

 veil their faces should be led as a lamb to the slaughter, should have

 suffered His own blessed face to be defiled with the vile spittle of

 man, and should permit the creatures of His hand to scourge and buffet

 Him? Whoever would have conceived of Emmanuel becoming obedient unto

 death, even the death of the Cross!

 Here then is an argument which the simplest can grasp. The Scriptures

 contain their own evidence that they are Divinely inspired. Every page

 of Holy Writ is stamped with Jehovah's autograph. The uniqueness of its

 teachings demonstrates the uniqueness of its Source. The teachings of

 the Scriptures about God Himself, about man, about the world, about

 sin, about eternal punishment, about salvation, about the Lord Jesus

 Christ, are proof that the Bible is not the product of any man or any

 number of men, but is in truth a revelation from God.

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 Chapter Five

 The Fulfilled Prophecies of the Bible Bespeak the Omniscience of its Author

 In Isaiah 41:21-23 we have what is probably the most remarkable

 challenge to be found in the Bible. "Produce your cause, saith the

 Lord; bring forth your strong reasons, saith the King of Jacob. Let

 them bring them forth, and show us what shall happen; let them show the

 former things, what they be, that we may consider them, and know the

 latter end of them; or declare us things for to come. Show the things

 that are to come hereafter, that we may know that ye are gods." This

 Scripture has both a negative and a positive value: negatively it

 suggests an infallible criterion by which we may test the claims of

 religious impostors; positively, it calls attention to an unanswerable

 argument for the truthfulness of God's Word. Jehovah bids the prophets

 of false faiths to successfully predict events lying in the far distant

 future and their success or failure will show whether or not they are

 gods or merely pretenders and deceivers. On the other hand, the

 demonstrated fact that God alone grasps the ages and in His Word

 declares the end from the beginning, shows that he is God and that

 Scriptures are His Inspired Revelation to mankind.

 Again and again men have attempted to predict future events but always

 with the most disastrous failure, the anticipations of the most

 far-seeing and the precautions of the wisest are mocked repeatedly by

 the bitter irony of events. Man stands before an impenetrable wall of

 darkness, he is unable to foresee the events of even the next hour.

 None knows what a day may bring forth. To the finite mind the future is

 filled with unknown possibilities. How then can we explain the hundreds

 of detailed prophecies in the Scriptures which have been literally

 fulfilled to the letter, hundreds of years after they were uttered? How

 can we account for the fact that the Bible successfully foretold

 hundreds, and in some instances thousands of years beforehand, the

 History of the Jews, the Course of the Gentiles, and the Experiences of

 the Church? The most conservative of critics, and the most daring

 assailants of God's Word are compelled to acknowledge that all the

 Books of the Old Testament were written hundreds of years before the

 incarnation of our Lord, hence, the actual and accurate fulfillment of

 these prophecies can only be explained on the hypothesis that "Prophecy

 came not at any time by the will of men: but holy men of God, spake,

 moved by the Holy Ghost."

 The Inspirer of the Scriptures has told us that "We have also a more

 sure word of prophecy; where unto ye do well that ye take heed as unto

 a light that shineth in a dark place" (II Peter 1:19). In the limited

 space at our command we shall appeal to but a few from among the many

 fulfilled prophecies of God's Word, and shall limit ourselves to those

 which have reference to the Person and Work of the Lord Jesus Christ.

 The cumulative force of these will be sufficient, we trust, to convince

 any impartial inquirer that none other but the mind of God could have

 disclosed the future and unveiled beforehand far distant events.

 "The testimony of Jesus is the Spirit of Prophecy." The Lamb of God is

 the one great object and subject of the Prophetic Word. In Genesis 3:15

 we have the first word about the Coming of Christ. Speaking to the

 serpent, Jehovah said, "And I will put enmity between thee and the

 woman, and between thy seed and her seed; it shall bruise thy head, and

 thou shall bruise His heel." Note that the Coming One was to be the

 "woman's seed," the Miraculous Character of our Lord's Birth being thus

 foretold four thousand years before He was born at Bethlehem!

 In Genesis 22:18 we have the second distinct Messianic prophecy. Unto

 Abraham, the angel of the Lord declared, "And in thy seed shall all the

 nations of the earth be blessed." Not only was the Saviour of sinners

 to be human as well as Divine, not only was He to be the "woman's"

 seed, but in the above Scripture it was declared that He should be a

 descendant of Abraham--an Israelite. How this was fulfilled we may see

 by a reference to the first verse in the New Testament, where we are

 told (Matt. 1:1) that Jesus Christ was "The Son of David, the son of

 Abraham."

 But still further was the compass narrowed down, for we have intimated

 in the Old Testament Scriptures the very tribe from which the Messiah

 was to issue--our Lord was to come of the tribe of Judah (the "kingly"

 tribe). He was to be a descendant of David. Nathan the prophet was

 commanded by God to go and say to David, "I will set up thy seed after

 thee, which shall proceed out of thy bowels, and I will stablish His

 kingdom. He shall build an house for My name, and I will stablish the

 throne of His kingdom for ever" (II Sam. 7:12-13). And again, in Psalm

 132:11 David declares concerning the promised Messiah, "The Lord hath

 sworn in truth unto David; (He will not turn from it) Of the fruit of

 thy body will I set upon thy throne.

 Not only was our Lord's nationality defined hundreds of years before

 His incarnation, but the very place of His birth was also given. In

 Micah 5:2 we are informed, "But thou, Bethlehem Ephratah, though thou

 be little among the thousands of Judah, but out of thee shall He come

 forth unto Me that is to be Ruler in Israel; whose goings forth have

 been from of old, from the days of eternity." Christ was to be born in

 Bethlehem, and not only in one of the several villages which bore that

 name in Palestine, but Bethlehem of Judea was to be the birth-place of

 the world's Redeemer; and though Mary was a native of Nazareth (far

 distant from Bethlehem) yet through the providence of God, His Word was

 literally fulfilled by His Son being born in Bethlehem of Judea.

 Further, the very time of Messiah's appearing was given through both

 Jacob and Daniel (see Gen. 49:10 and Daniel 9:24-26). Now in order to

 appreciate the force of these marvelous, super-natural prophecies, let

 the reader seek to foretell the nationality, place and time of the

 birth of some one who shall be born in the twenty-fifth century a.d.,

 and then he will realize that none but a man inspired and informed by

 God Himself could perform such an otherwise impossible feat.

 So definite and distinct were the Old Testament prophecies respecting

 the Birth of Christ, that the hope of Israel became the Messianic Hope;

 all their expectations were centered in the coming of the Messiah. It

 is therefore the more remarkable that their sacred Scriptures should

 contain another set of prophecies which predicted that He should be

 despised by His own nation and rejected by His own kinsmen. We can only

 now call attention to one of the prophecies which declared that the

 Messiah of Israel should be slighted and scorned by His brethren

 according to the flesh.

 In Isaiah 53:2-3 we read, "And when we (Israel) shall see Him, there is

 no beauty that we should desire Him. He is despised and rejected of

 men; a Man of sorrows, and acquainted with grief; and we hid as it were

 our faces from Him; He was despised, and we esteemed Him not!" We pause

 here for a moment to enlarge upon this strange and striking phenomenon.

 For more than fifteen centuries the Coming of the Messiah had been the

 one great national Hope of Israel. From the cradle the sons of Abraham

 were taught to pray and long for His advent. The eagerness with which

 they awaited the appearing of the Star of Jacob is absolutely without

 parallel in the history of any other nation. How then can we account

 for the fact that when He did come He was despised and rejected? How

 can we explain the fact that side by side with the intense longing for

 the manifestation of their King, one of their own prophets foretold

 that when He did appear men would hide their faces from Him and esteem

 Him not? Finally, what explanation have we to offer for the fact that

 such things were predicted centuries before He came to this earth and

 that they were literally fulfilled to the very letter? As another has

 said, "No prediction could have seemed more improbable, and yet none

 ever received a sadder and more complete fulfillment."

 We pass on now to those predictions which have reference to the death

 of our Lord. If it was wonderful that an Israelitish prophet should

 foretell the rejection of the Messiah by His own nation, what shall we

 say to the fact that the Old Testament Scriptures prophesied in detail

 concerning the manner or form of His death? Yet again and again we find

 this to be the case! Let us examine a few typical instances.

 First, it was intimated that our Lord should be betrayed and sold for

 the price of a common slave. In Zechariah 11:12 we read, "So they

 weighed for My price thirty pieces of silver." Who was it that was able

 to declare, centuries before the event came to pass, the exact amount

 that Judas should receive for his dastardly deed? In Isaiah 53:7 we

 have another line in this marvelous picture which human wisdom could

 not possibly have supplied--"He is brought as a lamb to the slaughter,

 and as a sheep before her shearers is dumb, so He opened not His

 mouth." Who could have foreseen this most unusual sight, of a prisoner

 standing before his judges with his life at stake, yet attempting and

 offering no defense? Yet this is precisely what did happen in

 connection with our Lord, for we are told in Mark 15:5, "But Jesus yet

 answered nothing; so that Pilate marveled." Again; who was it that knew

 seven hundred years before the greatest tragedy of human history was

 enacted that the Son of God, the King of the Jews, the gentlest and

 meekest Man who ever trod our earth, should be scourged and spat upon?

 Yet such an experience was foretold: "I gave My back to the smiters,

 and My cheeks to them that plucked off the hair: I hid not My face from

 shame and spitting" (Is. 50:6).

 Further; the form of capital punishment reserved for Jewish criminals

 was "stoning to death," and in David's time the experience of

 "crucifixion" was entirely unknown, yet we find in Psalm 22:16 that

 Israel's king was inspired to write, "They pierced My hands and My

 feet!" Again; what human foresight could have seen that in His

 thirst-agonies upon the cross our Lord should be given gall and vinegar

 to drink? Yet it was declared a thousand years before the Lord of Glory

 was nailed to the tree that, "They gave Me also gall for My meat; and

 in My thirst they gave Me vinegar to drink." (Ps. 69:21). Finally; we

 ask, how could David foretell, unless he was inspired by the Holy

 Spirit, that our Lord should be taunted by His enemies and challenged

 to come down from the Cross? Yet in Psalm 22:7-8 we read, "All they

 that see Me laugh Me to scorn: they shoot out the lip, they shake the

 head, saying, He trusted on the Lord that He would deliver Him: let Him

 deliver Him, seeing He delighted in Him." Such examples as the above

 might be multiplied indefinitely, but sufficient illustrations have

 already been given to warrant us in saying that the fulfilled

 prophecies of the Bible bespeak the omniscience of its Author.

 Were it necessary, and had we the space at our command, scores of

 additional fulfilled prophecies relating to the History of Israel, the

 Course of the Gentiles, and the Experiences of the Church--prophecies

 just as definite, accurate, and remarkable as those relating to the

 Person of the Lord Jesus Christ--could be given, but our present limits

 and purpose forbid us so doing.

 Having examined a few of the startling prophecies which treat of the

 Birth and Death of our Saviour, it now only remains for us to apply in

 a word the significance of this argument. Many have read over these

 Scriptures before and perhaps have regarded them as being wonderfully

 descriptive of the Advent and Passion of Jesus Christ, but how many

 have carefully weighed the fact that each of these Scriptures were in

 indisputable existence more than five hundred years before our Lord

 came to this earth?

 Man is unable to accurately predict events which are but twenty-four

 hours distant; only the Divine Mind could have foretold the future,

 centuries before it came to be. Hence, we affirm with the utmost

 confidence, that the hundreds of fulfilled prophecies in the Bible

 attest and demonstrate the truth that the Scriptures are the inspired,

 infallible, inerrant Word of God.

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 Chapter Six

 The Typical Significance of the Scriptures Declare Their Divine Authorship

 "In the volume of the Book it is written of Me" (Heb. 10:7). Christ is

 the Key to the Scriptures. Said He, "Search the Scriptures..they are

 they which testify of Me." (John 5:39), and the "Scriptures" to which

 He had reference, were not the four Gospels for they were not then

 written, but the writings of Moses and the prophets. The Old Testament

 Scriptures then are something more than a compilation of historical

 records, something more than a system of social and religious

 legislation, something more than a code of ethics. The Old Testament

 Scriptures are fundamentally a stage on which is shown forth in vivid

 symbolism and ritualism the whole plan of redemption. The events

 recorded in the Old Testament were actual occurrences, yet they were

 also typical prefigurations. Throughout the Old Testament dispensations

 God caused to be shadowed forth in parabolic representation the whole

 work of redemption by means of a constant and vivid appeal to the

 senses. This was in full accord with a fundamental law in the economy

 of God. Nothing is brought to maturity at once. As it is in the natural

 world, so it is in the spiritual: there is first the blade, then the

 ear, and then the full corn in the ear. Concerning the Person and work

 of the Lord Jesus, God first gave a series of pictorial

 representations, later a large number of specific prophecies, and last

 of all, when the fullness of time was come, God sent forth His own Son.

 It is failure to discern the typical import of the Old Testament

 Scriptures which has caused so great a part of them to be slighted by

 so many readers of the Bible. To multitudes of people the Pentateuch is

 little more than a compilation of effete and meaningless ceremonial

 rites, and if there is nothing in them more excellent than their

 outward semblance, then, surely, it is passing strange that they should

 find a place in the Word of God. Take Christ out of Old Testament

 ritual and you are left with nothing but the dry and empty shell of a

 nut. It is therefore a matter of small surprise that those who see so

 little of Christ in the Old Testament Scriptures should undervalue the

 instruction and edification to be derived from every part of them, and

 that they entertain such degrading ideas of their inspiration. Deny

 that there is a spiritual meaning in all the laws and customs of the

 Israelites and what food for the soul can be gathered from a study of

 them? Deny that they are so many typical representations of Christ and

 His Sacrifice for sin and you cast reproach on the name and wisdom of

 God by suggesting that He instituted the carnal ordinances, the

 cumbrous ceremonies, the propitiations by sacrifice of animals, which

 are recorded in the opening Books of the Bible.

 The typical import and the spiritual value of the Jewish economy, both

 as a whole and in its many parts, is expressly affirmed in the New

 Testament. The Apostle Paul, when referring to the narratives and

 events recorded in the Old Testament, declares that, "Whatsoever things

 were written aforetime were written for our learning" (Rom. 15:4).

 Later, when making mention of Israel's exodus from Egypt and their

 journey through the wilderness, he affirms, "Now these things were our

 examples" and "Now all these things happened unto them for ensamples:

 (marg. "types") and they are written for our admonition" (I Cor.

 10:6-11). Again; when commenting upon, and while expounding the

 spiritual significance of the Tabernacle, he declares that it was "the

 example and shadow of heavenly things" (Heb. 8:5). In the next chapter

 he declares, "The Tabernacle...wasa figure for the time then present"

 (Heb. 9:8-9) and in Hebrews 10 he states, "The law" had "a shadowof

 good things to come" (10:1). From these declarations it is evident that

 God Himself caused the Tabernacle to be erected exactly according to

 the pattern which He had showed Moses, for the express purpose that it

 should be a type for symbolizing heavenly things. Hence it becomes our

 privilege and bounden duty to seek by the help of the Holy Spirit to

 ascertain the meaning of the types of the Old Testament.

 In addition to the express declarations of the New Testament quoted

 above, there are a number of additional passages which also teach the

 same thing. John the Baptist hailed our Saviour as "The Lamb of God

 which taketh away the sin of the world," that is, as the great Antitype

 of the sacrificial lambs of Old Testament ritual. In His discourse with

 Nicodemus our Lord alluded to the lifting up of the Brazen Serpent in

 the wilderness as a type of His own lifting up on the Cross. Writing to

 the Corinthians the Apostle Paul said, "Christ our Passover is

 sacrificed for us" (I Cor. 5:7), thus signifying that Exodus 12 pointed

 forward to the Lord Jesus. Writing to the Galatians the same Apostle

 makes mention of the history of Abraham, his wives and his children,

 and then states "which things are an allegory" (Gal. 4:24). Now there

 are many brethren who will own the typical significance of these

 things, but who refuse to acknowledge that anything else in the Old

 Testament has a typical meaning save those which are expressly

 interpreted in the New. But this we conceive to be a mistake and to

 place a limit upon the scope and value of the Word of God. Rather let

 us regard those Old Testament types which are expounded in the New

 Testament as samples of others which are not explained. Are there no

 more prophecies in the Old Testament than those which, in the New

 Testament, are said to be "fulfilled"? Assuredly. Then let us admit the

 same concerning the types.

 Several volumes would be filled were we to dwell upon everything in the

 Old Testament which has a typical meaning and spiritual application.

 All we can now attempt is to single out a few illustrations as samples,

 leaving our readers to pursue further this entrancing study for

 themselves.

 The very first chapter of Genesis is rich in its spiritual contents.

 Not only does it give us the only reliable and authentic account of the

 creation of this world, but it also reveals God's order in the work of

 the new creation. In Genesis 1:1 we have the original or primitive

 creation--"in the beginning". From the next verse we infer that some

 dreadful calamity followed. The handiwork of God was marred, "the earth

 became (not "was") without form and void"--a desolate waste and empty

 ruin. The earth was submerged. A scene of dreariness and death is

 introduced--"and darkness was upon the face of the deep." Not only was

 this the history of the earth, but it was also the history of man. In

 the beginning he was created by God--created in the image and likeness

 of his Maker. But a terrible calamity followed. An enemy appeared on

 the scene. The heart of the creature was seduced, unbelief and

 disobedience being the consequence. Man fell, and awful was his fall.

 God's image was broken: human nature was ruined by sin: desolation and

 death took the place of God's likeness and life. In consequence of his

 sin, man's mind was blinded and darkness rested upon the face of his

 understanding.

 Next, we read in Genesis 1, of the work reconstruction. The order

 followed is profoundly significant--"The Spirit of God moved upon the

 face of the waters. And God said, Let there be light: and there was

 light" (vs. 3-4). The parallel holds good in regeneration. In the work

 of the new birth which is performed within the darkened and spiritually

 dead sinner, the Spirit of God is the prime mover, convicting the soul

 of its lost and ruined condition and revealing the need of the

 appointed Saviour. The instrument that He employs is the written Word,

 the Word of God, and in every genuine conversion God says, "Let there

 be light," and there is light. "For God, who commanded the light to

 shine out of darkness, hath shined in our hearts, to give the light of

 the knowledge of the glory of God in the face of Jesus Christ" (II Cor.

 4:6). The parallel might be followed much further, but sufficient has

 been said to show that beneath the actual history of Genesis 1 may be

 discerned by the anointed eye the spiritual history of the believer's

 new creation, and as such it bears the stamp of its Divine Author and

 evidences the fact that the opening chapter of the Bible is no mere

 human compilation.

 In the coats of skin with which the Lord God clothed our first parents

 we have an incident that is full of spiritual instruction and which

 could never have been invented by man. To obtain these skins life had

 to be taken, blood had to be shed, the innocent (animals) must die in

 the place of Adam and Eve who were guilty, so as to provide a covering

 for them. Thus, the Gospel truths of redemption by blood-shedding and

 salvation thro' a substitutionary sacrifice, were preached in Eden. Be

 it noted that man did not have to provide a covering for himself any

 more than the "prodigal son" did, nor were they asked to clothe

 themselves any more than was he: in the one case we read, "The Lord God

 made coats of skins and clothed them" (Gen. 3:21), and in the other the

 command was, "Bring forth the best robe, and put it on him" (Luke

 15:22), and both speak of "the robe of righteousness" (Is. 61:10) which

 is furnished in Christ.

 In the offerings which Cain and Abel presented to the Lord, and in the

 response which they met with, we discover a foreshadowing of New

 testament truths. Abel brought of the firstlings of the flock with

 their fat. He recognized that he was alienated from God and could not

 draw nigh to Him without a suitable offering. He saw that his own life

 was forfeited thro' sin, that justice clamored for his death, and that

 his only hope lay in another (a lamb) dying in his stead. By faith Abel

 presented his bloody offering to God and it was accepted. On the other

 hand, Cain refused to take the place of a lost sinner before God. He

 refused to acknowledge that death was his due. He refused to place his

 confidence in a sacrificial substitute. He brought as an offering to

 God the fruits of the ground--the product of his own labors and in

 consequence, his offering was rejected. Thus, at the commencement of

 human history we have shown forth the fact that salvation is by grace

 thro' faith and altogether apart from works (Eph. 2:8-9).

 In the great Deluge and the ark in which Noah and his house found

 shelter, we have a typification of great spiritual verities. From them

 we learn that God takes cognizance of the doings of His creatures; that

 He is holy and sin is abhorrent to Him; that His righteousness requires

 Him to punish sin and destroy sinners. Yet, here also we learn that in

 judgment God remembers mercy, that He has no pleasure in the death of

 the wicked; that His grace provides a refuge if only His sinful

 creatures will avail themselves of His provision. Yet only in one place

 can deliverance from the Divine wrath be found. In the ark alone is

 safety and security. And, in like manner, today, there is only one

 Saviour for sinners, and that is the Lord Jesus Christ, "Neither is

 there salvation in any other: for there is none other name under heaven

 given among men, whereby we must be saved" (Acts 4:12).

 In the deliverance of Israel from Egypt and their wilderness journey we

 see portrayed the history of God's people in the present dispensation.

 We, too, were living in a world "without God and without hope." We,

 too, were in bondage to the cruel taskmasters of sin and Satan. We,

 too, were in imminent danger of falling beneath the sword of the

 avenging Angel of Justice. But, for us, too, a way of escape was

 provided. For us, too, a Lamb was slain. Unto us, too, was given the

 precious promise, "When I see the blood I will pass over you" (Exod.

 12:13). And we, too, were redeemed by Almighty power and were

 "delivered from the power of darkness and translated into the kingdom

 of God's dear Son" (Col. 1:13)

 After our exodus from Egypt there lies before us a pilgrim journey

 thro' a barren and hostile wilderness as we journey toward the Promised

 Land. We have to pass thro' a strange country and meet with enemy

 forces, that we are unable to overcome in our own strength. For these

 tasks our own resources--the things we brought with us out of

 Egypt--are altogether inadequate, and thus we, too, are cast upon the

 sufficiency of Israel's God. And blessed be His name, ample provision

 is made for us and grace is furnished for every need. For us there is

 heavenly manna in the exceeding great and precious promises of God. For

 us there comes water out of the Smitten Rock in the person of the Holy

 Spirit (John 7:38-39) who refreshes our souls by taking of the things

 of Christ and showing them unto us and who strengthens us with might in

 the inner man. For us too, there is a pillar of cloud and fire to guide

 us by day and by night in the Holy Scriptures which are a lamp unto our

 feet and a light unto our path. For us, too, there is One to counsel

 and direct us, to intercede for us and help us overcome our Amalekites

 in the Captain of our salvation who has said, "Lo, I am with you alway,

 even unto the end." And, at the close of our pilgrimage we shall enter

 a fairer land than that which flowed with milk and honey for we have

 been begotten "to an inheritance incorruptible and undefiled, and that

 faded not away, reserved in heaven" for us.

 Let the careful and impartial reader weigh thoroughly what has been

 said above, and surely it is evident that the numerous resemblances

 between the story of Israel and the spiritual history of God's children

 in this dispensation cannot be so many coincidences, and can only be

 accounted for on the ground that the writings of Moses were inspired by

 the Living God.

 The history of Israel in Canaan as the professed people of God

 corresponds with the history of the professing church in the New

 Testament dispensation. After Moses, the one who led Israel out from

 their Egyptian bondage, came Joshua who led Israel in their conquest of

 Canaan. So after our Lord left this earth, He sent the Holy Spirit who

 through the Apostles caused the Jericho's and Ai's of Paganism to be

 overthrown and the greater part of the world to be evangelized. But

 after their occupancy of Canaan Israel's history was a sad one, being

 characterized by spiritual declination and departure from God. So it

 was with the professing church. Very quickly after the death of the

 Apostles heresy corrupted the Christian profession, and just as Israel

 of old grew tired of a theocracy and demanded a human head and king,

 like the nations which surrounded them, so the professing church became

 dissatisfied with the New Testament form of church government and

 submitted to the domination of a pope. And just as Israel's kings

 became more and more corrupt until God would bear with them no longer

 and sold His people into captivity, so after the setting up of the

 Papal See there followed the long period of the Dark Ages when Europe

 was subjected to a spiritual bondage and when the Word of God was bound

 in chains. Then, just as God raised up Ezra and Nehemiah to recover the

 living oracle and to lead out of their captivity a remnant of His

 people, so in the sixteenth century, a.d., God raised up Luther and

 honored contemporaries to bring about the great Reformation of

 Protestantism. Finally: just as after the days of Ezra and Hehemiah the

 Jews in Palestine witnessed a marked spiritual declination, ultimately

 lapsing into the ritualism of the Pharisees and the rationalism of the

 Sadducees from which God's elect were delivered only by the appearing

 of His own Son, so has history repeated itself. Since Reformation and

 the last of the Puritans, Christendom has moved swiftly in the

 direction of the predicted apostasy, and today we have reproduced the

 ancient Phariseeism in the rapid spread of Roman Catholicism, and the

 ancient Sadduceeism in the far-reaching effects of the infidelistic

 Higher Criticism: and as it was before, so it will be again--God's

 elect will be delivered only by the reappearing of our Lord and Saviour

 Jesus Christ.

 Thus we see how wonderfully and accurately the Old testament history

 runs parallel with and anticipated the history of the professing church

 in the New Testament dispensation. It has been truly said that "Coming

 events cast their shadows before them," and who but He who knows the

 end from the beginning and who upholds all things by the word of His

 power, could have caused the shadow of the Old Testament to have taken

 the shape they did, and thus give a true and comprehensive parabolic

 setting forth of that which has taken place thousands of years later!

 But not only do the broad outlines of Old Testament history possess a

 typical meaning, everything in the Old Testament Scriptures has a

 spiritual value.

 Every battle fought by the Israelites, every change in the

 administration of their government, every detail in their elaborate

 ceremonialism, and every personal biography narrated in the Bible, is

 designed for our instruction and edification. The Bible contains

 nothing that is superfluous. From beginning to end the Scriptures

 testify of Christ. Inanimate objects like the ark, which tells of

 security in Christ from the storms of Divine wrath; like the manna,

 which speaks of Him as the Bread of Life; like the brazen Serpent

 uplifted on the pole, of the Tabernacle, which presents Him as the

 meeting place of God and men--all foreshadowed the Redeemer. Living

 creatures like the Passover Lamb, the sacrificial bullocks, goats and

 rams, all pointed forward in general and in detail to the great

 Sacrifice for sins. Institutions like the Passover which prefigured His

 death; like the waving of the first-fruits, which forecast His

 resurrection; like the fast of Pentecost with its two loaves baken with

 leaven, telling of the uniting into one Body of the Jew and the

 Gentile; like the Burnt, the Meal and the Peace "sweet savor"

 offerings, which proclaimed the excellency of Christ's person in the

 esteem of God--all emblemized our blessed Saviour. And, many of the

 leading personages of Old Testament biography gave a remarkable

 delineation of our Lord's character and earthly ministry.

 Abel was a type of Christ. His name signifies vanity and emptiness

 which foreshadowed the Lord Jesus who "made Himself of no reputation,"

 literally "emptied Himself" (Phil. 2:7), when He assumed the nature of

 man who is "like unto vanity" (Ps. 72:9). By calling, Abel, was a

 shepherd, and it was in his shepherd character he brought an offering

 to God, namely, the firstlings of his flock--speaking of the Good

 Shepherd who offered Himself to God. The offering which Abel brought to

 God is termed an "excellent" one (Heb. 11:4) and as such it pointed

 forward to the precious blood of Christ, the value of which cannot be

 estimated in silver and gold. Abel's offering was accepted by God, God

 "testifying" His approval of it; and, in like manner, God publicly

 witnessed to His acceptance of Christ's sacrifice when He raised Him

 from the Dead (Acts 2:32). Abel's offering still speaks to God--"by it

 he being dead, yet speaketh;" so, too, Christ's offering "speaks" to

 God (Heb. 12:24). Though guilty of no offense, Abel was hated by his

 brother and cruelly slain at his hand, foreshadowing the treatment

 which the Lord Jesus received at the hands of the Jews--His brethren

 according to the flesh.

 Isaac was a type of Christ. he was the child of promise. His nativity

 was announced by an angel. He was supernaturally begotten. He was born

 at an appointed time. He was named by God (Gen. 1:18-19). He was the

 "seed" to whom the promises were made and thro' whom they were secured.

 He became obedient unto death. He carried on his own shoulder the wood

 on which he was to be offered. He was securely fastened to the alter.

 He was presented as a sacrifice to God. He was offered on Mount

 Moriah--the same on which,two thousand years later, Jesus Christ was

 offered. And, it was on the "third day" that Abraham received him back

 "in a figure" from the dead (Heb. 11:19).

 Joseph is a type of Christ. He was Jacob's well-beloved son. He readily

 responded to his father's will when asked to go on a mission to his

 brethren. While seeking his brethren he became a "wanderer in the

 field" (Gen. 37:15)--the "field" figuring the world (see Matt. 13:38).

 He found his brethren in Dothan which signifies the law--so the Lord

 Jesus found His brethren under the bondage of the law. His brethren

 mocked and refused to receive him. His brethren took counsel together

 against him that they might put him to death. Judah (Judas is the Greek

 form of the same word) advised his brethren to sell Joseph to the

 Ishmaelites. After he had been rejected by his brethren, Joseph was

 taken down into Egypt in order that he might become a Saviour to the

 world. While in Egypt, Joseph was tempted, not without any compromise

 he put from him the evil solicitation. He was falsely accused and thro'

 no fault of his own was cast into prison. There he was the interpreter

 of dreams--the one who threw light on what was mysterious. In prison he

 became the savor of life to the butler, and the savor of death to the

 baker. After a period of humiliation and shame, he was exalted to the

 throne of Egypt. From that throne he administered bread to a hungering

 and perishing humanity. Subsequently Joseph became known to his

 brethren, and in fulfillment of what he had previously announced to

 them, they bowed down before him and owned his sovereignty.

 Moses was a type of Christ. Moses became the adopted son of Pharaoh's

 daughter--so that legally he had a mother but no father, thus typifying

 our Lord's miraculous birth of a virgin. During infancy his life was

 endangered by the evil designs of the ... ruler. Like Christ's, his

 early life was spent in Egypt. Later, he renounced the position of

 royalty, refusing to be called the son of Pharaoh's daughter; and he

 who was rich, for the sake of his people, became poor. Before he

 commenced His life's work, a long period was spent in Midian in

 obscurity. Here he received a call and commission from God to go to

 deliver his brethren out of their terrible bondage. The credentials of

 his mission were seen in the miracles which he performed. Though

 despised and rejected by the rulers in Egypt, he, nevertheless,

 succeeded in delivering his own people. Subsequently, he became the

 leader and head of all Israel. In character he was the meekest man in

 all the earth. In all God's house he was faithful as a servant. In the

 wilderness he sent twelve men to spy out Canaan as our Lord sent out

 the twelve Apostles to preach the Gospel. He fasted for forty days. On

 the mount he was transfigured so that the skin of his face shone. He

 acted as God's prophet to the people, as as the people's intercessor

 before God. He was the only man mentioned in the Old Testament that was

 prophet, priest and king. He was the giver of a Law, the builder of a

 Tabernacle, and the organizer of a Priesthood. His last act was to

 "bless the people (Deut. 33:29), as our Lord's last act was to "bless"

 His disciples (Luke 24:50).

 Samson was a type of Christ--see the Book on Judges. An angel announced

 his birth (13:3). From birth he was a Nazarite (13:5)--separated to

 God. Before he was born it was promised that he should be a saviour to

 Israel (13:5). He was treated unkindly by his own nation (15:11-13). He

 was delivered up to the Gentiles by his own countrymen (15:12). He was

 mocked and cruelly treated by the Gentiles (16:19-21, 25) yet he was a

 mighty deliverer of Israel. His miracles were performed under the power

 of the Holy Spirit (14:19). He accomplished more in his death than he

 did in his life (16:30). He was imprisoned in the enemy's stronghold;

 the gates were barred, and a watch was set; yet, rising up at midnight,

 in the early hours of the morning--"a great while before day"--he burst

 the bars, broke open the gate, and issued forth triumphant--a

 remarkable type of our Lord's resurrection. He occupied the position of

 "judge," as our Lord will in the last great day.

 David was a type of Christ. He was born in Bethlehem. He is described

 as "of a beautiful countenance and goodly to look upon." His name means

 "the beloved." By occupation he was a shepherd. During his shepherd

 life he entered into conflict with wild beasts. He slew Goliath--the

 opposer of God's people and a type of Satan. From the obscurity of

 shepherdhood he was exalted to Israel's throne. He was anointed as king

 before he was coronated. He was preeminently a man of prayer (see the

 Psalms) and is the only one in Scripture termed "The man after God's

 own heart." He was a man of sorrows and acquainted with grief,

 suffering chiefly from those of his own household. Repeated attempts

 were made upon his life by Israel's ruler. When his enemy (Saul) was in

 his power he refused to slay him, instead, he dealt with him in mercy

 and grace. He delivered Israel from all their enemies and vanquished

 all their foes.

 Solomon was a type of Christ. He was Israel's king. His name signifies

 "Peaceable," and he foreshadows the millennial reign of the Lord Jesus

 when He shall rule as Prince of Peace. He was chosen and ordained of

 God before he was crowned. He rode upon another's mule, not as a

 warrior, but as the king of peace in lowly guise (I Kings 1:33).

 Gentiles took part in the coronation of Solomon (I Kings 1:38)

 typifying the universal homage which Christ shall receive during the

 millennium. The Cherethites and Pelethites were soldiers, so that

 Solomon was followed by an army at the time of his coronation (I Kings

 1:33; cp. Rev. 19:11). Solomon began his reign by showing mercy to and

 yet demanding righteousness from Adonijah (I Kings 1:51)--such will be

 the leading characteristics of Christ's millennial government. Solomon

 was the builder of Israel's Temple (cp. Acts 15:16). At the dedication

 of the Temple, Solomon was the one who offered sacrifices unto the

 Lord: thus the king fulfilled the office of priest (I Kings 8:63),

 which typifies the Lord Jesus who "shall be a Priest upon His throne"

 (Zech. 6:13). Solomon's "fame" went abroad far and wide and "all the

 earth sought to Solomon" (I Kings 10:24). The queen of Sheba,

 representing the Gentiles, came up to Jerusalem to pay him homage (I

 Kings 10) as all the nations will to Christ during the millennium (see

 Zech. 14:16). All Israel's land enjoyed rest and peace. The glory and

 magnificence of Solomon's reign has never been equaled before or

 since--"And the Lord magnified Solomon exceedingly in the sight of all

 Israel, and bestowed upon him such royal majesty as had not been on any

 king before him in Israel" (I Chron. 29:25).

 In the above types we have not sought to be exhaustive but suggestive

 by singling out only the leading lines in each typical picture. There

 are many other Old Testament characters who were types of Christ which

 we cannot now consider at length:--Adam typified His Headship; Enoch

 His Ascension; Noah as the provider of a Refuge; Jacob as the one who

 served for a Wife; Aaron as the great High Priest; Joshua as the

 Captain of our salvation; Samuel as the Faithful Prophet; Elijah as the

 Miracle worker; Jeremiah as the despised and rejected Servant of God;

 Daniel as the Faithful Witness for God; Jonah as the One raised from

 the dead on the third day.

 In closing this chapter let us apply the argument. Of the many typical

 persons in the Old Testament who prefigure the Lord Jesus Christ, the

 striking, the accurate, and the manifold lights, in which each exhibits

 Him is truly remarkable. No two of them represent Him from exactly the

 same viewpoint. Each one contributes a line or two to the picture, but

 all are needed to give a complete delineation. That an authentic

 history should supply a series of personages in different ages, whose

 characters, offices, and histories, should exactly correspond with

 those of Another who did not appear upon earth until centuries later,

 can only be accounted for on the supposition of Divine appointment.

 When we consider the utter dissimilarity of these typical persons to

 one another; when we note that they had little or nothing in common

 with each other; when we remember that each of them represents some

 peculiar feature in a composite Anti type; we discover that we have a

 literary phenomenon which is truly remarkable. Abel, Isaac, Joseph,

 Moses, Samson, David, Solomon (and all the others) are each deficient

 when viewed separately; but when looked at in conjunction they form an

 harmonious whole, and give us a complete representation of our Lord's

 miraculous birth, His peerless character, His life's mission, His

 sacrificial death, His triumphant resurrection, His ascension to

 heaven, and His millennial reign. Who could have invented such

 character? How remarkable that the earliest history in the world,

 extending from the creation and reaching to the last of the

 prophets--written by various hands thro' a period of fifteen

 centuries--should from start to finish concentrate in a single point,

 and that point the person and work of the blessed Redeemer! Verily,

 such a Book must have been written by God--no other conclusion is

 possible. Beneath the historical we discern the spiritual: behind the

 incidental we behold the typical: underneath the human biographies we

 see the form of Christ, and in these things we discover on every page

 of the Old Testament the "watermark" of heaven.

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 Chapter Seven

 The Wonderful Unity of the Bible Attests its Divine Authorship

 The manner in which the Bible has been produced argues against its

 unity. The Bible was penned on two continents, written in three

 languages, and its composition and compilation extended through the

 slow progress of sixteen centuries. The various parts of the Bible were

 written at different times and under the most varying circumstances.

 Parts of it were written in tents, deserts, cities, palaces and

 dungeons; in times of imminent danger and in seasons of ecstatic joy.

 Among its writers were judges, kings, priests, prophets, patriarchs,

 prime ministers, herdsmen, scribes, soldiers, physicians and fishermen.

 Yet despite these varying circumstances, conditions and workmen, the

 Bible is oneBook, behind its many parts there is an unmistakable

 organic unity. It contains one system of doctrine, one code of ethics,

 one plan of salvation and one rule of faith.

 Now if forty different men were selected today from such varying

 stations and callings of life as to include clerks, rulers,

 politicians, judges, clergy, doctors, farm laborers and fishermen, and

 each was asked to contribute a chapter for some book on theology or

 church government, when their several contributions were collected and

 bound together, would there be any unity about them, could that book

 truly be said to be one book; or would not their different productions

 vary so much in literary value, diction and matter as to be merely a

 heterogeneous mass, a miscellaneous collection? Yet we do not find this

 to be the case in connection with God's Book. Although the Bible is a

 volume of sixty-six Books, written by forty different men, treating of

 such a large variety of themes as to cover nearly the whole range of

 human inquiry, we find it is one Book, the Book (not the books), the

 Bible.

 Further; if we were to select specimens of literature from the third,

 fifth, tenth, fifteenth and twentieth centuries of the Christian era

 and were to bind them together, what unity and harmony should we find

 in such a collection? Human writers reflect the spirit of their own day

 and generation and the compositions of men living amid widely differing

 influences and separated by centuries of time have little or nothing in

 common with each other. Yet although the earliest portions of the

 Sacred Canon date back to at least the fifteenth century, b.c., while

 the writings of John were not completed till the close of the first

 century, a.d., nevertheless, we find a perfect harmony throughout the

 Scriptures from the first verse in Genesis to the last verse in

 Revelation. The great ethical and spiritual lessons presented in the

 Bible, by whoever taught, agree.

 The more one really studies the Bible the more one is convinced that

 behind the many human mouths there is One overruling, controlling Mind.

 Imagine forty persons of different nationalities, possessing various

 degrees of musical culture visiting the organ of some cathedral and at

 long intervals of time, and without any collusion whatever, striking

 sixty-six different notes, which when combined yielded the theme of the

 grandest oratorio ever heard: would it not show that behind these forty

 different men there was one presiding mind, one great Tone master? As

 we listen to some great orchestra, with an immense variety of

 instruments playing their different parts, but producing melody and

 harmony, we realize that at the back of these many musicians there is

 the personality and genius of the composer. And when we enter the halls

 of the Divine Academy and listen to the heavenly choirs singing the

 Song of Redemption, all in perfect accord and unison, we know that it

 is God Himself who has written the music and put this song into their

 mouths.

 We now submit two illustrations which demonstrate the unity of the Holy

 Scriptures. Certain grand conceptions run through the entire Bible like

 a cord on which are strung so many precious pearls. First and foremost

 among them is the Divine Plan of Redemption. Just as the scarlet thread

 runs through all the cordage of the British Navy, so a crimson aura

 surrounds every page of God's Word.

 In the Scriptures the Plan of Redemption is central and fundamental. In

 Genesis we have recorded the Creation and Fall of man to show that he

 has the capacity for and is in need of redemption. Next we find the

 Promise of the Redeemer, for man requires to have before him the hope

 and expectation of a Saviour. Then follows an elaborate system of

 sacrifices and offerings and these represent pictorially the nature of

 redemption and the condition under which salvation is realized. At the

 commencement of the New Testament we have the four Gospels and they set

 forth the Basis of Redemption, namely, the Incarnation, Life, Death,

 Resurrection and Ascension of the Redeemer. Next comes the Book of the

 Acts which illustrates again and again the Power of Redemption, showing

 that it is adequate to work its great results in the salvation of both

 Jew and Gentile. Finally, in the Revelation, we are shown the ultimate

 triumphs of redemption, the Goal of Salvation--the redeemed dwelling

 with God in perfect union and communion. Thus we see that though a

 large number of human media were employed in the writing of the Bible,

 yet their productions are not independent of each other, but are

 complementary and supplementary parts of one great whole; that one

 sublime truth is common to them all, namely, man's need of redemption

 and God's provision of a Redeemer. And the only explanation of this

 fact is, that "All Scripture is given by inspiration of God."

 Secondly; among all the many personalities presented in the Bible, we

 find that one stands out above all others, not merely prominent but

 preeminent. Just as in the scene unveiled in the fifth chapter of the

 Revelation we find the Lamb in the center of the heavenly throngs, so

 we find that in the Scriptures also, the Lord Jesus Christ is accorded

 the place which alone befits His unique Person. Considered from one

 standpoint the Scriptures are really the biography of the Son of God.

 In the Old Testament we have the Promise of our Lord's Incarnation and

 Mediatorial work. In the Gospels we have the Proclamation of His

 Mission and the Proofsof His Messianic claims and authority. In the

 Acts we have a demonstration of His saving Power and the execution of

 His missionary Program. In the Epistles we find an exposition and

 amplification of His Precepts for the education of His People. While in

 the Apocalypse we behold the unveiling or Presentation of His Person

 and the Preparation of the earth for His Presence. The Bible is

 therefore seen to be peculiarly the Book of Jesus Christ. Christ not

 only testified to the Scriptures but each section of the Scriptures

 testify of Him. Every page of the Holy Book has stamped upon it His

 photograph and every chapter bears His autograph. He is its one great

 theme, and the only explanation of this fact is that, the Holy Spirit

 superintended the work of each and every writer of the Scriptures.

 The unity of the Scriptures is further to be seen on the fact that they

 are entirely free from any real contradictions. Though different

 writers often described the same incidents--as for example the four

 evangelists recording the facts relating to our Lord's ministry and

 redemptive work--and though there is considerable variety in the

 narrations of these, yet there are no real discrepancies. The harmony

 existing between them does not appear on the surface, but, often, is

 only discovered by protracted study, though it is there nevertheless.

 Moreover, there is perfect agreement of doctrine between all the

 writers in the Bible. The teaching of the prophets and the teaching of

 the Apostles on the great truths of God's righteousness, the demands of

 His holiness, the utter ruin of man, the exceeding sinfulness of sin,

 and the way of salvation, is entirely harmonious. This might appear a

 thing easily effected. But those who are acquainted with human nature,

 and have read widely the writings of men, will acknowledge that nothing

 but the inspiration of the writers can explain this fact. Nowhere can

 we find two uninspired writers, however similar they may have been in

 their religious sentiments, who agree in all points of doctrine. Nay,

 entire consistency of sentiment is not to be found even in the writings

 of the same author at different periods. In his later years Spurgeon's

 statement of some doctrines was much more modified than the utterances

 of his earlier days. Increasing knowledge causes men to change their

 views upon many subjects. But among the writers of Scripture there is

 the most perfect harmony, because they obtained their knowledge of

 truth and duty not by the efforts of study, but from inspiration by the

 Holy Spirit of God.

 When therefore we find that in the productions of forty different men

 there is perfect accord and concord, unison and unity, harmony in all

 their teachings, and the same conceptions pervading all their writings,

 the conclusion is irresistible that behind their minds, and guiding

 their hands, there was the master-mind of God Himself. Does not the

 unity of the Bible illustrate the Divine Inspiration of the Bible and

 demonstrate the truth of its own assertion that "God (who) at sundry

 times and in divers manners spake in time past unto the fathers by the

 prophets" (Heb. 1:1)?

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 Chapter Eight

 The Marvelous Influence of the Bible Declares its Super-Human Character

 The influence of the Bible is world-wide. Its mighty power has affected

 every department of human activity. The contents of the Scriptures have

 supplied themes for the greatest poets, artists and musicians which the

 world has yet produced, and have been the mightiest factor of all in

 shaping the moral progress of the race. Let us consider a few examples

 of the Bible's influence as displayed in the various realms of human

 enterprise.

 Take away such sublime oratorios as "Elijah" and "The Messiah," and you

 have taken out of the realm of music something which can never be

 duplicated; destroy the countless hymns which have drawn their

 inspiration from the Scriptures and you have left us little else worth

 singing. Eliminate from the compositions of Tennyson, Wordsworth and

 Carlisle every reference to the moral and spiritual truths taught in

 God's Word and you have stripped them of their beauty and robbed them

 of their fragrance. Take down from off the walls of our best Art

 Galleries those pictures which portray scenes and incidents in the

 history of Israel and the life of our Lord and you have removed the

 richest gems from the crown of human genius. Remove from our statute

 books every law which is founded upon the ethical conceptions of the

 Bible and you have annihilated the greatest factor in modern

 civilization. Rob our libraries of every book which is devoted to the

 work of elaborating and disseminating the precepts and concepts of Holy

 Writ and you have taken from us that which cannot be valued in dollars

 and cents.

 The Bible has done more for the emancipation and civilization of the

 heathen than all the forces which the human arm can wield, put

 together. Someone has said, "Draw a line around the nations which have

 the Bible and you will then have divided between barbarism and

 civilization, between thrift and poverty, between selfishness and

 charity, between oppression and freedom, between life and the shadow of

 death." Even Darwin had to concede the miraculous element in the

 triumphs of the missionaries of the cross.

 Here are two or three men who land on a savage island. Its inhabitants

 posses no literature and have no written language. They regard the

 white man as their enemy and have no desire to be shown "the error of

 their ways." They are cannibals by instinct and little better than the

 brute beasts in their habits of life. The missionaries who have entered

 their midst have no money with which to buy their friendship, no army

 to compel their obedience and no merchandise to stir their avarice.

 Their only weapon is "the Sword of the Spirit," their only capital "the

 unsearchable riches of Christ," their only offer the invitation of the

 Gospel. Yet somehow they succeed, and without the shedding of any blood

 gain the victory. In a few short years naked savagery is changed to the

 garb of civilization, lust is transformed into purity, cruelty is now

 kindness, avarice has become unselfishness, and where before

 vindictiveness existed there is now to be seen meekness and the spirit

 of loving self-sacrifice. And this has been accomplished by the Bible!

 This miracle is still being repeated in every part of the earth! What

 other book, or library of books, could work such a result? Is it not

 evident to all that the Book which does exert such a unique and

 unrivaled influence must be vitalized by the life of God Himself?

 This wonderful characteristic, namely the unique influence of the

 Bible, is rendered the more remarkable when we take into account the

 antiquity of the Scriptures! The last Books which were added to the

 Sacred Canon are now more than eighteen hundred years old, yet the

 workings of the Bible are as mighty in their effects today as they were

 in the first century of the Christian era.

 The power of man's books soon wane and disappear. With but few

 exceptions the productions of the human intellect enjoy a brief

 existence. As a general rule the writings of man within fifty years of

 their first public appearance lie untouched on the top shelves of our

 libraries. Man's writings are like himself--dying creatures. Man comes

 onto the age of this world, plays his part in the drama of life,

 influences the audience while he is acting, but is forgotten as soon as

 the curtain falls upon his brief career; so it is with his writings.

 While they are fresh and new they amuse, interest or instruct as the

 wise may be, and then die a natural death. Even the few exceptions to

 this rule only exert a very limited influence, their power is

 circumscribed; they are unread by the great majority, yea, are unknown

 to the biggest portion of our race. But how different with God's Book!

 The written Word, like the Living Word, is "The same yesterday, and

 today, and for ever," and unlike any other book it has made its way

 into all countries and speaks with equal clearness, directness and

 force to all men in their mother tongue. The Bible never becomes

 antiquated, its vitality never diminishes and its influence is more

 irresistible and universal today than it was two thousands years ago.

 Such facts as these declare with no uncertain voice that the Bible is

 endued with the same Divine life and energy as its Author, for in no

 other way can we account for its marvelous influence through the

 centuries and its mighty power upon the world.

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 Chapter Nine

The Miraculous Power of the Bible Shows Forth That its Inspirer Is the Almighty

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I. The Power of God's Word to Convict Men of Sin.

 In Hebrews 4:12 we have a Scripture which draws attention to this

 peculiar characteristic of the Bible--"For the Word of God is quick,

 and powerful, and sharper than any two edged sword, piercing even to

 the dividing asunder of soul and spirit, and of the joints and marrow,

 andis a discerner of the thoughts and intents of the heart." The

 writings of men may sometimes stir the emotions, search the conscience,

 and influence the human will, but in a manner and degree possessed by

 no other book the Bible convicts men of their guilt and lost estate.

 The Word of God is the Divine mirror, for in it man reads the secrets

 of his own guilty soul and sees the vileness of his own evil nature. In

 a way absolutely peculiar to themselves, the Scriptures discern the

 thoughts and intents of the heart and reveal to men the fact that they

 are lost sinners and in the presence of a Holy God.

 Some thirty years ago there resided in one of the Temples of Thibet a

 Buddhist priest who had conversed with no Christian missionary, had

 heard nothing about the cross of Christ, and had never seen a copy of

 the Word of God. One day while searching for something in the temple,

 he came across a transcription of Matthew's Gospel, which years before

 had been left there by a native who had received it from some traveling

 missionary. His curiosity aroused, the Buddhist priest commenced to

 read it, but when he reached the eighth verse in the fifth chapter he

 paused and pondered over it: "Blessed are the pure in heart: for they

 shall see God." Although he knew nothing about the righteousness of his

 Maker, although he was quite ignorant concerning the demands of God's

 holiness, yet he was there and then convicted of his sins, and a work

 of Divine grace commenced in his soul. Month after month went by and

 each day he said to himself, "I shall never see God, for I am impure in

 heart." Slowly but surely the work of the Holy Spirit deepened within

 him until he saw himself as a lost sinner; vile, guilty, and undone.

 After continuing for more than a year in this miserable condition the

 priest one day heard that a "foreign devil" was visiting a town nearby

 and selling books which spoke about God. The same night the Buddhist

 priest fled from the temple and journeyed to the town where the

 missionary was residing. On reaching his destination he sought out the

 missionary and at once said to him, "Is it true that only those who are

 pure in heart will see God?" "Yes," replied the missionary, "but the

 same Book which tells you that, also tells you how you may obtain a

 pure heart," and then he talked to him about our Lord's atoning work

 and how that "the blood of Jesus Christ His Son cleanseth us from all

 sin." Quickly the light of God flooded the soul of the Buddhist priest

 and he found the peace which "passeth all understanding." Now what

 other book in the world outside of the Bible, contains a sentence or

 even a chapter which, without the aid of any human commentator, is

 capable of convincing and convicting a heathen that he is a lost

 sinner? Does not the fact of the miraculous power of the Bible, which

 has been illustrated by thousands of fully authenticated cases similar

 to the above, declare that the Scriptures are the inspired Word of God,

 vested with the same might as their Omnipotent Author?

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II. The Power of God's Word to Deliver Men From Sin.

 A single incident which was brought before the notice of the writer

 must suffice to illustrate the above mentioned truth.

 Some forty years ago a Christian gentleman stood upon the quay of the

 Liverpool docks distributing tracts to the sailors. In the course of

 his work he handed one to a man who was just embarking on a voyage to

 China, and with an oath the sailor took it, crumpled it up and thrust

 it into his pocket. Some three weeks after, this sailor was down in his

 cabin and needing a "spell" with which to light his pipe felt in his

 pocket for the necessary paper and drew out the little tract which he

 had received in Liverpool. On recognizing it he uttered a terrible oath

 and tore the paper in pieces. One small fragment adhered to his tarry

 hand and glancing at it he saw these words, "Prepare to meet thy God."

 When relating the incident to the writer he said, "It was at that

 moment as though a sword had pierced my heart." "Prepare to meet thy

 God" rang again and again in his ears, and with a strickened conscience

 he was tormented about his lost condition. Presently he retired for the

 night, but sleep he could not. In desperation he got up and dressed and

 went above and paced the deck. Hour after hour he walked up and down,

 but try as he might he could not dismiss from his mind the words,

 "Prepare to meet thy God." For years this man had been a helpless slave

 in the grip of strong drink and knowing his weakness he said: "How can

 I prepare to meet God, when I am so powerless to overcome my besetting

 sin?" Finally, he got down upon his knees and cried: "O God, have mercy

 on me, save me from my sins, deliver me from the power of drink and

 help me prepare for the meeting with Thee." More than thirty-five years

 after, this converted sailor told the writer that from the night he had

 read that quotation from God's Word, had prayed that prayer, and had

 accepted Christ as his Saviour from sin, he had never tasted a single

 drop of intoxicating liquor and had never once had a desire to craving

 for strong drink. How marvelous is the power of God's Word to deliver

 men from sin! Truly, as Dr. Torrey has well said, "A Book which will

 lift men up to God must have come down from God."

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III. The Power of God's Word Over the Human Affections.

 In thousands of instances men and women have been stretched upon the

 "rack," torn limb from limb, thrown to the wild beasts, and have been

 burned at the stake rather than abandon the Bible and promise never

 again to read its sacred pages. For what other book would men and women

 suffer and die?

 More than two hundred years ago when a copy of the Bible was much more

 expensive than it is in these days, a peasant who lived in the County

 of Cork, Ireland, heard that a gentleman in his neighborhood had a copy

 of the New testament in the Irish language. Accordingly he visited this

 man and asked to be allowed to see it, and after looking at it with

 great interest begged to be allowed to copy it. Knowing how poor the

 peasant was the gentleman asked him where he would get his paper and

 ink from? "I will buy them," was the reply. "And where will you find a

 place to write?" "If your honor will allow me the use of your hall,

 I'll come after my day's work is over and copy a little at a time in

 the evenings." The gentleman was so moved at this man's intense love

 the the Bible that he gave him the use of his hall and light and

 provided him with paper and ink as well. True to his purpose and

 promise, the peasant labored night after night until he had written out

 a complete copy of the New Testament. Afterwards a printed copy was

 given to him, and the written Testament is preserved by the British and

 Foreign Bible Society. Again, we ask, what other book in the world

 could obtain such a hold upon the affections and win such love and

 reverence, and produce such self-sacrificing toil?

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 Chapter Ten

 The Completeness of the Bible Demonstrates its Divine Perfection

 The antiquity of the Scriptures argues against their completeness. The

 compilation of the Bible was completed more than eighteen centuries

 ago, while the greater part of the world was yet uncivilized. Since

 John added the capstone to the Temple of God's Truth there have been

 many wonderful discoveries and inventions, yet there have been no

 additions whatever to the moral and spiritual truths contained in the

 Bible. Today, we know no more about the origin of life, the nature of

 the soul, the problem of suffering or the future destiny of man than

 did those who had the Bible eighteen hundred years ago. Through the

 centuries of the Christian era, man has succeeded in learning many of

 the secrets of nature and has harnessed her forces to his service, but

 in the actual revelation of supernatural truth nothing new has been

 discovered. Human writers cannot supplement the Divine records for they

 are complete, entire, "wanting nothing."

 The Bible needs no addendum. There is more than sufficient in God's

 Word to meet the temporal and spiritual needs of all mankind. Though

 written two thousand years ago, the Bible is still "up-to-date," and

 answers every vital question which concerns the soul of man in our day.

 The Book of Job was written three thousand years before Columbus

 discovered America, yet it is as fresh to the heart of man now as

 though it had only been published ten years ago. The majority of the

 Psalms were written two thousand five hundred years before President

 Wilson was born, yet in our day and generation they are perfectly new

 and fresh to the human soul. Such facts as these can only be explained

 on the hypothesis that the Eternal God is the Author of the Bible.

 The adaptationof the Scriptures is another illustration of their

 wonderful completeness. To young or old, feeble or vigorous, ignorant

 or cultured, joyful or sorrowful, perplexed or enlightened, Orientalist

 or Ocidentalist, saint or sinner, the Bible is a source of blessing,

 will minister to every need, and is able to supply every variety of

 want. And the Bible is the only Book in the world of which this can be

 predicted. The writings of Plato may be a source of interest and

 instruction to the philosophic mind, but they are unsuitable for

 placing in the hands of a child. Not so with the Bible: the youngest

 may profit from a perusal of the Sacred Page. The writings of Jerome or

 Twain may please, for an hour, the man of humor, but they will bring no

 balm to the sore heart and will speak no words of comfort and

 consolation to those passing through the waters of bereavement. How

 different with the Scriptures--never has a heavy heart turned in vain

 to God's Word for peace! The writings of Shakespeare, Goethe, and

 Schiller may be of profit to the Western mind, but they convey little

 of value to the Easterner. Not so with God's Word; it may be translated

 into any language and will speak with equal clearness, directness and

 power to all men in their mother tongue.

 To quote Dr. Burrell: " In every heart, down below all other wants and

 aspirations, there is a profound longing to know the way of spiritual

 life. The world is crying, "What shall I do to be saved?" Of all books

 the Bible is the only one that answers that universal cry. There are

 other books which set forth morality with more or less correctness; but

 there is none other that suggests a blotting out of the record of the

 mislived past or an escape from the penalty of the broken law. There

 are other books that have poetry; but there is none that sings the song

 of salvation or gives a troubled soul the peace that floweth like a

 river. There are other books that have eloquence; but there is no other

 that enables us to behold God Himself with outstretched hands pleading

 with men to turn and live. There are other books that have science; but

 there is none other that can give the soul a definite assurance of the

 future life, so that it can say, "I know whom I have believed, and am

 persuaded that He is able to keep that which I have committed unto Him

 against that day."

 Though other books contain valuable truths, they also have an admixture

 of error; other books contain part of the truth, the Bible alone

 contains all the truth. Nowhere in the writings of human genius can a

 single moral or spiritual truth be found, which is not contained in

 substance in the Bible. Examine the writings of the ancients; ransack

 the libraries of Egypt, Assyria, Persia, India, Greece, and Rome;

 search the contents of the Koran, the Zend--Avesta, or the

 Bagavad-Gita; gather together the most exalted spiritual thoughts and

 the sublimest moral conceptions contained in them and you will find

 that each and all are duplicated in the Bible! Dr. Torrey has said, "If

 every book but the Bible were destroyed not a single spiritual truth

 would be lost." In the small compass of God's Word there is stored more

 wisdom which will endure the test of eternity than the sum total of

 thinking done by man since his creation. Of all the books in the world,

 the Bible alone can truly be said to be complete, and this

 characteristic of the Scriptures is another of the many lines of

 demonstration which witnesses to the Divine inspiration of the Bible.

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 Chapter Eleven

 The Indestructibility of the Bible Is a Proof that its Author Is Divine

 The survival of the Bible through the ages is very difficult to explain

 if it is not in truth the Word of God. Books are like men--dying

 creatures. A very small percentage of books survive more than twenty

 years, a yet smaller percentage last a hundred years and only a very

 insignificant fraction represent those which have lived a thousand

 years. Amid the wreck and ruin of ancient literature the Holy

 Scriptures stand out like the last survivor of an otherwise extinct

 race, and the very fact of the Bible's continued existence is an

 indication that like its Author it is indestructible.

 When we bear in mind the fact that the Bible has been the special

 object of never ending persecution the wonder of the Bible's survival

 is changed into a miracle. Not only has the Bible been the most

 intensely loved Book in all the world, but it has also been the most

 bitterly hated. Not only has the Bible received more veneration and

 adoration than any other book, but it has also been the object of more

 persecution and opposition. For two thousand years man's hatred of the

 Bible has been persistent, determined, relentless and murderous. Every

 possible effort has been made to undermine faith in the inspiration and

 authority of the Bible and innumerable enterprises have been undertaken

 with the determination to consign it to oblivion. Imperial edicts have

 been issued to the effect that every known copy of the Bible should be

 destroyed, and when this measure failed to exterminate and annihilate

 God's Word then commands were given that every person found with a copy

 of the Scriptures in his possession should be put to death. The very

 fact that the Bible has been so singled out for such relentless

 persecution causes us to wonder at such a unique phenomenon.

 Although the Bible is the best Book in the world yet is has produced

 more enmity and opposition than has the combined contents of all our

 libraries. Why should this be? Clearly because the Scriptures convict

 men of their guilt and condemn them for their sins! Political and

 ecclesiastical powers have united in the attempt to put the Bible out

 of existence, yet their concentrated efforts have utterly failed. After

 all the persecution which has assailed the Bible, it is, humanly

 speaking, a wonder that there is any Bible left at all. Every engine of

 destruction which human philosophy, science, force, and hatred could

 bring against a book has been brought against the Bible, yet it stands

 unshaken and unharmed today. When we remember that no army has defended

 the Bible and no king has ever ordered its enemies to be extirpated,

 our wonderment increases. At times nearly all the wise and great of the

 earth have been pitted together against the Bible, while only a few

 despised ones have honored and revered it. The cities of the ancients

 were lighted with bonfires made of Bibles, and for centuries only those

 in hiding dare read it. How then, can we account for the survival of

 the Bible in the face of such bitter persecution? The only solution is

 to be found in the promise of God. "Heaven and earth shall pass away,

 butMy Words shall not pass away."

 The story of the Bible's persecution is an arresting one. During the

 first three centuries of the Christian era the Roman Emperors sought to

 destroy God's Word. One of them, named Diocletian, believed that he had

 succeeded. He had slain so many Christians and destroyed so many

 Bibles, that when the lovers of the Bible remained quiet for a season

 and kept in hiding, he imagined that he had made an end of the

 Scriptures. So elated was he at this achievement, he ordered a medal to

 be struck inscribed with the words, "The Christian religion is

 destroyed and the worship of the gods restored." One wonders what that

 emperor would think if he returned to this earth today and found that

 more had been written about the Bible than about any other thousand

 books put together, and that the Bible which enshrines the Christian

 faith is now translated into more than four hundred languages and is

 being sent out to every part of the earth!

 Centuries after the persecution by the Roman Emperors, when the Roman

 Catholic Church obtained command of the city of Rome, the Pope and his

 priests took up the old quarrel against the Bible. The Holy Scriptures

 were taken away from the people, copies of the Bible were forbidden to

 be purchased and all who were found with a copy of God's Word in their

 possession were tortured and killed. For centuries the Roman Catholic

 Church bitterly persecuted the Bible and it was not until the time of

 the Reformation at the close of the sixteenth century that the Word of

 God was again given to the masses in their own tongue.

 Even in our day the persecution of the Bible still continues, though

 the method of attack is changed. Much of our modern scholarship is

 engaged in the work of seeking to destroy faith in the Divine

 inspiration and authority of the Bible. In many of our seminaries the

 rising generation of the clergy are taught that Genesis is a book of

 myths, that much of the teaching of the Pentateuch is immoral, that the

 historical records of the Old Testament are unreliable and that the

 whole Bible is man's creation rather than God's revelation. And so the

 attack on the Bible is being perpetuated.

 Now suppose there was a man who had lived upon this earth for eighteen

 hundred years, that this man had oftentimes been thrown into the sea

 and yet could not be drowned; that he had frequently been cast before

 wild beasts who were unable to devour him; that he had many times been

 made to drink deadly poisons which never did him any harm; that he had

 often been bound in iron chains and locked in prison dungeons, yet he

 had always been able to throw off the chains and escape from his

 captivity; that he had repeatedly been hanged, till his enemies thought

 him dead, yet when his body was cut down he sprang to his feet and

 walked away as though nothing had happened; that hundreds of times he

 had been burned at the stake, till there seemed to be nothing left of

 him, yet as soon as the fires were out he leaped up from the ashes as

 well and as vigorous as ever--but we need not expand this idea any

 further; such a man would be super-human, a miracle of miracles. Yet

 this is exactly how we should regard the Bible! This is practically the

 way in which the Bible has been treated. It has been burned, drowned,

 chained, put in prison, and torn to pieces, yet never destroyed!

 No other book has provoked such fierce opposition as the Bible, and its

 preservation is perhaps the most startling miracle connected with it.

 But two thousand five hundred years ago God declared, "The grass

 withereth, the flower fadeth, but the Word of our God shall abide for

 ever." Just as the three Hebrews passed safely through the fiery

 furnace of Nebuchadnezzar unharmed and unscorched, so the Bible has

 emerged from the furnace of satanic hatred and assault without even the

 smell of fire upon it! Just as an earthly parent treasures and lays by

 the letters received from his child, so our Heavenly Father has

 protected and preserved the Epistles of love written to His children.

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 Chapter Twelve

 Inward Confirmation of the Veracity of the Scriptures

 We are living in a day when confidence is lacking; when skepticism and

 agnosticism are becoming more and more prevalent; and when doubt and

 uncertainty are made the badges of culture and wisdom. Everywhere men

 are demanding proof. Hypotheses and speculations fail to satisfy: the

 heart cannot rest content until it is able to say, "I know." The demand

 of the human mind is for definite knowledge and positive assurance. And

 God has condescended to meet this need.

 One thing which distinguishes Christianity from all human systems is

 that it deals with absolute certainties. Christians are people who

 know. And well it is that they do. The issues concerning life and death

 are so stupendous, the stake involved in the salvation of the soul is

 so immense, that we cannot afford to be uncertain here. None but a fool

 would attempt to cross a frozen river until he was sure that the ice

 was strong enough to bear him. Dare we then face the river of death

 with nothing but a vague and uncertain hope to rest upon? Personal

 assurance is the crying need of the hour. There can be no peace and joy

 until this is attained. A parent who is in suspense concerning the

 safety of his child, is in agony of soul. A criminal who lies in the

 condemned cell hoping for a reprieve, is in mental torment until his

 pardon arrives. And a professed Christian who knows not whether he

 shall ultimately land in Heaven or Hell, is a pitiable object.

 But we say again, real Christians are people who know. They know that

 their Redeemer liveth (John 19:25). They knowthat they have passed from

 death unto life (I John 3:14). They know that all things work together

 for good (Rom. 8:28). They know that if their earthly house of this

 tabernacle were dissolved, they have a building of God, a house not

 made with hands, eternal in the heavens (II Cor. 5:1). They know that

 one day they shall see Christ face to face and be made like Him (I John

 3:2). In the meantime they know whom they have believed, and are

 persuaded that He is able to keep that which they have committed unto

 Him against that day (II Tim. 1:12). If it be asked, How do they know,

 the answer is, they have proven for themselves the trustworthiness of

 God's Word which affirms these things.

 The force of this present argument will appeal to none save those who

 have an experimental acquaintance with it. In addition to all the

 external proofs that we have for the Divine Inspiration of the

 Scriptures, the believer has a source of evidence to which no

 unbeliever has access. In his own experience the Christian finds a

 personal confirmation of the teachings of God's Word. To the man whose

 life which, judged by the standards of the world, appears morally

 upright, the statement that "the heart is deceitful above all things

 and desperately wicked" seems to be the gloomy view of a pessimist, or

 a description which has no general application. But the believer has

 found that "the entrance of Thy words giveth light" (Ps. 119:30), and

 in the light of God's Word and beneath the illuminating power of God's

 Spirit who indwells him, he has discovered there is within him a sink

 of iniquity. To natural wisdom, which is fond of philosophizing about

 the freedom of the human will, the declaration of Christ that "No man

 can come to Me, except the Father which hath sent Me, draw him" (John

 6:44) seems a hard saying; but, to the one who has been taught by the

 Holy Spirit something of the binding power of sin, such a declaration

 has been verified in his own experience. To the one who has done his

 best to live up to the light which he had, and has sought to develop an

 honest and amiable character, such a statement as, "All our

 righteousnesses are as filthy rags," seems unduly harsh and severe; but

 to the man who has received "an unction from the Holy One," his very

 best works appear to him sordid and sinful; and such they are. The

 Apostle's confession that "in me (that is, in my flesh,) dwelleth no

 good thing" (Rom. 7:18) which once appeared absurd to him, the believer

 now acknowledges to be his own condition. The description of the

 Christian which is found in Romans ... is something which none but a

 regenerate person can understand. The things there mentioned as

 belonging to the same man at the same time, seem foolish to the wise of

 this world; but the believer realizes completely the truth of it in his

 own life.

 The promises of God can be tested: their trustworthiness is capable of

 verification. In the Gospel Christ promises to give rest to all those

 who are weary and heavy laden that come unto Him. He declares that He

 came to seek and to save that which was lost. He affirms that

 "whosoever drinketh of the Water that I shall give him shall never

 thirst." In short, the Gospel presents the Lord Jesus Christ as a

 Saviour. His claim to save can be put to the proof. Yea, it has been,

 and that by a multitude of individuals that no man can number. Many of

 these are living on earth today. Every individual who has read in the

 Scriptures the invitations that are addressed to sinners, and has

 personally appropriated them to himself, can say n the words of the

 well-known hymn:--

 "I came to Jesus as I was.

 Weary and worn and sad;

 I found in Him a resting place

 And He has made me glad."

 Should these pages be read by a skeptic who, despite his present

 unbelief, has a sincere and earnest desire to know the truth, he, too

 may put God's Word to the test and share the experience described

 above. It is written, "Believe on the Lord Jesus Christ and thou shalt

 be saved,"--believe, my reader, and thou, too, shalt be saved.

 "We speak that we do know, and testify that we have seen" (John 3:11).

 The Bible testifies to the fact that "all have sinned and come short of

 the glory of God," and our own conscience confirms it. The Bible

 declares that it is "not by works of righteousness which we have down,

 but according to His mercy" God saves us; and the Christian has proven

 that he was unable to do anything to win God's esteem: but, having

 cried the prayer of the Publican, he has gone down to his house

 justified. The Bible teaches that "if any man be in Christ, he is a new

 creature: old things are passed away; behold, all things are become

 new;" and the believer has found that the things he once hated he now

 loves, and that the things he hitherto counted gain he now regards as

 dross. The Bible witnesses to the fact that we "are kept by the power

 of God thro' faith," and the believer has proven that though the world,

 the flesh, and the devil are arrayed against him, yet the grace of God

 is sufficient for all his need. Ask the Christian, then, why he

 believes that the Bible is the Word of God, and he will tell you,

 Because it has done for me what it professes to do (save); because I

 have tested its promises for myself; because I find its teachings

 verified in my own experiences.

 To the unregenerate the Bible is practically a sealed Book. Even the

 cultured and educated are unable to understand its teachings: parts of

 it appear plain and simple, but much of it is dark and mysterious. This

 is exactly what the Bible declares--"The natural man receiveth not the

 things of the Spirit of God: for they are foolishness unto him: neither

 can he know them, because they are spiritually discerned" (I Cor.

 2:14). But to the man of God it is otherwise: "He that believeth on the

 Son of God hath the witness in himself" (I John 5:10). As the Lord

 Jesus declared, "If any man will do His will, he shall know of the

 doctrine" (John 7:17). While the infidel stumbles in darkness, even in

 the midst of light, the believer discovers the evidence of its truth in

 himself with the clearness of a sunbeam. "For God, who commanded the

 light to shine out of darkness, hath shined in our hearts, to give the

 light of the knowledge of the glory of God in the face of Jesus Christ"

 (II Cor. 4:6).

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 Chapter Thirteen

 Verbal Inspiration

 Not only does the Bible claim to be a Divine revelation but it also

 asserts that its original manuscripts were written "not in the words

 which man's wisdom teacheth, but which the Holy Spirit teacheth" (I

 Cor. 2:13). The Bible nowhere claims to have been written by inspired

 men--as a matter of fact some of them were very defective

 characters--Balaam for example--but it insists that the words they

 uttered and recorded were God's words. Inspiration has not to do with

 the minds of the writers (for many of them understood not what they

 wrote (I Peter 1:10-11), but with the writings themselves. "All

 Scripture is given by inspiration of God," and "Scripture" means "the

 writings." Faith has to do with God's Word and not with the men who

 wrote it--these are all dead long since, but their writings remain.

 A writing that is inspired by God self-evidently implies, in the very

 expression, that the words are the words of God. To say that the

 inspiration of the Scriptures applies to their concepts and not to

 their words; to declare that one part of Scripture is written with one

 kind or degree of inspiration and another part with another kind or

 degree, is not only destitute of any foundation or support in the

 Scriptures themselves, but is repudiated by every statement in the

 Bible which bears upon the subject now under consideration. To say that

 the Bible is not the Word of God but merely contains the Word of God is

 the figment of an ill-employed ingenuity and an unholy attempt to

 depreciate and invalidate the supreme authority of the Oracles of God.

 All the attempts which have been made to explain the rationale of

 inspiration have done nothing toward simplifying the subject, rather

 have they tended to mystify. It is no easier to conceive how ideas

 without words could be imparted, than that Divinely revealed truths

 should be communicated by words. Instead of being diminished the

 difficulty is increased. It were as logical to talk of a sum without

 figures or a tune without notes, as of a Divine revelation and

 communication without words. Instead of speculation our duty is to

 receive and believe what the Scriptures say of themselves.

 What the Bible teaches about its own inspiration is a matter purely of

 Divine testimony, and our business is simply to receive the testimony

 and not to speculate about or seek to pry into itsmodus operandi.

 Inspiration is as much a matter of Divine revelation as is

 justification by faith. Both stand equally on the authority of the

 Scriptures themselves, which must be the final court of appeal on this

 subject as on every question of revealed truth.

 The teaching of the Bible concerning the inspiration of the Scriptures

 is clear and simple, and uniform throughout. Its writers were conscious

 that their utterances were a message from God in the highest meaning of

 the word. "And the Lord said unto him (Moses), Who hath made man's

 mouth? or who maketh the dumb, or deaf, or the seeing, or the blind?

 Have not I the Lord? Now therefore go, and I will be with thy mouth,

 and teach thee what thou shalt say" (Exod. 4:11-12). "The Spirit of the

 Lord spake by me, andHis word was in my tongue" (II Sam. 23:2). "Then

 the Lord put forth His hand, and touched my mouth. and the Lord said

 unto me, Behold, I have put My words in thy mouth" (Jer. 1:9). The

 above are only a sample of scores of similar passages which might be

 sighted.

 What is predicted of the Scriptures themselves, demonstrates that they

 are entirely and absolutely the Word of God. "The law of the Lord is

 perfect, converting the soul" (Ps. 19:7)--this altogether excludes any

 place in the Bible for human infirmities and imperfections. "Thy Word

 is very pure" (Ps. 119:140), which cannot mean less than that the Holy

 Spirit so superintended the composition of the Bible and so "moved" its

 writers that all error has been excluded. "Thy Word is true from the

 beginning" (Ps. 119:160)--how this anticipated the assaults of the

 higher critics on the Book of Genesis, particularly on its opening

 chapters!

 The teaching of the New Testament agrees with what we have quoted from

 the Old. "Take ye no thought how or what thing ye shall answer, or what

 ye shall say: for the Holy Spirit shall teach you in the same hour what

 ye ought to say" (Luke 12:11-12),--the disciples were the ones who

 spake, but it was the Holy Spirit who "taught them what to say." Could

 any language express more emphatically the most entire inspiration?

 and, if the Holy Spirit so controlled their utterances when in the

 presence of "magistrates," is it conceivable that He would do less for

 them when they were communicating the mind of God to all future

 generations on things touching our eternal destiny? Assuredly not. "But

 those things, which God before had showed by the mouth of all His

 prophets, that Christ should suffer, He hath so fulfilled" (Acts 3:18).

 Here the Holy Spirit declares thro' Peter that it was God who had

 revealed by the mouth of all His prophets that Israel's Messiah must

 suffer before the glory should appear. "But that I confess unto thee,

 that after the way which they call heresy, so worship I the God of my

 fathers, believing all things which are written in the law and in the

 prophets" (Acts 24:14). These words clearly evidence the fact that the

 Apostle Paul had the utmost confidence in the authenticity of the

 entire contents of the Old Testament. "And my speech and my preaching

 was not with enticing words of man's wisdom, but in demonstration of

 the Spirit and of power" (I Cor. 2:4). Could any man have used such

 language as this unless he had been fully conscious that he was

 speaking the very words of God? "The prophecy came not at any time by

 the will of man: but holy men of God spake as they were moved by the

 Holy Spirit" (II Peter 1:21). Nothing could possibly be more explicit.

 Dr. Gray has strikingly and forcefully stated the necessity of a

 verbally inspired Bible in the following language:--"An illustration

 the writer has often used will help to make this clear. A stenographer

 in a mercantile house was asked by his employer to write as follows:

 "Gentlemen: we misunderstood your letter and will now fill your order."

 Imagine the employer's surprise, however, when a little later this was

 set before him for his signature--

 "Gentlemen: we misunderstood your letter and will not fill your order."

 The mistake was only of a single letter, but it was entirely subversive

 of his meaning. And yet the thought was given clearly to the

 stenographer, and the words, too, for that matter, Moreover, the latter

 was capable and faithful, but he was human, and it is human to err. Had

 not his employer controlled his expression, down to the very letter,

 the thought intended to be conveyed would have failed of utterance."

 So, too, the Holy Spirit had to superintend the writing of the very

 letter of Scripture in order to guarantee its accuracy and inerrancy.

 Many proofs might be given to show the Scriptures are verbally

 inspired. One line of demonstration appears in the literal and verbal

 fulfillment of many of the Old Testament prophecies. For example, God

 made known thro' Zechariah that the price which Judas should receive

 for his awful crime was "thirty pieces of silver" (Zech. 11:12). Here

 then is a clear case where God communicated to one of the prophets not

 merely an abstract concept but a specific communication. And the above

 case is only one of many.

 Another evidence of verbal inspiration is to be seen in the fact that

 words are used in Scripture with the most exact precision and

 discrimination. This is particularly noticeable in connection with the

 Divine titles. The names Elohim and Jehovah are found on the pages of

 the Old Testament several thousand times, but they are never employed

 loosely or used alternately. Each of these names has a definite

 significance and scope, and were we to substitute the one for the other

 the beauty and perfection of a multitude of passages would be

 destroyed. To illustrate: the word "God" occurs all thro' Genesis 1,

 but "Lord God" in Genesis 2. Were these two Divine titles reversed

 here, a flaw and blemish would be the consequence. "God" is the

 creatorial title, whereas "Lord" implies covenant relationship and

 shows God's dealings with His own people. Hence, in Genesis 1, "God" is

 used, and in Genesis 2, "Lord God" is employed, and all thro' the

 remainder of the Old Testament these two Divine titles are used

 discriminatively and in harmony with the meaning of their first

 mention. One or two other examples must suffice. "And they went in unto

 Noah into the ark, two and two of all flesh, wherein is the breath of

 life. And they that went in, went in male and female of all flesh, as

 God had commanded him"--"God" because it was the Creator commanding,

 with respect to His creatures, as such; but, in the remainder of the

 same verse, we read, "and the Lord shut him in" (Gen. 7:16), because

 God's action here toward Noah was based upon covenant relationship.

 When going forth to meet Goliath David said, "This day will the Lord

 deliver thee into mine hand (because David was in covenant relationship

 with Him); and I will smite thee, and take thine head from thee; and I

 will give the carcasses of the host of the Philistines this day unto

 the fowls of the air, and to the wild beasts of the earth; that all the

 earth (which was not in covenant relation with Him) may know that there

 is a God in Israel. And all this assembly (which were in covenant

 relationship with Him) shall know that the Lord saveth not with sword

 and spear" etc. (I Sam. 17:46-47). Once more: "And it came to pass,

 when the captains of the chariots saw Jehoshaphat, that they said, It

 is the king of Israel. Therefore they compassed about him to fight: but

 Jehoshaphat cried out, and the Lord helped him; and God moved them (the

 Syrians) to depart from him" (II Chron. 18:31). And thus it is all

 thro' the Old Testament.

 The above line of argument might be extended indefinitely. There are

 upwards of fifty Divine titles in the Old Testament which are used more

 than once, each of which has a definite signification, each of which

 has its meaning hinted at in its first mention, and each of which is

 used subsequently in harmony with its original purport. They are never

 used loosely or interchangeably. In every place where they occur there

 is a reason for each variation. Such titles are the Most High, the

 Almighty, the God of Israel, the God of Jacob, the Lord our

 Righteousness, etc., etc., are not used haphazardly, but in every case

 in harmony with their original meaning and as the best suited to the

 context. The same is true in connection with the names of our Lord in

 the New Testament. In some passages He is referred to as Christ, in

 others as Jesus, Jesus Christ, Christ Jesus, Lord Jesus Christ. In

 every instance there is a reason for each variation, and in every case

 the Holy Spirit has seen to it that they are employed with uniform

 significance. The same is true of the various names given to the great

 adversary. In some places he is termed Satan, in others the devil etc.,

 etc.; but the different terms are used with unerring precision

 throughout. A further illustration is furnished by the father of

 Joseph. In his earlier life he was always termed Jacob, later he

 received the name of Israel, but after this, sometimes we read of Jacob

 and sometimes of Israel. Whatever is predicted of Jacob refers to the

 acts of the "old man;" whatever is postulated of Israel were the fruits

 of the "new man." When he doubted it was Jacob who doubted, when he

 believed God it was Israel who exercised faith. Accordingly, we read,

 "And when Jacob had made an end of commanding his sons, he gathered up

 his feet into the bed, and yielded up the ghost" (Gen. 49:33). But in

 the next verse but one we are told, "And Joseph commanded his servants

 the physicians to embalm his father: and the physicians embalmed Israel

 (Gen. 50:2)!! Here then we see the marvelous verbal precision and

 perfection of Holy Scripture.

 The most convincing of all the proofs and arguments for the verbal

 inspiration of the Scriptures is the fact that the Lord Jesus Christ

 regarded them and treated them as such. He Himself submitted to their

 authority. When assaulted by Satan, three times He replied, "It is

 written," and it is particularly to be noted that the point of each of

 His quotations and the force of each reply lay in a single word--"Man

 shall not live by bread alone" etc.; "Thou shalt not tempt the Lord thy

 God;" "Thou shalt worship the Lord thy God, and him only shalt thou

 serve." When tempted by the Pharisees, who asked Him, "Is it lawful for

 a man to put away his wife for every cause?" He answered, "Have ye not

 read?" etc. (Matt. 19:4-5). To the Sadducees He said, "Ye do err, not

 knowing the Scriptures" (Matt. 22:29). On another occasion He accused

 the Pharisees of "Making the Word of God of none effect thro' their

 tradition" (Mark 7:13). On another occasion, when speaking of the Word

 of God, He declared "The Scripture cannot be broken" (John 10:35).

 Sufficient has been adduced to show that the Lord Jesus regarded the

 Scriptures as the Word of God in the most absolute sense. In view of

 this fact let Christians beware of detracting in the smallest degree

 from the perfect and full inspiration of the Holy Scriptures.

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 Chapter Fourteen

 Application of the Argument

 What is our attitude towards God's Word? The knowledge that the

 Scriptures are inspired by the Holy Spirit involves definite

 obligations. Our conception of the authority of the Bible determines

 our attitude and measures our responsibility. If the Bible is a Divine

 revelation what follows?

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I. We Need to Seek God's Forgiveness.

 If it were announced upon reliable authority that on a certain date in

 the near future an angel from heaven would visit New York and would

 deliver a sermon upon the invisible world, the future destiny of man,

 or the secret of deliverance from the power of sin, what an audience he

 would command! There is no building in that city large enough to

 accommodate the crowd which would throng to hear him. If upon the next

 day, the newspapers were to give a verbatim report of his discourse,

 how eagerly it would be read! And yet, we have between the covers of

 the Bible not merely an angelic communication but a Divine revelation.

 How great then is our wickedness if we undervalue and despise it! And

 yet we do.

 We need to confess to God our sin of neglecting His Holy Word. We have

 time enough--we take time--to read the writings of fellow sinners, yet

 we have little or no time for the Holy Scriptures. The Bible is a

 series of Divine love letters, and yet many of God's people have

 scarcely broken the seals. God complained of old, "I have written to

 him the great things of My law, but they were counted as a strange

 thing" (Hos. 8:12). To neglect God's gift is to despise the Giver. To

 neglect God's Word is virtually to tell Him that He made a mistake in

 being at so much trouble to communicate it. To prefer the writings of

 man is to insult the Almighty. To say that human writings are more

 interesting is to impugn the wisdom of the Most High and is a terrible

 indictment against our own evil hearts. To neglect God's Word is to sin

 against its Author, for He has commanded us to read, study, and search

 it.

 If the Bible is the Word of God then--

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II. It Is the Final Court of Appeal.

 It is not a question of what I think, or of what any one else

 thinks--it is, What saith the Scriptures? It is not a matter of what

 any church or creed teaches--it is, What teaches the Bible? God has

 spoken, and that ends the matter: "Forever, O Lord, Thy Word is settled

 in heaven." Therefore, it is for me to bow to His authority, to submit

 to His Word, to cease all quibbling and cry, "Speak, Lord, for Thy

 servant heareth." Because the Bible is God's Word, it is the final

 court of appeal in all things pertaining to doctrine, duty, and

 deportment.

 This was the position taken by our Lord Himself. When tempted by Satan,

 He declined to argue with him, He refused to overwhelm him with the

 force of His superior wisdom, He scorned to crush him with a putting

 forth of His almighty power--"It is written" was His defense for each

 assault. At the beginning of His public ministry, when He went to

 Nazareth where most of His thirty years had been lived, He performed no

 wonderful miracle but entered the synagogue, read from the Prophet

 Isaiah and said, "This day is this Scripture fulfilled in your ears"

 (Luke 4:21). In His teaching upon the Rich Man and Lazarus, He insisted

 that "If they hear not Moses and the prophets, neither will they be

 persuaded, though one rose from the dead" (Luke 16:31)--thus signifying

 that the authority of the written Word is of greater weight and worth

 than the testimony and appeal of miracles. When vindicating before the

 Jews His claim of Deity (John 5) He appealed to the testimony of John

 the Baptist (vs. 32), to His own works (vs. 36), to the Father's own

 witness--at His baptism (vs. 37), and then--as tho they were the

 climax--He said--"Search the Scriptures \*\* they are they which testify

 of Me" (vs. 39).

 This was the position taken by the Apostles. When Peter would justify

 the speaking with other tongues, he appealed to the Prophet Joel (Acts

 2:16). When seeking to prove to the Jews that Jesus of Nazareth was

 their Messiah, and that He had risen again from the dead, he appealed

 to the testimony of the Old Testament (Acts 2). When Stephen made his

 defense before the "counsel" he did little more than review the

 teaching of Moses and the prophets. When Saul and Barnabas set out on

 their first missionary journey they "preached the Word of God in the

 synagogues of the Jews" (Acts 13:5). In his Epistles, the Apostle

 continually pauses to ask--"What saith the Scripture?" (Rom. 4:3,

 etc.)--if the Scripture gave a clear utterance upon the subject under

 discussion that ended the matter: against their testimony there was no

 appeal.

 If the Bible is the Word of God then--

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III. It Is the Ultimate Standard for Regulating Conduct.

 How can man be just with God? or how can he be clean that is born of a

 woman? What must I do to be saved? Where is true and lasting peace and

 rest to be found? Such are some of the inquiries made by every honest

 and anxious soul. The reply is--Search the Scriptures: Look and see.

 How shall I best employ my time and talents? How shall I discover what

 is well-pleasing to my Maker? How am I to know what is the path of

 duty? And again the answer is--What teaches the Word of God?

 No one who possesses a copy of the Bible can legitimately plead

 ignorance of God's will. The Scriptures leave us without excuse. A lamp

 has been provided for our feet and the pathway of righteousness is

 clearly marked out. A chart has been given to the sailors on time's

 sea, and it is their own fault if they fail to arrive at the heavenly

 port. In the day of judgment the Books will be opened and out of these

 Books men will be judge, and one of these Books will be the Bible. In

 His written Word God has revealed His mind, expressed His will,

 communicated His requirements; and woe to the man or woman who takes

 not the necessary time to discover what these are.

 If the Bible is the Word of God then--

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IV. It Is a Sure Foundation for Our Faith.

 Man craves for certainty. Speculations and hypotheses are insufficient

 where eternal issues are at stake. When I come to lay my head upon my

 dying pillow, I want something surer than a "perhaps" to rest it upon.

 And thank God I have it. Where? In the Holy Scriptures. I know that my

 Redeemer liveth. I know that I have passed from death unto life. I know

 that I shall be made like Christ and dwell with Him in glory throughout

 the endless ages of eternity. How do I know? Because God's Word says

 so, and I want nothing more.

 The Bible gives forth no uncertain sound. It speaks with absolute

 assurance, dogmatism, and finality. Its promises are certain for they

 are promises of Him who cannot lie. Its testimony is reliable for it is

 the inerrant Word of the Living God. Its teachings are trustworthy for

 they are a communication the the Omniscient. The believer then has a

 sure foundation on which to rest, an impregnable rock on which to build

 his hopes. For his present peace and for his future prospects he has a,

 "Thus saiththe Lord," and that is sufficient.

 If the Bible is the Word of God then--

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V. It Has Unique Claims Upon Us.

 A unique book deserves and demands unique attention. Like Job, we ought

 to be able to say, "I have esteemed the words of His mouth more than my

 necessary food." If history teaches us anything at all, it teaches that

 those nations which have most honored God's Word have been most honored

 by God. And what is true of the nation is equally true of the family

 and of the individual. The greatest intellects of the ages have drawn

 their inspiration from the Scripture of Truth. The most eminent

 statesmen have testified to the value and importance of Bible study.

 Benjamin Franklin said: "Young man, my advice to you is that you

 cultivate an acquaintance with and firm belief in the Holy Scriptures,

 for this is your certain interest." Thomas Jefferson gave it as his

 opinion, "I have said and always will say, that the studious perusal of

 the Sacred Volume will make better citizens, better fathers, and better

 husbands."

 When the late Queen Victoria was asked the secret of England's

 greatness, she took down a copy of the Scriptures, and pointing to the

 Bible she said, "That Book explains the power of Great Britain." Daniel

 Webster once affirmed, "If we abide by the principles taught in the

 Bible, our country will go on prospering and to prosper; but, if we and

 our posterity neglect its instructions and authority, no man can tell

 how sudden a catastrophe may overwhelm us and bury all our glory in

 profound obscurity. The Bible is the Book of all others for lawyers as

 well as divines, and I pity the man who cannot find in it a rich supply

 of thought and rule of conduct."

 When Sir Walter Scott lay dying he summoned to his side his man in

 waiting and said, "Read to me out of the Book." Which book? answered

 his servant. "There is only one Book," was the dying man's

 response--"The Bible!" The Bible is the Book to live by and the Book to

 die by. Therefore read it to be wise, believe it to be safe, practice

 it to be holy. As another has said: "Know it in the head, store it in

 the heart, show it in the life, sow it in the world."

 "All Scripture is given by inspiration of God, and is profitable for

 doctrine, for reproof, for correction, for instruction in

 righteousness: that the man of God may be perfect, thoroughly furnished

 unto all good works" (II Tim. 3:16-17).

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 88. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Zech&scrCh=6&scrV=13#ch6-p24.8

 89. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Zech&scrCh=11&scrV=12#ch5-p13.1

 90. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Zech&scrCh=11&scrV=12#ch13-p12.1

 91. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Zech&scrCh=14&scrV=16#ch6-p24.11

 92. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Matt&scrCh=1&scrV=1#ch5-p5.2

 93. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Matt&scrCh=11&scrV=0#ch3-p8.2

 94. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Matt&scrCh=13&scrV=38#ch6-p20.2

 95. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Matt&scrCh=19&scrV=4#ch13-p15.1

 96. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Matt&scrCh=22&scrV=29#ch13-p15.2

 97. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Mark&scrCh=7&scrV=13#ch13-p15.3

 98. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Mark&scrCh=7&scrV=21#ch4-p4.1

 99. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Mark&scrCh=9&scrV=48#ch4-p10.1

 100. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Mark&scrCh=15&scrV=5#ch5-p13.3

 101. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Luke&scrCh=1&scrV=15#ch3-p8.1

 102. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Luke&scrCh=4&scrV=21#ch14.ii-p2.1

 103. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Luke&scrCh=12&scrV=11#ch13-p6.1

 104. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Luke&scrCh=15&scrV=22#ch6-p8.2

 105. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Luke&scrCh=16&scrV=24#ch4-p10.3

 106. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Luke&scrCh=16&scrV=31#ch14.ii-p2.2

 107. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Luke&scrCh=24&scrV=50#ch6-p21.2

 108. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=3&scrV=11#ch12-p7.1

 109. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=5&scrV=0#ch14.ii-p2.3

 110. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=5&scrV=32#ch14.ii-p2.4

 111. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=5&scrV=36#ch14.ii-p2.5

 112. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=5&scrV=37#ch14.ii-p2.6

 113. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=5&scrV=39#ch6-p1.2

 114. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=5&scrV=39#ch14.ii-p2.7

 115. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=6&scrV=44#ch12-p4.2

 116. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=7&scrV=17#ch12-p8.3

 117. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=7&scrV=38#ch6-p12.1

 118. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=10&scrV=35#ch13-p15.4

 119. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=15&scrV=18#ch4-p6.1

 120. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=John&scrCh=19&scrV=25#ch12-p3.1

 121. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=2&scrV=0#ch14.ii-p3.2

 122. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=2&scrV=16#ch14.ii-p3.1

 123. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=2&scrV=32#ch6-p18.4

 124. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=3&scrV=18#ch13-p6.2

 125. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=4&scrV=12#ch6-p10.1

 126. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=13&scrV=5#ch14.ii-p3.3

 127. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=15&scrV=16#ch6-p24.6

 128. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Acts&scrCh=24&scrV=14#ch13-p6.3

 129. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=3&scrV=0#ch4-p7.9

 130. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=3&scrV=10#ch4-p3.1

 131. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=4&scrV=3#ch14.ii-p3.4

 132. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=7&scrV=13#ch4-p7.4

 133. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=7&scrV=18#ch12-p4.3

 134. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=8&scrV=28#ch12-p3.3

 135. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=14&scrV=12#ch4-p1.11

 136. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rom&scrCh=15&scrV=4#ch6-p3.1

 137. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=2&scrV=4#ch13-p6.4

 138. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=2&scrV=9#ch4-p13.1

 139. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=2&scrV=13#ch13-p1.1

 140. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=2&scrV=14#ch12-p8.1

 141. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=3&scrV=19#ch4-p6.2

 142. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=5&scrV=7#ch6-p4.1

 143. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=8&scrV=12#ch4-p7.6

 144. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Cor&scrCh=10&scrV=6#ch6-p3.2

 145. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Cor&scrCh=4&scrV=6#ch12-p8.4

 146. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Cor&scrCh=4&scrV=6#ch6-p7.3

 147. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Cor&scrCh=5&scrV=1#ch12-p3.4

 148. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Gal&scrCh=4&scrV=24#ch6-p4.3

 149. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Gal&scrCh=6&scrV=7#ch4-p1.14

 150. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Eph&scrCh=2&scrV=8#ch4-p12.1

 151. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Eph&scrCh=2&scrV=8#ch6-p9.1

 152. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Phil&scrCh=2&scrV=7#ch6-p18.1

 153. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Col&scrCh=1&scrV=13#ch6-p11.2

 154. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Tim&scrCh=1&scrV=12#ch12-p3.6

 155. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Tim&scrCh=3&scrV=16#ch14.v-p4.1

 156. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Titus&scrCh=3&scrV=5#ch4-p12.2

 157. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=1&scrV=1#ch7-p10.1

 158. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=3&scrV=13#ch4-p7.3

 159. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=4&scrV=12#ch9.i-p1.1

 160. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=8&scrV=5#ch6-p3.3

 161. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=9&scrV=8#ch6-p3.4

 162. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=10&scrV=0#ch6-p3.5

 163. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=10&scrV=1#ch6-p3.6

 164. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=10&scrV=7#ch6-p1.1

 165. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=11&scrV=4#ch6-p18.3

 166. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=11&scrV=19#ch6-p19.2

 167. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=12&scrV=24#ch6-p18.5

 168. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Heb&scrCh=13&scrV=8#ch4-p1.8

 169. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Jas&scrCh=1&scrV=17#ch4-p1.9

 170. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Jas&scrCh=4&scrV=4#ch4-p6.3

 171. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1Pet&scrCh=1&scrV=10#ch13-p1.2

 172. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Pet&scrCh=1&scrV=19#ch5-p3.1

 173. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Pet&scrCh=1&scrV=21#ch3-p10.1

 174. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=2Pet&scrCh=1&scrV=21#ch13-p6.5

 175. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1John&scrCh=2&scrV=15#ch4-p6.4

 176. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1John&scrCh=3&scrV=2#ch12-p3.5

 177. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1John&scrCh=3&scrV=4#ch4-p7.8

 178. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1John&scrCh=3&scrV=14#ch12-p3.2

 179. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1John&scrCh=5&scrV=10#ch12-p8.2

 180. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=1John&scrCh=5&scrV=19#ch4-p6.5

 181. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rev&scrCh=14&scrV=11#ch4-p10.4

 182. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rev&scrCh=19&scrV=11#ch6-p24.4

 183. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rev&scrCh=20&scrV=10#ch4-p10.2

 184. file://localhost/ccel/p/pink/inspiration/cache/inspiration.html3?scrBook=Rev&scrCh=20&scrV=12#ch4-p1.13