HERMENEUTICS

I.-Introduction.-

1.-Preliminary.-

(1).-Hermeneutics defined.-It is the science of interpretation. This science assumes that there are different modes of thought and ambiguities of expression among men, and, accordingly, it aims to remove the differences between a writer and his readers, so that the meaning of the one may be truly and accurately apprehended by the others.

a.-General Hermeneutics.-Devoted to the general principles which are applicable to the interpretation of all languages and writing.

b.-Special Hermeneutics.-Devoted to the explanation of particular books and classes of writings.

c.-Biblical Hermeneutics.-The science of interpreting the Scriptures of the Old and New Testaments.

(2).-Old and New Testament Hermeneutics should not be separated.-The Old Testament cannot be understood fully without the help of the New Testament. "The mystery of Christ was revealed to the apostles and prophets" (Eph. 3:5) of the New Testament, and that revelation sheds light upon the Old Testament. A scientific interpretation of the New Testament is impossible without a thorough knowledge of the older Scriptures. The Old Testament abounds in testimony of Christ (Lu. 24:27,44 Jno. 5:39 Acts 10:43), the fulfillment of which can be seen only in the light of the Christian revelation. The whole Bible is a Divinely constructed unity, and there is danger that, in studying one part to the neglect of the other, we may fall into one-sided and erroneous methods of interpretation. The Scriptures should be studied as a whole, and, taken together, they constitute a self-interpreting Book.

(3).-Hermeneutics distinguished from:

a.-Introduction.-(Isagogics). Devoted to the historico-critical examination of the different books of the Bible. It inquires after their age, authorship, genuineness, and canonical authority, tracing at the same time their origin, preservation and integrity, and exhibiting their contents, and general character and value. ("Higher Criticism").

b.-Textual criticism.-Has for its special object the ascertaining of the exact words of the original texts of the sacred books. Its method is to compare ancient manuscripts, ancient versions, and ancient Scripture quotations, and, by careful and discriminating judgment, sift conflicting testimony, weigh the evidence, and thus endeavor to determine the true reading of every doubtful text. ("Lower Criticism"). Where such criticism ends Hermeneutics properly begins, and aims to establish the principles, methods and rules which are needed to unfold the sense of what is written. Its object is to make clear what may be obscure, so that every reader may be able to obtain the exact ideas intended by the author.

c.-Exegesis.-(Explanation). This is the application of those principles and laws, the actual bringing out into formal statement, the meaning of the author's words. Exegesis is related to Hermeneutics, as preaching is to Homiletics, or as practice is to theory. Exposition is a word used synonymously with Exegesis, and has essentially the same meaning.

The writer on Biblical Introduction examines the historical foundations and canonical authority of the books of Scripture. The textual critic detects interpolations, corrects translations, and aims to give us the exact words which the writers used. The exegete takes up these words, and by means of the principles of hermeneutics, defines their meaning, makes clear the scope and plan of each writer, and brings

forth the sense of what the book contains. The expositor builds upon the labors of both critics and exegetes, and sets forth, in fuller form, and by illustration, the ideas, doctrines and moral lessons of the Scripture.

(4).-Hermeneutics both a science and an art.-A science of interpretation must depend on exegesis for the maintenance and illustration of its principles and rules. The office of Hermeneutics is not merely to define principles and methods, but exemplify and illustrate them. As a science it states principles, investigates the laws of thought and language, and classifies its facts. As an art it teaches what application these principles should have, and establishes their soundness by showing their practical value in making clear the more difficult Scriptures.

(5).-Necessity of Hermeneutics.-The necessity of interpretation is plain, because of the diversity of mind and culture among men. Communication between individuals of the same nation and language is often difficult by reason of different style of thought and expression. Peter found "in Paul's epistles things hard to understand" (II Pet. 3:16). The highly educated man lives in a different world from the illiterate, and conversation of the one is unintelligible to the other. Different schools of theological belief have led their advocates into misunderstandings.Especially great and many are the difficulties of understanding the writings of those who differ from us in language and nationality. The foremost scholars and linguists who have studied the sacred writings of the Chinese, Hindus and Egyptians, have, after all of their labor, disagreed in translation of many passages. How much more might we expect differences of opinion in the interpretation of a Book like the Bible, composed by many authors, of varied occupations, in different periods of time. Obstacles are to be expected in the interpretation of Divine revelation, in which God's thoughts are made to express themselves in the imperfection of human speech. The most contradictory rules of interpretation have been set forth, and expositions have been made to suit the prejudices of writers, or to maintain preconceived opinions, and each interpreter has become a law unto himself. Hence there is a necessity for well-defined principles of Scripture interpretation.

(6).-Importance of Hermeneutics in Theology.-The Scripture revelation is the center and substance of all Theology. It contains the clearest revelation of the person and character of God and of the spiritual needs of man. Without sound interpretation Systematic Theology could not be constructed and would, in fact, be impossible. Historical Theology, also, tracing the thought and life of the Church, must know the principles and methods of Scripture interpretation. The doctrines of the Church assume to rest upon the inspired Scriptures. Apologetics, Polemics, and Ethics, and all that is embraced in Practical Theology, are always making appeal to the authoritative records of the Bible. The work of the minister is to "Preach the Word" (II Tim. 4:2), and that cannot be done effectually without a thorough knowledge of the Scriptures, and skill in the interpretation of the Word. Jesus prayed, "Sanctify them in the truth: Thy Word is truth" (Jno. 17:17). We must "rightly divide the Word of truth" (II Tim. 2:15). Paul told Timothy that "The Holy Scriptures are able to make thee wise unto salvation" (II Tim. 3:15). If we are ever to accomplish "the perfecting of the saints, and the building up of the body of Christ" (Eph. 4:12,13) it must be done by a correct interpretation and efficient use of the Word of God.

2. Qualifications of an interpreter.-There must be a variety of qualifications, both natural and acquired.

(1).-Intellectual qualifications.-

a.-A sound, well-balanced mind.-(II Tim. 1:7). Dullness of apprehension, defective judgment and extravagant notions will lead to many vain and foolish interpretations. Some have peculiar tendencies of intellect, but these can be corrected, as the mind is capable of discipline. Some are given to hasty judgment, and rush to extremes. In others the judgment is warped, and they are lacking in soundness. Any and all defects mentally will disqualify one for the interpretation of the Word of God.

b.-Quick and clear perception.-With ready perception there must be a clearness of understanding which will be quick to catch the meaning of the author.

c.-Acuteness of intellect.-This qualification is important to every interpreter. He must be quick to see what a passage does not teach, as well as what is its true meaning.

d.-Controlled imagination.-Many of the finest passages of the Bible cannot be appreciated by an unimaginative mind. The interpreter must picture in his soul the scenes of ancient times. He must put himself into the place of the Biblical writers, and see and feel as they did. Some have had a powerful imagination which has run away with the judgment, and have introduced speculation instead of true interpretation. The imagination must be controlled.

e.-Sober judgment.-The interpreter needs sound and sober judgment. He must analyze, examine and compare. He cannot go to extremes concerning hidden meanings, spiritualizing and conjecture. He must weigh reasons for and against a given interpretation, and he must reach conclusions with caution. Such discriminating judgment can be trained, and no pains should be spared to render it the habit of the mind.

f.-Correctness of taste.-Taste, as well as judgment, must be trained to discern between true and false ideals. Some are offended by the honesty and simplicity of the ancient world. Sensitiveness often blushes at expressions in the Scripture which are not impure. Correct taste will decide according to the real spirit of the writer and his age.

g.-Right use of reason.-The use of reason in the interpretation of Scripture is assumed. The Bible appeals to our reason and judgment. It invites investigation, and condemns blind credulity. Reason can be used to strengthen faith in the unseen and eternal. But the interpreter of God's Word must see that his principles and processes of reasoning are sound. He must refrain from rushing to unwarranted conclusions. Fallacies of judgment will make him an unsafe guide. The exercise of the reason will commend itself to the godly conscience and the pure heart.

h.-Aptness to teach.-The interpreter should be "apt to teach" (II Tim. 2:24). He must not only be able to understand the Scriptures for himself, but also to set forth in clear form to others what he himself knows. Without such aptness in teaching all other gifts and qualities will avail little.

(2).-Educational qualifications.-The interpreter of Scripture needs more than a well-balanced mind. He needs stores of knowledge on various subjects. Extensive and accurate knowledge will help him in teaching others.

a.-Knowledge of Geography.-He should be acquainted with the geography of Palestine and surrounding regions. In order to know this

he will need to understand the geography of the world aside from Bible lands. There is an advantage in having information, as full as possible, of the entire world.

b.-Knowledge of History.-He should know universal history. The records of many peoples, both ancient and modern, will be of value in understanding the Bible. Ancient authors, and the deciphered inscriptions of Egypt, Assyria, Babylon and Persia, have shed much light upon the records in the Bible.

c.-Knowledge of Chronology.-This is helpful in the proper interpretation of the Scriptures. The succession of events, the scope of genealogical tables, and the fixing of dates, are important, and call for patient study.

d.-Knowledge of Antiquities.-He must have some knowledge of the habits, customs and manners of the ancients. The customs of other nations often enlighten concerning the customs and manners of the Hebrews.

e.-Knowledge of Natural Science.-Many a passage can be understood by a knowledge of Natural Science. Whatever knowledge the ancient writers had on the subject is not known, but the modern interpreter should be familiar with the various branches of Natural Science.

f.-Knowledge of Sacred Languages.-It will be helpful to the interpreter to have some knowledge of the sacred languages, as Hebrew and Greek.

g.-Knowledge of General Literature.-To all of the other qualifications the interpreter of God's Word should add a familiar acquaintance with general literature. It cannot be denied that there have been able expositors of the Word who were lacking in literary qualifications. Still we cannot regard knowledge of literature as superfluous. In maintaining and defending against skepticism and infidelity "the faith once delivered to the saints" (Jude 3) the Christian apologist will find all of these qualifications indispensable.

(3).-Spiritual qualifications.-

a.-Whether as a gift or acquired.-Spiritual qualifications are partly a gift, and partly acquired by personal effort and discipline. Under this head are all of the moral and religious qualities. The moral and spiritual nature in man is that which distinguishes him from the brute, and renders him capable of knowing and loving God.

b.-Desire to know the truth.-The interpreter needs to seek and know the truth. None can enter properly into the study and exposition of the revelation of God if his heart is influenced by any prejudice against it. There must be a sincere desire and purpose to know the truth and accept it.

c.-Reverence for God.-"The fear of the Lord is the beginning of knowledge" (Prov. 1:7). "They that worship God must worhsip Him in spirit and in truth" (Jno. 4:24). Having attained the reverent, truth-loving spirit God will seek them (Jno. 4:23) and reveal Himself to them as He does not to the world (Jno. 14:22,23).

d.-Communion with the Holy Spirit.-One who would expound the Scripture needs to be in communion with the Holy Spirit. As "All Scripture is God-breathed" (II Tim. 3:16), and "the sacred writers spake from God as they were moved by the Holy Spirit" (II Pet. 1:21), so the interpreter of the Scripture must be a partaker of the same Holy Spirit. "We speak the wisdom of God in a mystery, even the hidden wisdom.... which none of the princes of this world knew....but God hath revealed them to us by His Spirit" (I Cor. 2:7-10). Our continual prayer should be "that the God of our Lord Jesus Christ, the Father of glory, may give

unto us the spirit of wisdom and revelation in the knowledge of Him" (Eph. 1:17).

3.-Historical sketch.-

(1).-Importance of the history of interpretation.-A knowledge of the history of Biblical interpretation serves to guard against error, and shows the efforts of the human mind in its search after truth. It shows what influences have led to the misunderstanding of God's Word. From the first, the Scriptures, like other writings, were liable to be understood in different ways. The Old Testament prophets complained of the slowness of the people to understand spiritual things (Isa. 6:10 Jer. 5:21 Ezek. 12:2). The epistles were not always clear to those who received them (II Thes. 2:2 II Pet. 3:16).

(2).-Origin and variety of interpretations.-When the Old and New Testaments assumed canonical form and authority, and became the subject of devout study, they furnished a field for theological controversy. On the one hand, there were those who made light of what the prophets had written, attacked the Bible, and perverted its meaning. On the other hand, there arose defenders of the Bible, and they searched for hidden treasures. Besides assailant and apologists, there were many who searched the Scriptures on account of their spiritual value. Hence, in the course of years, a great variety of expositions and a vast amount of Biblical literature has appeared.

(3).-Ezra the scribe.-The Jewish people had the advantage of being "entrusted with the oracles of God" (Rom. 3:1,2). During the long period between Moses and the Babylonian captivity they showed little appreciation of the treasure committed to them. The Law was ignored, the prophets were persecuted, and the people turned to idolatry with the result of exile and dispersion. In the land of exile a descendant of Aaron, the High Priest, set his heart to study God's Word. "Ezra prepared his heart to seek the Law of the Lord, and to do it, and to teach Israel statutes and judgments" (Ez. 7:10). An appreciation of God's Law would prompt a man like Ezra to seek the reformation of Israel by calling them to obedience to God's commandments.

IX

Origin of 1.-Scribe

a.-Public instruction in the Law.-Ezra led a company of exiles back to Jerusalem and instituted numerous reforms. The commandment forbidding intermarriage with the heathen was enforced, and the legal feasts and fasts were observed. The public instruction of the people (Neh. 8:1-8) was a measure designed to make known the will of the Lord.

b.-Office and work of the scribe.-The office and work of the scribe became important. He was no longer the mere recorder of events, or the secretary of the King (II Sam. 8:17 I Ki. 4:3), but the copyist of the sacred books. Their devotion to the study and interpretation of the Law brought to the scribes the title of "lawyers". They became known as a distinct class, and were spoken of as "families" (I Ch. 2:55).

Origin of:

2. Tradition of elders

(4).-Progress of Jewish exegesis after Ezra.-The rigid measures adopted by Ezra, Nehemiah and their associates probably paved the way for Pharisaism. The scribes not only copied the sacred books, and explained their meaning, but made a hedge about the Law. They set a value on the very letters of the Law, and even counted the number of them. They not only guarded against interpolations and changes, but, also, gathered up traditions, which, in time, came to have an authority equal to those of the sacred books. These were "the traditions of the elders" (Mat. 15:2,3,9).

(5).-Methods of New Testament exegesis.-We look to the New Testament for the earliest indications of the spirit and methods of

Christian exegesis.

a.-Christ.-We find Christ appealing constantly to the Scriptures of the Old Testament as to a sacred authority, and He declared that they bore testimony of Him (Lu. 24:27,44 Jno. 5:39). With equal emphasis He condemned the traditions of the elders which nullified the commandments of God. (Mat. 15:1-9 Mk. 7:1-13). He reproved the Sadducees for not understanding the Word of God (Mat. 22:29).

b.-Paul.-Mentioned his proficiency in Judaism, and his excessive zeal for the traditions of his fathers, for which he was noted before his conversion (Gal. 1:13,14),"but when it pleased God ....to reveal His Son in Paul" (Gal. 1:15,16), he denounced "Jewish fables and commandments of men, that turn from the truth" (Tit. 1:14), and, also, "foolish questions and genealogies, and contentions, and strivings about the Law" (Tit. 3:9). He counselled Timothy to "avoid profane and vain babblings, and oppositions of science falsely so-called" (I Tim. 6:20). He warned the Colossians against the spoiling tendencies of "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

(6).-Allegorizing tendency of post-apostolic time.-Though the New Testament exhibits in itself the principles and methods of sound interpretation, the widely prevalent habit of allegorizing carried along with it many Christian writers of the post-apostolic age.

a.-School of:

(a).-Alexandria.-At the beginning of the third century Biblical interpretation was influenced by the school of Alexandria. Long before Christ Alexandria had become a great literary center. The mystic, the rabbi and the philosopher came together there.

a'.-Philo.-Philo Judaeus united a deep reverence for the Mosaic revelation and a fondness for Grecian metaphysics. He attempted to find the mystic significance which lie concealed in the words of Scripture. He did not consider the historical standpoint of the author, nor the truthfulness or accuracy of the statements of Moses, but writes as if the Grecian philosophy was a necessary part of the Pentateuch.

b'.-Clement.-Titus Flavius Clement was a fanciful interpreter. He loved Greek philosophy, read Philo's works, and adopted his allegorical methods of exposition.

c'.-Origin.-Clement was succeeded by a pupil greater than himself, a man of the purest character, who showed a remarkable insight into the understanding of the Scriptures. He was the most distinguished Biblical critic of the Church of that day. One of his works contained nearly fifty volumes, and he was twenty-eight years writing it. Yet with all of his devotion to the truth, and the magnitude of his labors, he was a mystico-allegorical interpreter. Driven by persecution from Alexandria, in Egypt, he went to Caesarea, in Palestine, and there established a school. The magnetism of his personality, and his fame as an expounder of the Scriptures, drew multitudes to him. His habit of explaining the Bible as the Greeks explained the heathen myths, his peculiar views of the pre-existence of souls, and a probation after death, were so far offset by his zeal for God, and his many and great virtues, that he has been accepted as the father of Biblical interpretation.

(b).-Antioch.-(Syria). To Antioch, where the disciples were first called Christians (Acts 11:26), belongs the honor of introducing a more profitable system of Biblical interpretation. The teaching of this school put a stop to the allegorical and mystical interpretation, so popular at the time, and limited the expositions to

the literal sense, without attempting to explain what was mystical.

a.-Theodore.-(Of Mopsuestia in Cilicia). His long life and labor as a Christian teacher, the extent of his learning, the vigor of his intellect and the force of his personal character won for him the title, "Master of the Orient". He had no sympathy with the mystical methods of the Alexandrian school, and repudiated their notions of inspiration, but he went to the opposite extreme of denying the inspiration of many portions of the Scriptures.

b.-Chrysostom.-(Of Constantinople). The devotion of a Christian mother, his oratorical ability, and diligent study of the Scriptures all helped develop him as a profound exegete and eloquent preacher. He wrote more than six hundred expositions of the Scriptures, consisting of expository discourses on Genesis, Psalms and most of the New Testament. He is unquestionably the greatest commentator among the early fathers of the Church. He surpassed all others in the good judgment which appears in his expositions.

c.-Jerome.-In early life he removed from his home in Pannonia to Rome where he studied under the best masters. Later he went to Antioch in Syria. There he renounced forever his devotion to the heathen classics. He retired to monastic life and studied Hebrew. Later he went to Constantinople and studied Greek. In 386 A. D. he settled in Bethlehem, of Judaea, and there, in seclusion and study, spent the remainder of his life. He revised the Latin version of the Bible, and made a new translation of the Old Testament from the original Hebrew. His Latin Vulgate took rank with the great versions of the Bible, and became the authorized translation of the Western Church. In his comments he aimed to give the literal sense.

d.-Augustine.-By far the greatest man of his age. If it be an evidence of greatness for one mind to shape the theological studies for more than a thousand years, and, after all the enlightenment of modern times, to maintain his hold upon men of the deepest piety and highest intellectual power, then it must be conceded that few of all the ages have equalled Augustine. Having no knowledge of Hebrew, and little knowledge of the Greek, he could not study the original language texts. Sometimes he gave allegorical interpretations.

e.-Erasmus.-Desiderius Erasmus was one of the most distinguished forerunners of the Reformation. He translated several Greek authors into Latin. He edited and published in 1516 the first edition of the Greek New Testament. Some of his translations were so highly esteemed in England that it was required of every Church to possess a copy of his work. His publications introduced a new era in Biblical learning.

f.-Luther and the Reformation.-With the Reformation of the 16th century the mind of Germany broke away from the ignorance and superstition of the Middle Ages, the Scriptures were appealed to as the written revelation of God, and the doctrine of justification by faith was preached instead of priestly absolution and salvation by works. The leader of this movement was Martin Luther, who, in 1517, published his thesis. In 1522 he put forth his German translation of the New Testament. In 1534 he had completed the translation of the whole Bible. The effort of Luther to make his translation of the Bible accurate went far toward the establishing of sound methods of exegesis. Sometimes three or four expressions were written down before he determined which one to adopt.

g.-Melanchthon.-Luther was surpassed in scholarship by Philip Melanchthon, in whom he found a friend and helper. He had every opportunity and means of education which that age afforded. His thorough

acquaintance with the original languages of Scriptures, his good judgment and cautious methods, qualified him for preeminence in Biblical exegesis. His exegetical lectures cover nearly every book of the Bible. Although, at times, he used the allegorical method of exegesis, he followed mainly the historical method, was careful to trace the course of thought and aimed to find the mind of the Spirit in the written Word.

g.-Calvin.-Of all the exegetes of the Reformation a prominent place must be given to John Calvin, whose learning was great, whose Latin style surpassed in purity that of any writer of his times, and whose intellect was comprehensive. His stern views on predestination were too often prominent, and at times he dealt severely with those who differed on the subject. His expositions cover most of the Bible. He seldom quoted from other commentators, and was free from the mystical and allegorical methods of exposition.

h.-German Rationalism.-In the latter part of the eighteenth century there arose in Germany a reaction against orthodoxy, and, also, against Pietism, which was given to magnify a blind emotional faith. There were men in Germany who were thoroughly infected with the leaven of English Deism and French infidelity, and they became busy in propagating unbelief among the people. Their writings were hostile to all accepted Christian doctrines. They extolled the Deists, glorified human beings, and treated the miracles of the Bible as incredible myths and legends. At the beginning of the 19th century rationalism had taken possession of the best minds in Germany. It has continued its destructive criticism even to our day.

i.-Evangelical School.-The German evangelical school of interpreters included men of different shades of opinion, from the rigidly orthodox to the free critical spirit. They aimed to check the growth of Rationalism by a purely Scriptural teaching, but they failed to give due prominence to the unity of the Bible, and rested on isolated texts.

j.-Biblical exegesis in America.-The best American exegesis, while not less thorough than that of Europe, is more conservative and evangelical. There is less tendency to speculate and build up theories. The American method has brought about some measure of superficiality in scholarship, but it has exerted a valuable influence in preserving the theologians from useless extremes.

k.-Modern exegesis.-There are hundreds of modern expositors, little known and read, who are far superior in learning and methods of interpretation than those of the Church fathers or mediaeval writers. The historical importance of Philo, Origen, Chrysostom and Jerome makes them more conspicuous than these later writers, but the value of the expositions of Scripture produced by the men of the present day is superior to those of the ancients. The rationalistic critics have done great service to the science of interpretation. Their negative writings have given an impulse to the study of the Scriptures which has already produced inestimable gain. Assaults upon their faith have driven the friends of evangelical religion to a deeper study of the Word.

4.-Methods of interpretation.-The history of Biblical exposition, as traceable in the works of the great exegetes and critics, shows us what diverse methods of interpretation have at various times prevailed. Erroneous methods of explanation are mostly traceable to false notions of the Bible itself. On the one hand, we find a superstitious reverence for the letter of the Scripture, and on the other, prejudices and assumptions hostile to the spirit of the writings have brought forth methods of interpretation which pervert and contradict the plainest

statements of the Scripture.

(1).-Allegorical method.-This method was prominent among the Jews of Alexandria. Its origin is attributed to the mingling of Greek philosophy and the Biblical conception of God. The theophanies of the Old Testament were repugnant to the philosophic mind, and hence the effort to discover the inner substance of truth. The Biblical narratives were treated like the Greek myths, and explained as an enigmatical moral lesson. The most distinguished representative of Jewish allegorical interpretation was Philo, of Alexandria. The allegorical method disregards the common significance of words, and gives rise to all manner of speculation. As a system of interpretation it is beyond all well-definied principles and laws.

(2).-Mystical interpretation.-Closely allied to the allegorical method is the Mystical, according to which manifold depths and shades of meaning are sought in every word of Scripture. Clement of Alexandria maintained that the laws of Moses contained a fourfold significance, the natural, mystical, moral and prophetical. Origen claimed that, as man's nature consists of body, soul and spirit, so the Scriptures have a threefold sense, the bodily, psychical and spiritual. Swedenborg said, "As there are three heavens, so there are three senses of the Word, the natural, spiritual and celestial."

(3).-Pietistic interpretation.-Somewhat allied to the Mystical is the Pietistic interpretation, according to which the interpreter claims to be guided by an inward light received as "an unction from the Holy One" (I Jno. 2:20). The rules of grammar, and the common meaning and usage of words were discarded, and the "inward light" was the only guide. This "inward light" should never contradict itself or lead its followers into different expositions of the same Scripture. But the adherents of this system held divergent and irreconcilable interpretations. Pietism concedes the sanctity of the Scriptures, and seeks in them eternal life, but as to principles and rules of exegesis it is sometimes at fault.

(4).-Accommodation theory.-This had its rise in the destructive school of German Rationalism. According to this theory the Scripture teachings concerning miracles, vicarious and expiatory sacrifice, the resurrection, eternal judgment, and the existence of angels and demons are regarded as an accomodation to the superstitious notions, prejudices and ignorance of people. The supernatural is rejected. It rejects also the inspiration of the Scriptures. The fatal objection to this method of interpretation is that it denies the truthfulness and honor of the writers of Scripture and of the Son of God. Those who accept such a principle for the exposition of the Bible have lost their moorings and are drifting upon the sea of uncertainty.

(5).-Moral interpretation.-This owes its origin to a philosopher named Immanuel Kent, of Konigsberg, Prussia. This makes the Scriptures yield to reason, and claims that its value and purpose is only the moral improvement of man. Hence, if the literal and historical sense of a given passage has no profitable moral lesson, such as would commend itself to reason, we are at liberty to set it aside. Such a system leaves the interpretation to the peculiar fancey of each individual.

(6). Naturalistic interpretation.-Of all rationalistic theories the Naturalistic is the most radical. It rejects all supernatural agency in human affairs, and explains the miracles of Jesus as natural occurrences. This style of exposition sets at naught the laws of human speech and undermines the credibility of history. It exposes the Bible to all manner of ridicule.

(7).-Mythical theory.-Its most distinguished representative was David Friedrich Strauss, whose "Life of Jesus" (1835) created a great sensation in the Christian world. His theory was that the Messianic idea was developed gradually in the expectation of the Jewish nation, and, at the time Jesus appeared, it had ripened into full maturity. Amid these hopes and expectations Jesus came, an Israelite of remarkable beauty and force of character, who, by His personal excellence and wise discourse, made a great impression upon his followers. Strauss' idea was that the whole story of Christ was a myth. The Gospel portraiture of Jesus is too perfect to have been the product of human fancy. Myths arise only a long time after the persons or events they represent, while Jesus lived and wrought His wonderful works in a most critical period of Greek and Roman history. Also, the New Testament writings were published too soon after the appearance of Jesus to allow a mythical development. The mythical interpretation has few advocates at the present time.

(8).-Apologetic and dogmatic methods.-Skeptical and rationalistic assaults upon the Scriptures have given rise to Apologetic interpretation. It defends, at all costs, the authenticity, genuineness and credibility of the Bible. Its standpoint and methods are so much like the Dogmatic methods that both are presented together. In the exposition of the Bible apology and dogma have their proper place. The true apology defends the Bible against unreasonable criticism, and this can be done only by using rational methods. It will let facts stand in their own light, but guard against false inferences and rash conclusions. The Bible is not to be treated as a collection of proof-texts.

(9).-Grammatico-historical interpretation.-This is the method which most fully commends itself to the judgment. Its fundamental principle is to gather from the Scriptures themselves the precise meaning which the writers intended to convey. It applies to the Scriptures the same principles which we apply to other books. The grammatico-historical interpreter, furnished with suitable intellectual, educational and moral qualifications, will accept the claims of the Bible without prejudice and preconceived notions. He will inquire into the circumstances under which the author wrote, the manners and customs of his age, and the purpose or object which he had in view.

II.-General Hermeneutics.-

1.-Preliminary.-

(1).-General principles defined.-There are certain general principles of thought and language which underlie all writing. When one mind desires to communicate its thought to another it employs such means of communication as are understood by both. Words of definite meaning and usage serve this purpose in all languages, and, accordingly, if one is to understand the written thoughts of another, he must know the meaning and usage of his words. It is the function of interpretation to observe the methods and laws of human thought as exhibited in the ordinary processes of speech.

(2).-The Bible is to be interpreted like other books.-The writers of the several books, and those who assume to explain what is written, are both supposed to be in accord with the operations of the human mind. The interpreter should know the primary signification of each word, the manner of its usage, and the different shades of meaning that it may have acquired. He must have a knowledge of the grammatical structure of the language employed, for only in this way can one come into possession of the precise thought of another. The main object of an author in writing is to be sought, for, in the light of his purpose, the details of his writing are to be comprehended. A comparison of all

related books, and the comparison of one Scripture with another will give added light. It is important for the interpreter to transfer himself in spirit to the times of the writer, learn the circumstances under which he wrote, and see things from his point of view.

(3).-Importance of general principles.-These general principles are applicable alike to the interpretation of the Bible and of all other books, and are designated "General Hermeneutics." A false principle admitted into the method of an interpreter will spoil his entire exegetical process. When we find in the explanation of certain parts of the Scriptures no two interpreters agree we know that some fatal error is in their principles of interpretation. It was not the desire of the Scripture writers to be misunderstood. Nor is the Scripture, given by inspiration of God, of the nature of a puzzle. Sound hermeneutical principles will serve as elements of safety and satisfaction in the study of God's Word.

2.-Primary meaning of words.-

(1).-Words the elements of language.-It is interesting and profitable to know how new languages originate, how they become modified and changed, how new dialects arise, and how a national form of speech may go out of use and become known as a dead language. Any given language is an accumulation of words which a nation or community of people use for the expression and interchange of their thoughts. To understand the language of a speaker or writer, it is necessary to know the meaning of his words. The interpreter needs to keep in mind the difference between the primitive significance of a word and its later meaning.

(2).-Value of:

a.-Etymological studies.-We first inquire after the original meaning of a word (Etymology). Next we examine the actual meaning which it has in common usage. Whatever may be the common meaning of a word, as used by a particular people or age, it often has a history. Language has been likened to fossils, in that, just as in some fossil, curious shapes of animal or vegetable life, extinct for thousands of years, are bound up with the stone, so in words, imagination and feelings of ancient time, of men whose names have perished, are preserved.

(a).-Church.-An example is the frequent Greek word "ecclesia" in the New Testament rendered "Church". Its primary meaning was "called out" or "summoned", and it was used first of an assembly of the citizens of a Greek community, summoned by a crier, for the transaction of business pertaining to the public welfare. It was not a mass-meeting of nondescripts, but a select company "called out" from the common mass. The Septuagint translators rendered the Hebrew word for "congregation" as "ecclesia". Hence it was natural for Stephen to speak of the congregation of Israel as "the Church in the wilderness" (Acts 7:38), and equally natural for the word to become the common designation of the Christian community. As the old Greek assembly was called by a public herald, so the Church is the congregation of those who are "called to be saints" (Rom. 1:7), and called by the voice of an authorized herald or preacher (Rom. 10:14,15 I Cor. 9:27 I Tim. 2:7). With this fundamental idea the Church may denote either a small assembly in a private house (Rom. 16:5 I Cor. 16:19 Col. 4:15 Phile. 2), the Christian congregation of a city (I Cor. 1:2 Col. 1:2 I Thes. 1:1),or the Church universal (Eph. 1:22 3:21).

(b).-Atonement.-This is from the Hebrew word meaning "to cover". The primary meaning is to hide from view. Noah's ark was overlaid with a covering of pitch (Gen. 6:14). It was used of a shrub, the resin of which was used by Oriental women to cover their finger nail

(S. of S. 1:14), also applied to villages (I Sam. 6:18 I Ch. 27:25), because such places were regarded as a covering or shelter. The deeper meaning is that of covering, or hiding, sin, and thus making an atonement. Jacob sought to "cover" his brother Esau with a present (Gen. 32:20). The transition was easy from this use of the word to that of "making an atonement", a meaning which it conveys always in the Law (Lev. 17:11). The word "capporeth", the mercy-seat, the lid or covering of the Ark of the covenant (Ex. 25:17-22), is of great significance, the symbol of mercy covering wrath.

b.-Comparative philology.-(The study of the culture of civilized peoples as revealed in their language, literature and religion). In tracing a word through a whole family of languages, we note not only the various forms it may have taken, but the different usage and shades of meaning it acquired among different peoples. The Hebrew words for "father" and "son" are traceable through all of the Semitic languages, and mean the same in all of them. The word for "heart" is very similar in the Greek, Sanskrit, Latin, Italian, Spanish, Portuguese, French and English. Some words acquire new meanings as they pass from one language to another. The same word may have different meanings in allied or related languages. In all languages the origin of many words is lost. The extensive literature of the Greek language enables one to ascertain without much difficulty the origin and usage of most of the words. It is different in the Hebrew of the Old Testament, for occasionally a word occurs but once, and its exact meaning is uncertain. In that case allied languages are a help. In determining the sense of words occurring but once we must be guided by the context, by ancient versions of the word in other languages and by whatever trace of the word may be found in allied languages.

3.-Usage of words.-Some words have a variety of significations, and, whatever their original meaning, we must gather from the context the particular sense which they bear.

(1).-The changed meaning of words.-Many a word in common use has lost its original meaning.

a.-Sincere.-How few who use the word realize that it was applied originally to pure honey from which all wax was purged. The Latin words "sine" (without) and "cera" (wax) give it the meaning of honey separated from the wax-like comb. (Phil. 1:10).

b.-Cunning.-The word no longer means knowledge or skill, but is generally used in a bad sense implying trickery. (I Sam. 16:16,18).

c.-Let.-This word has come to mean the very opposite of what it once did, namely, "to hinder" (Rom. 1:13 II Thes. 2:7).

d.-Prevent.-Formerly used in the sense of "going before" (Ps. 88:13 119:148 I Thes. 4:15). Now it means to intercept or obstruct.

(2).-Means of ascertaining the usage of words.-

a.-The writer's own definitions.-First and simplest means. The word "perfect" (II Tim. 3:17) is defined by what follows, "That the man of God may be perfect, thoroughly furnished unto all good works". He is perfect or complete in that he is thoroughly furnished and fitted, by the varied uses of inspired Scripture, to go forward unto the accomplishment of every good work.

b.-The immediate context.-The Greek word "pneuma" meaning "wind" or "spirit" is used to denote the wind (Jno. 3:8), vital breath (Rev. 11:11), the natural disposition or temper of mind (Lu. 9:55 Gal. 6:1), the life principle (Jno. 6:63), the perfected spirit in Heaven (Heb. 12:23), unclean spirits (Mat. 10:1 Lu. 4:36), and the Holy Spirit (Mat. 28:19 Jno. 4:24 Rom. 8:9-11). In each of these cases the context determines the sense in which the word is used.

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c.-Contrast or opposition.-"According to the flesh" and "according to the Spirit" (Rom. 8:5-8). Paul defines, by contrast, the two characters. "According to the flesh" and "in the flesh" refer to unregenerate life, controlled by carnal principles and motives. By opposition and contrast the eternal antagonism between sinful carnality and redeemed spirituality is pictured.

d.-Comparison of parallel passages.-Usage of words is ascertained by comparison of similar or parallel passages of Scripture. When a writer has treated a given subject in different parts of his writings, or when different writers have treated the same subject, it is important in interpretation to compare all that is written. Obscure passages are to be explained by what is plain and simple. A subject may be barely mentioned in one place and treated more fully in another. In Rom 13:12 we have "Put on the armor of light" contrasted with "cast off the works of darkness". The meaning of "armor of light" is more forcible when it is compared with the detailed description on Eph. 6:13-17. The Hebrew word, translated "desperately wicked" (Jer. 17:9), may be understood by noting its use in other passages. It means "incurably sick" or "diseased". David's child "became very sick" (II Sam. 12:15), Israel's idolatry, "Her wound is incurable" (Mic. 1:9), "My wound is incurable" (Job 34:6), "My wound incurable" (Jer. 15:18).

4.-Synonyms.-Some words have many meanings.-Words, being signs and representatives of ideas, are changeable in both form and meaning by reason of changes taking place constantly in all human life. In process of time the same word will be applied to a variety of uses and come to have a variety of meanings. The name "board" originally was applied to a piece of timber, hewed or sawed so as to form a wide and thin plank. It has come to be applied to a table on which food is placed, as "gathering around the festive board". Then it came to be applied to the food which was placed upon the table, as men were said "to work for their board". The word is applied to a group of men gathered around a table, as "Board of trustees". Thus it happens that the original meaning of a word falls into disuse and is forgotten while later meanings are accepted.

(2).-Many different words have like meaning.-By such a multiplication of terms a language becomes enriched and capable of expressing the different shades of any particular idea. In English we have the words, "wonder", "surprise", "admiration", "astonishment" and "amazement", all conveying the same general thought but having different shades of meaning. The Biblical interpreter needs to determine the distinctions and shades of meaning in Hebrew and Greek synonyms. There are eleven different Hebrew words in the Old Testament for "kindling a fire", seven different Hebrew words which convey the idea of "putting to death", and seven Greek words in the New Testament for "prayer". All of them vary in signification and set forth many different shades of thought or meaning. The Hebrew language has twelve different words to express the idea of sin. One is "to miss the mark", to make a misstep and get off the track. Another is translated "iniquity" and signifies moral pervarsity. One is translated "evil", indicating a character utterly broken or ruined. Another aspect of sinfulness is in the word translated "trespass", and means an exhibition of unfaithfulness to some covenant.

(3).-Divine names.-Adonai, El, Elah, Elim, Eloah, Elion, Elohim, Shaddai, Jah and Jehovah. These are synonyms, yet each Divine name has its peculiar concept and usage.

5.-The Grammatico-Historical sense.-

(1).-Grammatico-historical sense defined.-It is such an interpretation of a writer's language as is required by the laws of grammar

and the facts of history. The literal sense means the most simple, direct and ordinary meaning of sentences. It denotes a meaning opposed to the figurative or metaphorical. The "grammatical sense" is the same as the literal, and it is applied to the arrangement and construction of words and sentences. By the "historical sense" we mean the sense of an author's words which is required by historical considerations. This means that we must consider the time when the author lived and the circumstances under which he wrote. A new language was not made for the authors of Scripture. They conformed to the language of the country and time.

(2).-Words have but one meaning in one place.-A fundamental principle in grammatico-historical exposition is that words and sentences can have but one meaning in one and the same connection. If we depart from this principle we go into uncertainty and conjecture. Unless one purposely puts forth a riddle he speaks so as to convey his meaning as clearly as possible to others. That meaning of a sentence which most readily suggests itself to a reader or hearer is, in general, to be received as the true meaning. The story of the patriarchs in Genesis, and the story of Daniel and his three companions, are to be accepted as trustworthy record of facts.

a.-Narrative of miracles to be understood literally.-The miracles of the Bible are recorded as facts, actual occurrences, witnessed sometimes by few and sometimes by many, and the writers give no intimation that their accounts involve anything but the plain literal truth.

b.-Narrative of Jephthah offering up his daughter.-(Judg. 11:30-40). This has been perverted to mean that Jephthah devoted his daughter to perpetual virginity. Such an interpretation arose from the assumption that Jephthah must have known that human sacrifice was an abomination to the Lord. The plain word of Scripture is that Jephthah vowed "to offer as a burnt offering that which came forth from the doors of his house" (Judg. 11:30,31). He did not contemplate a common or unclean offering, but a victim from his own house. He may have thought that it would be a servant and not his daughter who was his only child (Judg. 11:34,35). Hence his anguish. She accepted her fate heroically. She asked for two months to bewail her virginity, for to die unwedded and childless was a reproach to all Hebrew women. The writer declares that, after the two months, Jephthah "did with her according to his vow that he had vowed" (Judg. 11:39).

c.-Jesus' resurrection a literal historical fact.-The narratives of the resurrection of Jesus admit of no rational explanation aside from that simple grammatico-historical sense in which the Church has always understood them. The naturalistic and mythical theories, when applied to this miracle of miracles, utterly break down. The alleged discrepancies between the accounts by the different evangelists, instead of disproving the truthfulness of their accounts, become confirmatory evidence of the accuracy and trustworthiness of all of their statements. The following facts are evident:

(a).-Jesus foretold his death and resurrection, but His disciples were slow to comprehend Him, and did not accept His statements fully.

(b).-Immediately after the crucifixion the disciples were filled with dejection and fear, but, after the third day, they all claimed to have seen the Lord, and they gave minute details of several of His appearances.

(c).-They affirmed that they saw Him ascend to Heaven. Soon afterward they are found "preaching Jesus and the resurrec-

tion".

(d).-Many years afterward Paul affirmed that Jesus appeared at one time to above five hundred brethren, of whom the greater part were still alive (I Cor. 15:6). He claimed that, if Christ had not been raised from the dead, the preaching of the Gospel and the faith of believers were vain and based upon a falsehood.

6.-Context, Scope and Plan.-

(1).-Context, scope and plan defined.-

a.-Context.-From the Latin, "con" (together), and "textus" (woven), denotes something that is woven together, and, applied to a written document, it means the connection of thought which runs through a whole passage. The context is that which immediately precedes or follows a given word or sentence. The remote context is that which is less closely connected, and may be a whole paragraph.

b.-Scope.-This is the end or purpose which the writer has in view. Every author has some object in writing, and that object will be formally stated in some part of his work or else apparent from the general course of thought.

c.-Plan.-This is the arrangement of its several parts, the order of thought which the writer pursues.

The context, scope and plan of a writing should be studied together. Logically the scope should be ascertained first. The meaning of particular parts of a book may be apprehended fully only when we know the general purpose of the book as a whole. The plan of a book is closely related to its scope. The one cannot be apprehended fully without some knowledge of the other. Even when the scope is announced understanding of the plan will make it still more clear. A writer who has a well-defined plan in mind will keep to that plan.

(2).-Scope of some books formally announced.-Most of the Old Testament prophets state the occasion and purpose at the beginning of their books and at the beginning of particular sections.

a.-Proverbs.-The purpose is announced in Prov. 1:1-6.

b.-Isaiah.-"The vision of Isaiah....which he saw concerning Judah and Jerusalem" (Isa. 1:1).

c.-Ecclesiastes.-The subject of the book is indicated in the beginning, in the words, "Vanity of vanities. All is vanity". The vanity of material things. (Eccl. 1:2).

d.-Gospel of John.-The design of this Gospel is stated formally near the close, "These are written that ye might believe that Jesus is the Christ, the Son of God, and, that believing, ye might have life through His name" (Jno. 20:31).

e.-Jude.-The special purpose and occasion of this epistle are given in verses 3 and 4, "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares....ungodly men, turning the grace of God into lasciviousness". While Jude was planning and preparing to write a treatise or epistle on the common salvation, circumstances led him to turn from that for a time, and to write to exhort them to contend earnestly for the faith.

(3).-Plan and scope seen in the contents:

a.-Genesis.-This book contains ten sections, each beginning with the heading, "These are the generations of":

(a).-Heavens and earth-(2:4)
(b).-Adam----------(5:1)
(c).-Noah----------(6:9)
(d).-Sons of Noah------(10:1)

(e).-Shem----------(11:10)
(f).-Terah----------(11:27)
(g).-Ishmael----------(25:12)
(h).-Isaac----------(25:19)
(i).-Esau----------(36:1)
(j).-Jacob----------(37:2)

This tenfold history of generations is preceded and introduced by the record of creation (Gen. 1:1-2:3). The plan of the author appears ~~to be to~~ record the creation of the heavens and the earth, and then the developments of human history, especially the Messianic line being prominent. Keeping in mind this scope and structure of the book, we see its unity, and find each section and subdivision sustaining a logical fitness and relation to the whole.

b.-Exodus.-A hasty examination of this book shows that its great purpose is to record the history of the Exodus from Egypt (1-18), and the legislation at Mt. Sinai (19-40). A closer examination and analysis reveals many suggestive relations of the different sections.

(a).-The bondage of Israel.-(1-11). It is outlined in chapter 1. God's purpose concerning a deliverer is seen in chapters 2-4, and the intense persistence of Pharaoh's hardness of heart, and consequent plagues on the land of Egypt are shown in chapters 5-11.

(b).-The redemption of Israel.-(12:1-15:21).
a'.-Typified by the Passover. (12:1-13:16).
b'.-Realized in the going out from Egypt.-(13:17-14:31).
c'.-Celebrated in triumphal song of Moses.-(15:1-21).

(c).-The consecration of Israel.-(15:22-40:38). This is set forth in seven sections.

a'.-March from the Red Sea to Rephidim.-(15:22-17:7). This pictures the first activity of the people after their redemption and their need of Divine help.

b'.-Attitude of the heathen toward Israel.-(17:8-18:27). In the hostile Amalek and the friendly Jethro.

c'.-Giving of the Law at Sinai.-(19-24).
d'.-Tabernacle planned.-(25-27).
e'.-Aaronic priesthood ordained.-(28-31).
f'.-Backsliding punished.-(32-34). Also renewal of the covenant.

g'.-Tabernacle reared.-(35-40). Filled with the glory of the Lord.

These different sections of Exodus are not designated by special headings, like those in Genesis, but are seen as so many portions of one whole to which each contributes its share, and each is seen to have peculiar significance.

c.-Romans.-Paul announces his theme in 1:16, "the Gospel is the power of God unto salvation unto every one that believeth". This is not announced formally as the theme, but it expresses the scope of the entire epistle.

(a).-Portrait of the heathen world.-(1:18-3:20). Then adds that the Jew, with all his advantage of God's revelation, is under the same condemnation. The whole world is involved in sin and exposed to the righteous judgment of God.

(b).-Righteousness of God manifest apart from the Law.-(3:21-8:39). In this section is unfolded the doctrine of justification by faith. Ends with expression of Christian confidence and hope.

(c).-Vindication of the righteousness of God.-(9:1-11:36). In casting off the Jews and calling the Gentiles. Yet throughout this section is seen a yearning for Israel's salvation, and closes with wonder at "the depth of the riches of the wisdom and knowledge of God".

(d).-Concluding chapters.-(12-16). Consist of practical application of the great lessons of the epistle in exhortations, counsels and precepts for the Church, and salutations to personal Christian friends.

(4).-Context, near and remote.-Having ascertained the general scope and plan of a book of Scripture we are prepared to trace the context and bearing of its particular parts. The context may be near or remote, according as we seek its immediate or more distant connection with the particular word or passage. It may run through a few verses or a whole section.

a.-Isa. 52:13-53:12.-The last twenty-seven chapters of Isaiah show a marked unity of thought and style, but they are capable of several subdivisions. The well-known Messianic prophecy, in 52:13-53-12, is a complete whole in itself, but is separated by the division of chapters. But, though forming a clearly defined section by themselves, these fifteen verses must not be separated from their context, or treated as if they had no vital connection with what precedes or what follows. The divisions cling to each other, and are interwoven with each other, and form a complete unit. The immediate connection with what precedes is seen. In Isa. 52:1-12 the future salvation of Israel is pictured as a restoration more glorious than that from the bondage in Egypt or from captivity to Babylon. Jerusalem awakes, and rises from the dust of ruin; the captive is released from his fetters; the feet of fleet messengers speed with good tidings, and the watchmen take up the glad report and sound the cry of redemption. And then (52:11) an exhortation is sounded to depart from all pollution and bondage, and this new exodus is contrasted with the hasty flight from Egypt (52:12), but with the assurance that, as of old, the Lord would still be as the pillar of cloud and fire before and behind them. At this our passage begins, and the thought naturally turns to the great Leader of this spiritual exodus, a greater than Moses. Isaiah then pictures the One whose sufferings and sorrows for the transgressions of His people went far beyond those of Moses, and whose final triumph through the fruit of the travail of His soul shall, also, be infinitely greater.

b.-Matt. 11:12.-This can be explained only by special regard to its immediate context. There have been several explanations to this verse:

(a).-Hostile violence.-One class of interpreters explains that the Kingdom is persecuted violently by its enemies, and violent persecutors seize on it as by storm. There is nothing in the context to harmonize with such a reference to hostile forces or violent persecution.

(b).-The Kingdom is proclaimed with great power.-This is contrary to the meaning of the word.

(c).-Struggle to enter into the Kingdom.-Eager and anxious struggle of many to enter into the new Kingdom. This interpretation has no relation to the context. It could scarcely be said of the blind, the lame, the lepers, the deaf, the dead and the poor (12:5) that they took the Kingdom by violence, for whatever violence was exerted in their case proceeded not from them but from Christ.

(d).-Metaphorical interpretation.-The violent bursting forth of the Kingdom of Heaven as the kernel of the ancient theocracy through the husk of the Old Testament. John the Baptist and Christ are the violent who take it by force, John, as commencing the assault, and Christ completing it. No such era of a violent bursting forth of the Kingdom of Heaven had as yet opened. The Kingdom had not come but was at hand (3:2 4:17). Making both John the Baptist and Christ violent ones is a far-fetched and improbable idea.

(e).-The Kingdom of Heaven violently breaks in.-Forcibly introduces itself in spite of all opposition. There was no such violent breaking in of the Kingdom of Heaven from the days of John the Baptist to the time when Jesus spoke these words.

(f).-The Kingdom of Heaven proclaims itself loudly and openly.-The poor are compelled to enter into it (Lu. 14:23), and those who oppose it are constrained to take offense. All things proceed urgently with it with mighty movement and impulse. Its constraining power does violence to all. He who submits to it must struggle through opposition, and he who will not submit to it must be offended and resist. The violent are both the good and the bad, and takes part in the general struggle, either for or against it. This view has no relation to the context.

(g).-Violent and hasty efforts to seize the Kingdom of Heaven.-John the Baptist had heard, in prison, about the works of Christ, and, anxious and impatient for the glorious manifestation of the Messiah, sent two of his disciples with the question, "Art Thou He that should come, or do we look for another?" (Mat. 11:2,3). Jesus' answer was merely a statement of His mighty works, and the preaching of the Gospel to the poor (11:4-6), Old Testament prophetic evidence that the days of the Messiah were at hand. Then the rebuke, "Blessed is he, whosoever shall not be offended in Me." (11:6). That was meant for John's impatience. When John's disciples went away Jesus made a defense of John before the multitude (11:7-11). Yet, with all his greatness, he misunderstood the Kingdom of Heaven. The Kingdom of Heaven suffered violence from many who, like John, thought that the Kingdom could be forced into manifestation. His Kingdom comes with orderly progress. From the beginning men had been over-anxious to have the Kingdom appear, and, in that sense, it was suffering violence, both by inward impatience and zeal, as John exhibited, and by those who would have taken Jesus by force and make Him King (Jno. 6:15). Many would hurry the Kingdom of Heaven into premature manifestation.

IX

(5).-Importance of studying context, scope and plan.-Too much emphasis cannot be placed upon the importance of studying the context, scope and plan. Many a passage of Scripture will not be understood at all without the help afforded by the context, for many a verse derives its point and force from the connection in which it stands. A whole section may depend, for its proper exposition, upon understanding the scope and plan of the writer's argument. How useless would be a proof-text drawn from the Book of Job, unless it were observed whether it were an utterance of Job, his three friends, Elihu, Satan or the Almighty. We may be able to tell the signification of single terms, and yet fail to unfold a continuous argument. Analysis of a word does not mean ability to analyze a whole paragraph.

7.-Comparison of parallel passages.-

(1).-Some parts of Scripture without logical connection.-Not to look for help in the context or scope.

a.-Proverbs.-Composed of numerous/short pithy sentences and maxims, many of which have no connection with each other. The

book is divided into several collections of proverbs (1:1 10:1 25:1 30:1 31:1). The evil woman (7), the words of wisdom (8,9), each have a unity and completeness in themselves, through which a connected train of thought is seen. Many of the proverbs have no connection with what precedes or follows. From its very nature it is a collection of instructive sayings, each one of which may stand by itself as a comcise expression of wisdom.

b.-Ecclesiastes.-Consists of proverbs, meditations and exhortations which have no vital relation to each other.

(2).-Value of parallel passages.-On such isolated texts, and on some not so isolated, a comparison of parallel passages of Scripture often adds light. Words, historical and doctrinal statements, which in one place are difficult to understand, are often set forth in clear light by additional statements with which they stand connected elsewhere. The isolated passage of Lu. 16:16 is much more clear and comprehensive when studied in the light of its context in Mat. 11:12. We should seek for parallels in the writings of the same author, as the same peculiarities of conception and modes of expression are liable to recur in different works proceeding from one person. There is a certain style which manifests itself in the productions of one man. Each writer is distinguished by a style all his own, and this would serve to identify him even though his name is not mentioned. We would then expect parallel passages in the writings of one author to throw light upon each other.

(3).-The Bible a self-interpreting Book.-Although written at various times, and devoted to many different themes it constitutes a self-interpreting Book. The old rule, "Scripture must be interpreted by Scripture" is a most important principle of hermeneutics. In general we may expect to find the most valuable parallels in books of the same class. Historical passages will be likely to parallel with historical, prophetic with prophetic and poetic with poetic. Hosea and Amos would have more in common than Genesis and Proverbs; Matthew and Luke would be more alike than Matthew and one of the epistles.

(4).-Parallels must correspond.-The great thing to determine, in every case, is whether the passages selected are really parallel. There may be a likeness of sentiment without real parallelism.

a.-Prov. 22:2 and 29:13.-These are sometimes taken as parallels, but a close study will show that, though there is a marked similarity of sentiment, there is no real identity or parallelism.

b.-Parables of talents and pounds.-Talents (Mat. 25:14-30) and pounds (Lu. 19:11-27). A careful comparison will show that they have much in common and some things that are different. They were spoken at different times, in different places and to different hearers. The parable of the talents deals only with the servants of the Lord, while that of the pounds deals with His citizens and enemies who would not have Him reign over them. Yet the great lesson of the necessity of activity for the Lord during His absence is the same in both parables.

c.-Hate of Lu. 14:26.-This is apparently opposed to Christ's doctrine of love.

(a).-Mat. 10:37.-Here we find the statement in milder form, "He that loveth father or mother more than Me is not worthy of Me". It is woven into a context which shows its full force and bearing. The immediate context of this verse (Mat. 10:34-39), a characteristic passage of Christ's utterances, sets its meaning in clear light. "Think not that I am come to send peace on earth. I came not to send peace but a sword." He saw a world lying in wickedness, and showing all forms of opposition to His messages of truth. With such a world He could not make compromise, and have no peace without first a bitter conflict. The

preaching of His Gospel, and accepting of it, will cause division. When this state of things comes to pass many will be called upon to decide whether they will cleave to Christ or unbelieving relatives. Micah's words (Mic. 7:6) will then be true. Opposition will arise from one's own household, and, if one remains true to Christ, he will have to forsake kindred. He cannot be a true disciple and love relatives more than Christ. He must needs set them aside, forsake them, love them less and even oppose them for Christ's sake. The meaning of "hate" (Lu. 14:26), is then made clear.

(b).-Mat. 6:24.-By its use in this passage the meaning is confirmed further. "No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other." Two masters, so opposite in nature as God and mammon (riches), cannot be loved and served at one and the same time. Love toward one necessarily excludes love for the other, and neither will be served with a divided heart. In the case of such opposites, a lack of love for one amounts to disloyal enmity, the root of all hatred.

(c).-Deut. 13:6-11.-This is another parallel, illustrative of the same teaching, where it is commanded that, if brother, son, daughter, wife or friend entice to idolatry, he shall not only not consent, but he shall not have pity on the seducer, and shall take measures to have him punished publicly as an enemy of God and His people. Hence we derive the lesson that one who opposes our love and loyalty to Christ is an enemy. (Mal. 1:2,3 Jno. 12:25 Rom. 9:13).

d.-Jesus' words to Peter.-"Thou art Peter, and upon this rock I will build My Church." (Mat. 16:18). The true interpretation of these words will be apprehended only by comparison and study of parallel passages. "Thou art 'Petros', and upon this 'petra' I will build My Church." Is this rock, "petra", Christ, Peter's confession or Peter himself? In the parallel passages (Mk. 8:27-30 Lu. 9:18-21) these words of Christ to Peter do not occur. The immediate context shows Simon Peter, as the spokesman of the disciples, answering Jesus' question with the bold confession, "Thou art the Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." Whatever knowledge and conviction of Jesus' Messiahship Peter had attained before this confession possessed the newness and glory of a special revelation. It was not of human origin but direct inspiration from the Father.

(a).-Simon's introduction to Jesus.-(Jno. 1:41,42). Peter was led to Jesus by his brother Andrew. Jesus said, "Thou art Simon, the son of Jona. Thou shalt be called Cephas", which is, by interpretation, "A stone." (Petros). At the beginning Jesus told Peter what he is and what he shall be. A doubtful character at the beginning, impetuous and unstable, but Jesus saw into the future when he would become a strong and abiding stone (Peter). Referring again to the passage in Mat. 16:18, it is easy to see that, through his inspired confession of Christ, Simon had attained what Jesus foresaw and foretold. He had now become "Peter". At the beginning it was, "Shalt be called Peter", but now it is, "Thou art Peter".

(b).-The "petra" on which Christ builds His Church.-In considering this we inquire what other Scriptures say about the building of the Church. In Eph. 2:20-22 we find that Christian believers constitute "the houshold of God, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye are builded together for an habitation of "God through the Spirit." The "prophets" are the New Testament

prophets (Eph. 3:5 4:11). In Gal. 2:9 "James, Cephas and John are pillars", columnar supports of the Church. In John's vision of the New Jerusalem, it is said that, "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. 21:14). In I Cor. 3:10, Paul speaks of himself "as a wise master-builder, I have laid the foundation." Immediately following (I Cor. 3:11), he writes, "Other foundation can no man lay than that is laid which is Jesus Christ." This foundation Paul himself laid when he founded the Church in Corinth, and first made known there the Lord Jesus Christ. Having once laid this foundation, no man could lay another, although he might build thereupon. How he laid this foundation he tells in I Cor. 2:1-5, "I determined not to know anything among you save Jesus Christ and Him crucified." In I Cor. 3:11, we see that Jesus Himself is the foundation, that is, Jesus Christ, including His person, work and doctrine, is the great fact on which the Church is builded, and without which there could be no redemption. The Church itself is "the pillar and ground of the truth" (I Tim. 3:15). The apostles were incorporated in the foundation, and made pillars or foundation-stones. They were instrumental in laying this foundation and building upon it, and, having laid it in Christ, and working only through Christ, "without Whom they could do nothing" (Jno. 15:5), Jesus Himself, as preached by them, was the foundation of all (I Cor. 3:11).

(c).-Living stones.-(I Pet. 2:4,5). This was written by the apostle to whom the words in Mat. 16:18 were addressed. "To Whom (Christ) coming, a living Stone, disallowed of men, but chosen of God, and precious, ye, also, as lively (living) stones, are built up a spiritual house." Jesus is present as the elect and precious corner-stone, and, at the same time, Christian believers are represented as living stones, built into the same spiritual temple.

e.-Other portions of Scripture parallel.-

(a).-Synoptic Gospels.-A large part of the three synoptic Gospels consists of parallel narratives of the words and works of Jesus.

(b).-Resurrection appearances of Jesus.-Paul's account of the appearances of Jesus after His resurrection (I Cor. 15:4-7) are to be compared with the Gospel narratives.

(c).-Institution of the Lord's Supper.-Paul's account of the institution of the Lord's Supper (I Cor. 11:23-25), are worthy of comparison with the Gospel narratives.

(d).-Romans and Galatians.-The epistles of Paul to the Romans and to the Galatians, being each largely devoted to the doctrine of righteousness through faith, should be studied together, for they have many parallels which help to illustrate each other.

(e).-Ephesians and Colossians.-In these epistles there are many parallel passages which throw light upon each other.

(f).-II Peter 2 and 3 with Jude.-

(g).-Genealogies of Christ.-In Matthew and Luke.

(h).-Paul's conversion.-Three separate accounts in Acts, chapters 9, 22 and 26, and these supplement each other.

8.-The Historical standpoint.-

(1).-Importance of the historical standpoint.-It is important, in interpreting a written document, to learn who the author was, and to determine the time, place and circumstance of his writing. The interpreter should put himself into the historical position of the author, to see through his eyes and to feel with his heart. Herein we see the meaning of the term "grammatico-historical" interpretation. We are not only to determine the grammatical meaning of words and sentences, but to

enter into the historical circumstances which may have affected the writer. There is an intimate connection between the object of a writing and the occasion which prompted its writing. The individuality of the writer, his surroundings, his relation to those to whom he wrote, his nationality and theirs, are matters of importance to an understanding of the books of the Bible.

(2).-Historical knowledge essential.-The interpreter should have some conception of the order of events connected with sacred history, such as contemporaneous history of the great nations and tribes of patriarchal times; the great world-powers of Egypt, Assyria, Babylon, and Persia, with which the Israelites came in contact at various times, and the subsequent conquest and dominion by the Romans. By such knowledge the interpreter will be able, not only to transport himself into any given age, but avoid confusing the ideas of one age with those of another.

(3).-Difficulty of transferring one's self into a remote age.-It is not easy to separate ourselves from the present and transport ourselves into a past age. As we advance in knowledge we grow out of old habits and ideas. We lose the spirit of the olden times and are taken up with the modern way. To tear one's self away from the present and go back to the spirit of the age of Moses, David or Paul, and assume the historic standpoint of those writers, is not easy.

(4).-Undue exaltation of Biblical saints.-Some are so impressed with exalted ideas of the ancient worthies that they are liable to take the record of their lives in an unnatural light. It is difficult for them to believe that Moses and Paul were not acquainted with the events of today. To them the wisdom of Solomon must have comprehended all that man can know; the prophets saw all future events as clearly as if they had occurred already; the writers of the New Testament must have known what an influence their work would possess in later ages. To such minds the names of Abraham and Elijah are so associated with supernatural revelations that they forget that "they were men of like passions with ourselves." (Jas. 5:17). An undue exaltation of the Biblical saints will interfere with a true historical interpretation. The call and inspiration of prophets and apostles did not set aside their natural human powers. Their weaknesses, which are recorded, we must recognize, and the more fully these facts are realized the more accurately will we apprehend the real meaning of Scripture.

(5).-Historical occasions of the Psalms.-In the expositions of the Psalms the first thing to inquire after is the personal standpoint of the writer. The historical occasions of the Psalms are important aids to their interpretations. Of many of the Psalms the historical standpoint is not known, but many are clear in their allusions, and there is no doubt as to the occasion of their composition. The inscription above Ps. 3 refers to David when he fled from his son Absalom. A nation is in arms against him, his own son is heading the rebellion, and his wisest and most trusted counsellor, Ahithophel, is in the ranks of his foes (II Sam. 15-17). The odds were against him, and he realized it fully. "Many are mine enemies"; "many rise up against me"; "many say to my soul", "ten thousands of the people have set themselves against me" (Ps. 3:1,2,6). Where are his friends, his army and his counsellors? There is no allusion to any of them in the Psalms. Yet he is not desponding. Enemies may be many, and friends may be few, but David turns to the Friend who does not fail him, and he is lifted above his fears. Surrounded by enemies, but God was his shield. Shimei turned his glory into shame, but God was his glory. He knew that God would "hear from His holy hill" (3:4). Sustained by the Lord he slept and the Lord sustained

him. See, also Psalms 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, and 142.

(6).-Places, as well as times, to be studied.-The historical standpoint of the writer is often intimately connected with his situation at the time of writing. The locality of the incidents should be studied.

a.-Shown by journeys and epistles of Paul.-Paul's epistles appear more real when we study them in connection with the account of his journeys and labors. The situation and condition of the Churches and persons addressed in his epistles should be sought.

b.-Historical and geographical accuracy proved by research.-Inquiry into the narratives of Scripture reveal the minute accuracy of the sacred writers, and have silenced the objections of infidels. The treatise of James Smith on "The Voyage and Shipwreck of Paul" is an unanswerable argument for the authenticity of the "Acts of the Apostles." His practical experience as a sailor, his residence in Malta, his visits with sailors of the Near East, and his study of the ships of the ancients, qualified him to expound the last two chapters of Acts.

III.-Special Hermeneutics.-

1.-Preliminary.-While it is true that the Bible is to be interpreted like other books it is a fact that, in many respects, it differs from all other books. It contains many revelations in the form of types, symbols and parables.

(1).-A text-book of religion.-Its chief fact is that "it is profitable for doctrine, for reproof, for correction and for instruction in righteousness" (II Tim. 3:16). It is important to guard against false methods in the teaching of Scriptural doctrine. Some interpreters are always finding double meanings in the plainest passages. Others go to the opposite extreme, and not only eliminate the supernatural, but refuse to recognize the plainest lessons concerning the unseen and eternal. No correct exposition of the Bible is possible without a conception of the spiritual nature of man, and of faith in God as the means of spiritual life and growth.

(2).-Variety of subject matter and style.-The Bible is a growth of a literature that covers sixteen centuries, and represents various authors and times of composition. These books cover biography, history, law, ritual, proverbs, prophecy, epistle and apocalypse. Some were written by kings, and others by shepherds, prophets and fishermen. One writer was a taxgatherer, one a tentmaker and another a physician. They lived and wrote at various periods, centuries apart, and their homes were far separate, as Palestine, Babylon, Persia, Asia Minor, Greece and Rome. The varying civilizations of different nations are pictured in these books, and when the author is unknown, it is possible to find out, from his statements or allusions, the time and circumstances of his writing. As the Bible comprises a great variety of literature it calls for special hermeneutics in its interpretation.

(3).-Distinction between substance and form.-It is a part of Special Hermeneutics to set forth the distinction between the thought of a writer and the form in which it is clothed. Wrong exposition will result from failure to make this distinction. If the interpreter would understand Isaiah he must put himself into the age in which Isaiah lived, and must understand his emotion when he bewailed the abominations of the people. When he denounced the offerings of Israel as an abomination to the Lord (Isa. 1:11-14), we are not to rush to the conclusion that he denounced animal sacrifice, nor does it warrant the opinion that

the ritual of the sanctuary was not of God's appointment. A similar passage is in Jer. 7:21-26, when the prophet emphasizes the utter worthlessness of sacrifice as a substitute for obedience. Special Hermeneutics aims to find the true meaning of the language of emotion, and to distinguish between the spirit and the form of human speech.

(4).-Special Hermeneutics calls for larger space.-As a large portion of the Bible is in the form of poetry and prophecy, and contains so many examples of parable, type and symbol, it is proper, in dealing with Biblical interpretation, to devote more space to Special than to General Hermeneutics.

(5).-The Bible its own best interpreter.-The principles of Special Hermeneutics must be gathered from a study of the Bible itself. Rules will be of little value unless supported by self-verifying examples. The Scriptures furnish numerous instances of the interpretation of visions, types, symbols and parables. In such examples we are to find our principles and laws of exposition. The Bible is its own best interpreter.

2.-Hebrew poetry.-

(1).-Much of the Old Testament, especially, is poetical.-

a.-Song.-

(a).-Lamech----------Gen.4:23,24
(b).-Moses (deliverance)----------Ex.15:1-19
(c).-Miriam (deliverance)(antiphonal)---Ex. 15:20,21
(d).-Moses (close of his life)----------Deut.31:19-32:44
(e).-Deborah and Barak----------Judg. 5:1-31
(f).-Women (antiphonal)----------I Sam.18:6,7
(g).-David (the bow)----------II Sam.1:17-27
(h).-David (deliverance from Saul)------II Sam. 22:1-51 Ps. 18:1-50
(i).-Solomon----------Song of Solomon
(j).-Paul (mystery of Godliness)---------I Tim. 3:16
(k).-Four living creatures----------Rev.5:8-10
(l).-The 144,000----------Rev. 14:1-3
(m).-Overcomers (Moses and Lamb)---------Rev. 15:2-4

b.-Praise.-

(a).-Noah----------Gen. 9:26,27
(b).-Moses (blessing Israel)----------Deut.33:1-29
(c).-Hannah----------I Sam.2:1-10
(d).-Seraphim (Tersanctus)----------Isa. 6:3 Rev. 4:8
(e).-Elizabeth (Benedictus)----------Lu.1:42-45
(f).-Mary (Magnificat)----------Lu.1:46-55
(g).-Angels (Birth of Jesus)----------Lu.2:13,14
(h).-Simeon (Nunc dimittis)----------Lu.2:28-32
(i).-Four living creatures----------Rev.4:8 19:4
(j).-Twenty-four elders----------Rev. 4:10,11 11:16,17 19:4
(k).-Angels----------Rev. 5:11,12 7:11,12 16:5-7
(l).-All creatures----------Rev. 5:13
(m).-Great multitude----------Rev. 7:9,10
(n).-Much people in Heaven----------Rev.19:1-3, 6-8

c.-Prophecy.-

(a).-Jacob----------Gen. 49:1-27

(b).-Balaam (Parable)----------Num. 23:7-10,18-24
24:3-9,15-24

(c).-Zacharias (Benedictus)---Lu. 1:67-79

d.-Lamentation.-

(a).-David (Saul and Jonathan)-II Sam. 1:17-27

(b).-Jeremiah------------------Lam. 1:1-5:22

(c).-Over Babylon--------------Rev. 18:1-24

The historical books abound in fragments of song. The books of Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon are highly poetical. The poetry of the Hebrews has peculiarities as marked and distinct from that of other nations as the language itself is different from other languages.

(2).-Form essential to poetry.-Some structural form is essential to all poetry. The elements of poetry are invention, inspiration and expressive form. But all possible genius for invention, and all the inspiration possible, would go for nothing without some form to set them forth. Poetry is the form of expression required by a certain class of ideas. Poetry is distinguished from prose by the single fact that it is the utterance of what cannot be uttered in any other than rhythmical form. To attempt to represent poetry in prose is like attempting to translate music into speech. When an attempt is made to state the meaning of poetry in prose form the very ideas will vanish.

(3).-Structure of Hebrew parallelism.-

a.-Synonymous parallelism.-In this are passages in which the different lines present the same thought in a slightly altered manner of expression. To this class belong the couplets of Prov. 1:24-27, where there is a constant repetition of thought under a variety of words. There are three kinds of synonymous parallels:

(a).-Identical.-When the different members are composed of the same, or nearly the same, words (Ps. 93:3 Prov. 6:2 Isa. 15:1).

(b).-Similar.-When the sentiment is substantially the same, but the language and figures are different (Job 6:5 Ps. 24:2).

(c).-Inverted.-Where there is a transposition of words or sentences so as to change the order of thought (Ps. 19:1 78:10 91:14 Isa. 35:3).

b.-Antithetic parallelism.-Under this head come all passages in which there is a contrast or opposition of thought presented in the different sentences. This kind of parallelism abounds in the Book of Proverbs. There are two forms of antithetic parallelism:

(a).-Simple.-When the contrast is presented in a single distich (group of two lines) of simple sentences (Ps. 30:5 Prov. 14:34 15:2).

(b).-Compound.-When there are two or more sentences in each member of the antithesis (Isa. 1:3 1:19,20 54:7,8).

c.-Synthetic parallelism.-Synthetic (Constructive) parallelism consists only in a similar form of construction, in which word does not answer to word, and sentence to sentence, as equivalent or opposite. Two kinds of synthetic parallelism are noted:

(a).-Correspondent.-When there is a correspondency between related sentences, as in Ps. 27:1, where the first line corresponds with the third, and the second with the fourth. The same is noticed in Ps. 35:26,27.

(b).-Cumulative.-Where there is a climax of sentiment running through the successive parallels, or where there is a constant variation of words and thoughts by means of the accumulation of ideas.

(Ps. 1:1,2 Isa. 55:6,7 Hab. 3:17,18).

(4).-Alphabetical poems.-There are a number of poems, in which the several lines or verses begin with the letters of the Hebrew alphabet. In Ps. 111 and 112 the lines or half verses are arranged alphabetically. In Psalms 25, 34 and 145 Prov. 31:10-31 and Lam. 1, 2, 4 and 5, each separate verse begins with a new letter in regular order. In Psalm 37, with a few exceptions, every alternate verse begins with a new letter. In Ps. 119 and Lam. 3, a series of verses, each beginning with the same letter, is grouped into stanzas, and they follow one another in alphabetical order.

(5).-Rhymes.-(Judg. 14:18 Ps. 72:10 Isa. 1:9 10:6).

(6).-Vividness of Hebrew expression.-The Hebrew language, in its words, idiomatic expressions, vivid concepts and pictorial power is remarkable in its simplicity and beauty. To the emotional Hebrew every thing was full of life. Sentences full of pathos, exclamations and suggestions found expression in his common talk.

(7).-Force of ellipsis.-(Omission). This increases the impression (Gen. 3:22 Ex. 32:32 Ps. 19:3 90:13).

(8).-Special Hermeneutics recognizes rhetorical form.-It distinguishes the thought from the mode of expression in which the thought is set forth. Some of the impassioned poetry of the Hebrews is to be taken figuratively. Such highly wrought language may serve better than any other to deepen the impression of the Divine thought which it conveys. (Deut. 32:22 Zech. 11:1,2). The description of the Lord, as found in the Psalms and Prophets, as "His bowing down the heavens, and descending with a dark cloud under His feet", "His riding upon the cherubim, and making Himself visible on the wings of the wind" (II Sam. 22:10,11 Ps. 18:9,10 Ezek. 1:13), His "standing, and measuring the earth, riding on horses and chariots of salvation, with horns issuing out of His hand, and the lightning-glitter of His spear astonishing the sun and moon in the heavens" (Hab. 3:4,6,8,11), these and like passages are pictures of the power and majesty of God.

3.-Figurative language.-

(1).-Figures of speech many and various.-Those portions of the Scriptures which are written in figurative language call for care in their interpretation. When a word is employed in another than its primary meaning, or applied to some object different from that to which it has in common usage, it is called a trope. Some words have lost their primary meaning, and are now used in a secondary or acquired sense. Some words have so long and so constantly maintained a figurative sense that their primary meaning is forgotten. Few know that the original meaning of "law" was "that which is laid", or that the expressions "right" and "wrong", which now have moral signification, originally meant "straight" and "crooked". We must learn to determine what is literal and what figurative. When James, Cephas and John are called "pillars of the Church" (Gal. 2:9), we see that the word "pillar" is a metaphor.

(2).-Origin of figurative language.-It is not due to the scarcity of words that we have figurative language. The natural operations of the human mind prompt people to make comparisons. Were we to suppose a language sufficiently abounding in words to express all possible conceptions, the human mind would still require us to compare or contrast our concepts, and such would necessitate figures of speech. The language of common life is made up of figures of speech.

(3).-Sources of Scriptural imagery.-The principal sources of the figurative language of the Bible are the physical features of the Holy Land, the habits and customs of its ancient peoples, and the forms

of Israelitish worship. These sources should be studied in order to interpret the figurative portions of the Scriptures. As we see Divine providence in the use of Hebrew and Greek as the languages of God's inspired revelation, and as we believe that the descendants of Abraham through Jacob were the Divinely chosen people to receive and guard the oracles of God, so we may believe that the Land of Promise was an essential element in the process of developing and perfecting the rhetorical form of the sacred records. The Land of Promise contained everything, which, in the thought of God, would be needed in developing the language of the Kingdom of Heaven. All were needed, mountain and valley, hill and plain, lake and river, sea and sky, summer and winter, seedtime and harvest, trees, shrubs, flowers, beasts and birds, men and women, religions false and true, and many other things, none of which could be spared. Think of a Bible with all of these left out, or different subjects substituted in their place, a Bible without patriarch and pilgrimage, with no bondage in Egypt or deliverance from it, no Red Sea, no Sinai with its miracles, no wilderness wandering, without a Jordan with Canaan over against it, no Moriah with its temple, and no Zion with its palaces. From whence could have come the songs and Psalms, if the sacred poets had lived in a land without mountain or valley, no plains covered with grain, and no hills planted with the olive, the fig and the vine? The tiny mustard seed had its lesson and so did the lilies. Thorns and thistles utter admonitions and revive memories. The sheep and the fold, the ox and his goad, the camel and his burden, lions that roar, wolves that prey, foxes that destroy, the harts panting for the water brooks, doves in their windows, sparrows in the housetop, storks in the heavens, eagles hastening to the prey, things great and small, nothing too large and nothing too small to help.

(4).-Rules for determining when language is figurative.-It is not necessary to lay down specific rules for determining when language is figurative and when literal. It is a hermeneutical principle that words should be understood in their literal sense unless such literal interpretation involves a contradiction or absurdity. This principle, when reduced to practice, is an appeal to one's judgment. One must refer to the general character and style of the particular book, to the plan and purpose of the author, and to the context and scope of the passage considered. The figurative portions of the Bible are as certain and truthful as other portions. Figures of speech are Divinely chosen forms of setting forth the truth of God, and we must not suppose that their meaning is to be past finding out.

(5).-Figures of words and figures of thought.-A figure of words is one in which the resemblance is confined to a single word. A figure of thought may require, for its expression, many words and sentences. A metaphor is a figure of words, in which the comparison is reduced to a single expression, as, when characterizing Herod, Jesus said, "Go, and say to that fox" (Lu. 13:32). In Ps. 18:2 we find seven figures of words crowded into a single verse. Figures of thought are seen in similes, allegories and parables, where a single word will not suffice to convey the idea intended.

a.-Metonymy.-All figures of speech are founded upon some resemblance or relation which different objects bear to one another.

(a).-Metonymy of cause and effect.-It happens often that a cause is put for its effect, or an effect for its cause. This figure of speech is called "Metonymy". It is from two Greek words meaning "to change a name". Such change and substitution of one name for another gives language a force and impressiveness not otherwise attain-

able. "Moses and the prophets" (Lu. 16:29 24:27), is an expression used for the writings of which they were the authors. The name of a patriarch is used when his posterity is intended, as Japheth (Gen. 9:27). "Mouth" is used for "saying" or commandment" (Deut. 17:6). The words "lip" and "tongue" are used in a similar way (Prov. 12:19 17:7 25:15). The word "labor" is used instead of earnings or results of labor (Ezek. 23:29). Such are classified under the head of Metonymy of cause and effect.

(b).-Metonymy of subject and associated idea.-Another use of this figure is when some associated idea or circumstance is put for the main subject, and vice versa. "Gray hair" is used for a person of advanced age (Lev. 19:32 Gen. 42:38). "Kill the Passover" (Ex. 12:21 Mk. 14:12 Lu. 22:7), meant to kill the lamb used at the Passover. "Jerusalem and Judaea" (Mat. 3:5), are put for the people who lived in those places. The container is put for the thing contained (Deut. 28:5 Ps. 23:5 I Cor. 10:21). Table, basket and cup are used for that which they contained. The abstract is used for the concrete, "He shall justify the circumcision by faith, and the uncircumcision through faith" (Rom. 3:30). Here "circumcision" means Jews, and "uncircumcision" means Gentiles.

(c).-Metonymy of sign and thing signified.-"The key of the House of David" Isa. 22:22). Here "key" is used as the sign of control over the house, of power to open or close the doors whenever one pleases, and "upon the shoulder" denotes that the power, symbolized by the key, will be a heavy burden on him who exercises it. Similar thought is in Mat. 16:19. "Diadem" and "crown" (Ezek. 21:26), are used for regal dignity and power. "Scepter" (Gen. 49:10 Zech. 10:11), is used for kingly dominion. In the picture of the Messianic era (Isa. 2:4 Mic. 4:3), is described the cessation of war by the words, "They shall beat their swords into plowshares". Another example of the thing signified for the sign is, "The prince shall be clothed with desolation" (Ezek. 7:27), that is, arrayed in the garments of desolation.

2- b.-Synecdoche.-Another figure is that by which the whole is put for a part, or a part for the whole; a genus for a species, or a species for a genus; the singular for the plural, or the plural for the singular. "All the world" (Lu. 2:1), for the Roman Empire. The soul is often used when the whole person is meant (Acts 27:37). "Day" is used for "days" (Eccl. 12:3). The singular "stork, crane and swallow" (Jer. 8:7), are used as the representative of the whole class to which each belongs. Jephthah is said to have been "buried in the cities of Gilead" (Judg. 12:7), when only one city was intended.

c.-Personification.-It was characteristic of the Hebrew mind that all objects of nature were viewed as if filled with life, and spoken of as masculine or feminine. This is called "Personification". It is so common a feature of language that it occurs in the most ordinary conversation, and it is more especially suited to the language of imagination, and occurs most frequently in the poetical parts of Scripture. "The earth opened her mouth, and swallowed Korah" (Num. 16:32). "The morrow" (Mat. 6:34), is pictured as a living person, filled with care and anxiety. "The sea....the mountains....the hills" (Ps. 114:3,4), are introduced as things having life.

d.-Apostrophe.- This is closely allied to Personification. This is derived from two Greek words, giving the meaning, "to turn from". It denotes the turning of a speaker from his immediate hearers, and addressing an absent and imaginary person or thing. When the address is to an inanimate object the figures of Personification and Apostrophe combine in one and the same passage. After personifying the sea, the Jordan and the mountains (Ps. 114:3,4), the psalmist turns in direct address to them (Ps. 114:5). The following Apostrophe is impressive by

the force of its imagery, "O thou sword of the Lord, how long will it be ere thou be quiet?" (Jer. 47:6). Apostrophe proper is an address to some absent person, either living or dead, as when David laments for Absalom (II Sam. 18:33).

e.-Interrogation.-Interrogatory forms of expression are often the strongest means of giving forth important truths. "Are they not all ministering spirits?" (Heb. 1:14). "Who shall lay anything to the charge of God's elect?" (Rom. 8:33-35), sets forth the triumph of believers in the provisions of redemption. Very frequent are the interrogatory forms of speech in the Book of Job (Job 11:7 20:4). Job 38-41 contains eighty-four questions which God asked Job.

f.-Hyperbole.-This is a rhetorical figure which consists in exaggeration or magnifying an object beyond reality. The imagination would naturally describe the appearance of the Midianites as "like grasshoppers for multitude" (Judg. 7:12). David spoke of Saul and Jonathan "as swifter than eagles and stronger than lions" (II Sam. 1:23). "Oh that my head were waters, and mine eyes a fountain of tears" (Jer. 9:1). "The world, itself, could not contain the books that should be written" (Jno. 21:25). Such statements are common among Orientals.

g.-Irony.-By which a speaker or writer says the very opposite of what he intends. Elijah to the Baal worshipers, "Cry aloud, for he is a god" (I Ki. 18:27), is an example of effective irony. Job to his three friends, "No doubt but ye are the people, and wisdom shall die with you" (Job 12:2). Jesus to the Pharisees, "I am not come to call the righteous, but sinners to repentance." (Mat. 9:13). Paul to the Corinthians, "Now ye are full, now ye are rich, ye have reigned as kings without us" (I Cor. 4:8). This was severe irony, as the proud Corinthians, with their partisan conduct, needed an admonition to teach them humility.

4.-Simile and Metaphor.-

(1).-Simile.-When a comparison is made between two different objects, so as to impress the mind with some resemblance or likeness, the figure is called "Simile".

a.-Illustrations.-"For as the rain cometh down, and the snow from heaven.....so shall My Word be...." (Isa. 55:10,11). The likeness in this passage sets forth the benefit of God's Word in a most impressive way. Another illustration of the Word of God, "Is not My Word like as a fire....and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). Here is pictured the force of the Word of God against false prophets. It is a Word of judgment that burns and smites the sinful offender.

b.-Crowding similes together.-The tendency of Hebrew writers to crowd several similes together is noticeable. "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city" (Isa. 1:8). "As an oak whose leaf fadeth, and as a garden that hath no water" (Isa. 1:30). "It shall be as when a hungry man dreameth, and, behold, he eateth....or as when a thirsty man dreameth, and, behold, he drinketh...." (Isa. 29:8). Though the figures are multiplied they are not mixed.

c.-Similes Are self-interpreting.-Being designed to illustrate an author's meaning, they involve no difficulties of interpretation. David gives a vivid picture of his utter loneliness (Ps. 102:6). An image of gracefulness and beauty is given in, "My beloved is like a roe or a young hart" (S. of S. 2:9). Concerning Pharaoh, "Thou art like a young lion of the nations, thou art as a whale in the seas" (Ezek. 32:2). When Jesus was transfigured, "His face did shine

as the sun, and His raiment was white as the light" (Mat. 17:2). It is said of the angel who rolled the stone from the sepulcher, "His countenance was like lightning, and his raiment white as snow" (Mat. 28:3). Paul, illustrating the unity of the Church, and the diversity of its individual members, makes the following comparison, "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4,5). In all of these the comparison is self-interpreting.

(2).-Metaphor.-

a.-Definition and illustration.-Metaphor is an implied comparison, and is of much more frequent occurrence in all languages than simile. It differs from the simile in being a briefer and more pungent form of expression, and in turning words from their literal to a new use. "I will devour them like a lion" (Hos. 13:8) is a simile, but "Judah is a lion's whelp" (Gen. 49:9) is a metaphor. We may compare something to the strength and rapacity of a lion, or the swift flight of an eagle, or the brightness of the sun, or the beauty of a rose, and in each case we use the words in their literal sense. But when we say, "Judah is a lion", "Jonathan is an eagle", "The Lord is a sun", "My beloved one is a rose", the words "lion", "eagle", "sun", and "rose" are not used literally, but only some notable quality is intended. Hence Metaphor, as the name means, "to carry over", is that figure of speech in which the sense of one word is transferred to another.

b.-Sources of Scripture metaphors.-

(a).-Natural scenery.-In Jeremiah we have two very expressive metaphors in one verse, "My people have committed two evils. They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). A fountain of living waters, especially in such a land as Palestine, is of great worth, far more valuable than any artifical cistern, that can at best only catch and hold rain water, and is liable to become broken and lose all. It is extreme folly for one to forsake a living fountain and hew out an uncertain cistern. The apostasy of Israel was characterized by the first figure, and their self-sufficiency by the second.

(b).-Ancient customs.-God is saying, "For I lift up My hand to Heaven, and say, 'I live for ever'" (Deut. 32:40). The allusion is to the ancient custom of lifting up the hand to Heaven in the act of making a solemn oath.

(c).-Habits of animals.-"Issachar is a strong ass couching down between two burdens" (Gen 49:14). He loves rest like a beast of burden. "Naphtali is a hind let loose" (Gen. 49:21). The allusion here is to the beauty of the hind (deer), bounding away gracefully, and denotes, in the tribe of Naphtali, a taste for sayings of beauty, such as songs and proverbs. As the neighboring tribe of Zebulun produced ready writers (Judg. 5:14), so Naphtali may have been noted for elegant speakers.

(d).-Hebrew ritual.-The following metaphors are based upon practices pertaining to the worship and ritual of the Hebrews. "I will wash mine hands in innocency, so will I compass Thine altar" (Ps. 26:6). The allusion is the practice of the priests who were required to wash their hands before coming near the altar to minister (Ex. 30:20). The psalmist would offer his offerings, even as the priest, and, in doing so, he would be careful to conform to every requirement. "Purge me with hyssop, and I shall be clean" (Ps. 51:7). The allusion is to the ceremonial cleansing of the leper (Lev. 14:6,7), and his house (Lev. 14:51), and the person who has been defiled by contact with a dead body (Num. 19:18,19). "Purge out the old leaven....for even Christ, our

Passover, is sacrificed for us" (I Cor. 5:7,8). The Passover Feast, the sacrifice of the lamb, the careful removal of all leaven, and the use of unleavened bread, are at the basis of the language used.

c.-Mixed Metaphors.-Jesus said, "Ye are the salt of the earth" (Mat. 5:13). The living world of men, is like a piece of meat, which would spoil, if it were not for the Gospel, and Christian people, who purify and preserve it. Jesus went on, still using the imagery of salt and its power, and said, "But if the salt have lost his savour, wherewith shall it be salted?" If the living body of Christians loses the quality of salt, wherewith shall that quality be restored? "It" refers to the salt which has lost its savour. After this metaphor Jesus introduces another and different metaphor. "Ye are the light of the world" (Mat. 5:14-16). A variety of images is presented to the mind, a light, a city on a hill, a lamp, a lampstand and a measure. Through all the varying images runs the main figure of a light designed to send its rays out and illumine. In one verse we have three metaphors, "Ask.... seek....knock...." (Mat. 7:7). First we have the image of a suppliant, making request before a superior. Next, of one who is in search of goodly pearl or treasure (Mat. 13:44-46). Finally, of one who is knocking at a door for admission. The three figures are related, and produce no confusion, but rather strengthen each other. Paul used a two-fold metaphor, when he prayed, "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love" (Eph. 3:17). Here is the figure of a tree with its roots deep in the ground, and of a building based upon a deep and strong foundation.

5.-Fables, riddles and enigmas.-Passing from the more common figures of speech, we come to those peculiar methods of conveying ideas and impressing truths, which hold some prominence in the Scriptures. These are known as fables, riddles, enigmas, allegories, parables, proverbs, types and symbols. We must distinguish and discriminate between some things, which, in popular speech, are frequently confused. Even in the Scriptures the proverb and parable are not formally distinguished. In the Old Testament one Hebrew word is applied alike to proverb (Prov. 1:1 10:1 25:1), and parable (Num. 23:7 24:8 Job 28:1 29:1 Isa. 14:4 Mic. 2:4 Hab. 2:6). In the New Testament one Greek word is translated parable, in what are really parables, proverb (Lu. 4:23) and figure (Heb. 9:9 11:19). The word "allegory" occurs but once, (Gal. 4:24), denoting the process by which certain Old Testament facts are made to typify Gospel truths.

(1).-Characteristics of the fable.-Lowest of these special figures, in dignity and aim, is the fable. It consists in this, that individuals of the animate and inanimate nature, are treated as if possessed with reason and speech, and are represented as acting and talking contrary to the laws of their being. There is an element of unreality about fables, and yet the lesson intended is so plain that there is no difficulty in understanding it.

a.-Jotham's fable.-(Judg. 9:7-20). This is the oldest of which we have any trace. The trees are represented as going forth to choose a king. They invite the olive tree, the fig tree and the vine to come and reign over them, but all decline. Then the trees invite the bramble, which does not refuse, but insists that all of the trees come and take refuge under its shadow, and then adds, "But if not, let fire come out of the bramble, and devour the cedars of Lebanon." The bramble, which could not shelter the smallest shrub, would serve well to kindle a fire that would devour the largest of trees. So Jotham, in giving the application of his fable, predicts that the weak and worthless Abimelech, whom the men of Shechem had made king over them, would prove a torch to

destroy them. All of this imagery of trees walking and talking is fanciful. It has no foundation in fact, yet it presents an impressive picture of the folly of man in accepting leadership of such worthless characters as Abimelech.

b.-Joash's fable.-(II Ki. 14:9). This is similar to that of Jotham. Joash, King of Israel, answers the warlike challenge of Amaziah, King of Judah, by, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, "Give thy daughter to my son to wife.' And there passed by a wild beast that was in Lebanon, and trode down the thistle." This fable embodies a most contemptuous response to Amaziah, indicating that his pride and self-conceit were moving him to attempt things far beyond his ability. The beast trampling down the thistle intimates that a passing incident, which could have no effect on a cedar of Lebanon, might easily destroy the thistle. Joash did not say that he would come, and, by his military power crush Amaziah, but suggests that a passing judgment, an incidental circumstance, would be sufficient for that purpose, and, therefore, it would be better for the presumptuous king of Judah to remain at home.

In the interpretation of these fables we are not to press the imagery too far. We are not to suppose that every word has some hidden meaning. In the fables of Jotham we are not to understand by the olive tree, the fig tree and the vine, the three great judges that had preceded Abimelech, (Othniel, Deborah and Gideon), nor seek for hidden meaning in such words as "anoint", "reign" and "shadow". One distinguishing feature of fables is that they are not exact parallels of those things to which they are designed to be applied. They are based on imaginary actions or irrational or inanimate things, and cannot be true to life. In the fable of Joash we are not to say that the thistle was Amaziah, and the cedar Joash, and the wild beast the warriors of Joash. By the contrast between the cedar and the thistle Joash would show his contempt for Amaziah. The spirit and aim of fable is to show irony, sarcasm and ridicule. Its special purpose is to expose the follies of men. The two fables mentioned are a part of the Scripture which is received as God-inspired (II Tim. 3:16). Though it is not God that speaks through them, but men occupying an earthly standpoint. The teachings of the Scripture move in the realm of earthly life and human thought as well as in the higher element, and sarcasm and caustic rebuke finds a place in the Bible. Some of the most useful proverbs are abbreviated fables (Prov. 6:6 30:15,25-28).

(2).-Characteristics of the riddle.-The riddle differs from the fable in being designed to puzzle and perlex the hearer. It is purposely obscure in order to test the sharpness of those who attempt to solve it. The Hebrew word for "riddle" means "to twist" or "to tie a knot", and is used of any dark saying which requires skill and insight to unravel. The Queen of Sheba made a journey to Solomon's court to "prove him with hard questions" (riddles)(I Ki. 10:1). In the beginning of the Book of Proverbs it is stated that it is part of wisdom "to understand a proberb and its interpretation, the words of the wise and their dark sayings" (riddles) (Prov. 1:6). The psalmist said, "I will incline mine ear to a parable. I will open my dark saying (riddle) upon the harp" (Ps. 49:4 78:2). Riddles and dark sayings, which conceal thought, also stimulate the inquiring mind to search for their hidden meanings, and these, also, have a place in the Scripture.

a.-Lamech's song.-One of "the dark sayings of old" is the poetic fragment of Lamech (Gen. 4:23,24). It is a blasphemous boast that he could avenge his own wrongs ten times more thoroughly than God would avenge the slaying of Cain.

b.-Samson's riddle.-(Judg. 14:14). The clue to this riddle is found in verses 8 and 9. Out of the carcase of a devouring beast came the food of which both Samson and his parents had eaten. Out of that which had been the embodiment of strength came forth sweet honey, which the bees had deposited therein. Samson's companions, and even his parents, were not acquainted with these facts. The ingenuity of the riddle consists in the ambiguity both of its language and its contents, and thus conceals the answer. Samson's riddle was short and simple, and its words were used in their natural signification. It is so clear as to be obscure.

c.-The number of the beast.-(Rev. 13:18). While this is not called a riddle it really is one. The number of a man means the numerical value of the letters which compose some man's name, and it would be in either Greek or Hebrew, but not the English letters.

(3).-Characteristics of the enigma.-A riddle involves contradictory statements, and is proposed to be guessed. An enigma hides its meaning under obscure or ambiguous allusions. The word "enigma" occurs but once (I Cor. 13:12), and then only in the Greek. It is used to indicate the dim and imperfect manner in which, in this life, we apprehend Heavenly and eternal things. "For we see through a glass darkly" (in enigma). A similar word appears in the Hebrew in the Old Testament, "With him I will speak....in dark speeches" (Num. 12:8).

a.-The two eagles.-(Ezek. 17:2-10). This is a mixture of enigma and fable. It is fable so far as it represents the eagles acting with human intelligence and will, but, aside from that, its imagery belongs to the sphere of prophetic symbols. It is an enigma of high prophetic character, in which the real meaning is concealed behind typical images. For the interpretation we need to take the whole chapter, which has three parts, (1) The enigma (17:2-10), the interpretation (17:11-21), a Messianic prophecy (17:22-24).

(a).-One great eagle.-(17:3-6). This represents Nebuchadnezzar, the King of Babylon. It furnishes a striking figure of majesty, rapidity of movement and splendor of kingly power. The leafy crown and topmost shoots of the cedar are the king and princes of Judah, whom Neuchadnezzar carried away to Babylon (II Ki. 24:14,15). Then the figure changes. The eagle "took the seed of the land", of the same land where the cedar grew, "and put it in a field of seed", where it had every chance to grow. He used the care and foresight that one would show in setting a willow in well-watered soil in which alone it could flourish. This "seed of the land" was not the seed of the willow, but of a vine, and "it sprouted, and became a spreading vine of low stature," and it was the plan of the eagle that this lowly vine should "turn its branches toward him." "The seed of the land" was the royal seed of the Kingdom of Judah, Zedekiah, whom Nebuchadnezzar made king in Jerusalem after the capture of Jehoiachin (II Ki. 24:17).

(b).-The other great eagle.-(17:7-10). This was the King of Egypt, less mighty and glorious than the other. Toward this second eagle the vine turned her roots, and sent forth her branches. The rebellious Zedekiah "sent his messengers to Egypt" (17:15) for horses and people to help him against Nebuchadnezzar, but it was all in vain. He who broke his covenant, and despised his oath (17:18), could not prosper It required no great army to uproot and destroy such a feeble vine. The eagle of Egypt was powerless to help, and the Chaldeans, like a destructive east wind (17:10), utterly withered it away.

Thus far the imagery has been a mixture of fable and symbol, but with 17:22 the prophet enters a higher plane, that of prophecy. The eagles drop from view, and God Himself takes from the high cedar a ten-

der shoot (Isa. 11:1 53:2), and plants it upon the lofty mountain of Israel, where it becomes a glorious cedar. This is a prophecy of the Messiah, springing from the stock of Judah, and developing from the holy "mountain of the house of the Lord" (Isa. 2:2 Mic. 4:1,2), a Kingdom of marvellous growth and of gracious protection to all who may seek its shelter. The Messianic prophecy here leaves the realm of fable, and takes on the style of parable.

b.-Jesus' reference to the sword.-(Lu. 22:36). Jesus' words here are as an enigma. As He was about to go to Gethsemane He knew that the hour of peril was at hand. He reminded the disciples of the time "when He sent them forth without purse, wallet or shoes" (Lu. 9:1-6), and drew from them the acknowledgement that they had lacked nothing (Lu. 22:35). "But now, he that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment, and buy one" (Lu. 22:36). He would impress upon them that the time of conflict was at hand. They would see a time when a sword would be worth more than a mantle. Jesus did not mean literal weapons of carnal warfare, and use the sword to further His cause (Mat. 26:52 Jno. 18:36). He would warn them of the opposition which they must meet. The world would be against them, and would assail them. It is not "the sword of the Spirit" (Eph. 6:17), but the sword as the symbol of heroism, that bold and fearless confession, and that inflexible purpose to maintain the truth, which would soon be a necessity on the part of the disciples in order to defend the truth. The disciples misunderstood those enigmatical words, and spoke of two literal swords which they had with them. Jesus did not pause to explain, but broke off the conversation with the laconic answer, "It is enough" (Lu. 22:38). He turned aside with a touch of sorrowful irony.

c.-Jesus' discourse with Nicodemus. (Jno. 3:1-13). This contains an enigmatical element. "Except a man be born from above he cannot see the Kingdom of God" (Jno. 3:3). This perplexed and confused Nicodemus. "He who knew what was in man" (Jno. 2:25) discerned the spiritual need of Nicodemus. His thoughts were too much upon the outward, the visible and the fleshly. The miracles of Jesus made a deep impression on Nicodemus, and he began to compliment Jesus. He was stopped and surprised with a mysterious statement, which was equivalent to saying, "Do not talk about My works, or from whence I came, but turn your thoughts upon your own inner self. What you need is not knowledge but life, and that life can be had only by another birth." When Nicodemus showed his surprise and wonder he was rebuked by the words, "Art thou a teacher of Israel, and knowest not these things?" (3:10). Had not the psalmist prayed, "Create in me a clean heart, O God" (Ps. 51:10), and had not the law and the prophets spoken of a circumcision of the heart?" (Deut. 30:6 Jer. 4:4 Ezek. 11:19). Nicodemus expressed surprise because his heart-life and spiritual discernment were unable to apprehend "the things of the Spirit of God" (I Cor. 2:14). They were an enigma to him.

d.-Jesus discourse with the woman of Samaria.-(Jno. 4:7-26). Enigmatical discourse appears in Jesus' first words to the woman of Smaria (4:7-15), and in His response to the disciples when they returned, and "wondered that He talked with a woman" (4:27-38). "I have meat to eat that ye know not" (4:32). They misunderstood Him, as did Nicodemus and the Samaritan woman. The woman did not understand about "water" and the disciples did not understand about "meat". His success with the woman was to Him better food than any bodily sustenance, for He now had the conviction that He should accomplish successfully the work for which He came into the world. Then He continues with mingled allegory and enigma, "say not ye, 'There are yet four months, and ther

cometh harvest'? Lift up your eyes, and look on the fields, for they are white already to harvest." He saw the Gospel harvest of the near future as if it were already at hand. "The Samaritans went out of the city, and came unto Him." (4:30). It was the joy of Jesus at the ingathering.

6.-Interpretation of parables.-

(1).-Pre-eminence of parabolic teaching.-Among the figurative forms of Scriptural speech the parable is pre-eminent. Parables are especially worthy of study, as they were the chosen methods by which Jesus set forth many revelations of the Kingdom of Heaven. Among all Orientals the parable is the favorite form of conveying moral instruction.

a.-Parable defined.-The word "parable" is from the Greek, which means "to place by the side of", and carries the idea of placing one thing by the side of another for the purpose of comparison. The parable belongs to the style of figurative speech which constitutes a class of its own. It is a comparison or simile, but not all similes are parables. The simile may make a comparison from any kind or class of objects, whether real or imaginary. The parable is limited to that which i real. Its imagery always embodies a narrative which is true to the facts and experiences of human life. It makes no use, like the fable, of talking birds and beasts, or of trees in council. Like the riddle, it may serve to conceal truth from those who have not spiritual discernment, but its narrative style, and the comparison always announced or assumed, differentiates it from all classes of knotty sayings which are designed mainly to puzzle and confuse. The parable unfolds and illustrates the mysteries of the Kingdom of Heaven (Mat. 13:10-17). The enigma may embody profound truths, but it never, like the parable, forms a narrative or assumes to make a comparison. The parable and the allegory come nearer together, but they differ from each other in the same way as simile differs from metaphor. The parable is a comparison, and requires its interpreter to go beyond its own narrative to bring its meaning. The allegory is an extended metaphor, and contains its interpretation within itself. The parable, therefore, stands apart by itself as a style of figurative speech. It moves in an element of earnestness, and never transgresses in its imagery the limits of probability, or of actual fact.

b.-Use of parables.-

(a).-General use.-Is to set forth ideas and moral truths in an attractive and impressive form. Many a moral lesson, if spoken in plain style, is soon forgotten, but if the same lesson is in the form of parable it arouses attention and is remembered. Many rebukes and warnings, if spoken in parable form, give better effect than open plainness of speech. Nathan's parable (II Sam. 12:1-4) prepared the heart of David to receive the rebuke. Some of Christ's most pointed parables against the Jews, which they perceived were against themselves, contained rebuke and warning, and, by their parabolic form, shielded Him from open violence (Mat. 21:45 Mk. 12:12 Lu. 20:19). A parable may contain a profound truth which the hearers may not apprehend at first, but which, because of its striking form, remains in the memory, and so abiding, yields at length the deep meaning.

(b).-Special use.-The special reason and purpose of the parables of Jesus is stated in Mat. 13:10-17. Up to that point in His ministry He had not spoken in parables, but rather is discourse. "The gracious words which proceedeth out of His mouth" (Lu. 4:22), in the synagogue, by the seashore, and on the Mount were direct, simple and plain. He used simile and metaphor in the Sermon on the Mount and elsewhere. In the synagogue at Nazareth He quoted a familiar proverb (Lu.

4:23). His words had power and authority, unlike those of the scribes, and the people were astonished at His teaching (Mat. 7:28, 29). But there came a time when He changed His style. His simple precepts were met with derision and scorn, and many were ready to pervert His sayings. When "He spoke to them many things in parables" (Mat. 13:3), His disciples noticed the change, and asked Him, "Why speakest Thou unto them in parables?" (Mat. 13:10). Christ's answer is remarkable for its blended use of metaphor, proverb and enigma, so connected with the prophecy of Isaiah (Isa. 6:9,10), that it becomes, in itself, one of the most profound of His discourses. His answer indicates a two-fold purpose in the use of parables, both to reveal and to conceal the truth. There was first, that inner circle of followers who received His Word with joy, and who were permitted to know the mysteries of the Kingdom of Heaven. These were to realize the truth of the statement, "To him that hath shall be given" (Mat. 13:12). This expresses a most wonderful law of experience in the things of God. He who has a desire to know God shall increase in knowledge more and more. But the man of opposite character, who will not use his powers in search for the truth shall lose what he seems to have (Mat. 13:12).

c.-Parables test character.-The use of parables, in Jesus' teaching, became a test of character. With those who wanted to know and accept the truth the words of a parable served to arouse attention and excite inquiry. If they did not, at first, apprehend the meaning, they would come like the disciples to Jesus (Mat. 13:36 Mk.4:10), and inquire of Him, assured that "all who asked, searched and knocked" (Mat. 7:7,8) would certainly obtain their desire. The perverse and fleshly mind showed its real character by making no inquiry, and showing no desire to understand the mysteries of the Kingdom of Heaven.

d.-Beauty of parables.-The parables of the Bible are remarkable for their beauty, variety, conciseness and fullness of meaning. There is an appropriateness in the parables of Jesus, and their adaptation to the time and place of their utterance.

(a).-Parable of the sower.-(Mat. 13:3-8). Spoken by the seaside (Mat. 13:1,2), whence might have been seen, near by, a sower actually engaged in sowing his seed.

(b).-Parable of the dragnet.-(Mat. 13:47-50). May have been occasioned by the sight of such a net close by.

(c).-Parable of the nobleman.-(Lu. 19:11-27). Going into a far country to receive for himself a kingdom. Probably suggested by Archelaus, who made a journey from Judaea to Rome to plead his right to the kingdom of Herod his father. As Jesus had just passed through Jericho, and was approaching Jerusalem, perhaps the sight of the royal palace which Archelaus had rebuilt at Jericho, suggested the illustration.

(d).-Parable of the good Samaritan.-(Lu. 10:25-37). Was probably based on an actual occurrence. The road from Jerusalem to Jericho was infested by robbers, and, leading from Peraea to Jerusalem, it was frequented by priests and Levites. The coldness and neglect of the religious leaders, and the compassion of the Samaritan, are full of interest and rich in suggestion.

e.-Essential elements of a parable.-A parable has three parts, the occasion and scope, the similitude, in the form of a real narrative, and the moral and religious lesson. The main thing in a parable is its similitude, or literal narrative. The occasion and scope are not always expressed. Jesus gave us two examples of interpreting parables, the sower (Mat. 13:18-23), and the tares (Mat. 13:36-43).

Sometimes the application was formally stated in the context.

(2).-Old Testament parables.-

a.-Nathan's parable.-(II Sam. 12:1-4). The occasion and meaning are furnished in the context.

b.-The wise woman of Tekoah.-(II Sam. 14:4-7). The occasion and meaning are furnished in the context.

c.-The wounded prophet.-(I Ki. 20:38-40). The occasion and meaning are furnished in the context.

d.-The poor wise man.-(Eccl. 9:14-16). A little city besieged by a great king, and delivered by the wisdom of a poor wise man. This may have been actual history. Some think it is an allusion to the delivery of Athens by Themistocles, when that city was besieged by Xerxes, the king of Persia. It is better to take it as a parable, which may or may not have had its basis in some real incident, but which was used to illustrate the value of wisdom. The author makes the application, "The poor man's wisdom is despised, and his words are not heard" (9:16). That is the general rule. A case of exceptional extremity, like the siege referred to, may for a moment exhibit the value of wisdom, and its superiority over strength and weapons of war, but the lesson is soon forgotten, and people give no heed to the words of the poor, whatever their wisdom and worth.

e.-Isaiah's parable of the vineyard.-(Isa. 5:1-7). The explanation is given in 5:7, and it reveals the purpose of the parable. "The vineyard is the House of Israel, and the men of Judah His pleasant plant. He looked for judgment, but behold oppression; for righteousness, but behold a cry." No special meaning is put on the digging, the gathering out of the stones, the tower and the winepress. These several features are only to be taken together to denote the complete provision which God made for the prosperity of His people. He had spared no pains, and yet when the time of grape harvest came His vineyard brought forth wild grapes. What had been so full of promise yielded only disappointment. The fruits which He expected were truth and righteousness, but what He found were oppression and bloodshed. Accordingly He announced His purpose to destroy that vineyard, which was fulfilled in the desolation of the Holy Land.

(3).-Principles illustrated in Jesus' parables.-As Jesus has left to us a formal explanation of what were His first two parables, we will do well to note the principles of interpretation as they appear in His examples.

a.-Parable of the sower.-(Mat. 13:3-8, 18-23). It is easy to conceive the surroundings of Jesus when He uttered this parable. He had gone out to the seaside and sat down there, but when the multitude crowded around Him, "He entered into a ship, and sat" (13:1,2). It was natural for Him to think of the dispositions and characters of those before Him. Their hearts were like so many kinds of soil. His preaching was like the sowing of the seed, suggested perhaps by the sight of a sower near by. He gave significance to the seed sown, the wayside, the birds, the stony places, the thorns and the good ground. In that one field there were all kinds of soil. The soil represents the human heart. The birds represent the evil one, who is ever opposed to the work of the sower, and watches to snatch away, what is sown in the heart, "that they may not believe and be saved" (Lu. 8:12). He who hears the Word, and understands it not, on whom the truth makes no impression, is like the troddon pathway. With equal force the rocky places, the thorny ground and the good ground represent varieties of hearers of the Word.

b.-Parable of the tares.-(Mat. 13:24-30,36-43). This has the same historical occasion as that of the sower, and is a supplement to it. In the interpretation of the parable of the sower, the sower, himself, was not made prominent. The seed was declared to be "the Word of the Kingdom", and its character and worth are indicated, but no explanation was given of the sower. In the parable of the tares the sower is set forth as the Son of man, who sows the good seed, and the work of His great enemy, the devil, is presented with equal prominence. Jesus gives special significance to the sower, the field, the good seed, the tares, the enemy, the harvest and the reapers, and, also, the final burning of the tares and the garnering of the wheat. He does not attach any meaning to the men who slept, the sleeping, nor to the servants of the householder and the questions which they asked. They are only incidental parts of the parable. Any attempt to show a special meaning in them would obscure and confuse the main lessons. If we would know how to interpret all parables we should notice what Jesus omitted as well as what He emphasized in those expositions which are given to us as examples. We should not try to find a hidden meaning in every word.

c.-Parable of the wicked husbandmen.-(Mat. 21:33-46 Mk. 12:1-12 Lu. 20:9-19). Though Jesus "spoke it to the people" (Lu. 20:9), yet the chief priests, the scribes and the Pharisees perceived that it was directed against them (Mat. 21:45 Mk. 12:12 Lu. 20:19). The context indicates that the vineyard represents "the Kingdom of God" (Mat. 21:43). The fault is with the husbandmen to whom the vineyard was committed, and whose wickedness was glaring. The threat is not to destroy the vineyard but the husbandmen. Some questions arise in the interpretation of this parable:

(a).-What is the vineyard?-The kingdom of God is considered as an inheritance to be so utilized unto the honor and glory of God that the husbandmen, servants and Son may be joint-heirs and partakers of its benefits.

(b).-Who are the husbandmen, servants and Son?-

a'.-The husbandmen.-The Divinely commissioned leaders and teachers of the people, whose business and duty it was to guide and instruct those committed to their care. They were the chief priests and scribes who heard this parable, and knew that it was spoken against them.

b'.-The servants.-The prophets, who were sent as special messengers of God, and whose mission was usually to the leaders of the people. But they had been mocked, despised and maltreated in many ways (II Ch. 36:16); Jeremiah was shut up in prison (Jer. 20:2 32:3 38:6), and Zechariah was stoned (IICh. 24:20,21). (See also Mat. 23:34-37 and Acts 7:52).

c'.-The Son.-The one son, the well-beloved, is the Son of man, who "came unto His own, and His own received Him not" (Jno. 1:11).

(c).-What events are contemplated in the destruction of the husbandmen and the giving of the vineyard to others?-The destruction of the wicked husbandmen was accomplished in the utter overthrow and ruin of the Jewish leaders in the fall of Jerusalem. Then the avenging "of all the righteous blood" of the prophets (Mat. 23:35,36) came upon that generation, and then the vineyard of the Kingdom of God, repaired and restored as the New Testament Church, was transferred to the Gentiles.

There are many lessons and suggestive hints in this parable, but they should not, in an exposition, be given such prominence as to

confuse the leading thoughts. We should not attach special meaning to the hedge, winepress and tower, nor consider what particular fruits the owner expected, nor attempt to identify each one of the servants with some particular prophet. Still less should we seek to find special meaning in the forms of expression used by the different evangelists.

d.-Parable of the baren fig tree.-(Lu. 13:6-9). Has its special application in the cutting off of Israel, but it is not necessarily limited to that one interpretation. It has lessons of universal application, illustrating the forbearance and longsuffering of God, and also the certainty of judgment upon every one who not only produces no good fruit, but "cumbers the ground" (Lu. 13:7). Its historical occasion appears from the preceding context (13:1-5). It is traced to the informants who told Him of Pilate's outrage on the Galileans. The twice-repeated warning, "Except ye repent ye shall all likewise perish" (13:3,5), implies that the persons addressed were sinners deserving fearful penalty. They were representatives of the Pharisaic party who had little respect for the Galileans, and they intended their tidings to be a jibe against Jesus and His Galilean followers.

e.-Parable of the laborers in the vineyard.-(Mat. 20:1-16) It may have been occasioned by the mercenary spirit of Peter's question, "What shall we have?" (Mat. 19:27). The aim of the parable was to rebuke and condemn that spirit.

(a).-Occasion and scope.-Jesus had said to the young man who had great possessions, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven. And come and follow Me" (Mat. 19:21). The young man went away sorrowful. Jesus then spoke of the difficulty of a rich man entering into the Kingdom of Heaven (Mat. 19:23, 24). Peter then asked, "What shall we have?" (Mat. 19:27). This question had a bad spirit of self-esteem in comparison with the young man. At first Jesus graciously responded to what was good in the question. The disciples, who did truly leave all and follow Jesus, shall not go without reward (Mat. 19: 28-30). His promise was of a common inheritance and blessing to all who meet the conditions named. But in the reward there will be distinctions and differences, "Many that are first shall be last, and the last shall be first" (Mat. 19:30). From this last statement the parable proceeds, "For the Kingdom of Heaven is like" (Mat. 20:1). The parable contains a warning and a rebuke. The scope of the parable is to admonish Peter and the rest against the mercenary spirit apparent in his question.

(b).-Prominent points in the parable.-The particular agreement of the householder with the laborers hired early in the morning is one point too prominent to be ignored. Those hired at the third hour go to work without any special bargain, and rely on the promise, "Whatsoever is right I will give you." So with those hired at the sixth and ninth hours. But those hired at the eleventh hour received no special promise at all, and nothing is said to them about reward. They were waiting and idle because no one had hired them, but as soon as an opportunity and order came they went to work, not stopping to talk about wages. The spirit and disposition of the different laborers, particularly the first and the last hired, has special significance. In the account of the settlement at the close of the day only the last and the first are mentioned with any degree of prominence. The last hired are the first rewarded, and with such marks of favor that the self-conceit and mercenary spirit of those who, early in the morning, had made a special bargain, are shown in words of fault-finding, and bring forth the rebuke

from the householder, and the declaration of his absolute right to do what he will with his own.

(c).-Primarily an admonition to the disciples.-If we interpret with strict reference to the occasion and scope of the parable then it was the apostles for whom the admonition was intended. What was wrong in the spirit of Peter's question called for rebuke and admonition. Jesus gave them assurance that none who becomes His disciple shall fail of reward, and, somewhat after the style of the agreement with the laborers hired first, Jesus agrees with the disciples to give each a throne. But He adds, "Many that are first shall be last." Do not imagine, in your self-conceit, that, because you were the first to leave all and follow Me, that you must needs be honored more than others who may later enter My service. He who makes all manner of sacrifices to follow Christ is nobler than he who lingers to make a bargain. He who goes into the Lord's service, asking no questions, and not waiting to talk about wages, is still nobler. His spirit and labor, though it continue but an hour, may have qualities so beautiful and so rare, as to lead Christ, whose Heavenly rewards are gifts of grace, and not payment of debts, to place him on a more conspicuous throne than that which the apostles may attain.

f.-Parable of the unjust steward.-(Lu. 16:1-13).

(a).-Occasion and aim.-It has no such historical or logical connection with what precedes as will serve to help in its interpretation. It follows immediately after the three parables of the lost sheep, the lost coin and the lost son, which were addressed to the Pharisees and scribes who murmured because Jesus received sinners and ate with them (Lu. 15:2). Having uttered those parables for their special benefit, He spoke one "unto His disciples" (Lu. 16:1). These disciples are in that larger group which included others besides the twelve (Lu. 10:1 Jno. 6:60,66,67). Among them may have been many like Matthew and Zacchaeus, who would need the lesson. That lesson is a wise and prudent use of this world's goods.

(b).-Unwarranted additions.-We must avoid reading or imagining in it anything that is not really there. Some say that the steward was accused of wasting the rich man's goods, but the record does not say that. We have no right to assume that the steward had been guilty of exacting excessive claims from his lord's debtors, remitting only what was due to his lord, and keeping the rest for himself, and that his haste to have them write down their bills to a lower amount was simply, on his part, an act of justice toward them and an effort to straighten out former wrongs. If such had been the fact he would not have wasted his lord's goods but those of the debtors. Nor is there any ground to assume that the steward made restitution from his own funds, or that his lord, after commending his prudence, retained him in his service. All these explanations put into the parable what Jesus did not put there.

(c).-Jesus' own application.-He applies this parable to the disciples by His words of counsel and exhortation in verse 9, and makes additional comments in verses 10-13. These comments are to be studied as the best clue to its meaning. The main lesson is given in verse 9, where the disciples are urged to imitate the prudence and wisdom of the unjust steward in making to themselves friends out of unrighteous mammon, from the resources and opportunities afforded by the worldly goods in their control. The steward showed in his shrewd plan the sagacity of the man of the world, and knew how to bring himself into favor with men. In this respect Jesus said, "The children of this world are, in their generation, wiser than the children of light" (Lu. 16:8).

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(d).-The rich man.-

a'.-Interpreted as God.-The possessor of all things, who uses us as His stewards of whatever goods are entrusted to our care. The disciples are urged to be discreet and faithful to God in their use of the unrighteous mammon, and thereby secure the friendship of God and their fellow men, who may be disposed to receive them, when the goods of this world fail.

b'.-Interpreted as Mammon.-This gives special force to several remarks of Jesus. It contemplates the disciples as about to be put out of the stewardship of Mammon, and admonishes them to consider how the world loves its own, and knows how to plan wisely for personal and selfish ends. Such shrewdness as that displayed by the unjust steward calls forth the praise of Mammon himself who is defrauded by the act. But Jesus says, "Ye cannot serve God and Mammon" (Lu. 16:13). Ye must, in the nature of things, be unfaithful to one or the other. If ye are true and faithful to the unrighteous lord, Mammon, ye cannot be children of light and friends of God. If ye would secure a place in the Kingdom of God, if ye would make friends now, while the goods of unrighteous Mammon are at your control, ye must imitate the prudent foresight of the unjust steward, and be unfaithful to Mammon in order to be faithful servants of God.

There is a deep inner connection between the parable of the unjust steward and the illustration of the rich man and Lazarus (Lu. 16:19-31). A wise faithfulness toward God in the use of the Mammon of unrighteousness will make friends to receive us into eternal mansions. But he who allows himself, like the rich man, to become a pampered, luxury-loving man of the world, will, in the world to come, lift up his eyes in torments, and learn there, too late, how he might have made the angels, Abraham and Lazarus friends to receive him into eternal tabernacles.

g.-Comparison of analogous parables.-Two other parables of Jesus illustrate the casting off of the Jews and the calling of the Gentiles. They are, the marriage of the King's Son (Mat. 22:2-14), recorded only by Matthew, and the Great Supper (Lu. 14:16-24), recorded only by Luke. These are not different versions of the same discourse, for they have many points of difference.

(a).-Marriage of the King's Son and the Wicked Husbandmen.-A comparison of the two shows an advance in thought as notable as that in the parable of the tares compared with that of the sower. The Lord is revealing Himself in clearer light as the central person in the Kingdom giving a plainer hint here of His Sonship. There He was indeed the Son, the only and beloved of the householder, but here He appears as the King's Son. The last was a parable of Old Testament history, and Christ appears as the last of the prophets, and not the founder of a new Kingdom. In that, a parable of the Law, God appears demanding something from men, but in this, a parable of Grace, God appears as giving something to men. There He is displeased that His demands are not complied with, and here that His goodness is not accepted. There He requires, and here He imparts. The great purpose in both parables was to make prominent the shameful character and conduct of those who were under obligation to show loyalty. The very attitude, which seemed improbable, is a prominent part of the parables, and was intended to put in bad light the conduct of the chief priests and Pharisees who were treating the Son of God with contempt, and even desired His death.

(b).-Marriage of the King's Son and the Great Supper.-There are some agreements and some differences:

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a'.-Agreements.-

a".-In having a festival as the basis of their imagery.

b".-In that the invitations were sent to persons already bidden.

c".-In the disrespect shown by those bidden.

d".-In the calling of the poor and the neglected from the streets and highways.

b'.-Differences.-

a".-The Great Supper.-

a"'.-Spoken at an earlier period in Jesus' ministry, when the opposition of the chief priests, scribes and Pharisees was, as yet, not violent.

b"'.-Uttered in the house of a Pharisee, where Jesus had been invited to eat bread (Lu. 14:1,12), and where there appeared in His presence a dropsical man whom Jesus Healed (Lu. 14:2). Jesus addressed the parable to those who were bidden, counselling them not to recline on the chief seats at the table unless they were invited there (Lu. 14:7-11).

c"'.-Jesus uttered injunction to the Pharisee who had invited him, to make a feast for the poor and the maimed, rather than to kinsmen and rich friends (Lu. 14:12-14). Then He gave the Parable of the Great Supper.

d"'.-The occasion was a Great Supper.

e"'.-The one giving the Supper was a certain man (Lu. 14:16).

f"'.-The guests all made excuse.

g"'.-Those who were bidden were simply denounced with the statement that none of those that were bidden should taste of the Supper.

h"'.-There were two sendings forth to call in guests, first, from the streets and lanes of the city, and, second, from the highways and hedges. Jesus intimated the first going out was to the lost sheep of the House of Israel (Mat. 10:6 15:24), and, after that, to the Gentiles (Acts 13:46 18:6).

b".-The marriage of the King's Son.-

a"'.-Spoken at a later peiod in Jesus' ministry.

b"'.-Uttered in the Temple, when no Pharisee would have invited Him to his table.

c"'.-Uttered when the hatred of the chief priests and the scribes had become so bitter that it gave occasion for the warning words, and Jesus gave the Parable of the Marriage of the King's Son.

d"'.-The occasion was a wedding.

e"'.-The one giving the feast was a King (Mat. 22:2).

f"'.-All treated the royal invitation with contempt and violence.

g"'.-The King's armies are sent forth to destroy the murderers of His servants, and to burn their city.

h"'.-Only one outgoing call is issued, and that was subsequent to the destruction of the murderers and their city. Jesus contemplated the ingathering of the Gentiles.

h.-All of Jesus' parables are in the Synoptic Gospels.-

All are in the first three Gospels. Those of "The Door", "The Good Shepherd" (Jno. 10:1-18), and "The Vine" (Jno.15:1-8), are not parables

proper will be found to be a comparison or similitude. Thus the saying, "Is Saul also among the prophets?" (I Sam. 10:10-12 19:24), which became a proverb, arose from his prophesying after the manner of the prophets with whom he came in contact. The proverb used by our Lord in the synagogue at Nazareth, "Physician heal thyself" (Lu. 4:23), is a condensed parable.

(2).-Proverbs used among most nations.-The earliest ethical and practical wisdom of most ancient nations found expression in short and pointed sayings. These embodied the lessons from common experience or of individual observation. Observers and thinkers, accustomed to write the facts of experience, were fond of clothing their thoughts in striking maxims, conveying some instruction or reflection, some moral or religious truth, or of a practical rule of life. Thus they became elements of the national thought, as inseparable from the mental habits of the people as the power of perception itself. Proverbs are characteristic of a comparatively early stage in the mental growth of most nations.

(3).-Hermeneutical rules for the interpretation of proverbs.-Biblical proverbs are not confined to the Book of Proverbs. They appear in almost every part of the Bible. In their exposition the following observations will be found to be of value and importance.

a.-Discrimination of form and figure.-As proverbs may consist of simile, metaphor, parable or allegory, the interpreter should determine to which of these classes the proverb belongs. Prov. 5:15-18 is allegory. Prov. 8 is metaphorical. Eccles. 9:13-18 is a combination of parable and proverb, the parable serving to illustrate the proverb. Some proverbs are enigmatical, requiring us to pause and study before we get the meaning. In some the comparison is implied rather than stated. Prov. 26:8 is a formal comparison, the point of which is not apparent at first, but we see that the binding a stone in a sling would be folly. Prov. 26:9 is implied a comparison between the thorn in the hand of a drunkard and a proverb in the mouth of fools.

b.-Critical and practical sagacity.-These are necessary to determine the character of a proverb and to apprehend its scope. Many proverbs are literal statement of facts, the result of observation and experience--(Prov. 20:11). Many are simple precepts and maxims of a virtuous life, or warnings against sin, which any one can understand (Prov. 3:5). Some others are difficult (Prov. 25:27).

c.-Attention to context and parallelism.-Wherever the context lends any help to the exposition of a proverb attention should be paid to it. So, also the poetic parallelisms, in which Proverbs is written, help in the exposition. The antithetic parallelisms, by way of the analogies and contrasts they furnish, suggest their own meaning from within themselves.

d.-Common sense and sound judgment.-Some passages in Proverbs afford no help from the context. Common sense and sound judgment must be appealed to where there are no other helps. Prov. 26:4,5 are contradictory in form and statement, but, for reasons given in the verses, both are seen to be true.

9.-Interpretation of types.-

(1).-Types and symbols defined and distinguished.-Types and symbols constitute a class of figures different from what we have so far been studying. They are not, properly speaking, figures of speech. They resemble each other in being representations of moral and religious truth, and may be defined as figures of thought in which material objects are made to convey spiritual conceptions to the mind.

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a.-Type.-A type is that species of emblem by which one object is made to represent another mystically. It is employed only in religious matters, particularly in relation to the coming, the office and the death of Jesus. In this manner the offering of Isaac is considered as a type of Christ offering Himself as an atoning sacrifice.

b.-Symbol.-A symbol is that species of emblem which is converted into a sign among men. Thus the olive is the symbol of peace, and has been recognized as such among all nations. The symbols of Scripture rise far above the conventional signs in common use among men, and are employed to set forth those revelations, given by visions and dreams, which could not find suitable expression in mere words.

(2).-Examples of types and symbols.-These may agree in their general character as emblems, but they differ in method and design. Adam, in his representative character and relation to the human race, was a type of Christ (Rom. 5:14). The rainbow is a symbol of the covenanted mercy and faithfulness of God (Gen. 9:13-16 Isa. 54:8-10 Ezek. 1:28 Rev. 4:3). The bread and the wine in the sacrament of the Lord's Supper are symbols of the body and the blood of Christ. The crossing of the Red Sea was a typical event (I Cor. 10:1-11). A symbolico-typical act was Ahijah rending his garment as a sign of the rupture of the Kingdom of Solomon (I Ki. 11:29-31). Scripture also furnishes examples of symbolical metals, names, numbers and colors.

(3).-Analogy between types, symbols and figures of speech.-There are analogies between the simile, the parable and the type, on the one hand, and between the metaphor, the allegory and the symbol, on the other. Similes, parables and types have this in common, that a formal comparison is made between different persons and events, and the language is employed in the literal sense. In metaphor, allegory and symbol the characteristic feature is that one thing is said or seen while another is intended. If we say, "Israel is like a barren fig tree" we have a simile. The same image is expanded into a parable of the fruitless fig tree (Lu. 13:6-9). In Christ's miracle of cursing the fruitless fig tree (Mk. 11:13,14), we have a symbolico-typical action, foreshadowing the approaching doom of the Jewish nation. If we say, "Judah is an olive tree" we have a metaphor. One thing is said of another. This is extended into an allegory (Jer. 11:16,17). Two olive trees are symbols of Zerubbabel and Joshua, the two anointed ones (Zech. 4:3,11-14). As the metaphor differs from the simile in being an implied, rather than a formal, comparison, and as the allegory differs from the parable in a similar way, so the symbol differs from the type in being a suggestive sign rather than an image of that which it is intended to represent. Melchizedek is a type, but not a symbol, of Christ (Heb. 7). The seven golden candlesticks (Rev. 1:12,13,20) are a symbol, but not a type, of the seven Churches of Asia.

(4).-Principal distinction between types and symbols.-While a symbol may represent a thing either past, present or future, a type is a prefiguring something future.

a.-A type.-A figure of that which is to come. It is a person, institution, office, action or event, by means of which some truth of the Gospel was foreshadowed under the Old Testament dispensation. That which was prefigured is called the antitype.

b.-A symbol.-It has no reference to time. It is designed to represent some character, office or quality. A horn denotes either strength, or a king in whom strength is impersonated (Dan. 7:24 8:21 Zech. 1:18,19).

(5).-Essential characteristics of the type.-It is the repre-

sentative relation which certain persons, events and institutions of the Old Testament bear to persons, events and institutions in the New Testament. A type is always something real. It is no ordinary fact or incident of history, but one of exalted dignity and worth, foreshadowing the good things which God purposed to bring to pass through Jesus Christ. Three things are essential to make one person or event the type of another:

a.-Must be resemblance between type and antitype.-It is essential that there be points of dissimilarity as there is some analogy, otherwise we would have identity where only resemblance is intended. Adam is a type of Christ, but only in his headship of the human race. Paul shows more points of unlikeness than of agreement between the two (Rom. 5:14-20 I Cor. 15:45-49). We always expect to find in the antitype something higher and nobler than in the type.

b.-Must be Divinely appointed.-There must be evidence that the type was designed and appointed by God to represent the thing typified. To constitute one thing the type of another something more is wanted than mere resemblance. The one must not only resemble the other, but must have been designed to resemble the other. The type, as well as the antitype, must have been ordained of God. It is essential to a type that there should be evidence of the Divine intention in the correspondence between it and the antitype, resting on some solid proof from Scripture itself. While there is a Divine purpose in every real type it does not follow that every such purpose must be formally stated in Scripture.

c.-Must prefigure something future.-It must be "a shadow of things to come" (Col. 2:17 Heb. 10:1). Sacred typology constitutes a specific form of prophetic revelation. The Old Testament was preparatory to the New Testament, and contained many things in germ which could come to fruition only in the light of the Gospel of Christ. "The Law was a schoolmaster to bring us to Christ" (Gal. 3:24).

(6).-Classes of Old Testament types.-

a.-Typical persons.-Persons are typical, not as persons, but because of some character or relation which they bear in the history of redemption.

(a).-Adam.-A type of Christ, because of his representative character as the first man, and head of the human race (Rom. 5:14). "Through the disobedience of one many were made sinners, so by the obedience of One shall many be made righteous" (Rom. 5:19). "The first man Adam was made a living soul. The last Adam was made a quickening Spirit" (I Cor. 15:45).

(b).-Enoch.-A type of Christ, in that, by his saintly life and translation, he brought life and immortality to light (Gen. 5:22-24 Heb. 11:5).

(c).-Elijah.-Was made a type of the ascending Lord. These two were types of God's power and purpose to change His living saints "in a moment, in the twinkling of an eye" (I Cor. 15:51,52).

(d).-Abraham.-His faith in God's Word, and consequent justification (Gen. 15:6), while yet in uncircumcision (Rom. 4:10), made him a type of all believers who are "justified by faith apart from the works of the Law" (Rom. 3:28).

(e).-Various others.-Typical relations may be seen in Melchizedek, Joseph, Moses, Joshua, David, Solomon and Zerubbabel.

b.-Typical institutions.-

(a).-Sabbath.-A type of the believer's everlasting rest (Gen. 2:2 Heb. 4:9).

(b).-Sacrifices.-The sacrificing of lambs, the blood of which was appointed to make atonement for the souls of men (Lev. 17:11), was typical of the offering of Christ, who, "as of a lamb without blemish and without spot" (I Pet. 1:19), "was once offered to bear the sins of many" (Heb. 9:28).

(c).-Passover Feast.-Typical of the Lord's Supper.

(d).-Feast of Tabernacles.--Foreshadowing the universal thanksgiving at the ingathering of the latter day.

(e).-Cities of refuge.-Into which the manslayer could escape (Num. 35:9-34), was typical of the provisions of the Gospel by which the sinner can be saved.

(f).-Old Testament Theocracy.-Type and shadow of the more glorious New Testament Kingdom of God.

c.-Typical offices.-

(a).-Prophet.-Every true prophet of the Old Testament, by being the medium of Divine revelation, and a messenger sent from God, was a type of Christ. It was in the office of prophet that Moses was a type of Christ (Deut. 18:15,18).

(b).-Priest.-Especially the High Priest, in the performance of their duties, were types of Him who, through His own blood, "entered in once into the Holy Place, and thereby obtained eternal redemption for us" (Heb. 4:14 9:12).

(c).-King.-The type was Melchizedek, who was "king of righteousness and king of peace" (Gen. 14:18 Heb. 7:2). It was true, also, of David and Solomon, and every other king of whom the Lord might say, "I have set My King upon My holy hill of Zion" (Ps. 2:6).

d.-Typical events.-Under this head we may name the Flood, the Exodus, the Manna, the water from the rock, the lifting up of the brazen serpent, the conquest of Canaan and the return from captivity. It is such events as these, according to Paul (I Cor. 10:11), "which were written for our admonition."

e.-Typical actions.-These partake so largely of the nature of symbols that we may designate them symbolico-typical. So far as they were prophetical of things to come they were types. So far as they were signs, suggestive of lessons of present or permanent value, they were symbols. The symbol may be a mere outward visible sign. The type requires the presence and action of an intelligent agent. Typical characters, institutions, offices or events are such by bringing in the activity of some intelligent agent. The brazen serpent was a symbol rather than a type, but the personal agency of Moses in lifting up the serpent on a pole, and the looking upon it by the Israelites, places it in the class of types, and as such it foreshadowed things to come. The miracle of the fleece (Judg. 6:36-40) was not a type but a symbolical sign. Jesus cited the case of Jonah, not only as a prophetic type of His burial and resurrection, but as "a sign for that evil generation" (Mat. 12:39).

(a).-Isaiah.-Walking naked and barefoot for three years (Isa. 20:2-4).

(b).-Jeremiah.

a'.-Hiding his girdle by the Euphrates (Jer. 13:1-11).

b'.-Going to the potter's house, and observing the work wrought there (Jer. 18:1-6).

c'.-Breaking the potter's earthen bottle in the Valley of Hinnom (Jer. 19:1-15).

d'.-Putting a yoke upon his neck for a sign to the nations (Jer. 27:1-14 28:10-17).

e'.-Hiding the stones in the brick-kiln (Jer. 43:8-13).

(c).-Ezekiel.-

a'.-Portraying upon a tile the siege of Jerusalem, and lying on his side for many days (Ezek. 4:1-8).

b'.-Cutting off his hair and beard, and destroying it in three parcels (Ezek. 5:1-17).

c'.-Removing his baggage, and eating and drinking with trembling (Ezek. 12:3-20).

d'.-His sighing (Ezek. 21:6,7).

e'.-His peculiar action at the death of his wife (Ezek. 24:15-27).

(d).-Hosea.-

a'.-Marrying a wife of whoredom (Hos. 1:1-11).

b'.-Buying an adulteress (Hos. 3:1-5).

(e).-Zechariah.-Making crowns of silver and gold for the head of Joshua (Zech. 6:9-15).

(7).-Hermeneutical principles to be observed.-The hermeneutical principles to be used in the interpretation of types are essentially the same as those used in the interpretation of parables and allegories. Yet we should be careful in the application of the following principles:

a.-All real resemblances to be noted.-The real point of resemblance between type and antitype should be apprehended, and all far-fetched analogies should be avoided.

(a).-Melchizedek and Christ.-The priesthood of Christ is illustrated by typical analogies in the character and position of Melchizedek (Heb. 7:1-28). Four points of resemblance are set forth:

a'.-Melchizedek was both king and priest.-So was Christ.

b'.-Timelessness of his priesthood.-A figure of the perpetuity of Christ's priesthood.

c'.-Melchizedek's superiority.-Over both Abraham and over the Levitical priests. This suggests the exalted dignity of Christ.

d'.-Melchizedek's priesthood not by legal enactment.-The Levitical priesthood was constituted by formal legal enactment, but this was without succession and without tribal or race limitations (Num. 4:3,23,30). So Christ, an independent and universal priest, abides forever, having an unchanging priesthood. The purpose of the writer of Hebrews is to set forth the dignity and unchangeable perpetuity of the priesthood of the Son of God. But inerpreters have gone wild over the mysterious character of Melchizedek, yielding to all manner of speculation as to who he was, and in tracing all manner of analogies. Melchizedek was no one but himself, as narrated in Gen. 14:18-20. David, in Psalm 110, and the writer of Hebrews, find in him the points of a king-priest, typical of the King-priesthood of Christ. Melchizedek is preceded and succeeded by an everlasting silence, so as to present neither beginning nor end of life. It is in the Scripture presentation of him that the group of shadowings appears.

(b).-The brazen serpent.-(Num. 21:4-9). The lifting up of the brazen serpent is one of the most notable types in the Old Testament, and was explained by our Lord Himself as a prefiguring of His being lifted up upon the cross (Jno. 3:14,15). Three points of analogy are traceable:

a'.-Serpent was lifted up.-As the brazen serpent was lifted up upon a pole, so Christ was lifted up upon the cross.

b'.-Serpent of brass in likeness of fiery serpents.-The serpent of brass was made, by Divine order, in the likeness of the fiery serpents, so Christ "was made in the likeness of sinful flesh" (Rom. 8:3), and a curse for us" (Gal. 3:13).

c'.-Looking at serpent gave life.-As the offending Israelites, bitten and ready to die, looked upon the serpent of brass and lived, so sinful men, poisoned by the old serpent, the devil, and ready to perish, look by faith to the crucified Christ, and are given life.

To find in the brass a type of the outward meanness of the Saviour's appearance, or to suppose that it was cast in a mould, typifying Christ's human nature, or to imagine that it was fashioned in the shape of a cross, all are suppositions, far-fetched, misleading and to be rejected.

b.-All real differences to be noted.-The points of difference or of contrast between type and antitype should be noted by the interpreter. From its very nature the type must be inferior to the antitype, for the shadow is not equal to the substance. In the type is seen the outward, the present and the worldly, but in the antitype is seen the inward, the future and the Heavenly.

(a).-Adam and Christ.-Adam is declared to be "a type of Him that was to come" (Rom. 5:14). The whole passage (Rom. 5:12-21) is an elaboration of a typical analogy which has force only as it involves ideas and consequences of the most opposite character. As through the trespass of the one, Adam, a condemning judgment, involving death, passed upon all men, so through the righteousness of One, Jesus, the free gift of saving grace, involving justification unto life, came unto all men. There are points of difference. First, quantitatively. The trespass involved the one irreversible sentence of death to the many, but the free gift abounded with manifold provisions of grace to the many. Condemnation followed one act of transgression, but the free gift provided for justification from many trespasses. Second, qualitatively. By the trespass of Adam death reigned, and by the righteousness of One, Jesus, we will reign in eternal life.

(b).-Moses and Christ.-Moses is considered as a faithful servant of God (Heb. 3:1-6), and is represented as a type of Christ. This typical aspect of his character is based upon God's word (Num. 12:7), that Moses was faithful in the house of God. This is the great point of analogy. The writer adds that "Christ was worthy of more glory than Moses" (Heb. 3:3), and shows two points of superiority. First, Moses was but a part of the house in which he served, but Christ was the builder of the house. Second, Moses was faithful in the house as a servant, but Christ as a Son over His own house (Heb. 3:6).

10.-Interpretation of symbols.-

(1).-Difficulties of the subject.-Biblical symbolism is one of the most difficult subjects with which the interpreter has to deal. Spiritual truths, and things unseen and eternal have been represented enigmatically in symbols. It has been the pleasure of the author of Divine revelation that many of the deepest mysteries are thus represented. Because of its mystic and enigmatic character the whole subject of symbolism demands of the interpreter a sober and discriminating judgment, and a rational and self-consistent procedure in their explanation.

(2).-Principles of procedure.-The logical method of treating symbols is to examine a sufficient number and variety of Biblical sym-

bols, especially such as are accompanied by an authoritative solution. Having brought together a goodly number of unquestionable examples, our next step is to note the principles and methods exhibited in the exposition of those symbols which are accompanied by a solution. As, in the interpretation of the parables, we made the expositions of Jesus the main guide to the understanding of all parables, so from the solution of symbols furnished by the sacred writers, we should learn the principles by which all symbols are to be interpreted.

(3).-Classification of symbols.-

a.-Miraculous.-The cherubim and the flaming sword placed at the east of Eden (Gen. 3:24), the burning bush at Horeb (Ex. 3:2), and the pillar of cloud and fire which went before the Israelites (Ex. 13:21), were sufficiently exceptional to be placed by themselves.

b.-Material.-Because they consist of material objects, as the blood offered in the sacrifices, the Tabernacle and the Temple, with their compartments and furniture, and the bread and wine of the Lord's Supper.

c.-Visional.-By far the more numerous are the visional, including all such as were seen in the dreams and visions of the prophets.

(4).-Visional symbols.-

a.-Examples.-

(a).-The almond rod.-(Jer. 1:11). Jeremiah saw "a rod of an almond tree", which is explained as a symbol of the active vigilance with which the Lord would attend to the performance of His Word. The key to the explanation is found in the Hebrew word for "almond tree", which means "the waker", so called from being the earliest trees to awake from the sleep of winter. The Lord appropriates the word in its real meaning, "For I will hasten (watch over) My Word to perform it" (Jer. 1:12).

(b).-The seething pot.-(Jer. 1:13). A seething pot, that is, a pot blown upon as by fire, appeared to Jeremiah, with "the face thereof toward the north." Its front and opening were turned toward the prophet at Jerusalem, as if a furious fire were pouring its blaze upon its northern side, and was likely to drive its boiling hot water southward upon "all the cities of Judah" (1:15). This is explained in the immediate context as the invasion of "all the families of the kingdoms of the north" (1:15) upon the inhabitants of Jerusalem and Judah. The swelling waters of a flood are the usual symbol of any overwhelming calamity (Ps. 69:1,2), and especially of a hostile invasion (Isa. 8:7,8), but this is a flood of scalding waters whose very touch means death. In the inspired exposition of the vision is a play upon words, which appears in the Hebrew, but not in the English (1:13,14).

(c).-The good and bad figs.-(Jer. 24:1-10). This is accompanied by an exposition. Jeremiah saw "two baskets of figs before the Temple of the Lord" (24:1), as if they had been placed there as offerings to the Lord. "The good were very good, and the bad were very bad" (24:3). According to the Lord's own showing, the good figs represent the better class of the Jewish people, who were to be taken for a godly discipline to the land of the Chaldeans, and, in due time, brought back again. The bad represent Zedekiah, and the residue that remained in the land of Judah, but were soon cut off or driven away.

(d).-The resurrection of the dry bones.-(Ezek. 37:1-14). It is explained as the restoration of Israel to their own land. It is a visional symbol of life from the dead. The dry bones are declared to be "the whole house of Israel" (37:11). Israel is represented as saying, "Our bones are dried, and our hope is perished"

(37:11). These bones were seen in great numbers "in the open valley" (37:2). So the exiled Israelites were scattered among the nations. The prophecy from the Lord is, "I will open your graves, and cause you to come up out of your graves" (37:12). Then He added, "I will put My Spirit in you, and ye shall live, and I will place you in your own land" (37:14). To all outward appearances Israel was nationally and spiritually ruined, and the restoration would be life from the dead.

(e).-The great image of Nebuchadnezzar's dream.-(Dan. 2:31-35). This was a symbol of a succession of world-powers. The head of gold denoted Nebuchadnezzar himself, as the head of the Babylonian monarchy (2:37,38). Other kingdoms were to arise later (2:39). The legs of iron denoted a fourth kingdom of great strength, "forasmuch as iron breaketh in pieces and subdueth all things" (2:40). The feet and toes, part of iron and part of clay, indicated the mingled strength and weakness of this kingdom in its later period (2:41,43).

(f).-The four great beasts.-(Dan. 7:1-8). These are said to represent four kings which should arise out of the earth" (7:17). The fourth beast is defined as "a fourth kingdom" (7:23), from which we may infer that a wild beast may symbolize either a king or a kingdom. "The ten horns of the fourth beast are ten kings" (7:24). From a comparison of Scripture (Dan. 8:8,22 Rev. 17:11,12) it is seen that horns may symbolize either kings or kingdoms. In an image of a wild beast with horns, the beast would represent a kingdom, and the horn or horns, some king or kings in whom the exercise of the power of the kingdom centered.

(g).-The ram and the he-goat.-(Dan. 8:3-23). "The ram is explained as the kings of Media and Persia" (8:20). "The rough goat is the king of Grecia" (8:21). "The great horn is the first king" (8:21).

(h).-The basket of summer fruit.-(Amos 8:1-3). It was early-ripe fruit (II Sam. 16:1 Isa. 16:9) ready to be gathered. It was a symbol of the end about to come upon Israel. There is a pun on the Hebrew words for "ripe fruit" (quayits) and "end" (qets). The people were "ripe" for judgment, and the Lord would bring the matter to an early "end".

(i).-The riders on various colored horses.-(Zech. 1:8-10). They were of an indefinite number, and are said to be "those whom the Lord hath sent to walk to and fro through the earth" (1:10). They say to the angel of the Lord, "We have walked to and fro through the earth, and all the earth sitteth still, and is at rest" (1:11). Whether they traversed the land together, or separately and successively, and whether their mission was merely one of inspection, or for the purpose of bringing the land to the quiet condition reported, is not told. Any one of these is possible, and opinion on the subject should be formed after a study of the historical standpoint of the prophet and the analogy of similar visions and symbols.

(j).-The four horns.-(Zech. 1:18,19). These are explained as "the horns which have scattered Judah, Israel and Jerusalem" (1:19). Here, as in Daniel, horns represent kings or kingdoms. Some suppose it may refer to the four great world-powers, Assyria, Babylon, Egypt and Persia.

(k).-The four carpenters.-(Zech. 1:20,21). This is interpreted as "these that are come to frighten them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it" (1:21). They are providential agencies raised up to awe and cast out the powerful enemies and scatterers of God's people.

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(l).-The two olive trees.-(Zech. 4:1-14). In his vision Zechariah saw two olive trees, one on the right side, and the other on the left side, of the golden candlestick (4:2,3), and through two of their branches they poured oil out of themselves (4:12). The composite symbol was "the word of the Lord unto Zerubbabel, saying, 'Not by might, nor by power, but by My Spirit'" (4:6). The two olive trees denoted "the two anointed ones, that stand by the Lord of the whole earth" (4:14). These two anointed ones are spoken of as if well-known. The vision had special comfort and encouragement for Zerubbabel. At that time of trouble, when the supremacy of Persia seemed so absolute that Israel might well despair of regaining any of its former glory, and might be overawed by an undue estimate of national and military power, the lesson is given that the people of God need not aspire after that sort of power. God's people are set to be "as lights in the world", and their glory is to be seen, not in worldly might and pomp, but in the Spirit of the Lord. This Spirit is the power of the Almighty, by which He carries to completion the great purposes of His will. The mountains of difficulty, which confronted this great leader of God's people, should become a plain (4:7). His hands, which had laid the foundation of the house of God, should complete it (4:7). Joshua, the High Priest, (Zech. 3:1) and Zerubbabel, were the chosen and anointed ones for the building of the second temple, and they meet fully the requirements of the symbol.

(m).-The flying roll.-(Zech. 5:1-4). Symbol of the Lord's curse upon thieves and false swearers. Its dimensions, twenty cubits by ten, exactly the size of the porch of the Temple (I Ki. 6:3), might naturally intimate that "the judgment must begin at the house of the Lord" (Ezek. 9:6 I Pet. 4:17).

(n).-An ephah going forth.-(Zech. 5:5-11). In immediate connection with the vision of the flying roll Zechariah saw "an ephah going forth" (5:6), an uplifted talent of lead, and a woman sitting in the midst of the ephah. The woman was declared to be a symbol of "wickedness" (5:8). The ephah and the lead naturally suggest measure and weight, which would indicate the wickedness of the unrighteous traffic, the sin denounced by Amos, of "making the ephah small, and the shekel great, and falsifying the balances by deceit" (Amos. 8:5). This symbol of wickedness is here presented as a woman who had an empty measure for her throne, and a weight of lead for a sign. Her punishment and confusion are brought about by the instruments of her sin (Mat. 7:2). She is cast into the ephah, and the lead weight is cast upon its mouth. She is not destroyed, but transported to a distant land, and this is effected by two other women, apparently her aiders and abettors in wickedness, who rescued the woman from immediate doom, and carried her off and established her in another land. Thus "the children of this world are wise" (Lu. 16:8) to their own kind. The distant land is called "the land of Shiner" (5:11), perhaps for the reason that it was the land where wickedness first developed after the Flood (Gen. 11:2).

(o).-The four chariots.-(Zech. 6:1-8). Probably war chariots. They came out from between two mountains of brass (6:1), and were drawn by different colored horses. The chariots and horses are "the four spirits of the heavens, which go forth from standing before the Lord" (6:5). These warlike symbols denote certain agencies of Divine judgment. They were the messengers and ministers of the Divine will (Ps. 104:4 Jer. 49:36). The horsemen of 1:8-11 and these chariots (6:1-8), open and close the series of Zechariah's symbolic visions. No more specific explanation of their meaning than that furnished in these Scripture references is given.

(p).-The golden candlesticks.-(Rev. 1:12,13,20). John saw One like unto the Son of man in the midst of the seven golden candlesticks (1:13). John was told that the seven golden candlesticks were the seven Churches of Asia" (1:20). There is no reason to question that the seven-branched candlestick of the Tabernacle (Ex. 25:31-39), and the golden candlestick with its seven lamps which Zechariah saw (Zech. 4:2), were of like symbolical meaning. They all denote the Church, or the people of God, considered as the light of the world (Mat. 5:14 Eph. 5:8 Phil. 2:15).

b.-These examples authorize three fundamental principles.-

(a).-The names of symbols are to be understood literally.-Trees, bones, candlesticks, beasts, horns, horses, riders and chariots, are all simple designations of what the prophets saw.

(b).-The symbols always denote something different from themselves.-As, in metonymy, one thing is put for another, or, as in allegory, one thing is said and another is intended, so a symbol always denotes something other than itself. Ezekiel saw a resurrection of dry bones, but it meant the restoration of Israel from the land of exile.

(c).-Some resemblance is traceable between the symbol and the thing symbolized.-In the case of the almond rod (Jer. 1:11), the analogy is suggested by the name. There is correspondence between the beasts of Daniel (Dan. 7:1-8) and the powers which they represented. The candlestick represents the visible Church which is to let its light shine.

(5).-Material symbols.-The hermeneutical principles derived from the foregoing examples of the visional symbols of Scripture are equally applicable to the interpretation of material symbols.

a.-The blood.-The symbolical meaning of the shedding of blood in sacrificial worship is shown in Lev. 17:11, where it is stated that "the life of the flesh is in the blood . I have given it to you upon the altar to make an atonement for your souls." The life of the sinner has incurred the punitive wrath of the Lord, but He accepts for it the substituted life of the sacrificial animal, the blood of which is shed and brought before Him, whereupon He pardons the sinner. Nothing pertaining to the Mosaic worship is more evident than the fact that "without shedding of blood is no remission" (Heb. 9:22). When the blood was poured out at the altar it symbolized the surrender of a life which had been forfeited by sin, and the worshiper who made the sacrifice thereby acknowledged before God his own death-deserving guilt.

b.-The Mosaic Tabernacle.-

(a).-Symbolism of the Tabernacle.-The symbolism and typology of the Tabernacle are recognized in Heb. 9, from which it appears that the specific objects had a symbolical meaning, and that the various ordinances of worship were shadows of good things to come. But the particular meaning of the various symbols, and of the Tabernacle as a whole, is left for the interpreter to gather from the various Scripture passages which bear upon the subject.

a'.-Meaning of names.-The words by which the Tabernacle is designated serve as a clue to the idea embodied in its symbolism.

a".-The tent of the testimony.-"The testimony" is a term applied to the Law of the two tables (Ex. 25:16,22 31:18), and designated the authoritative declaration of God upon the basis of which He made a covenant with Israel (Ex. 34:27 Deut. 4:13). Hence those tables were called "tables of the covenant" (Deut. 9:9), as well as tables of the testimony. As the representatives of God's

so glorious, but was destined to pass away like the glory from his face. He makes the veil a symbol of the incapacity of Israel to apprehend Christ. The crossing of the Red Sea, and the rock from which water flowed, are recognized as types of spiritual things (I Cor. 10:1-4). But all of these illustrations from the Old Testament differ from the allegory of the two covenants. Paul himself, by the manner and style in which he introduces it, felt that his argument was exceptional and peculiar, and was addressed especially to those who boasted of their attachment to the Law.

b.-The historical allusions accepted as true.-Paul states the historical facts, as recorded in Genesis, that Abraham was the father of two sons, one by the bondwoman, and the other by the freewoman. The son of the bondwoman was born according to the flesh, but the son of the freewoman was born through promise (Gen. 17:19 18:10-14) by miraculous interposition. He brought in, also, that Ishmael persecuted Isaac (Gen. 21:9), and then adds the words of Sarah, "Cast out the bondwoman and her son" (Gen. 21:10). Paul recognized the historical truthfulness of the Old Testament narrative. But he adds that the historical facts can be allegorized (Gal. 4:24). The two women represent the two covenants, the Sinaitic (Jewish) and theChristian. The general meaning of the apostle's language is clear and simple, and this allegorizing process served both to illustrate the relations and contrasts of the Law and the Gospel, and, also, to confound and silence the Judaizing legalists, against whom Paul was writing.

c.-Paul's example as an allegorist.-An important hermeneutical question arises, "What inference are we to draw from this example of an inspired apostle allegorizing the facts of history?" That he treated this historical fact of the Old Testament as capable of being used allegorically is a matter of fact. He was, no doubt, familiar with the allegorical methods of expounding the Scriptures such as was common in his day. In his allegorical use of Hagar and Sarah he employs an exceptional and peculiar method of dealing with his judaizing opponents. He was illustrating certain relations of the Law and the Gospel. Paul himself said that he was allegorizing, and the very fact that he said so the hermeneutical difficulty disappears. He conceded the historical truthfulness of the Old Testament narrative, but makes allegorical use of it for a special and exceptional purpose.

(11).-Allegory of the Christian armor.-(Eph. 6:11-17). This furnishes its own interpretation in the particular explanations of the different parts of the armor. It appropriates the figure of Isaiah, of breastplate and helmet (Isa. 59:17). (See also Rom. 13:12 and I Thes. 5:8). Its several parts make up "the whole armor of God", the offensive and defensive weapons. Paul had in mind a heavily-armed soldier, with which his readers were familiar. The conflict is not against human beings, but against the organized spiritual forces of the kingdom of darkness. The six pieces of armor are named, and sufficiently explained by Paul, and are not to be pressed into all possible details of comparison.

8.-Proverbs.-

(1).-Proverbs defined and described.-The simpler proverbs are in the form of distichs (group of two lines), and consist of antithetic parallelisms. The Book of Proverbs contains riddles and enigmas (dark sayings) as well as proverbs. Many a proverb is a condensed parable, some consist of metaphors, some of similes and some are extended into allegories. In the interpretation of all Scriptural proverbs it is imporant to distinguish between their substance and their form. The Hebrew word for "proverb" means "to liken" or "to compare". The proverb

testimony against sin they occupied the most sacred place in the Tabernacle (Ex. 25:16).

b".-The tent of meeting.-(Ex. 29:42-46).

b'.-A Divine-human relatipnship symbolized.-The Tabernacle is to be considered as a symbol of the meeting and dwelling together of God and His people both in time and in eternity. The ordinances of worship denote the way in which God condescends to meet with man, and enables man to approach unto Him. The Tabernacle shall be sanctified by His glory (Ex. 29:43). The Divine-human relationship realized in the Kingdom of Heaven is attained in Christ when God comes unto man and makes His abode with him (Jno. 14:23), so that man dwells in God and God in him (I Jno. 4:16). This is the indwelling contemplated in the prayer of Jesus (Jno. 17:21-23). Of this relationship the Tabernacle is a symbol, and, being a shadow of good things to come, it was a type of the New Testament Church, that "spiritual house, built of living stones" (I Pet. 2:5), which "is a habitation of God in the Spirit" (Eph. 2:22).

(b).-The two compartments of the Tabernacle.-The two compartments, the Holy Place and the Most Holy Place, represent the twofold relation, the human and the Divine. The Holy of Holies, being God's special dwelling place, would appropriately contain the symbols of His testimony and relation to His people. The Holy Place with ministering priest, incense altar, table of shewbread and candlestick, expressed the relation of the true worshipers toward God. The two places, separated by the veil, denoted, on the one hand, what God is in His condescending grace toward His people, and, on the other hand, what His redeemed people are toward Him. It was fitting that the Divine and the human should be made distinct.

a'.-The Most Holy Place and its symbols.-In the Temple it was a perfect cube (I Ki. 6:20), so was it in the Tabernacle. The length, breadth and height of it being equal, like the Heavenly Jerusalem (Rev. 21:16), its form was a symbol of perfection.

a".-The Ark.-The depository of the two tables of the testimony. This testimony was from God, and would remain a witness of His wrath against sin. The Ark, overlaid within and without with gold, was a fitting place in which to preserve the tables of testimony.

b".-The Mercyseat (capporeth).-Over the Ark, thus covering the testimony, was the Mercyseat (Ex. 25:21 26:34), to be sprinkled with blood on the Day of Atonement (Lev. 16:11-17). This was a most significant symbol of mercy covering wrath. It represented the provision of Infinite Love by which, in virtue of the blood of Christ, and in harmony with the righteousness of God, atonement is made for the guilty, but penitent, transgressor. The Divine provision for the covering of sin is a deep mystery of saving grace. The Mercyseat is the central place of the saving presence and gracious revelation of God (Ex. 25:22 Lev. 16:2). The Mercyseat was the principal part of the Holy of Holies, and the Holy of Holies was called "the place of the Mercyseat" (I Ch. 28:11).

c".-The two cherubims.-They were placed at the ends of the Mercyseat, and their wings spread over it. They were objects too prominent to be without significance. In Eden the cherubims appear with the flaming sword to keep the way of the tree of life (Gen. 3:24). Later they appear as the living creatures, and are represented as moving in Divine providence and judgment (Ezek. 1:5-14). Over them was enthroned "the appearance of the likeness of the glory of the Lord" (Ezek. 1:26-28). Everywhere they appear in most intimate relation to the glory of God. They suggest the presence and activity

of God, by which all that was lost in Eden shall be restored to Heavenly places in Christ, and man, redeemed and filled with the Spirit, shall again have access to the tree of life (Rev. 2:7 22:14). Both at the gate of Eden, and in the Holy of Holies, the cherubims were signs and pledges that, "in the ages to come, having made peace through the blood of the cross, God would reconcile all things unto Himself" (Col. 1:20).

b'.-The Holy Place and its symbols.-The Holy Place, with its symbols, represented the relation of the true worshipers toward God. The priests who officiated in the Holy Place acted not for themselves alone, but they were the representatives of all Israel, and their service was the service of all Israel, whose peculiar relation to God was that of "a kingdom of priests and a holy nation" (Ex. 19:5,6 I Pet. 2:5,9 Rev. 1:6 5:10).

a".-The Table of Shewbread.-As the officiating priest stood in the Holy Place, facing the Holy of Holies, he had at his right (north) the table of shewbread. The twelve cakes of shewbread (Lev. 24:5-9), kept continually on the Table, symbolized the twelve tribes of Israel continually presented before God.

b".-The Golden Candlestick.-With its seven lamps, placed opposite the Table (south), was another symbol of God's people as the Church of the living God. The Candlestick represented what God's people would do causing the light in them to shine forth (Mat. 5:14 Eph. 5:8).

c".-The Altar of Incense.-The highest devotion of Israel to God is represented at the Golden Altar of Incense, which stood immediately before the veil and in front of the Mercyseat (Ex. 30:6). The offering of incense was an expressive symbol of "the prayers of saints" (Ps. 141:2 Rev. 5:8 8:3,4), and "the whole multitude of people who prayed without at the time of incense" (Lu. 1:10). The Lord is pleased to "inhabit the praises of Israel" (Ps. 22:3), for all that His people may be and do in their consecrated relation to Him is expressed in their prayers before His Altar.

(c).-The Court and its symbols.-

a'.-The Altar of Burnt Offering.-There could be no approach to God, on the part of sinful men, no meeting or dwelling with Him, except by the offerings made at the Altar in front of the Tabernacle. All that belongs to the symbolism of sacrificial blood centered in this Altar. No priest might pass into the Tabernacle until sprinkled with blood from that Altar (Ex. 29:21). The live coals used for the burning of incense before the Lord were taken from that Altar (Lev. 16:12).

b'.-The Laver.-The priest could not enter the Tabernacle without first washing at the Laver (Ex. 30:20,21). The washing denotes that without the washing of regeneration no man might enter the Kingdom of God (Ps. 24:3,4 Jno. 3:3-7).

(d).-The graduated sanctity of the Tabernacle.-The graduated sanctity of the several partsof the Tabernacle is noticeable. In front was the Court, into which any Israelite, who was ceremonially clean, might enter. Next was the Holy Place, into which none but the consecrated priests might enter to perform the work of their office. Beyond that was the Most Holy Place, into which only the High Priest entered, and he but once a year. This graduated sanctity of the Tabernacle was fitted to impress the lesson of the absolute holiness of God.

11.-Symbolico-typical actions.-

(1).-Visional acts.-In receiving his Divine commission as a prophet, Ezekiel saw a roll of a book spread out before him, on both sides of which were written many woeful things (Ezek. 2:8-3:3). He was

commanded to eat the book, and he obeyed, and found that what seemed to be so full of lamentation and mourning and woe was sweet as honey to his mouth (3:1-3). In vision the prophet saw, heard, obeyed and experienced the effects which he described. It was a symbolical transaction, and was an impressive method of fastening upon his soul the conviction of his prophetic mission. The book contained the bitter judgments to be uttered "against the house of Israel" (3:4-14). He must eat the book, that is, make the prophetic word a part of himself. Though it may often be bitter to his inner sense, the process of obedience yields a sweet experience to the doer.

(2).-Symbolico-typical acts.-(Ezek. 4 and 5).

a.-Four symbolico-typical acts.-In these he is not a "seer" but a "doer".

(a).-Portraiture of a siege.-(Ezek. 4:1-3). He is commanded to take a tile, and portray upon it the city of Jerusalem. He was to cast up a mound against it, and set battering rams against it. This was declared to be a sign to Israel (4:3) of the coming siege of Jerusalem. The sign was intended to be outward, actual and visible, for if they were only imagined in the prophet's soul they could not be a sign to Israel.

(b).-Lie on his side.-(Ezek. 4:4-8). Lie upon his left side 390 days, and then on his right side 40 days, thus symbolically bearing the guilt of Israel and Judah 430 days, each day of his prostration denoting a year of Israel's miserable condition. During this time he must keep his face turned toward the siege of Jerusalem, and his arm made bare, and God lays bands upon him so that he shall not turn from one side to another. As the days of his prostration are symbolical of years, it would seem that the 430 is appropriated from the term of Israel's sojourn (Ex. 12:40), the last 40 of which, when Moses was in exile, were the most oppressive. The number would become naturally symbolical of a period of humiliation and exile, which would be like another Egyptian bondage.

(c).-Preparing food of various grains and vegetables.-(Ezek. 4:9-17). Some of the elements were desirable, and some were not. It was all to be put into one vessel. His food and drink were to be weighed and measured, and in such small rations as to indicate destitution. His acts were to indicate how Israel would eat their defiled bread among the heathen. All were designed to symbolize the misery and anguish which should come upon Israel.

(d).-Shave off hair and beard.-(Ezek. 5:1-17). He is to shave off hair and beard with a barber's razor, and weigh and divide the hair into three parts. One-third is to be burned in the midst of the city (that portrayed on the tile), one-third smite about it with a knife, and one-third scatter in the wind. These three acts are explained as prophetic symbols of a three-fold judgment coming upon Jerusalem, one part of whose inhabitants shall perish by famine and pestilence, another part by the sword, and another part by dispersion among the nations.

b.-The symoblico-typical actions outward and real.-Some think that these symbolical actions took place only in vision, but the language used is such that we are obliged to say that they were real. No such language is used in connection with the transactions of Chapters 4 and 5, as in Chapter 3. The prophet is a "doer", and his actions are a "sign" to the house of Israel.

(3).-Other symbolical acts.-

a.-Isaiah.-Walking naked and barefoot (Isa. 20:2-4).

b.-Jeremiah.-
(a).-Hiding the girlde.-(Jer. 13:1-11).
(b).-Potter's clay marred.-(Jer. 18:1-6).
(c).-Destruction of potter's earthen vessel.-(Jer. 19:1-13).
(d).-Yokes of wood and yokes of iron.-(Jer. 28:1-14).
(e).-Hiding stones in brickkiln.-(Jer. 43:8-13).

c.-Ezekiel.-
(a).-Removing his baggage.-(Ezek. 12:3-7).
(b).-Eating bread with quaking.-(Ezek. 12:18-20).
(c).-Deep and bitter sighing.-(Ezek. 21:6,7).

d.-Hosea.-
(a).-First marriage.-(Hos. 1:1-2:5).

a'.-The language implies a real event.-Are these transactions to be understood as visional symbols or real events in the life of the prophet? The language used by Hosea implies that the events were real. He stated plainly that the Lord commanded him to go and marry an adulterous woman, and he obeyed. He gives the name of the woman, the name of her father, and that she bore him a son, later a daughter, and then another son, to all of which he gave significant names as God directed him. There is no intimation that these were merely visions, or that they were to be given to Israel as parabolic discourse. If the account of any symbolical action on record is so plain and positive as to require a literal interpretation, this surely is one, for its terms are clear, its language simple, and its general meaning not difficult to understand.

b'.-Supposed impossibility based on misapprehension.-The difficulty which some expositors find in the interpretation is in the supposition that such a marriage, commanded by God and effected by a holy prophet, was a moral impossibility. Some difficulty has arisen from a misapprehension of the meaning of certain allusions and the scope of the entire passage. Upon these misapprehensions false assumptions have been based, and false interpretations have followed naturally. Some have assumed that the three children, Jezreel, Lo-ruhamah and Lo-ammi, were children of illegitimate birth, whom the prophet was to take, and that the prophet's wife continued her dissolute life after her marriage with him. Of all this there is no hint in the Book of Hosea. That the prophet's wife continued her illicit practices after her marriage with him is nowhere intimated.

c'.-Gomer and Diblaim are not symbolical names.-The literal statement that the prophet "went and took Gomer, the daughter of Diblaim, which conceived and bare him a son" (Hos. 1:3), is the furthest possible from describing something which occurred only in idea. If the things here narrated had no outward reality in the prophet's life, it is misuse of language to say that they actually occurred. All attempts to explain the names "Gomer" and "Diblaim" symbolically are failures.

d'.-The facts as stated perfectly supposable.-The prophet Hosea was not commanded to go and rehearse a parable before the people, nor to relate what occurred to him in vision, but to perform certain actions. The names of the three children are symbolical of certain purposes and plans of God in His dealings with the House of Israel. Their names point to coming judgments, but those symbolical names are not against the character of the persons who bore them. The prophet's deed was surprising, and calculated to excite wonder and astonishment, but to excite such wonder and astonishment, and impress it

deeply on the heart of the people, was the very purpose of the transaction. We cannot conceive how the actions recorded could have been made as signs and wonders in Israel, or could have been impressive, if they were known to have never occurred.

(b).-Second marriage.-(Hos. 3:1-5). This is another symbolical action of Hosea, by which it is shown, in another form, how God would reform and regenerate the children of Israel. In the long life and ministry of Hosea (Hos. 1:1) there was time for more than one marriage, and we assume that in the meantime his former wife, Gomer, had died. In the brief record there was no space for details. Hosea loving this woman, buying her according to Oriental custom, and placing her apart for many days, are explained as a symbol of Israel's exile and dispersion until the appointed time of restitution should come.

These actions of Hosea, according to all sound laws of grammatico-historical interpretation, are to be understood as having actually occurred in the life of the prophet, and are to be classed along with other actions which we have termed symbolico-typical. Such actions combine essential elements of both symbol and type, and serve to illustrate at the same time the kinship and difference between them. Serving as signs and visible images of unseen facts or truths, they are symbolical, but, being at the same time representative actions of an intelligent agent, actually and outwardly performed, and pointing especially to things to come, they are typical. Hence the propriety of designating them by the compound name "symbolico-typical". Every instance of such actions is accompanied by an explanation of its meaning.

e.-Miracles of Jesus have symbolical meaning.-The miracles of Jesus may properly be spoken of as symbolico-typical. They were "signs and wonders", and they all, without any exception, have a moral and spiritual significance. The cleansing of the leper symbolizes the power of Christ to cleanse the sinner. All of His miracles bear the character of redemptive acts, and are typically prophetical of what He is evermore doing in the realm of grace. The stilling of the tempest, walking on the sea, and opening the eyes of the blind furnish suggestive lessons of Divine grace and power. The miracle of the water made wine is a symbol of what Christ is doing in the world, transforming all that He touches, and making saints out of sinners.

12.-Symbolical numbers, names and colors.-All readers of the Bible have had their attention called to what seemed a mystical or symbolical use of numbers. The numbers 3, 4, 7, 10 and 12, especially, have a significance worthy of study. Certain well-known names, as Egypt, Assyria and Babylon, also, are used in a mystical sense. The colors red, black and white, are associated with ideas of bloodshed, evil and purity. The only method of ascertaining the symbolical meaning and usage of such numbers, names and colors in the Scriptures, is by the study of the passages in which they occur. The hermeneutical process is the same as that by which we ascertain the usage of words. The province of Hermeneutics is not to furnish an elaborate discussion on the subject, but to exhibit the principles and methods by which such a discussion can be carried out.

(1).-Symbolical numbers.-

a.-One.-The number one, as being the first, the starting point and source of all numbers, the representative of unity might naturally be supposed to possess some mystical significance, and yet there appears no evidence that it is ever used in any such sense in the Scriptures. It has notable emphasis in, "Hear, O Israel, the Lord our God is one Lord" (Deut. 6:4 Mk. 12:29,32 I Cor. 8:4), but neither here nor elsewhere is the number one used in any other than its literal sense.

sense.

b.-Three.-(Number of Divine fullness in unity). This number is used in such relations as to suggest that it is especially the number of Divine fullness in unity. There are familiar triads, beginning, middle and end; past, present and future; under, middle and upper. There are triads in Scripture:

(a).-Three sons of Noah.-By whom the postdiluvian world was peopled (Gen. 9:19).

(b).-Three men who appeared to Abraham.-(Gen. 18:2).

(c).-Three forefathers of the children of Israel.-Abraham, Isaac and Jacob (Ex. 3:6).

(d).-Three constituent parts of the Universe.-Heaven, earth and sea (Ex. 20:11 Ps. 146:6).

(e).-Three elements used in ceremonial purification.-Cedar wood, scarlet and hyssop (Lev. 14:6 Num. 19:6).

(f).-Three-fold cord not quickly broken.-(Eccl. 4:12).

(g).-Three associated with the Divine name.-More important than any of the others that could be mentioned, as exhibiting a sacredness in the number three, are those verses which associate it immediately with the Divine name:

a'.-Aaronic benediction.-(Num. 6:24-26). The three-fold "putting the name of the Lord upon the children of Israel" (Num. 6:27).

b'.-Baptismal formula.-(Mat. 28:19).

c'.-Apostolic benediction.-(II Cor. 13:14).

d'.-Trisagion (Thrice Holy).-(Isa. 6:3 Rev. 4:8). Accompanied in the latter reference by the three Divine titles, "Lord", "God" and "Almighty", and the additional words, "which was, and is, and is to come." The doctrine of a Trinity in the Godhead lies deeper than many suppose. It is not strange that significance has been given in the Scriptures to the number 3.

c.-Four.-(Number of the world). The world or the visible creation.

(a).-Four corners (extremities) of the earth.-(Isa. 11:12 Ezek. 7:2 Rev. 7:1 20:8), corresponding to the four points of the compass, east, west, north and south (I Ch. 9:24 Ps. 107:3 Lu. 13:29), and the four seasons.

(b).-Four winds of heaven.-(Jer. 49:36 Ezek. 37:9 Dan. 7:2 8:8 Zech. 2:6 Mat. 24:31 Mk. 13:27 Rev. 7:1).

(c).-Four living creatures.-(Ezek. 1:5).

(d).-Four horns.-(Zech. 1:18).

(e).-Four carpenters.-(Zech. 1:20).

(f).-Four chariots.-(Zech. 6:1).

d.-Seven.-(Number of the covenant between God and His creation). It is the sum of 4 and 3, and symbolizes some mystical union of God with the world. The period of 7 days, is so essentially associated with the record of creation (Gen. 2:2,3 Ex. 20:8-11), that, from the beginning, a seven-fold division of time was recognized among the nations.

(a).-Covenant number.-The idea of covenant relations and obligation is associated with the number 7.

a'.-Seven lamps of the candlestick.-(Ex. 37:23).

b'.-Seven days compassed Jericho.-(Josh. 6:3,4,13-15). Seven priests, seven trumpets, and seventh day compassed the city seven times.

c'.-Seven in Revelation.-Seven Churches, seven stars, seven seals, seven trumpets, seven thunders and seven last plagues

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(b).-Ritual number.-

a'.-Seven days before circumcision.-(Gen. 17:12 Lev. 12:2,3 Lu. 2:21). In establishing His covenant with Abraham God ordained that seven days must pass after the birth of a male child, and then, on the eighth day, he must be circumcised.

b'.-Seven times sprinkling of blood.-(Lev. 4:6). The blood of the Sin Offering was sprinkled seven times before the Lord.

c'.-Seven times sprinkling of blood and oil.-(Lev. 14:7,16). The ceremonial cleansing of the leper required that he be sprinkled seven times with blood and seven times with oil. The leprous house should be sprinkled with blood seven times (Lev. 14:51).

d'.-Seven days of Passover Feast.-(Ex. 12:15).

e'.-Seven weeks till Feast of Weeks.-(Lev. 23:15,16). The Feast of Weeks (Pentecost) was held seven weeks after the Feast of Firstfruits.

f'.-Feasts of the seventh month.-

a".-Feast of Trumpets.-(Lev. 23:24).

b".-Feast (Fast) of the Day of Atonement.-(Lev. 23:27).

c".-Feast of Tabernacles.-(Lev. 23:34).

g'.-Seven times seven years.-(Lev. 25:8,9). Year of Jubilee.

h'.-Seven days of purification.-(Lev. 15:13,24 Num. 19:11,12,19).

e.-Ten.-(Number of rounded fullness or completeness). The number 10 completes the list of primary numbers, and is made the basis of all further numeration.

(a).-Used in a general way.-

a'.-Ten times.-(Gen. 31:7,41 Job. 19:3). Equivalent to many times.

b'.-Ten women.-(Lev. 26:26). Meaning many women.

c'.-Ten sons.-(I Sam. 1:8). Meaning many sons.

d'.-Ten mighty ones.-(Eccls. 7:19). Meaning many mighty ones.

e'.-Ten horns.-(Dan. 7:7,24 Rev. 12:3 13:1 17:12). May fittingly symbolize many kings or powers.

(b).-Used in a special way.-

a'.-Ten Commandments.-(Ex. 34:28 Deut. 4:13 10:4). The totality, or substance, of the whole Law.

b'.-Ten princes.-(Josh. 22:14). Representative of the tribes.

c'.-Ten elders.-(Ruth 4:2). Constituted an ancient Israelitish court.

d'.-Ten virgins.-(Mat. 25:1). Go forth to meet the bridegroom.

f.-Twelve.-(Number of God's chosen people). The symbolical use of the number 12 in Scripture appears to have fundamental allusion to the twelve tribes of Israel.

(a).-Twelve pillars.-(Ex. 24:4). Moses erected 12 pillars, according to the 12 tribes of Israel.

(b).-Twelve stones in High Priest's breastplate.-(Ex. 28:21).

(c).-Twelve cakes of shewbread.-(Lev. 24:5).
(d).-Twelve in offerings at dedication of Altar.-(Num. 7:87). Twelve bullocks, twelve rams, and twelve lambs.

g.-Forty.-(Number of a period of judgment). In many places the number 40 designates the duration of a penal judgment.
(a).-Forty days of the Flood.-(Gen. 7:4,12,17).
(b).-Forty years in the wilderness.-(Num. 14:34).
(c).-Forty stripes for convicted criminal.-(Deut. 25:3).
(d).-Forty years of Egypt's desolation.-(Ezek. 29:11,12).
(e).-Forty days fasting.-Of Moses (Ex. 34:28 Deut. 9:9), of Elijah (I Ki. 19:8) and of Jesus (Mat. 4:2 Lu. 4:2), all favor this idea. There is no reason to suppose, that, in all of these instances, the number 40 is not used in its literal sense. The symbolism comes from the association of the number with a period of punishment or trial.

h.-Seventy.-
(a).-Seventy sons of Jacob.-The totality of sons and grandsons (Gen. 46:27 Ex. 1:5 Deut. 10:22).
(b).-Seventy elders of Israel.-(Ex. 24:1,9 Num. 11:24).
(c).-Seventy years of Babylonian captivity.-(Jer. 25:11,12 Dan. 9:2).
(d).-Seventy weeks.-(Dan. 9:24),
(e).-Seventy other disciples.-(Lu. 10:1).

i.-Symbolical does not exclude literal significance. It is only by gathering and comparing the peculiar use of numbers that we can arrive at any safe conclusion as to their symbolical meaning. Allowing that they have such meaning, as the foregoing examples indicate, they do not thereby necessarily lose their literal meaning. The number 10, as shown before, and, in some instances, the number 7 (Ps. 12:6 79:12 Prov. 26:16 Dan. 4:16), authorizes us to say that they are sometimes used in the sense of many. But when it is written that 7 priests, with 7 trumpets, compassed Jericho 7 times on the 7th day (Josh. 6:4,13,-15), we understand the statements in their literal sense. The symbolism of the sevens in the overthrow of Jericho shows that God was confirming His covenant and promise to give into the hand of His chosen people their enemies and the land which they occupied (Ex. 23:31 Josh. 2:9,24 6:2).

(a).-Time, times and the dividing of a time.-(Dan. 7:25 12:7 Rev. 12:14). This is believed to stand for three and one-half years, a time being a year. A comparison of Rev. 12:6 and 12:14 shows this period to be the same as 1,260 days, or exactly three and one-half years. As this number is used to denote a period of woe and disaster to the Church or people of God, we may regard it as symbolical. It is a divided 7 (Dan. 9:27), as if suggesting a broken covenant, an interrupted sacrifice and a triumph of the enemy of God.
(b).-Twelve hundred and sixty days.-(Rev. 11:3 (12:6).
(c).-Forty-two months.-(Rev. 11:2 13:5). These three numbers all amount to the same thing, three and one-half years.

j.-The year-day theory.-This is prevalent among modern expositors. Upon the statement of two passages (Num. 14:34 Ezek. 4:6,)

and upon supposed necessity of apocalyptic interpretation, some modern writers on prophecy have advanced the theory that the word "day" or "days" is to be understood in prophetic designation of time as denoting years. This theory has been applied especially to the "time, times and the dividing of a time" (Dan. 7:25 12:7 Rev. 12:14), 1,260 days (Rev. 11:3 12:6), 1,290 days (Dan. 12:11), 2,300 days (Dan. 8:14), 1,335 days (Dan. 12:12). If this is a correct theory of interpreting prophetic time then it is an important one. It would necessarily be so far-reaching as to affect one's whole plan and process of exposition. Yet, upon careful examination, we do not find that it has sufficient warrant in the Scripture. Against it there are some considerations:

(a).-Has no support in Numbers and Ezekiel.

a'.-Numbers 14:33,34.-The Lord's word to Israel simply states that they must suffer 40 years for their iniquities "after the number of the days in which ye searched the land, even 40 days, each day for a year, shall ye bear your iniquities, even 40 years." There is no misunderstanding this. The spies were absent 40 days searching the Land of Canaan (Num. 13:25), and when they returned ten of them brought back a bad report of the country, and spread disaffection, murmuring and rebellion throughout the whole congregation of Israel (Num. 14:2-4). Then the Divine sentence of judgment was pronounced upon that generation, and they were condemned to die in the wilderness (Num. 14:33). The passage is exceptional and plain, and the words are used in a strictly literal sense. The days mean days, and the years mean years. But there is no ground from this on which to base the universal proposition, that, in prophetic designation of time, a day means a year.

b'.-Ezekiel 4:5,6.-The same is true in every particular of the days and years mentioned. The days of his prostration were literal days, and they were typical of years, as is stated plainly. But to derive from this symbolico-typical action of Ezekiel a hermeneutical principle of universal application, that days in prophecy mean years, would be an unwarranted assumption.

(b).-Not sustained by prophetic analogy.-If the two passages just noticed (Num. 14 and Ezek. 4) were expressive of a universal law, we certainly would expect to find it sustained and capable of illustration by examples of fulfilled prophecy. Examples on this point are overwhelmingly against the theory.

a'.-God's Word to Noah.-(Gen. 7:4). "For yet 7 days, and I will cause it to rain upon the earth 40 days and 40 nights." Were these days symbolical of years?

b'.-God's Word to Abraham.-(Gen. 15:13). "They shall afflict them 400 years." Must we multiply these years by 360 to know the real time intended?

c'.-God's Word to Isaiah.-(Isa. 7:8). "Within 65 years shall Ephraim be broken." Must this be resolved into days in order to find the period of Ephraim's fall?

d'.-God's Word concerning Moab.-(Isa. 16:14). "Within 3 years....the glory of Moab shall be contemned." Must the three years of Moab's glory be multiplied by 360 in order to find the meaning of what God had spoken concerning it?

e'.-God's Word to Jonah.-(Jon. 1:2 3:2-4). "Yet 40 days and Nineveh shall be overthrown." Do students of the year-day theory understand these days to mean 40 years?

(c).-Disproved by repeated failures.-The advocates of the year-day theory rest their strongest argument upon the necessity of such a theory for what they regard the true explanation of certain

prophecies. They affirm that the "time, times and one-half" (Dan. 7:25 12:7 Rev. 12:14), "the 1,260 days" (Rev. 11:3 12:6), and "the 42 months" (Rev. 11:2 13:5), are incapable of a literal interpretation. William Miller adopted a scheme of interpretation, which used the 1,260 days, the 1,290 days and the 1,335 days, and ascertained, by this method, and published with great assurance, that Christ would come in October 1843. When that failed he revised his figures, and gave October 1844 as the time. When those theories exploded, there arose others who adopted Miller's hermeneutical principles, and named 1866, and later, 1870 as "the time of the end." Other dates have been 1896, 1914, 1917, 1927, 1932, 1934, 1939, and, no doubt, others will be fixed. When this principle has proved again and again to be false and misleading in its application, we may feel safe in rejecting it, as furnishing no valid principle or rule in hermeneutics. Those who have supposed it to be necessary for the exposition of apocalyptic prophecies should begin to realize that their system of interpretation is at fault.

(2).-Symbolical names.-

a.-Sodom and Egypt.-A symbolical use of proper names is apparent in such passages as, "And their dead bodies shall lie in the street of the great city, which spiritually is called 'Sodom' and 'Egypt', where, also, our Lord was crucified" (Rev. 11:8). Evidently that wicked city is so designated because of its moral corruption (Sodom) and bitter persecuting spirit (Egypt). It was like the two cities named which were both famous (or rather infamous) in Jewish history for those ungodly qualities. In a similar way Isaiah likens Judah and Jerusalem to Sodom and Gomorrah (Isa. 1:9,10). Jeremiah, also, has the same condemnation (Jer. 23:14). In Ezekiel the abominations of Jerusalem are made to appear loathsome by comparison and contrast with Samaria, on the one side, and Sodom on the other (Ezek. 16:44-59).

b.-Babylon and Jerusalem.-In like manner "Babylon the Great" is evidently a symbolical name (Rev. 14:8 16:19 17:5 18:2). Whether the name is used to denote the same city as that called Sodom and Egypt (Rev. 11:8), or some other city, its mystical designation is to be explained, like that of Sodom and Gomorrah, as arising from Jewish historical associations with Babylon, the great city of the exile. That city could, in Jewish thought, be associated only with oppression and woe, and their attitude to it as a persecuting power is well expressed in Ps. 137. The opposite of "Babylon the Harlot" (Rev. 17:5) is "Jerusalem the Bride" (Rev. 21:9,10). So, too, the opposite of "Babylon with its rivers and willows" (Ps. 137:1,2) was Jerusalem and Mount Zion. One of the seven angels said to John, "Come hither"..."so he carried him away in the Spirit into the wilderness", and showed him the mystic Babylon the Harlot (Rev. 17:1-5). Again one of the seven angels addressed John with like words, and then "carried him away in the Spirit to a great and high mountain, and showed him that great city, the holy Jerusalem" (Rev. 21:9,10). The angel had said, "Come hither, and I will show thee the Bride" (Rev. 21:9). If the Bride denotes the true Church, then the Harlot represents the false Church, historically "drunken with the blood of saints and martyrs of Jesus" (Rev. 17:6). Often in the Old Testament we find the prophets calling Jerusalem a "harlot". Jesus, Himself, charged Jerusalem as guilty of "all the righteous blood from the blood of Abel unto the blood of Zacharias" (Mat. 23:35).

c.-Returning to Egypt.-The name "Egypt" is used symbolically (Hos. 8:13). On account of sin Ephraim is sentenced to "return

to Egypt". That name had become proverbial as the land of bondage (Ex. 20:2), and Moses had threatened such a return in his warnings and admonitions addressed to Israel (Deut. 28:68). This return to Egypt is, by Hebrew poetic parallelism, made equivalent to "eating unclean things in the land of Assyria" (Hos. 9:3). Hence, the Assyrian exile is viewed as another Egyptian bondage.

d.-David and Elijah.-These names are used after the same symbolical manner.

(a).-David.-To designate, prophetically, the Prince Messiah. (Jer. 30:9 Ezek. 34:23,24 37:24 Hos. 3:5).

(b).-Elijah.-To designate, prophetically, John the Baptist. (Mal. 4:5 Mat. 11:13,14 17:10-13).

e.-Ariel.-(Isa. 29:1,2,7). A symbolic designation of Jerusalem. The word in Hebrew can denote either "lion of God" or "altar of God". Some think that it should be understood as denoting the city of lion-like heroes or of invincible strength. Others think that it should refer to the city of the Great Altar. The latter is more likely.

f.-Leviathan.-(Isa. 27:1). It is a hostile and oppressive power. "Leviathan, the piercing serpent, even Leviathan, that crooked serpent....the dragon that is in the sea." Some think that three hostile powers are meant, but the repetition of the name "Leviathan", and the poetic parallelism of the passage, are against that view. It is best to understand it as a symbolical name for any and every godless power that sets itself up as an opposer and oppressor of the people of God.

(3).-Symbolism of colors.-

a.-Rainbow and Tabernacle colors.-

(a).-Rainbow.-The setting of the rainbow in the cloud for a covenant-sign between God and man, that no flood of waters should again destroy all flesh (Gen. 9:8-17), would naturally associate the prominent colors of that rainbow with ideas of Heavenly grace.

(b).-Tabernacle.-In the construction of the Tabernacle four colors are prominent, blue, purple, scarlet and white (Ex. 25:4 26:1,31 35:6), and the blending of these in the covering and appurtenances of that symbolic structure served not only for the sake of beauty, but, also, to suggest thoughts of Heavenly glory.

b.-Meaning of colors to be inferred from their association.

(a).-Blue.-The color of the heavens. Naturally suggests that which is Heavenly, holy and Divine.

a'.-Loops of Tabernacle curtains.-(Ex. 26:4).

b'.-Robe of the ephod.-(Ex. 28:31 39:22). All of blue.

c'.-Breastplate connected with ephod.-(Ex. 28:28). Lace of blue.

d'.-Gold plate attached to High Priest's mitre.-(Ex. 28:36,37). Lace of blue.

e'.-Over holy things of Tabernacle when on journey.-

a".-Ark of testimony.-(Num. 4:5,6). Cloth wholly of blue.

b".-Table of shewbread.-(Num. 4:7). Cloth of blue.

c".-Candlestick.-(Num. 4:9). Cloth of blue.

d".-Golden Altar.-(Num. 4:11). Cloth of blue.

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e".-All instruments of ministry.-(Num. 4:12). In cloth of blue.

(b).-Purple.-Symbolical of royalty. (Judg. 8:26 Esth. 8:15).

a'.-Upon curtains of Tabernacle.-(Ex. 26:1).
b'.-In veil between Holy Place and Most Holy Place.-(Ex. 26:31).
c'.-Upon Altar of Burnt Offering.-(Num. 4:13). When on journey.

(c).-Scarlet.-Symbolical of majesty. (Dan. 5:7 Nah. 2:3).

a'.-Upon curtains of Tabernacle.-(Ex. 26:1).
b'.-In veil between Holy Place and Most Holy Place.-(Ex. 26:31).
c'.-Upon vessels which were placed upon the Table of shewbread.-(Num. 4:8). When on journey.

(d).-White.-Symbol of purity and righteousness (Rev. 19:8). The Hebrew word for "fine linen" (Byssus), is from a root which signifies "whiteness" or "to be white".

a'.-Ten curtains of Tabernacle.-(Ex. 26:1).
b'.-In veil between Holy Place and Most Holy Place.-(Ex. 26:31).
c'.-In hanging for door of Tabernacle.-(Ex. 26:36).
d'.-In vestments of the High Priest.-
a".-Ephod.-(Ex. 28:5,6).
b".-Curious girdleof the ephod.-(Ex. 28:8).
c".-Breastplate.-(Ex. 28:15).
d".-Coat.-(Ex. 28:39).
e".-Mitre.-(Ex. 28:39).
e'.-Array of Levitical singers.-(II Ch. 5:12).
f'.-Garments.-(Ps. 132:9).
g'.-Raiment of Christ at transfiguration.-"White as snow" (Mk. 9:3), "White as the light" (Mat. 17:2), "White and glistering" (Lu. 9:29).
h'.-Apparel of the angels.-(Mat. 28:3 Mk. 16:5 Lu. 24:4 Jno. 20:12 Acts 1:10).
i'.-Robes of glorified saints.-(Rev. 7:9).
j'.-Righteousness of saints.-(Rev. 19:8).
k'.-Vesture of the wife of the Lamb.-(Rev. 19:7,8).
l'.-Horses of victorious warriors.-(Zech. 1:8 6:3 Rev. 6:2 19:11).
m'.-Throne of judgment.-(Rev. 20:11).

(e).-Black.-Symbol of evil. Being the opposite of white it would easily become associated with evil of all kinds.

a'.-Mourning.-(Jer. 14:2).
b'.-Famine and pestilence.-(Lam. 5:10 Rev.6:5,6).

(f).-Red.-Symbol of war and bloodshed. "For every battle of the warrior is with confused noise, and garments rolled in blood (Isa. 9:5). "The shield of his mighty men is made red" (Nah. 2:3).

In any attempt to explain the symbolism of a particular color the interpreter should guard against pressing the matter to an unwarranted extreme. The several colors of the curtains of the Tabernacle were blended together (Ex. 26:1,31), and when thus used they served for beauty and adornment rather than separate and specific symbolical meaning. Only as the interpreter is able to show from parallel passages, analogy and inherent propriety, that a given color is used symbolically, will his exposition be entitled to command belief.

13. Dreams and prophetic ecstasy.-

(1).- Dreams.-

a.-Methods of Divine revelation.-In an intelligent exposition of the prophetic portions of the Scriptures the methods and forms by which God communicated supernatural revelations to men become questions of fundamental importance. Dreams, visions and spiritual ecstasy are mentioned as forms and conditons under which men received such revelations. God said, "If there be a prophet among you, I, the Lord, will make Myself known unto him in a vision, and will speak unto him in a dream" (Num. 12:6). The open and visible manner in which the Lord revealed Himself to Moses is then contrasted with ordinary visions (Num. 12:7,8), showing that Moses was honored above all prophets in the intimacy of his communion with God. "The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33:11). The appearance, form or semblance of the Lord (Num. 12:8), which Moses was permitted to behold, was something far above what other holy seers beheld (Deut. 34:10). This appearance was not God's unveiled glory, for this no mortal man can see (Ex. 33:18-23).

b.-Dreams recorded in the Scriptures.-The dream is noticeably prominent among the earlier forms of receiving Divine revelations, but became less frequent at a later period. The most remarkable instances of dreams recorded in Scripture are:

(a).-Abimelech.-(Gen. 20:3-7).
(b).-Jacob.-(Gen. 28:12-16). At Bethel.
(c).-Laban.-(Gen. 31:24,29,42). At Mt. Gilead.
(d).-Joseph.-Concerning the sheaves (Gen. 37:5-8) and the luminaries (Gen. 37:9-11).
(e).-The butler and the baker.-(Gen. 40:5-19).
(f).-Pharaoh.-(Gen. 41:1-32).
(g).-The Midianite.-(Judg. 7:13-15).
(h).-Solomon.-(I Ki. 3:5-9 9:2-9 11:9).
(i).-Nebuchadnezzar.-(Dan. 2:1-45 4:3-27).
(j).-Daniel.-(Dan. 7:1-14).
(k).-Joseph.-(Mat. 1:20,21 2:13,19,20).
(l).-Wise men from the East.-(Mat. 2:12).

c.-Dreams indicate latent powers of the soul.-It is evident that in man's inner nature there exist powers and latent possibilities which only extraordinary occasions or peculiar conditions serve to display. The interpreter must consider this. Ordinary dreams, considered as abnormal operations of the perceptive faculties uncontrolled by the judgment and the will, are often of a striking character. The dreams of Joseph, of the butler, of the baker and of the Midianite, are not represented as Divine or supernatural revelations. At the same time, all such impressive dreams bring out into manifestation latent powers of the soul which may well have served in the communication of Divine revelations to men.

d.-Jacob's dream at Bethel.-(Gen. 28:10-22). The profound and far-reaching significance of some prophetic dreams may be seen in that of Jacob at Bethel. Jacob was guilty of grave wrongs, but in his soul there was a susceptibility for Divine things, a spiritual insight and longing that made him a better person than Esau to lead in the development of the chosen nation. He passed the night in the open field near Luz (Gen. 28:19 Judg. 1:23). Falling asleep, he "beheld a ladder set up on the earth, and the top of it reached to Heaven" (28:12). The main points of his dream fall under four "Beholds"; three of vision, "Behold, a ladder" (28:12), "Behold, the angels of God" (28:12), "Behold, the Lord" (28:13), and one of promise, "Behold, I am with thee" (28:15). These words imply an intense impression in the whole revelation. By means of this dream the future of Jacob and his seed was set forth in

symbol and promise. Jacob at the bottom of the ladder, the Lord at the top, and the angels ascending and descending, form a symbol full of suggestion. It indicated four things:

(a).-A way is opened between earth and Heaven.-

(b).-The ministry of angels.-(Heb. 1:14).

(c).-The mystery of the Incarnation.-The ladder was a symbol of the Son of man, The Way (Jno. 14:4-6) into Heaven (Heb. 9:8 10:20), the Mediator upon whom the angels of God ascend and descend (Jno. 1:51) to minister to the heirs of salvation (Heb. 1:14).

(d).-The promise.-Emphasized the wonderful providence of God, who stood looking down on Jacob, and made provision for him and his posterity.

We need not assume that Jacob understood the far-reaching meaning of that dream, but it led him to make a vow. It could not fail to impress him with the conviction that he was a special object of God's care, and of the ministry of angels.

e.-Interpretation of dreams.-It is noticeable that the record of the prophetic dreams of heathen, as, those of Pharaoh, the butler, the baker, the Midianite and Nebuchadnezzar are accompanied by interpretations.

f.-Repetitions of dreams.-The dreams of Joseph and Pharaoh were double, or repeated under different forms.

(a).-Joseph.-His first dream was of sheaves in the harvest field; his second, of the sun, moon and eleven stars (Gen. 37:5-11). They both conveyed the same prophecy, and were so far understood by his brethren as to excite their envy, and so understood by his father as to excite his attention.

(b).-Pharaoh.-Joseph explains the two dreams of Pharaoh as one (Gen. 41:25,26), and declared that the repetition of the dream was because the word was established from God, and that He was hastening to accomplish it (Gen. 41:32).

(c).-Daniel.-The dream of the four beasts out of the sea (Dan. 7:1-8), is, in substance, a repetition of Nebuchadnezzar's dream of the great image (Dan. 2:31-45). God thus repeats His revelations under various forms, and denotes their certainty as to the determined purpose of His will.

(2).-Prophetic ecstasy.-Dreams were the earlier and lower forms of Divine revelation. A higher form was that of prophetic ecstasy, in which the spirit of the seer (I Sam. 9:9,11,18,19 II Sam. 15:27 24:11 I Ch. 9:22 21:9 II Ch. 29:25,30 33:18,19 35:15 Isa. 29:10 30:10 Amos. 7:12 Mic. 3:7) became possessed of the Spirit of God, and, while yet retaining consciousness, was carried away with visions of God, and madeto realize things which no man could perceive naturally.

a.-David's Messianic revelation.-(II Sam. 7:4-17 I Ch. 17:3-27). The word of the Lord came to Nathan in the night, and it was communicated to David (II Sam. 7:4,17). It contained the prophecy and promise that his kingdom and throne should be established forever. David was so impressed that he wondered and worshipped. David becomes a seer, and "The Spirit of the Lord spake by him, and His word was upon David's tongue" (II Sam. 23:2). He was lifted into visional ecstasy, in which Nathan's prophecy takes a new and higher form, transcending all earthly royalty and power. He saw God enthroning His Anointed (His Messiah) upon Zion (Ps. 2:6). A greater than either David or Solomon arose in the Psalmist's vision.

b.-Ezekiel's visional rapture.-At the beginning of his prophecies he used four different expressions to indicate the form and power in which he received revelations. "The heavens were opened" (1:1), "I saw visions of God" (1:1), "The Word of God came" (1:3) and

"The hand of God was upon him" (1:3). He experienced a mighty working of superhuman power. The visions of God caused him "to fall on his face" (1:28), then, at command, he stood upon his feet, and "The Spirit entered into him" (2:1,2). At another time "the form of a hand reached forth, and took him by the lock of his head, and the Spirit lifted him up between the earth and Heaven" (8:3), and transported him in the visions of God to Jerusalem.

c.-Other examples of prophetic ecstasy.-

(a).-Daniel.-(Dan. 8:17,18). He heard the words of the angel-interpreter, Gabriel, and he, too, fell upon his face. The touch of the angel lifted him up, and he heard the interpretation. This was different from the dream (Dan. 7:1), for that was during the night, while this occurred during his waking moments, and was probably while he was in the act of prayer (Dan. 9:21).

(b).-Peter.-(Acts 10:9,10). This came in connection with his praying and a sense of great hunger. The act of praying was the spiritual preparation, and the hunger furnished the physical condition, by means of which the form of the vision and the command to slay and eat became the more impressive.

(c).-Paul.-(Acts 22:17,18). While he was praying in the Temple, he was in a trance, and heard the Lord speaking to him.

(d).-John.-(Rev. 1:10). While John was praying, "he was in the Spirit on the Lord's day", and saw (39 times) and heard (29 times).

The prophetic ecstasy, of which the above are examples, was evidently a spiritual sight-seeing, a supernatural illumination, and the inner senses grasped the scenes that were presented or the Word that was revealed. The human spirit was possessed by the Spirit of God, "Which searches all things, even the deep things of God" (I Cor. 2:10), and became a seeing eye, a hearing ear and a perceiving sense.

d.-Speaking with tongues.-Among the signs to follow those who should believe was "speaking with new tongues" (Mk. 16:17). The disciples were commanded to "tarry in the city of Jerusalem until ye be endued with power from on high" (Lu. 24:49). On the Day of Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4). A like manifestation was in the house of Cornelius, in Caesarea (Acts 10:44-46), and later with the twelve disciples at Ephesus (Acts 19:1-6). The most extensive treatment of the subject is found in I Cor. 14. From this we learn:

(a).-It was a supernatural gift.-

(b).-There were different kinds.-Speaking unto God rather than man, utterances which edified the one who was praying, and messages to be interpreted.

(c).-It took the form of worship.-Manifested itself in prayer, singing and thanksgiving.

(d).-It was a sign to the unbeliever.-

(e).-It was a gift for which one should thank God.-(I Cor. 14:5,18,39).

14.-Prophecy and its interpretation.-Interpretation of the prophetic portions of Scripture is dependent upon a mastery of the principles and laws of figurative language, and of types and symbols.

(1).-Magnitude and scope of Scripture prophecy.-Inspired oracles, forecasting the future, wrought out with every variety of figurative speech, and often in type and symbol, are scattered throughout the entire Scriptures, and constitute a bond uniting the Old Testament and the New Testament. The first great prophecy was uttered in

Eden, where man sinned and first felt the need of a Redeemer. It was repeated in many forms as the centuries passed. The subjects of prophecy varied. While it was all directed to one general design there was a diversity in respect of that design. In Eden it gave the first hope of a Redeemer. After the Flood it established the peace of the natural world. In Abraham it founded the double covenant of Canaan and the Gospel. In the age of the Law it spoke of the second prophet, and foreshadowed, in types, Christ and His Gospel. In the time of David it revealed the Gospel Kingdom. In the days of the later prophets it signified the changes of the Mosaic covenant, and completed the anunciation of the Messiah and His work of redemption. After the captivity it gave a last announcement of the approaching advent of the Gospel.

(2).-Prophecy is not prediction only but utterance of God's truth.-Prophesying, according to the Scriptures, is not primarily a prediction of future events. The Hebrew word for "prophet" signifies one who speaks under the pressure of a Divine fervor. The prophet is to be regarded as one who bears a Divine message, and acts as spokesman of God. Aaron was Divinely appointed as the spokesman of Moses, to repeat God's word from his moth (Ex. 4:16), and thereby Moses was made as God to Pharaoh, and Aaron served as his prophet (Ex. 7:1). Hence he prophet is the announcer of a Divine message, and that message may refer to the past, the present or the future. It may be a revelation, a warning, a rebuke, an exhortation, a promise or a prediction. The bearer of such a message is appropriately called "a man of God" (Deut. 33:1 Josh. 14:6 Judg. 13:6,8 I Sam. 2:27 9:6-8,10 I Ki. 12:22 13:1,5, 7,11,12 13:14,21,26,29,31 17:18,24 20:28 II Ki. 1:9-13 4:7,9,16,21,22, 25,27,40,42 5:8,14,20 6:6,9,10 7:2,17-19 8:2,4,7,8,11 13:19 23:16,17 I Ch. 23:14 II Ch. 8:14 25:7,9 30:16 Ezra 3:2 Neh. 12:24,36 Jer. 35:4 I Tim. 6:11 II Tim. 3:17). A large part of the Old Testament prophetical books consists of warning, exhortation and rebuke. The prophets were the spiritual watchmen of Judah and Israel, whose duty it was to keep watch upon the manner of the times, to detect and reprove the symptoms of falling away, and by every means in their power to encourage faithfulness to God. Such was Elijah, a man of great energy of action rather than of elevating discourse. The words which he spoke were few, but they were spoken as from the secret place of thunder, and seemed more like decrees uttered from the presence of God than utterances of "one of like passions" (Jas. 5:17) with those whom he addressed.

(3).-Prophecies of the future call for Special Hermeneutics.-It is principally those portions of the prophetic Scriptures which forecast the future that call for special hermeneutics. Being exceptional in their character they call for exceptional study and care in interpretation. We accept these predictions as Divine oracles of events which were subsequently to come to pass, but so expressed as to demand great care on the part of the one who would interpret them. Nearly always prediction is in some form of statement or revelation that takes it outside the realm of literal narrative. Some are specific declarations of incidents of the simplest character, as when Samuel foretold to Saul the particular events that would befall him on his return to Gibeah (I Sam. 10:2-7,9). There is an element of mystery about all predictions, and those of the greatest importance are clothed in symbolic language. In order to a proper interpretation of prophecy three things are to be studied: (1) the organic relation and interdependence of the principal predictions on record; (2) the usage and meaning of figures and symbols, and (3) analysis and comparison of similar prophecies, especially such as have been Divinely interpreted, and such as have been clearly fulfilled.

HERMENEUTICS

a.-Organic relations of prophecy.-

(a).-Progressive character of Messianic prophecy.- In studying the general structure and organic relations of the great prophecies, it will be seen that they are presented first in outline, and subsequently expanded in details. Thus, the first great prophecy (Gen. 3:15) is a brief, but far-reaching, announcement of the long conflict between good and evil, as these opposing principles, with all of their forces, connect themselves with the Promised Seed of the woman, on the one hand, and that old serpent, the devil, on the other. From this point onward through the Scripture revelations the successive prophecies have a progressive character. Varying ideas of the Promised Seed appear in the prophecy of Noah (Gen. 9:26,27), and the repeated promises to Abraham (Gen. 12:3 17:2-8 18:18). These Messianic predictions became more definite as they were repeatedly confirmed to Isaac, to Jacob, to Judah and to David. They constitute the greatest Psalms, and the finest portions of the Major Prophets and the Minor Prophets. Taken separately, these different predictions are of a fragmentary character. Each prophet caught a glimpse of the Messianic future in part, and he prophesied in part, but when Christ, Himself, appeared, and fulfilled these prophecies, then all of the fragmentary parts were seen to be a harmony.

(b).-Repetitions of prophecies against heathen nations.-

a'.-Balaam.-(Num. 24:17-24). Concerning Moab, Edom, Amalek, the Kenites, Asshur and Chittim. This is the germ of many later prophecies against these and similar enemies of the chosen people.

b'.-Isaiah.-(Isa. 13-23). His burden-prophecies against Babylon (13:1), Moab (15:1), Damascus (17:1), Ethiopia (16:1), Egypt (17:1), Media (21:1), Edom (21:11), Arabia (21:13) and Tyre (23:1), in which we see the threatening sentence uttered in great detail against those heathen powers. As Balaam noticed the affliction of Eber (Israel) in connection with his last-named hostile power from Chittim (Num. 24:24), so Isaiah introduces "the burden of the valley of vision" (Isa. 22:1), just before announcing the overthrow of Tyre (Isa. 23:1).

c'.-Jeremiah.-(Jer. 46-51). He announces judgment upon Egypt (46:2), Philistia (47:1), Moab (48:1), Ammon (49:1), Edom (49:7), Damascus (49:23), Kedar (49:28), Hazor (49:28), Elam (49:34) and Babylon (50:1). Amid these utterances of coming wrath are intimations of Israel s dispersion and sorrow (Jer. 50:17-20,33 51:5,6,43).

d'.-Ezekiel.-(Ezek. 25:32). Ammon (25:3), Moab (25:8), Edom (25:8), Philistia (25:15), Tyre (26:2), Zidon (28:21) and Egypt (29:2).

e'.-Amos.-(Amos 1 and 2). Amos spoke against Damascus (1:3), Gaza (1:6), Tyre (1:9), Edom (1:11), Ammon (1:13) and Moab (2:1), but he does not even except Judah (2:4) and Israel (2:6).

(c).-Daniel's two prophecies compared.-(Dan. 2 and 7). In noticeable analogy with the repetition of similar prophecies by different prophets, is the repetition of the same prophecy by one and the same prophet. The vision of the four great beasts (Dan. 7), is essentially a repetition of the vision of the great image (Dan. 2). The same four great world-powers are denoted in these prophecies, but the image is varied according to the standpoint of the king and the prophet.

a'.-Nebuchadnezzar.-(Dan, 2). As presented to the view of the king, the worldly power was seen only in its external aspect, under the form of a colossal image possessing the likeness of a man, and its parts composed of metal, while the Divine Kingdom appeared in the meaner aspect of a stone, without ornament or beauty, and with nothing to distinguish it but its perpetual duration.

b'.-Daniel.-(Dan. 7). As presented to the view of the prophet, world-power was seen in its internal aspect. He saw the world-kingdoms in their false glory by seeing them under the image of wild beasts. The Divine Kingdom, in this vision, is composed of the saints of the Most High.

b.-Figurative and symbolical style of prophecy.-

(a).-Imagery the most natural form of expressing revelations.-A large portion of the prophetic Scriptures is set forth in figurative language and in symbol. This fact is too often overlooked in prophetic interpretation. The first recorded announces a standing enmity between the serpent and the women. Addressing the serpent, God said, "It shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). There have been literalists who have applied the prophecy to the enmity between men and serpents, and who declare the prophecy fulfilled whenever a serpent bites a man, or whenever a man crushes a serpent's head. Its deeper meaning is regarding the children of light and the children of darkness, and their respective heads (Messiah and Satan). (Isa. 11:8 65:25 Rev. 20:1-3,10).

(b).-Poetic form and style of many prophecies.-

a'.-Jacob.-(Gen. 49:1-28). This is spoken in the highest style of poetic fervor and of figurative speech.

b'.-Balaam.-(Num. 23:7-10,18-24 24:3-9, 15-24). Of the same high order.

c'.-Moses.-(Deut. 31:19-22 32:1-44 33:1-29). Of the same high order.

d'.-Messianic Psalms.-(Ps. 2, 22, 24, 46, 72, 110). They abound with simile and metaphor, drawn from the heavens, the earth and the seas.

e'.-Prophetical books.-(Isaiah to Malachi). Much of it is written in the form and spirit of Hebrew poetry, and, in the predictions of great events, the language to an Occidental critic might seem unwarrantable extravagance. One example is "the burden of Babylon" (Isa. 13:1-18). It has never been questioned that the passage refers to the overthrow of Babylon by the Medes. According to Isaiah, it was done by the Lord, who musters His host from the ends of the heavens, causes a tumultuous noise of kingdoms and nations, fills human hearts with fear and trembling, despair and throes of agony, shakes heaven and earth, and blots out sun, moon and stars.

(c).-Prominence of symbols in apocalyptic books.-In its earlier and yet undeveloped form it attracts our attention in the Book of Joel, which is the oldest apocalypse. Its fuller development appears among the later prophets (Daniel, Ezekiel and Zechariah), and its perfected structure in the Apocalyse of John. In the exposition of this class of prophecies it is important to apply with care the hermeneutical principles of Biblical symbolism. This process requires three things: (1) that we be able to discriminate and determine what are symbols and what are not. Failure to observe this will lead to endless confusion of the symbolical and the literal. Then (2) that the symbols be considered in their broad aspect rather than incidental points of resemblance. Failure to observe this will tend to magnify the minute and unimportant points to the setting aside of the greater

lessons, and, oftentimes, to the misunderstanding of the scope and meaning of the whole. And (3) that they be compared as to their general meaning and usage. Care to observe this principle will enable one to note the differences as well as the likeness of the similar symbols, and save him from the error of supposing that the same symbol, when employed by two different writers, must denote the same power, person or event.

c.-Analysis and comparison of similar prophecies.-Not only are the same, or like, figures and symbols employed by different prophets, but many prophecies are so like one another in their general form and meaning as to require of the interpreter a careful comparison. Only by this means can he distinguish things which are alike and things which differ.

(a).-Verbal analogies.-There are several instances in which it looks as though one prophet quoted from another. Isa. 2:1-4 is almost identical with Mic. 4:1-3. Did one copy from the other, or both from an older prophet? Jeremiah's prophecy against Edom (Jer. 49:7-22) is like Obadiah. II Pet. 2 and Jude are almost alike. Prophecies against the heathen nations by Balaam, Isaiah, Jeremiah, Ezekiel and Amos show many parallels. The Word of God, once uttered by an inspired man, became the common property of the chosen people.

(b).-Two-fold presentation of prophetic revelation.-This is brought to our attention first in the dreams of Joseph and of Pharaoh. The double dream was, in its significance, but one, and the repetition under different symbols was the Divine method of deepening the impression, and indicating the certainty of the things revealed. As to the doubling of the dream to Pharaoh it was because the thing was established by God, and God was hastening to bring it to pass (Gen. 41:32). A principle of prophetic interpretation so plainly given in the earliest records of Divine revelation deserves to have our attention.

(c).-Analogies of imagery.-It is important to study the analogies of imagery in the apocalyptic portions of prophecy.

a'.-Isaiah, Ezekiel and John.-Isaiah's vision of the seraphim (Isa. 6:1-8), Ezekiel's vision of the living creatures (Ezek. 1 and 10), and John's vision of the throne in Heaven (Rev. 4), bear relations one to another. The scope and bearing of each can be apprehended only as we study them from the standpoint of each individual prophet.

b'.-Daniel and John.-Daniel's vision of the four beasts out of the sea (Dan. 7) and John's vision of one beast out of the sea (Rev. 13:1-10) are similar. The one beast combines the features of the four beasts.

c'.-Zechariah and John.-Zechariah's vision of the four chariots, drawn by different-colored horses (Zech. 6:1-8) and John's vision of the first four seals (Rev. 6:1-8) are similar.

d'.-Ezekiel and John.-Ezekiel's closing chapters are similar to John's picture of the New Jerusalem.

(d).-Similar imagery applied to different subjects.-It is evident from the above-mentioned analogies that no proper interpretation of any one of these similar prophecies can be given without a clear analysis and careful comparison of all. We are not to assume that by the use of the same or similar imagery one prophet is referring to the same subject as the other. Yet one of these visions cannot be expounded fully without the other. From these considerations it will be seen that, while appreciating the peculiarities of prophecy, we must employ in its interpretation the same principles as in the interpretation of other ancient writings. We should ascertain the historical posi-

tion of the prophet, then the scope and plan of his book, then the usage and meaning of his words and symbols, and, finally, discriminating comparison of the parallel Scriptures should be made.

(e).-General summary.-The interpreter of the prophetic Scriptures must keep in mind the following:

a'.-Old Testament prophecy is but a part of the Old Testament revelation of God.-History, Law, Psalm, Proverb and Prophecy are parts of a series of Divine communications, given at different times, and constituting an organic whole. In the construction of a building, single parts, when seen alone and separate from the rest, may not be attractive or seem to be of any use, but when seen in their relation to the entire structure they are seen to be essential. In the same manner should we regard each part of the Old Testament revelation.

b'.-Prophecy deals mainly with the persons and events of the times in which it was uttered.-The prophet was a power for God, a living messenger to kings, peoples and nations. He voiced God's message for the time, and, consequently, we find the language of the Old Testament prophecy full of allusions to contemporary events. Hence we see the need of historical knowledge in order to understand and explain the writings of the prophets.

c'.-The prophets spoke and wrote in the consciousness of being the oracles of God.-They were energized by God's Spirit, and rose above the fear of man. Yet they never lost their personality as human beings, and the Divine truths given them to communicate took form according to the mental qualities of each individual prophet. The interpreter should note the personality and characteristic style of each prophet as well as the organic entirety of the Old Testament prophecies.

15.-Messianic prophecy.-

(1).-Messianic prophecy defined.-Messianic prophecy has for its object the glorious reign of Christ among men, the consequent overthrow of evil, and the exaltation and blessedness of His people. This kind of prophecy constitutes a special feature of the Old Testament prophetic revelation, and appears under two forms: (1) an impersonal picture of a coming Kingdom of righteousness, in which humanity attains its highest good, and (2) the announcement of a Person, the Anointed One, with whom all this glory is connected. We have Messianic prophecies in which the person of Christ is not mentioned, and others in which He is named. When Messianic prophecy is viewed as a part of the Divine purpose and plan of redemption it appears as a progressive series of special revelations, gradually unfolding into increasing clearness as the centuries pass. We recognize it in the first promise (Gen. 3:15), in the promise to Abraham (Gen 12:3 17:6 18:18 22:18), in the prophecy of Jacob (Gen. 49:10), and in the promise of a Prophet like unto Moses (Deut. 18:15,18). It took a more specific form in connection with Nathan's words to David (II Sam. 7:5-17), and still further the King and the Kingdom became prominent in the Psalms and Prophets.

(2).-Two schools of extreme views.-One interprets literally every passage, and tends, of necessity, to the teaching of a future temporal restoration of the Jews, rebuilding of the Temple, and renewal of Hebrew ritual. The other spiritualizes all prophetic teaching to such an extent that allows of no historical interpretation. In order to a satisfactory exposition, we must learn to distinguish between forms of speech and the underlying thought.

(3).-Messianic prophecies for illustration.-What in each prophecy is mere form, and what is the essential idea, may be seen by a com-

parison of similar prophecies. There are five notable prophecies in the first twelve chapters of Isaiah. In these we see a progress of thought from what is indefinite to what is more specific and personal.

a.-The mountain of the Lord.-(Isa. 2:1-4). This is the same as Mic. 4:1-3. From this Isaiah based his appeal to the House of Jacob (Isa. 2:5-4:6), first announcing the glorious future, and then proceeding to show that Judah and Jerusalem must be purged with judgments, so that only a chosen remnant will attain the Golden Age (Isa. 4:2-6). Let us inquire after the essential contents and the corresponding essential prophetic thoughts.

(a).-Four main ideas.-

a'.-The Temple-mountain is to be exalted into prominence above all other hills.-

b'.-Jerusalem will be the source of Law and revelation.-

c'.-There will be a gathering of all nations there.-

d'.-Universal peace only after Divine judgment upon the nations.-

(b).-Four great corresponding facts.-These essential contents furnish a clear prediction of four corresponding facts, which are fulfilled in the origin and propagation of the Gospel of Christ.

a'.-Jerusalem's position.-Jerusalem occupies a conspicuous hitorical, geographical and religious position in the origin and development of the Kingdom of God on earth.

b'.-The Gospel published.-The Gospel is a publication of the Word of God, having issued from Jerusalem as a geographical and historical starting-point (Lu. 24:47).

c'.-The nations acceptance.-The nations will acknowledge and accept the truths and excellencies of this new and higher revelation.

d'.-Universal peace.-The ultimate result will be universal peace among the nations.

b.-The Branch of the Lord.-(Isa. 4:2-6). This is a counterpart of Isa. 2:1-4. The one opens, and the other closes, the appeal to the House of Jacob. The one presents an outward historical picture, and the other presents an inner view of the redemption of the true Israel. We understand this "Branch" as an individual, as in Jer. 23:5 33:15 Zech. 3:8 6:12, where the same word is used. This "Branch" is here presented as at once a sprout of the Lord, and a growth of the land of Israel, a very suggestive intimation of the Christ, who was at once Divine and human. The essential elements of this prophecy may be presented in four propositions:

(a).-Jewish people purged by judgment.-The filth and crimes of the Jewish nation must be put away by burning blasts of Divine judgment.

(b).-There will be a surviving remnant.-

(c).-They will be protected.-They will enjoy Divine protection and care as truly as did God's chosen people at the time of the Exodus from Egypt.

(d).-This is due to a Person.-All of this honor, glory, majesty and beauty will be brought about by, and be intimately connected with, a remarkable Person, here called "the Branch of the Lord".

c.-Immanuel.-(Isa. 7:14-16). The virgin was to become the mother of the Messiah. The most common Messianic interpretation maintains that the prophecy was fulfilled first and only by the birth

of Jesus, and it is so regarded in Mat. 1:22,23.

d.-The King.-(Isa. 9:1-7). The apocalyptic passage (Isa. 6:1-9:7) concludes with a prophecy of the Prince of Peace, destined to rule forever. In contrast with the gloom and anguish sure to come on such as reject "the Law and the testimony" (Isa. 8:20) of Divine revelation, the light and joy of the true Israel are pictured. In this passage the prophet sees far beyond his own time, and contemplates the Messianic future as a perfected triumph. The essential contents may be stated in seven propositions:

(a).-The Galilaean region, formerly despised, shall in the latter time be honored greatly.-(Mat. 4:12-16).

(b).-The people, formerly in darkness, shall see great Light.-

(c).-The nation shall be increased and made joyful.-

(d).-Their yoke of oppression shall be thrown off.-

(e).-Military clothing will be needed no more, and be fit only for burning.-

(f).-The Messiah is announced as if already born, and bearing a name of manifold significance.-

(g).-He is destined to reign in righteousness forever.-

e.-The Shoot of Jesse.-(Isa. 11:1-12:6). The Messianic prophecy (11) and song (12).

(a).-The Messiah is a shoot from the stock of Jesse.-

(b).-He is endued with the Holy Spirit.-

(c).-He is a righteous and holy Judge.-

(d).-He is to effect a universal peace.-Like that in Eden.

(e).-This peace will be accompanied by a universal knowledge of the Lord.-

(f).-Nations and peoples will seek His glorious rest.-

(g).-The redemption will be more glorious than that of the Exodus.-

(h).-The redeemed people shall triumph over their enemies.-

(i).-All rivalry and disputes will cease.-

(j).-An ideal Messianic ode of triumph.-Analogous with the songwhich Israel sang after crossing the Red Sea (Ex. 15:1-19). It can be compared with "the song of Moses and of the Lamb" (Rev. 15:2,3).

16.-Old Testament Apocalyptics.-

(1).-Apocalyptics defined.-This is the term used to designate a class of prophetic writings which refer to impending or future judgments and the final glory of the Messianic Kingdom. The great theme is the Kingdom of God, in its conflict with the godless and persecuting powers of the world, a conflict in which the ultimate triumph of righteousness is assured. It emphasized the Divine interposition in all of the affairs of men and nations.

(2).-Distinction between apocalypse and prophecy.-(I Cor. 14:6). One may speak "either by revelation (apocalypse), or by knowlege, or by prophesyings or by doctrine." The apocalypse is the Heavenly revelation, in the reception of which the man is passive, but prophecy is the inspired human activity, the uttering forth of God's truth. In prophecy the Spirit of God finds expression in words, but in apocalypse the human language disappears. The prophet's eye is opened to look into the unseen world, and, as he beholds the unseen, he sees

the future, also.

(3).-Scope of Biblical apocalyptics.-Biblical apocalyptics includes the entire series of Biblical revelations. Its scope is extensive. From the earliest period of God's revelation of Himself to man, apocalyptic disclosures of the Divine purpose of righteous judgment and abounding grace, served to cheer the hearts of the godly, and to comfort them in time of trial. They were given in many forms, and helped to strengthen their faith in God. The inspired seer was permitted to look above and beyond the evils of his own time, see the day of the Lord on the horizon, and picture an approaching age in which all wrongs should be recompensed, and righteousness, glory and joy become the abiding portion of the people of God.

(4).-Elements of apocalyptics.-Aside from the wealth of figures and symbols, which they show more than any other class of writings, the apocalyptic prophecies are notable for their highly-wrought language. There appears constantly the double vision of judgment and salvation, and the natural divisions and subdivisions of the principal apocalypses fall into fours and sevens. The double picture of judgment and glory is seen in the two symbols which were placed at the gate of the Garden of Eden (Gen. 3:24). "The flaming sword" represents the Divine justice which demands the punishment of sin, and the cherubims, symbols of endless life, convey to fallen man the hope of a restored Paradise. The communications of God to Noah and Abraham are a series of revelations of judgment and of love. Considerable portions of Isaiah, Ezekiel, Daniel and Zechariah are in apocalyptic form. The Book of Joel, perhaps the oldest Book of this character, has its two main divisions devoted to the impending judgments and coming glory.

(5).-Hermeneutical principles to be observed.-The hermeneutical principles to be observed in the interpretation of apocalyptics are, in the main, the same as those applied to all predictive prophecy. No rule needs more emphasis than that the interpreter should distinguish between elements and the great truths which they intended to convey. The confusion of form and substance will draw a veil over the mind and prevent a truthful understanding of important sections of the Bible (II Cor. 3:14). The apocalypses should be compared with each other, their elements noted, and their methods of announcing judgments and triumphs should be noted. These principles are best illustrated by applying them to books or parts of books which may serve the purpose.

(6).-Illustrations:-

a.-Revelation of Ezekiel.-

(a).-Peculiarities of Ezekiel.-There are parallels in the Books of Ezekiel and Revelation. The number and extent of Ezekiel's prophecies covers a broader field than that of any other apocalyptic seer, so that he combines vision, symbolico-typical action, parable, allegory and prophecy. Ezekiel's style of prophetic representation has many pecultiarities. Symbol and allegory prevail in him to a greater degree than in any other prophet. His symbolism and allegory are not confined to general outlines, but elaborated in minutest detail.

(b).-Analysis of Ezekiel's prophecies.-Ezekiel's prophecies may be divided into two parts. The first (1-32), announcing God's judgments upon Israel and the heathen nations, and yet it has its gracious words of promise (11:13-20 17:22-24). The second (33-48), announces the restoration and final glorification of Israel, and yet contains the fearful judgment of God (38,39). Ezek. 40-48 contains a vision, which is the Old Testament counterpart of the new Heaven and the new earth, pictures in Rev. 21 and 22. Ezekiel is carried in the

visions of God to a very high mountain (Ezek. 40:2 Rev. 21:10), and he saw a new Temple, new ordinances of worship, a river of waters of life, a new land and a new city named "Jehovah-shammah" (The Lord is there). The minuteness of detail is characteristic of Ezekiel, and no one would have portrayed the Messianic age under the imagery of a glorified Judaism as a man who was both prophet and priest. From his historic standpoint, as an exile by the rivers of Babylon, smitten with grief as he remembered Zion (Ps. 137), no ideal of restoration and glory could be more attractive and pleasing than that of a perfect Temple, a holy priesthood, a restored city, a land occupied, and watered by a never-failing river that brought life wherever it went.

b.-Revelation of Daniel.-The empires, or world-powers, denoted by the various parts of the great image (Dan. 2:31-45), and by the four beasts (Dan. 7:3-8), are the same. The prophecy is repeated under different symbols, but the interpretation is the same. This double revelation will be of value in illustrating hermeneutical principles. In no portion of Scripture do we need to exercise greater care. The prophecies, in their details, have been variously understood, and exegetes have differed widely in their explanations. To understand this prophecy we should place ourselves in the position of the prophet, and study his language and symbols. The prophet should be permitted to speak for himself, and the interpreter should not get his ideas from history, or from remote ages and peoples, and to find in the Book what is not there.

No satisfactory conclusion can be reached as long as we allow ourselves to be governed by notions of the meaning of minor features of the symbols, or by assuming what we think the prophet ought to have said. Some lay great stress upon the meaning of the two arms, two legs and ten toes of the image. Daniel does not lay stress on them in his exposition, and it is not said that the image had ten toes (Dan. 2:33,34,41,42 I Ch. 20:6).

The Ancient of Days (Dan. 7:7,13)brought the nations into judgment, and took away their dominion, and enthroned the Son of man in His everlasting Kingdom. Later (Dan. 9:24-27), a Messianic Prince is to appear, and to be cut off, but not for His own transgression, and all that is said in this connection is in accord with the coming and Kingdom of Jesus Christ. The final revelation (Dan. 12), is a picture of the deliverance of God's people, and a resurrection of the dead and Heavenly glory. "God's people shall be delivered, every one that is found written in the Book" (Dan. 12:1). With the coming and Kingdom of the Son of man, to which all of the visions point, he saw, as in one field of view, whatever the Kingdom assured to the saints of the Most High. The revelations of the Book disclose a harmony of scope and general outline, a self-consistency, and a profound revelation of the Kingdom and glory of God.

c.-Revelation of Joel.-Joel's prophecy is arranged in two leading divisions:

(a).-God's impending judgments.-(1:1-2:27). This section consists of a twofold revelation of judgment, each revelation being accompanied by words of Divine counsel and promise. This section has four divisions:

a'.-1:1-12.-After the manner of Moses (Ex. 10:1-6), Joel is commissioned to announce a fourfold plague of insects (Joel 1:4). What one swarm leaves the one following devours, until all vegetation is destroyed, and the whole land is left in mourning. This fourfold scourge, as a beginning of sorrows in the impending day of the Lord, should be compared to the four riders on different-colored

horses (Zech. 1:8), the four horns (Zech. 1:18), the wars, famines, pestilences and earthquakes (Mat. 24:7 Mk. 13:7,8 Lu. 21:10,11) and the four horses (Rev. 6:1-8). It is a principle in apocalyptics to represent judgments in a fourfold manner.

b'.-1:13-20.-After the manner of Jehoshaphat, when the combined forces of Moab, Ammon and Seir were marching against him (II Ch. 20:1-13), Joel calls upon the priests to lament, proclaim a fast, and gather the people in solemn assembly to bewail the awful day that is coming as a destruction from the Lord. Other features of the calamity are mentioned incidentally, as the distress of beasts, cattle and sheep, and the ravages of fire (1:18-20).

c'.-2:1-11.-Joel proclaims the day of the Lord in still more fearful aspects. Under the imagery of darkness, devouring fire, numberless locusts and rushing armies, the earth and the heavens are shaken, and the sun, moon and stars withhold their light.

d'.-2:12-27.-The second portrayal of the great and terrible day of the Lord is, in turn, followed by another call to repentance, fasting and prayer, and, also, the promise of deliverance and glorious recompense. The double proclamation of judgment has for each announcement a corresponding word of counsel and hope.

(b).-God's coming triumph and glory.-(2:28-3:21). This part of the prophecy is distinguished by the words, "And it shall come to pass afterward" (2:28 3:1 3:18), a statement which indicates the indefinite future. This section has three divisions:

a'.-2:28-32.-In accordance with the prayer of Moses (Num. 11:29), the Lord promises a great outpouring of His Spirit upon all people, so that all may become prophets. This token of grace is followed by wonders in Heaven and on earth.

b'.-3:1-17.-The great day of the Lord will issue in a judgment of all nations (Mat. 25:31-46). Like the combined armies of Moab, Ammon and Seir, which came against Judah and Jerusalem in the time of Jehoshaphat (II Ch. 20:1-13), the hostile nations shall be brought down into the Valley of Jehoshaphat (3:2,12), and there recompensed according as they had recompensed God's people (Mat. 25:41-46). The Lord will make that Valley one of judgment to His enemies, and of blessing to His people (II Ch. 20:20-29).

c'.-3:18-21.-The judgment of the nations shall be followed by a perpetual peace and glory like that rest which God gave to the realm of Jehoshaphat (II Ch. 20:30). The figures of great plenty, flowing waters, the fountain proceeding from the house of the Lord, Judah and Jerusalem abiding forever, and the Lord dwelling in Zion, are, in substance, like the closing chapters of Ezekiel and Revelation.

17.-The Apocalypse of John.-No portion of the Holy Scriptures has been the subject of so much controversy, and of so many varying interpretations, as the Apocalypse of John.

(1).-Systems of interpretation.-The principal systems of interpretation may be reduced to three:

a.-Preterist.-This group holds that the larger part of the prophecy of this Book was fulfilled in the overthrow of Jerusalem and pagan Rome.

b.-Historist.-This group holds that most of these prophecies were fulfilled in the history of the Roman Empire and of Modern Europe.

c.-Futurist.-This group maintains that the Book relates to events which are yet to come.

(2).-Historical standpoint.-The writer, John, addresses his

prophecy to seven well-known Churches of Western Asia (Rev. 1:11). It was "The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass" (Rev. 1:1). John is admonished, "Seal not the sayings of the prophecy of this Book, for the time is at hand" (Rev. 22:10). Jesus, Himself, speaks, "Behold, I come quickly" (Rev. 22:12), and "Surely I come quickly" (Rev. 22:20).

(3).-Plan of the Apocalypse.-After the manner of the other apocalypses this Book is divided into two principal parts:

a.-Revelation of Christ, the Lamb.-(Rev. 1-11).

b.-Revelation of the Bride, the Lamb's wife.-(Rev. 12-22).

(4).-The great theme of the Book.-The central theme is "Redemption". The shedding of Christ's blood is mentioned five times (Rev. 1:5 5:9 7:14 12:11 19:13). The central Person is Christ. Twenty-eight times "The Lamb" is mentioned (Rev. 5:6,8,12,13 6:1,16 7:9,10,14, 17 12:11 13:8 14:1,4(2),10 15:3 17:14(2), 19:7,9 21:9,14,22,23,27 22:1,3). His second coming is prominent, "Behold, He cometh with clouds, and every eye shall see Him, and they, also, which pierced Him, and all kindreds of the earth shall wail because of Him." These words are similar to those of Christ, in His Olivet discourse (Mat. 24:30). "They which pierced Him" is similar to Zech. 12:10.

(5).-The New Jerusalem a picture of what the Tabernacle symbolized.-In the vision of the New Jerusalem we have the last New Testament revelation of the spiritual and Heavenly blessedness and glory of which the Mosaic Tabernacle was a material symbol. The Tabernacle, with its various vessels, furniture and services, was "a pattern of things in the Heavens" (Heb. 9:23). Christ has entered into the Holy Place "by a greater and more perfect Tabernacle" (Heb. 9:11), thereby making it possible for believers "to enter into the Holiest by the blood of Jesus, by a new and living Way" (Heb. 10:19,20). Such spiritual access is possible to us now. A great voice out of Heaven said,"Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God, Himself, shall be with them, and be their God" (Rev. 21:3).

18.-No double sense in prophecy.-

(1).-Theory of double sense is not sound interpretation.-Hermeneutical principles exclude the teaching that the prophecies of Scripture contain a double sense. Scriptures are capable of many practical applications, otherwise they would not be useful or "profitable for doctrine, for reproof, for correction and for instruction in righteousness" (II Tim. 3:16). But the moment that we admit that portions of Scripture contain a double sense we introduce an element of uncertainty concerning the Bible, and unsettles all interpretation. The words of Scripture were intended to have one definite sense, and our object is to discover that sense and adhere to it. To say that words do mean a certain thing, merely because they can be twisted into meaning that thing, is a dangerous way of handling the Scripture.

(2).-Typology and double sense are not the same.-Some have confused double sense and the doctrine of type and antitype. In the case of types the language of the Scripture has no double sense. We reject as unsound and misleading the theory that such Messianic Psalms as 2, 45 and 72 have a double sense, first to David, Solomon or some other ruler, and secondly to Christ. If a historical reference to some great character can be shown, then it belongs to Typology, and the person, himself, may be shown to be a type of a greater One to come.

(3).-Fullness of prophetic Scripture no proof of double sense.-Such fullness is admitted. The first prophecy is an example.

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"The enmity between the seed of the woman and that of the serpent" (Gen. 3:15) has been exhibited in many forms. This promise to God's people finds some fulfillment in every individual experience, but this does not sustain the theory of a double sense. We have no authority to go into apocalyptic prophecies with the expectation of finding two or more meanings in each specific statement, and then to say, "This verse refers to an event long past", or "This verse refers to something yet future", or "This had a partial fulfillment in the ruin of Babylon, but it awaits its complete fulfillment in the future."

(4).-Practical applications of prophecy may be many.-There are many applications of certain prophecies, and some events of modern history may illustrate them and fulfill them as truly as the events to which they had original reference. In the days of John many antichrists had appeared (Mat. 24:5,24 I Jno. 2:18), and the demoniacal attributes of "the man of sin" (II Thes. 2:3-10) may appear again and again in monsters of lawlessness and crime. Antiochus Epiphanes and Nero are typical illustrations in whom great prophecies were fulfilled, and many other incarnations of wickedness have appeared. But such applications of prophecy are not to be confounded with grammatico-historical interpretation.

(5).-False interpretations are due to wrong notions of the Bible.-Much of the confusion of expositors is due to mistaken notions of the Bible itself. No such confusion and diversity of views appear in the interpretation of other books. A strained and unnatural theory of Divine inspiration has led many into the habit of assuming that the Scriptures must be interpreted differently from other writings. We must set aside false assumptions concerning the Bible, and the character and meaning of its prophecies. The Scriptures do have lessons for all time, and God's specific revelation to one individual, age or nation will be found to have a practical lesson for all men.

19.-Scripture quotations in the Scriptures.-In comparing Scripture with Scripture, and tracing the parallel passages of the different sacred writers, the interpreter meets with quotations made by one writer from another. These are of four classes:

(1).-Old Testament quotations in the Old Testament.-

a.-Genealogical tables.

(a).-Shem to Abraham.-(Gen. 11:10-26 and I Ch. 1:17-27).

(b).-Descendants of Jacob.-(Gen. 46 and Num. 26).

b.-Sennacherib and Hezekiah.-(II Ki. 18-20 and Isa. 36-39).

c.-Judah carried captive.-(II Ki. 24, 25 and Jer. 52).

d.-Psalms.-

(a).-Psalms with Psalms.-

a'.-14 and 53.-

b'.-60 and 108.-

c'.-115 and 135.-

(b).-Psalms with other books.-

a'.-Ps. 18 and II Sam. 22.-

b'.-Ps. 42:7 and Jno. 2:3.-

c'.-Ps. 105 and I Ch. 16.-

e.-Samuel, Kings and Chronicles.-Considerable portions of the Books of Samuel and Kings are in the Books of Chronicles.

(2).-New Testament quotations from the Old Testament.-These are many.

a.-Verbatim quotations from the Septuagint.-

b.-Translation from the Hebrew text.-
(a).-Mat. 2:15 and Hos. 11:1.-
(b).-Mat. 8:17 and Isa. 53:4.-
c.-Blending of several Old Testament passages.-II Cor. 6:16-18 in which use is made of Ex. 29:45 Lev. 26:12 Isa. 52:11 Jer. 31:1,9,33 32:38 Ezek. 11:20 36:28 37:27 and Zech. 8:8.
d.-Paraphrase of the Old Testament passage.-The general sentiment or substance is given or merely referred to.
(a).-Prov. 18:4, Isa. 12:3, 44:3 and Jno. 7:38.-
(b).-Isa. 60:1-3 compared with Eph. 5:14.-
(c).-Hos. 14:2 compared with Heb. 13:15.-
(3).-New Testament quotations in the New Testament.-
a.-Acts 20:35.-Paul is quoting a saying of Jesus which is not found in the recorded words of Jesus.
b.-II Pet. 3:15,16.-Peter shows a knowledge of the epistles of Paul.
c.-II Pet. 2.-Very similar to the epistle of Jude.
(4).-Quotations from apocryphal and other sources.-
a.-Apocryphal sources.-
(a).-Old Testament.-
a'.-The Book of Iddo the seer.-(II Ch. 12:15).
b'.-The Book of Jasher.-(Josh. 10:13 II Sam. 1:18).
c'.-The Book of Jehu, the son of Hanani.-(II Ch. 20:34).
d'.-The Book of Nathan the prophet.-(II Ch. 9:29).
e'.-The Book of Shemaiah the prophet.-(II Ch. 12:15).
f'.-The Book of the Acts of Solomon.-(I Ki. 11:41).
g'.-The Book of the Wars of the Lord.-(Num. 21:14).
h'.-The Prophecy of Ahijah, the Shilonite.-(II Ch. 9:29).
i'.-The Sayings of the seers.-(II Ch. 33:19).
j'.-The Story of the prophet Iddo.-(II Ch. 13:22).
k'.-The Vision of Isaiah the prophet.-(II Ch. 32:32).
l'.-The Visions of Iddo the seer.-(II Ch. 9:29).
(b).-New Testament.-
a'.-Paul.-(II Tim. 3:8). Paul calls the magicians, who opposed Moses, Jannes and Jambres.
b'.-Jude.-(6,9,14). Jude quotes from the Book of Enoch (14), and, also, makes allusion to the fall of angels (6), and the dispute of Michael with the devil over the body of Moses (9).
b.-Other sources.-Paul quotes from the Greek poets:
(a).-Aratus.-(Acts 17:28).
(b).-Menander.-(I Cor. 15:33).
(c).-Epimenides.-(Tit. 1:12).
20.-Only Old Testament quotations in New Testament considered.-
(1).-Sources of New Testament quotation.-
a.-Septuagint version principal source.-The sources from

which the New Testament writers quote are the Hebrew text of the Old Testament and the Septuagint translation of it. The Septuagint version was in common use. Comparison of all of the New Testament quotations from the Old Testament shows that, in the majority of quotations, the Septuagint rather than the Hebrew text was the source from which the writers quoted.

b.-No uniform manner of quotation.-The New Testament writers do not uniformly follow either source. Sometimes the variation in quotation is a change of person or number; sometimes it consists in a transposition of words, and sometimes in the omission or addition of words (Mat. 8:17 and Isa. 53:4)(Lu. 4:18 and Isa. 61:1). In some cases only the general sense is given, and sometimes the reference is but an allusion instead of an exact quotation. In view of these facts it is seen that the writers followed no uniform method in quoting from the Old Testament. Few of today quote the Lord's Prayer accurately.

(2).-Formulas and methods of quotation.-

a.-Verbal formulas used.-Different formulas are used by different writers to introduce the same passage. The more common formulas are, "It is written"; "Thus it is written"; "According as it is written"; "The Scripture says"; "It was said", but other forms are used. Occasionally the source is indicated, as "In the Book of Moses" (Mk. 12:26); "As it is written in the second Psalm" (Acts 13:33), but more frequently Moses, the Law, Isaiah, Jeremiah or some other prophet is mentioned as writing or saying what is quoted. It was assumed that the persons addressed were so familiar with the Scriptures that they needed no specific reference.

b.-Appropriation of sentiment without formal quotation.-There are a considerable number of quotations scattered throughout the writings of the apostles which are inserted in their remarks without any announcement of their being quoted from others. To the average reader the passage thus quoted appears to form a part of the apostle's own words, and it is only by intimate acquaintance with the Old Testament Scriptures that the fact of their being quoted is seen. Paul's quotation in II Cor. 8:21 is from the Septuagint version of Prov.3:4. So, also, in I Pet. 4:18 the apostle quotes word for word from the Septuagint version of Prov. 11:31.

c.-Furnish no law of General Hermeneutics.-The New Testament writers sometimes used arguments and illustrations derived from the Scripture which are not adapted to convince persons who have not been trained in the same way of thinking. In the Epistle to the Hebrews there are many instances in which the use made of Old Testament citations is not of the nature to influence one unfamiliar with the Old Testament system. We should not study the methods of the New Testament citations from the Old Testament for principles of general hermeneutics. The writers had reverence for the written Word, yet their citations, and the arguments built upon them, furnish no law of Biblical exegesis suitable for universal application.

d.-Formula peculiar to Matthew and John.-

(a).-Matthew.-

a'.-Now all this was done, that it might be fulfilled which was spoken of the Lord, by the prophet (1:22).

b'.-That it might be fulfilled which was spoken of the Lord by the prophet (2:15).

c'.-That it might be fulfilled which was spoken by the prophet (2:23).

d'.-That it might be fulfilled which was spoken by Isaiah the prophet (4:14 8:17 12:17).

e'.-All this was done, that it might be fulfilled which was spoken by the prophet (21:4).

(b).-John.-

a'.-That the saying of Isaiah the prophet might be fulfilled which he spake (12:38).

b'.-That the Scripture may be fulfilled (13:18).

c'.-That the Scripture might be fulfilled (17:12 19:24).

d'.-But this cometh to pass, that the Word might be fulfilled, that is written in their Law (15:25).

e'.-That the saying might be fulfilled which He (Jesus) spake (18:9).

f'.-That the saying of Jesus might be fulfilled which He spake (18:32).

g'.-For these things were done that the Scripture should be fulfilled (19:36).

(3).-Purposes of Scripture quotation.-We note the purposes for which the writers quoted or referred to the Old Testament Scriptures. Attention to this will be an important help in enabling us to understand and appreciate the various uses of the Scriptures.

a.-Showing its fulfillment.-The citation of many of the ancient prophecies was for the purpose of showing, and putting on record, their fulfillment. This is true of all of the prophecies which are introduced with the formula, "That it might be fulfilled". The same thought is implied in the context of quotations introduced by other formulas. These facts show the interdependence and organic connection of the entire body of Scripture. It is a Divinely constructed whole, and the essential relations of its several parts must not be forgotten.

b.-Establishing a doctrine.-Some quotations are made for the express purpose of establishing some doctrine. Paul quoted Scripture (Rom. 3:9-19) to prove the universal depravity of man. He cites the record of Abraham's belief in God (Rom. 4:3) to show that a man is justified by faith rather than by works, and that faith is imputed to him for righteousness. This manner of using the Old Testament implies plainly that the apostle and his readers regarded it as authoritative in its teachings. What was written therein, or could be confirmed thereby, was final, and must be accepted as the revelation of God.

c.-Confuting opponents.-Sometimes the Scripture is quoted for the purpose of confuting and rebuking opponents and unbelievers. Jesus, Himself, appealed to His Jewishopponents on the ground of their regard for the Scriptures, and showed their inconsistency in refusing to receive Him of whom the Scriptures testified (Jno. 5:39,40). With those who accepted the Scripture as the Word of God such argument was of great weight. How effectively Jesus used it may be seen in His answers to the Sadducees (Mat. 22:29-32) and to the Pharisees (Mat. 22:41-46 Jno. 10:34-38).

d.-Divine authority.-The Scriptures were cited, or referred to, in a general way, as a Book of Divine authority. Its language would be appropriated to express any thought or idea which a writer or speaker might wish to clothe in sacred form. Hence the manners, references, allusions and citations which serve mainly to enforce a statement or to illustrate some argument or appeal.

21.-False and true accommodation.-

(1).-False accommodation.-As many of the passages of the Old Testament are appropriated by the New Testament writers for the sake of illustration, or by way of special application, it has been held by some that all of the Old Testament quotations, even the Messianic

prophecies, have been applied in the New Testament in a sense different from their original meaning. This was the view held by the Rationalists of Germany, and they taught that Christ accommodated Himself to the prejudices of His age and people. Such a theory is to be repudiated utterly. It virtually teaches that Christ was a propagator of falsehood. It would convict all New Testament writers of delusion. Jesus did accommodate His teachings to the capacity of His hearers, as every teacher does, and He put Himself on the plane of their limited knowledge. He spoke so that men might understand, believe and be saved. But to those who had no disposition to search for the truth He declared that Isaiah's words (Isa. 6:9,10) received a new application, and a most significant fulfillment (Mat. 13:14,15). Isaiah's words were spoken first to the dull and blinded hearts of the Israel of his own day. Ezekiel repeated them with equal application to the Israel of a later generation (Ezek. 12:2). Jesus quoted them, and applied them, to the Israel of His time. They are fulfilled again and again in human history when the spiritual faculties of perception become perverse and dull to the truths of God. The prophecy in question was not the prediction of a specific event, but a general one, and of such a nature as to be capable of repeated fulfillment.

(2).-True accommodation.-There is a true sense in which the words of Scripture may be accommodated to particular occasions and purposes. It is found in the many uses and applications of which the words of Divine inspiration are capable. When a given passage is of such a character as to be susceptible of application to other circumstances than those to which it applied first, such secondary application could be considered a fulfillment. The Psalmist wrote, "I will open my mouth in a parable. I will utter dark sayings of old" (Ps. 78:2). This is quoted by Matthew (13:34,35). He declares that Jesus made use of parables that those words might be fulfilled. We are not to say that this was not the real purpose of Jesus in the use of parables. The words of the Psalmist found a new and higher application, but in no different sense than that in which they were used first.

22.-Supposed discrepancies of the Scriptures.-

(1).-General character of the supposed discrepancies.-In comparing the Scriptures of both the Old Testament and the New Testament, and in examining the statements of the different writers of either Testament, there are seen what appears to be contradictions. This may be noticed in different passages from the same Book, but more frequently it is in the statements made by different writers. These supposed discrepancies are found in the genealogical tables, and in various numerical, historical, doctrinal and prophetical statements. It is the work of the interpreter to examine these with great patience and care. If he is not able to solve the difficulty it does not mean that there is no explanation. Lack of sufficient data will prevent a solution.

(2).-Causes of the supposed discrepancies.-A large portion of the supposed discrepancies of the Bible are traceable to one or more of the following causes:

a.-Errors of copyists in the manuscripts.-
b.-Variety of names applied to the same person or place.-
c.-Different methods of reckoning times and seasons.-
d.-Different local and historical standpoints.-
e.-Special scope and plan of each book.-

(3).-Supposed discrepancies.-

a.-Genealogical discrepancies.-Differences in names and numbers are noted. The transcription of such records through a long

period of time, and by many different scribes, would expose them to possible variations.

(a).-Jacob's family record.

a'.-Different lists.-A comparison of the family record of Jacob and his descendants that went into Egypt (Gen. 46), with that of the census of these families in the time of Moses (Num. 26), will serve to illustrate the peculiarities of Hebrew genealogies. To be compared with these is another list (I Ch. 2-9). There are variations in the order of names as they appear in the different lists. The list in Genesis is arranged according to the wives and concubines of Jacob. The first 33 include Jacob and the children of Leah; the next 16 are the sons of Zilpah; the next 14 are the sons of Rachel, and the remaining 7 are the sons of Bilhah. It is a manifest purpose to make the list number 70. In Num. 26 the order of names follows no apparent plan.

b'.-Historical standpoint of each list.-In studying these lists of names it is important to find out the historical position and purpose of each writer.

a".-Genesis 46.-This list was probably prepared in Egypt, some time after the migration of Jacob and his family thither. It was probably prepared in the form in which it stands, and by the sanction of Jacob himself. He went down into Egypt with the Divine assurance that God would make of him a great nation, and would bring him up again (Gen. 46:3,4). Great interest, therefore, would attach to his family register, as it was made out under his own direction.

b".-Numbers 26.-At the time of the census of Num. 26, while the names of the heads of families are all preserved carefully, they are arranged differently, and other names have become prominent. Numerous later descendants have become conspicuous, and are added under the proper family heads.

c".-I Chronicles 2-9.-These tables show much more extensive additions and changes. The peculiar differences between the lists show that one has not been copied from the other, nor were two taken from a common source. They were prepared independently, each from a different standpoint, and for a definite purpose.

c'.-Hebrew style and usage.-In Gen. 46:15, in the list of 33, the father, one daughter, (Dinah) and two great-grandsons (Hezron and Hamul) are designated as "all the souls of his sons and his daughters". The probable reason for reckoning Hezron and Hamul (Gen. 46:12) among the 70 was they were adopted by Judah in the places of the deceased Er and Onan, who died in the land of Canaan. This appears from the fact that in the later registers (Num. 26 and I Chr. 2) they appear as permanent heads of families in Judah. Heber and Malchiel (Gen. 46:17), grandsons of Asher, are reckoned among the 70, and probably for the reason that they were born before the migration into Egypt. They appear in the later lists as heads of families in Israel. In Gen. 46:27, the two sons of Joseph, who are expressly said to have been "born to him in Egypt", are reckoned among the 70 who "came into Egypt".

d'.-Substitution of names.-In the list of Gen. 46:21, the names of Naaman and Ard appear among the sons of Benjamin, but in Num. 26:40, they appear as sons of Bela. The most probable explanation is that Naaman and Ard (Gen. 46:21) died without issue in Egypt, and two of their brother Bela's sons were named and substituted in their place to perpetuate intact the families of Benjamin (Deut. 25:5). Such variations show the independence of the different lists, and yet they are of a nature to confirm, rather than to discredit, the

genuineness of the several genealogies. Each list has its own distinct history and purpose.

e'.-Definite and suggestive number.-It was in accordance with the Hebrew custom to frame a register of honored names so as to have them produce a definite and suggestive number. Matthew's genealogy of Christ is arranged into 3 groups of 14 names each (Mat. 1:17), and this could be done only by the omission of some names. While the list, by another process equally correct, have made the list of Gen 46 number 69, by omitting Jacob, or have made it exceed 70 by adding the names of the wives of Jacob's sons, it was arranged purposely to make it number 70 souls. The number of the descendants of Noah, in the genealogical table of Gen. 10, amounts to 70. The 70 elders of Israel were probably chosen with some reference to the families that came from those 70 souls of Jacob's household. Jesus sending out 70 disciples (Lu. 10:1) may have been because of the significance of the number 70.

It is well-known that intermarriage between the tribes, and questions of legal rights to an inheritance, affected a person's genealogical status. Moses gave the land of Gilead to Machir, the son of Manasseh (Num. 32:40,41), "and Jair, the son Manasseh, went and took the small towns thereof, and called them Havoth-jair" (32:41). This inheritance, therefore, belonged to the tribe of Manasseh, but a comparison of I Ch. 2:21,22 shows that by lineal descent Jair belonged to the tribe of Judah, and is so reckoned by the chronicler, who gave the facts which explain the whole case. He informs us that Hezron, the son of Pharez, the son of Judah, married the daughter of Machir, the son of Manasseh, and by her became the father of Segub, who was the father of Jair. If Jair made his legal claim to the inheritance in Gilead he would show that he was a descendant of Machir, the son of Manasseh, but if his paternal lineage were inquired after, he would trace back to Hezron, the son of Judah.

(b).-Genealogies of Jesus.-(Mat. 1:1-17 Lu. 3:23-38). At this late date particular facts are lacking which would put in clear light the seeming differences in these lists of Christ's ancestry, and can be supplied only by such suppositions as are warranted by a careful fathering of genealogies, and well-known facts of Jewish custom in reckoning legal succession and lineal descent.

a'.-Different hypotheses.-The hypothesis that Matthew gives the genealogy of Joseph, and Luke that of Mary, is not compatible with the words of both Matthew and Luke, who alike claim to give the genealogy of Joseph. The right to "the throne of David, His father" (Lu. 1:32) must, according to all Jewish precedent, ideas and usage, be based upon a legal ground of succession, as of an inheritance, and, therefore, His genealogy must be traced backward from Joseph, the legal husband of Mary. It is clear that Joseph was of the royal house of David. The angel addressed him, "Joseph, thou son of David, fear not to take unto thee Mary thy wife" (Mat. 1:20). He went to Bethlehem, the city of David (Lu. 2:4,11), to enroll himself with Mary, "because he was of the house and lineage of David" (Lu. 2:4,5). Christ's descent from David was never questioned in the earliest times. He allowed Himself to be called "Thou Son of David" (Mat. 9:27 15:22), and not even His worst adversaries denied this important claim. He was "of the seed of David" (Acts 13:22,23 Rom. 1:3 II Tim. 2:8). "It is evident that our Lord sprang out of Judah" (Heb. 7:14). Matthew's genealogy reckons through Solomon, the son of David (Mat. 1:6), and Luke's genealogy reckons through Nathan, the son of David (Lu. 3:31). One gives the natural, and the other the legal, pedigree of Joseph.

Neither of the Gospels has made a false statement, whether calculating in the order of nature or according to law.

b'.-No hypothesis can claim absolute certainty.- In the absence of certain information no hypothesis can claim absolute certainty. In point of fact, though not of form, both of the genealogies are as much that of Mary as of Joseph.

The Biblical genealogies may appear to the modern reader like a useless part of Scripture, and the list of places, many of them unknown, like that of Israel's places of encampment (Num. 33), and the cities allo ted to the different tribes (Josh. 15:20-62), have been pronounced by skeptics as incompatible with a written revelation of God. These ideas come from a wrong notion as to what the revelation ought to be. These apparently tiresome lists of names are among the unanswerable evidences of the historical truthfulness of the Scripture record. If, to our modern thought, they seem of no practical worth, we must not forget that to the ancient Hebrew they were of the first importance as documents of ancestral history and legal rights. The most absurd of all skeptical objections is the notion that these lists have been fabricated for a purpose. One might as well claim that the fossil remains of extinct animals were set in the rocks for the purpose of deception. The superficial observer or thinker might pronounce both the fossils and the genealogies alike worthless, but the more profound student of both the earth and of man will recognize in them valuable information.

b.-Numerical discrepancies.-The greater number of the numerical discrepancies of the Bible are probably due to the mistakes of copyists.

(a).-Using letters for numbers.-All Hebrew letters have numerical value. Some are very similar in appearance.

a'.-II Sam. 8:4 and I Ch. 18:4.-The Hebrew letter "Nun", with one dot above it, has a numberical value of 700. The Hebrew letter "Zayin", with two dots above it, has a numerical value of 7,000.

b'.-I Ki. 7:15 and II Ch. 3:15.-In the first reference there were 2 pillars, each 18 cubits high. In the second, there were 2 pillars 35 cubits long. In Kings the height of each pillar is given, and in Chronicles the length of the 2 pillars together. They may have been cast in one piece, and cut into 2 pillars, each being about 18 cubits. That is one explanation given. Another is that the two Hebrew letters were confused, one with numerical value of 18 and the other of 35, both very similar in appearance.

(b).-Two lists of exiles.-Who returned with Zerubbabel (Ezra 2:1-70 Neh. 7:6-73). There are some differences as well as coincidences, yet it is remarkable that the number in Ezra's list amounts to 29,818, and in Nehemiah's 31,089, but, according to both lists, the entire congregation numbered 42,360 (Ez. 2:64 Neh. 7:66). Neither list is intended as a perfect enumeration of all of the families that returned from exile, but only of such families of Judah and Benjamin as could show an authentic genealogy of their father's house, while the 42,360 includes many persons and families belonging to other tribes, who, in exile, lost all record of their genealogy, but were true descendants of the tribes of Israel. Ezra's list mentions 494 persons not recognized in Nehemiah's list, and Nehemiah's list mentioned 1,765 not recognized in Ezra's, but if we add the surplus of Ezra to the sum of Nehemiah (494 and 31,089-31,583) we have the same result as by adding Nehemiah's surplus to the sum of Ezra's number (1,765 and 29,818-31,583). Hence, it may be supposed that 31,583 was the sum of all that could show their father's house, that

the two lists were made independently of each other, and that each supplies the seeming defect of the other.

c.-Doctrinal discrepancies.-

(a).-Supposed conflict between Law and Gospel.-We may cite the Hebrew law of retaliation as treated by our Lord. It is commanded, in cases of assault, resulting in the injury of persons, "thou shalt give life for life..." (Ex. 21:23-25 Lev. 24:20 Deut. 19:21). Jesus said, "Resist not evil...." (Mat. 5:39). An explanation of these Scriptures will answer for many other passages of like spirit and meaning. The true explanation is to be had by a careful consideration of the historical standpoint of each speaker, and the particular end or purpose which each had in view. We are not to assume that the Mosaic legislation was without Divine sanction, and that the words, "Ye have heard it said by them of old time" (Mat. 5:21,27,31,33,38,43), that Jesus meant to cast a reflection on the source or authority of the old Law, as if to set Himself against Moses. "What was said to them of old time" was well said, but it needed modification under the Gospel dispensation. Moses was legislating for a peculiar nation at a distinctive crisis, and announcing the rights and methods of a civil law. The old Law was grounded in truth and justice. In the maintenance of law and order personal assault and wilful wrong demanded penal satisfaction, and this truth the Gospel does not ignore or set aside. It recognizes the civil magistrate as "a minister of God ordained to punish the evildoer" (Rom. 13:1-5 I Pet. 2:14). In the Sermon on the Mount Jesus is urging the principle of Christian tenderness and love as it should prevail among men. Jesus would bring about a better age, a kindlier feeling among men, and a higher and nobler civilization. To effect this He issued a new commandment, "Love your enemies...." (Mat. 5:44). This is not a method of civil law but a principle of individual conduct.

(b).-Civil rights maintained by Jesus and Paul.-

a'.-Jesus.-That Jesus did not intend to forbid the censure and punishment of evildoers is evident by His own conduct. When struck by one of the officers in the presence of the High Priest Jesus remonstrated against the abuse (Jno. 18:22,23).

b'.-Paul.-When Paul was similarly smitten by the command of the High Priest (Acts 23:2,3), he cried out, "God shall smite thee, thou whited wall" (23:3). Paul sets forth the true Christian doctrine on all of these points, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Assuming that one suffers personal assault and injury, he adds, "Avenge not yourselves, but rather give place to wrath" (Rom. 12:19). That is, let the Divine wrath take its course, and do not attempt personsl revenge. Then he quotes from the Law, "For it is written, 'Vengeance is Mine, I will repay'" (Deut. 32:35 Rom 12:19). God will bring His wrath to bear upon the offender in due time, and will requite the wrong. Following this is another quotation from the Old Testament, "If thine enemy hunger, feed him...." (Prov. 25:21,22 Rom. 12:20). He sums up the whole thought by saying, "Be not overcome of evil (which has been committed against you), but overcome evil with good" (Rom. 12:21). As for teaching that crimes and offenses are never to be avenged Paul proceeds to show that "the powers that be are ordained of God" (Rom. 13:1-3)as an agency and instrument for this very end. One of the established methods by which God has arranged to punish offenders is through "the powers" (Rom. 13:1-4). The spirit and precepts of the New Testament are not in conflict with the Old Testament. In both Testaments the principle of brotherly love, and of doing good for evil, are taught,

as well as the duty of maintaining human rights and civil order.

(c).-Differences between Paul and James on Justification.-A prominent example of supposed discrepancy in doctrine in the New Testament is found in the different methods of presenting the subject of justification in the epistles of Paul and James. Paul's teaching is expressed in Gal. 2:15,16. "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ." Similar teaching is in Rom. 3:20,38, In Rom. 4 the doctrine is illustrated by Abraham "who believed God, and it was counted unto him for righteousness" (Rom. 4:3). James insisted on being "doers of the Word" (Jas. 1:22-25). He exalted practical godliness, and declared that "Even so faith, if it hath not faith, is dead" (Jas. 2:17). James, also, uses the illustration of Abraham, "when he had offered Isaac his son upon the altar" (Jas. 2:21-24).

a'.-Different personal experiences.-

a".-Paul.-Was led to Christ by a sudden and marvellous conversion. The conviction of sin, when he found that he had been persecuting Jesus, and his vivid perception of the grace through faith in Christ, all this would enter into his ideal of the justification of the sinner. He saw that neither Jew nor Gentile could enter into salvation except through such a faith in Christ. His mission then led him to combat Jewish legalism, and he labored among the Gentiles.

b".-James.-Had been indoctrinated more gradually. His conception of Christianity was the perfection of the Old Covenant. His mission led him to labor among the Jews (Gal. 2:9). He viewed all Christian doctrine in the light of the Old Testament Scripture, which became to him "the engrafted Word" (Jas. 1:21), "the perfect law of liberty" (Jas. 1:25) and "the royal Law" (Jas. 2:8).

b'.-Different modes of expressing truth.-

a".-Faith.-Paul taught it with reference to its first operation, the confidence with which a sinner, conscious of guilt, throws himself upon the grace and mercy of God, and thus obtains pardon and peace. James treats faith as the principle of a godly life, with works of piety as the natrual fruit.

b".-Abraham's faith.-Paul cites the case of Abraham, while he was yet in uncircumcision, before he had received the seal of the righteousness by faith (Rom. 4:10,11). James refers to the time when Abraham offered up Isaac, and by that act had his faith perfected (Jas. 2:21,22).

c".-Works.-Paul had in mind the works of the Law with reference to the idea of a legal righteousness. James had in view works of practical piety, as "visiting the fatherless and the widows" (Jas. 1:27), and ministering to the needy (Jas. 2:15,16).

d".-Justification.-Paul viewed it as a judicial act involving the remission of sins, reconciliation with God and restoration to Divine favor. James saw it as maintaining a state of favor with God.

c'.-Different aim of each writer.-

a".-Paul.-Did not ignore the importance of good works. He did oppose the idea of legal righteousness. He condemned the idea that man can merit God's favor by a perfect keeping of the Law, and showedthat the Law served its highest purpose when it showed to man "the knowledge of sin" (Rom. 3:20), and "made sin appear exceedingly sinful" (Rom. 7:7-13). Far from denying the necessity of good works as evidence of a believer's faith in Christ, he spoke of "faith working by love" (Gal. 5:6), and "though one had all faith so that he

could remove mountains, but had not love, he was nothing" (I Cor. 13:2).

b".-James.-Did not deny the necessity and efficacy of faith, but he opposed the doctrine of a faith apart from works. He condemned the man who said that he had faith, yet whose life was inconsistent with the faith of Christ. Such faith is dead (Jas. 2:14-17). Justification is by faith, but not by faith only (Jas. 2:24). It evidences itself by works of piety and love.

The general principles of exegesis set forth above will suffice for the explanation of all other doctrinal discrepancies which have been alleged as existing in the Bible. Strict regard to the standpoint of the speaker or writer, the occasion, scope and plan, together with an analysis of the details, will show that there are no real contradictions.

(4).-Value of the supposed Biblical discrepancies.-

a.-Stimulate effort.-They stimulate intellectual effort, awaken curiosity and inquiry, and lead to a closer and more extensive study of the Bible.

b.-Illustrate analogy between the Bible and Nature.-As the earth and the heavens exhibit marvellous harmony in the midst of great variety, so in the Bible there exists harmony behind all of the seeming discrepancies.

c.-Prove no collusion.-They prove that there was no collusion among the various writers, for their differences are such as would never had been introduced had there been previous agreement.

d.-Show value of the spirit above the letter of the Word of God.-

e.-Serve as a test of moral character.-To the faultfinding critic, anxious to magnify the difficulties in the Divine revelation, the supposed Biblical discrepancies will be great stumblingblocks. But to the serious inquirer, who desires "to know the mysteries of the Kingdom of Heaven" (Mat. 13:11), a faithful study of these supposed discrepancies will show the hidden harmonies and coincidences which will convince him that these Scriptures are truly the Word of God.

23.-Harmony and diversity of the Gospels.-

(1).-The life of Jesus a turningpoint in the history of the world.-The Old Testament Scriptures show the steady trend toward that time. The prophets placed the coming of Christ "in the last days" (Gen. 49:1 Num. 24:14 Isa. 2:2 Dan. 10:14), and spoke of His advent as ushering in a new age. "God hath in these last days spoken unto us by His Son" (Heb. 1:1,2). The death of Jesus was the greatest event in the world's history (Jno. 12:23-33), and from that hour there was a new course of human affairs. It was necessary, before the old economy came to its decisive end, for the Gospel to obtain a sure place in the world. The overthrow of the Jewish state, and the awful ruin of the city where our Lord was crucified, marked the consummation of that age. It is only natural that the four Gospels, being the authoritative records of the life and words of Jesus, should be esteemed the most precious documents of Christianity.

(2).-The Gospels the chief ground of conflict between faith and unbelief.-Each of the four Gospels presents us with a picture of Jesus, and tells what He did and said. But while narrating many things in common these four witnesses differ from one another. The rationalistic critics have pointed to the seeming discrepancies of the Gospels as evidence against their credibility, and the Gospels have become the central point of controversy between faith and unbelief. The rationalists concede that Jesus lived and died, but that He arose from the dead they deny, and resort to all manner of means to account for the faith of the Church in His resurrection. All Christendom concludes that

if Jesus arose from the dead, the miracles of the resurrection confirms the credibility of the Gospels. It proves that the origin of Christianity was Divine. If Christ did not rise from the dead, the entire Christian system, which rests upon it, is a fraud (I Cor. 15:13-18).

(3).-Attempts to construct Gospel harmonies.-Many writers, ancient and modern, have undertaken to construct a "Harmony of the Gospels". They have adopted various methods of explaining the seeming discrepancies, and of constructing one harmonious narrative out of the four accounts of the life of Christ. Eusebius compiled an arrangement according to the events related by one or more evangelists. Under one head those passages common to all four Gospels; under another head those passages common to three Gospels; under another head those passages common to only two Gospels, and under another group the events recorded in only one Gospel. Others have tried to combine the four into one account arranged according to chronological order.

(4).-Use of such Harmonies.-As far as they have attempted to combine the four Gospels into one continuous narrative, and settle the exact chronological order of events, they have hindered, rather than helped, a satisfactory understanding of these records. Most harmonists concede that it was not the purpose of the evangelists to compose a complete account of the life and works of Jesus, and that all of them record some things without regard to the order of time. An intelligent study of the Gospels requires attention to three things: their origin, the plan and purpose of each Gospel, and the characteristics of the several Gospels.

a.-Origin of the Gospels.-They are not formal histories, nor are they complete biographies. They all agree in recording the life, words, works, death and resurrection of Christ.

(a).-An original oral Gospel.-The supposition of an oral Gospel, embodying the substance of the apostolic preaching, is generally held as the principal source of the four Gospels. The internal character of the Gospels, as well as external evidence, is favorable to this idea. In a narrative composed on such a plan, it is evident that the last stage of Christ's work, His death and resurrection, would be consipicuous for detail, and the events chosen to represent the earlier part of his ministry are given without regard to time and sequence.

(b).-Uncertain origin of each Gospel.-It ought to be agreed upon that, from the nature of the case, in the absence of sufficient evidence, no absolute certainty can be attained. How and when Matthew and Mark wrote, what was the special occasion of their writing, how far they may have used written documents, and what understanding they may have had among themselves about writing down the words and works of Christ, are all questions with no certain answer. Where absolute certainty on a given question is impossible dogmatic assumptions are to be avoided. In the absence of external testimony, the Gospels themselves, and other New Testament books, suggest the best indications of the origin and aim of any one of the Gospels.

(c).-Probable origins.-It was regarded as an essential qualification for an apostle to have seen the Lord (Acts 1:21,22 I Cor. 9:1). It is reasonable to suppose that the apostles had an understanding among themselves as to what facts of Christ's life should be embodied in their preaching. It may have been agreed among them that certain ones, as Matthew and John, should each write a Gospel. According to Paul, it was agreed "that James, Peter and John should go as apostles to the Jews, and Paul and Barnabas to the Gentiles" (Gal. 2:9). The Council of the apostles and elders in Jerusalem (Acts 15),

shows how carefully matters of general interest to the Church were discussed by the leaders. It is likely, also, that so important a matter as the publication of authoritative accounts of Christ would be discussed. With those who accept the apostolic origin and Divine inspiration of the four Gospels there is no ground for denying that these records were put forth by a common understanding of the apostles. It appears from Luke's preface, that "many have taken in hand to set forth in order a declaration of those things which are most surely believed among us" (Lu.1:1). This made it expedient that these events should be set forth by apostolic authority, and when these four accounts went forth to the Church, they supplanted all others.

b.-Distinct plan and purpose of each Gospel.-There was a distinct plan and purpose of each Gospel. The idea is not worthy of consideration that they were sent forth among the Churches without any plan and purpose. They are not collections of fragments thrown together in a haphazard manner. Each of the Gospels contains evidence of definite design, and there were reasons for omitting, as well as recording, certain events.

(a).-Matthew's Gospel adapted to Jewish readers.-The opening verse, in true Jewish style, declares it to be "The Book of the generation of Jesus Christ, the son of David, the son of Abraham" (Mat.1:1). The purpose of this Gospel is to show Jesus as the Messiah of whom the prophets have written, and the Divine Founder of the Kingdom of God. Hence, he makes more extensive and more elaborate use of the Old Testament prophecy than any of the other evangelists. These prominent features indicate its special purpose.

(b).-Mark's Gospel adapted to Roman readers.-The belief that Mark obtained his information from Peter, is confirmed by the general style, scope and plan of the Gospel itself. Peter's active and rapid manner would dictate a condensed and pointed Gospel. In this Gospel we find 41 times "straightway", "immediately" and "forthwith". Peter's ministry to such Gentile converts as Cornelius would show the need of an account of Christ especially adapted to that class. Mark's Gospel meets that need. It omits genealogies and long discourses. It has very few quotations from Old Testament prophecy. It shows Christ as a mighty Conqueror. It was adapted to meet the tastes of the Roman mind, whose ideas were of rapidity, power and triumph.

(c).-Luke's Gospel adapted to Gentile readers.-Luke was influenced by Paul's preaching, and is pre-eminently the Gospel to the Gentiles. It deals with Christ's words and works for the whole world. Luke alone records the Mission of the Seventy, the parable of the Good Samaritan and that of the Prodigal Son. He narrates the ministry of Christ in Peraea, a comparatively heathen land. While adding many things of this kind, he, also, sets forth the main facts of Christ's life, as do Matthew and Mark. The three together, because of the general view they give of the same great outline of facts, are called the Synoptic Gospels. The Gospel of Luke has special adaptations to the minds of the Greeks. As a mighty Conqueror was the ideal of the Romans, so the perfection of humanity was the Greek ideal. Luke's orderly narrative is pre-eminently the Gospel of the Son of man, and the Gospel of universal redemption.

(d).-John's Gospel adapted to mature Christian readers.-This Gospel has a design different from that of the other three Gospels. Its lofty spiritual tone, its fullness of doctrine, and its profound conception of Jesus as the Son of God, arrest the attention of all readers. John's Gospel is pre-eminently the Gospel of the Word of God. It deals especially with the mystery of God in Christ, and sets forth Christ as "the Life of men" and "the Light of the world".

HERMENEUTICS

"It was written that ye might believe that Jesus is the Christ, the Son of God, and, that believing, ye might have life through His name" (Jno. 20:31).

c.-Characteristics of the Gospel writers.-Keeping in mind the aim of the four Gospels we can study their characteristics to advantage. What to some seems a discrepancy is an evidence of the scrupulous exactness of the evangelist. What skeptics have pronounced omissions are evidences of special design. The vivid portrayals of events, the little incidents true to life, the touches of pathos, and the forms of expression which none but eye-witnesses of the events could use, are all proof of the credibility of the Gospels.

(a).-Noticeable characteristics of Matthew's Gospel.-

a'.-The generation of Jesus.-Considering the Gospel of Matthew as designed especially for Jewish readers, how natural for him to announce his Book as "the Book of the generation of Jesus Christ, the son of David, the son of Abraham" (Mat. 1:1).

b'.-The birth of Jesus.-(Mat. 2). It was with the same purpose in view that he described the birth of Jesus, in the days of Herod the King, as one that was "born King of the Jews", and born in Bethlehem, according to the prophets.

c'.-Sermon on the Mount.-(Mat. 5-7). Presented in one connected whole, as if it were a republication of the ancient Law at Sinai in a new and better form.

d'.-Series of miracles.-(Mat. 8 and 9). Follows Mat. 5-7 as if designed to evidence the Divine power and authority of the Lawgiver and King.

e'.-Calling of the twelve.-(Mat. 10). The calling, ordaining and sending out the twelve disciples was like the election of the New Israel to reclaim the twelve tribes scattered abroad.

f'.-Seven parables.-(Mat. 13). These are a revelation of the mysteries of the Kingdom of Heaven, which He, as the Christ of God, was about to establish.

g'.-Conflict.-(Mat. 14-23). The conflict of this King of the Jews and the scribes and Pharisees who looked for another king of Messianic Kingdom.

h'.-Apocalyptic discourse.-(Mat. 24 and 25). This great apocalyptic discourse discloses the end of the age, and in striking analogy with the spirit and form of Old Testament prophecy.

i'.-Passion week.-(Mat. 26-28). The record of the Last Supper, the betrayal, the crucifixion and the resurrection, completes the picture of the great Prophet, Priest and King.

The entire Book has a unity of purpose and of detail well adapted to be the Gospel to the Jews, and to show to all Israel that Jesus was truly the Messiah of whom the prophets had spoken. While thus breathing the Jewish spirit, it has fewer explanations of Jewish customs than any of the other Gospels.

(b).-Omissions in the Gospels had a purpose.-The three Synoptic Gospels omit the first miracle of Jesus, in Cana, the healing at Capernaum of the nobleman's son and of the resurrection of Lazarus, all of which were events of great interest. Some may have rushed to the conclusion that they were unknown to Matthew, Mark and Luke. More likely it was a matter of prudence to omit mention of living persons, who would be exposed to peril by such publication. The persecution which arose at the death of Stephen would seek out the

friends of the hated Nazarene, and all whose testimony would confirm the Divine power of Jesus. To the beloved disciple, John, who was expected to outlive the others, was left the work of recording the fuller account of Jesus' ministry, and to make mention of persons and events, of which it was not expedient to write at an earlier time.

(c).-Harmony of the Gospels helped by their diversity.-The narratives constitute a fourfold witness of the Christ of God. As people have seen in the national characteristics and history of the Jews, the Greeks and the Romans a providential preparation of the world for the Gospel, so in the Gospels themselves may be seen a providential record of the world's Redeemer, wonderfully adapted, by manifold forms of statement, to impress and convince the various minds of men. Matthew did not write for Jews only, nor Mark for Romans only nor Luke for Greeks only. If that had been true then when those nations ceased the Gospels would be of no further use. The Gospels have a Divinely-ordained fitness to make the person and character of Jesus impressive upon all classes of men. The types of mind and character represented by those nations are ever appearing, and require the manifold testimony of Jesus furnished by the four evangelists.

(5).-Unreasonableness of magnifying supposed discrepancies.-In view of the marvelous harmony, and the scope and purposes of the written Gospels, how unworthy the skepticism that fastens upon the little differences of statement, and magnifies these differences into contradictions with design to discredit the records. Great variety is noticeable in the different accounts of the appearances of Jesus after the resurrection, but no one has ever been able to show a real discrepancy or contradiction. In the absence of particulars, we may not be able to detail the exact order of events, but when it is shown that it was possible for all of those events to take place, the diversity of statements becomes an undeniable evidence that they all were true.

24.-Progress of doctrine and analogy of faith.-

(1).-Progress of doctrine.-

a.-Scriptures a growth.-The Bible in its entirety, as now possessed by the Church, was not a sudden gift from Heaven, but the growth of centuries. It is made up of parts which were produced at different times.

(a).-The Old Testament.-For the first twenty-five centuries of human history, according to our common chronology, the world was without any part of our Bible in its present form. The narratives of the creation, fall and flood were handed down for some time in oral form. It is commonly believed that the Book of Job was the first Old Testament book written. Then came the Books of Moses. Then such historical Books as Joshua and Judges appeared. In due time came other histories, Psalms, Proverbs and prophetical books. These were in many separate rolls or volumes, and, after the Babylonian captivity, this whole body of sacred literature was gathered together, and came to be recognized as having Divine authority.

(b).-The New Testament.-The different writings of the New Testament all appeared in a period of about one-half century.

Our present canonical Scriptures are to be recognized as the records of a progressive Divine revelation. We recognize the Holy Spirit as the presiding and controlling wisdom which shaped these writings. God not only employed "holy men" in the accomplishment of this purpose (II Sam. 23:2 Lu. 1:70 Acts 1:16 3:18 II Pet. 1:21), but He used the ministry of angels, also (Acts 7:53 Gal. 3:19 Heb. 2:2). A minute Divine providence gave us the entire revelation in the written form in which we now have it. The same "God, who spoke in the last days in the person of

His Son, spoke in the older revelations, also, (Heb. 1:1), and we may search His Word with confidence that Divine order and wisdom will be found from the beginning to the end.

b.-Genesis a series of revelations.-It is impossible to trace the records of the ten "generations" of the Book of Genesis without noting the steady progress of Divine revelation. Again and again the history, darkened by the growth of human wickedness, fastens upon a Divinely chosen name, and from it takes a new departure. With each new series of "generations" some new promise is given, or some great purpose of God is brought to light. While the tendency of the race is to grow worse and worse, there appears, at the same time, the unwavering purpose of God to choose and maintain a holy seed. Thus the Book of Genesis is essentially the history of redemption.

c.-Mosaic legislation a new era of revelation.-The centuries of bondage in Egypt are passed over briefly, but the history of the deliverance from Egypt is given with detailed fullness. God's triumph over the gods of Egypt, the establishing of the Passover, the Journey to Mount Sinai, the giving of the Law, the building of the Tabernacle, and the entire Mosaic ministry and legislation marked the beginning of a new era. Critics, incompetent to grasp the scope and moral grandeur of the Mosaic system, object to some of its enactments, but they forget that Moses was the leader of a nation of emancipated slaves. Open-minded people recognize the Sinaitic legislation as one of the great wonders of the Bible. The Decalogue (Ten Commandments), uttered from Mount Sinai, embodies the substance of all true and sound morality. The construction of the Tabernacle, modelled after a Divine plan (Ex. 25:40), and the order of the Levitical service, symbolize the profoundest conceptions of the curse of sin and the power of God in redemption.

(a).-Doctrine of God.-How full and comprehensive the doctrinal and moral teachings of the last four Books of the Pentateuch (Ex.-Deut.). The Person, attributes, and moral perfection of God, are set forth in form superior to that of any and all other religious systems of the world. The self-existence and eternity of God, His holiness, justice and mercy, His wisdom and His providence, are revealed in many ways. How sublime, and yet how gracious, that revelation to Moses in the Mount, when God descended in the cloud, and stood with Moses, and proclaimed the name of God (Ex. 34:5-7).

(b).-Superior moral code.-The true Israelite was required to guard the morals of his neighbor, and "love him as himself", He must not yield to desire for vengeance, nor hold bitterness in his heart toward any of his brethren (Lev. 19:17,18). He must not oppress the poor and needy, but leave gleanings for them in the harvest field (Lev. 19:10). He must not even allow his neighbor's ox or sheep to go astray, but seek to restore them to him as if they were his own (Deut. 22:1-3). Legislation is given even of sparing a mother bird (Deut. 22:6,7). Such a moral code should never have been charged with barbarism. Its penalties were grounded in expediency, and security was provided against injustice.

(c).-The Pentateuch fundamental to Old Testament revelation.-The Pentateuch holds the same relation to the subsequent books of the Old Testament that the Gospels hold to the rest of the New Testament. It contains the substance of all of the Old Testament revelation, but it intimates that other revelations will be given. It showed that a great and glorious future awaited the chosen people, and indicated the way in which that was to be realized. At the same time it warned against the possibility of failure. The entire system of

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Mosaic laws, moral, civil and ceremonial, was adapted to train the Israelitish nation, and "served as a schoolmaster to prepare them for the Gospel of Christ" (Gal. 3:24). So far was Moses from regarding his work as final that he announced that another prophet should arise, to whom Divine revelations would be given, and whom the people should obey (Deut. 18:15-19). The last words of Moses were full of warning, promise and prophecy (Deut. 29-33).

d.-Divine revelation continued after Moses.-

(a).-From Joshua to David.-

a'.-Joshua.-After the death of Moses Joshua received his Divine commission to carry forward the work of establishing Israel in the Land of Promise. God spoke to him as He had done to Moses (Josh. 1:1 3:7 4:1). He had revealed Himself as "Captain of the host of the Lord" (Josh. 5:13-15). The Lord spoke as frequently and familiarly with Joshua as He had done with Moses.

b'.-Judges.-In the dark times of the Judges "God left not Himself without witness." Revelations came to Deborah, to Gideon and to Samson.

c'.-Samuel.-Arose when prophecy was rare in Israel (I Sam. 3:1). In his days the Schools of the Prophets appeared (I Sam. 10:5 19:20).

d'.-David.-When he became King of Israel the promise and prophecy of the Messiah assumed a fuller form.

(b).-Theology of the Psalms.-

a'.-The Messianic Psalms.-The word which came to David through Nathan the prophet (II Sam. 7:4-17), was the germ of the Messianic Psalms. The Messianic hope had a variety of conceptions. He is the anointed King in Zion, and declared to be God's Son (Ps. 2). He is a reigning Lord, and Priest forever after the order of Melchizedek (Ps. 110). His majesty and grace are extolled above all of the sons of men (Ps. 45). He is a sufferer, crying out because forsaken of God, while His enemies deride Him, and cast lots for His vesture (Ps. 22). He even goes to the grave, but shall rise (Ps. 16).

b'.-The doctrine of God.-He is the Lord of earth, sea and heavens, ruling on High and beholding all. He is the Almighty Preserver, infinitely perfect in moral excellence, tender, compassionate, long-suffering, marvellous in mercy, and yet terrible in judgment, vindicating the truth. The doctrines of redeeming grace, pardon of sins, cleansing from guilt, the life of trust, the access of the worshipper into close fellowship with God, are doctrines which find manifold expression.

(c).-Philosophy of the Proverbs.-The time of Solomon was the golden age of the proverb-philosophy of the Hebrews. "Solomon wrote three thousand proverbs" (I Ki. 4:32). The Book of Proverbs presents the Old Testament doctrines of practical wosdom. It is not on the same level with Psalms or the Prophets. Unlike the rest of the Bible it looks at life from the standpoint of prudence. But this is the very reason why its recognition as one of the sacred books is so useful. It is the philosophy of practical life. It reveals that the Bible does not discount or despise common sense and discretion.

(d).-Old Testament reaches its highest spirituality in the Prophets.-The Messianic hope, first uttered in the Garden of Eden (Gen. 3:15), was a fountain from which a gradually increasing stream went forth, receiving constant accessions as prophet after prophet arose with his message. Each one added to the work of those before him.

a'.-Isaiah.-The prophetic word is as its best. Although the first thirty-nine chapters deal with matters of contemporary interest, they are filled with visions of Messianic triumph. He portrays the universality and glory of the Messianic Kingdom (Isa. 2:1-4) Again and again the Messianic promise finds varied expression (Isa. 7:14 9:1-7 11:1-10). The Golden Age is pictured (Isa. 35). In the last twenty-seven chapters (40-66) is found the highest spirituality. He pictures things in their Divine relations (Isa. 57:15 55:8,9). The prophet apprehends the glories of Messiah's reign as the "creation of a new heavens and a new earth" (Isa. 66:22).

b'.-Ezekiel.-His vision of the cherubim and the Theophany (Ezek. 1) is set forth with a wealth of symbols not to be found elsewhere in the Old Testament. His detailed description of the new Temple and Land of Israel (Ezek. 40-48) is like John's vision of the new heavens and the new earth (Rev. 21). The doctrine of the resurrection, which is suggested in Isaiah (Isa. 26:19), is assumed as a common belief by Ezekiel (Ezek. 37:1-14).

c'.-Daniel.-His prophecies show the increasing light which came, when Israel, by exile, was brought into contact with the great heathen world-powers. Daniel speaks as one who looked out from the midst of great empires, and saw a throne higher than that of the kings of Babylon or of Persia, and he saw forces more numerous and mighty than all of the armies of the world (Dan. 7:9,10).

d'.-Hosea.-He bewailed the idolatry of Israel and Judah, but saw great hope for them if they would offer sacrifices of praise and prayer (Hos. 14:2).

e'.-Joel.-This apocalyptist saw, in the desolating judgments on the land, the signs of the coming of the Lord (Joel 2). His vision reached to the latter day when "the Spirit of the Lord was to be outpoured upon all flesh" (Joel 2:21-32).

f'.-Amos.-With outward worship the Lord was not pleased (Amos 5:21,22). As idolatry increased, and the ceremonial worship became cold and heartless, the prophets, as inspired watchmen and teachers, turned the thoughts of the people to those deeper truths of which the ceremonials furnished only the outward symbols. They realized, what the New Testament revealed, that the Law was only a shadow, and not the likeness, of the good things to come, and that ritual sacrifices could not perfect the worshippers who depended on them alone.

g'.-Jonah.-This prophecy emphasizes the Lord's compassion upon a great heathen city which repented at His Word. It offered hope to Gentiles.

h'.-Post-exilic Prophets.-

a".-Haggai.-Saw in the second Temple a glory greater than that of the former (Hag. 2:9).

b".-Zechariah.Combined in his prophetic Book varied symbolism, as Ezekiel and Daniel, with the lofty spirituality of Isaiah.

c".-Malachi.-"The burden of the Word of the Lord to Israel by Malachi" (Mal. 1:1), the last of the Old Testament prophets, is a series of seven rebukes to a false and heartless formalism. and an earnest call to repentance and consecration.

(e).-Prophetic link between the Old Testament and New Testament.-Passing over the four hundred years of silence between Malachi and the advent of Christ, we find the two Testaments linked by a noticeable prophetic bond. The Old Testament closed with the promise that "Elijah the prophet would come before the great and dreadful day of

the Lord" (Mal. 4:5,6), and the New Testament opened with the ministry of this "Elijah who was to come" (Mat. 11:13,14 17:10-13 Mk. 9:11-13 Lu. 1:17). But John was merely a forerunner, a voice (Mat. 3:1-3 Mk. 1:2,3), provided in the Divine order to prepare the way for Christ.

e.-Christ's teaching the substance of Christian doctrine.-As the five Books of Moses embody the germ of all subsequent revelations, so the teachings of Jesus include every great truth of the Christian faith. But He was clear in declaring that His own teaching must be supplemented by the fuller revelations of the Holy Spirit (Jno. 16:12-15). Jesus taught by precept, parable and example, but He found the hearts of the people, and even of His own disciples, too dull to apprehend the spirituality of His Gospel, and declared that it was expedient for Him to go away in order that the Spirit of truth might teach them all things" (Jno. 14:25,26 16:7-15).

(a).-Revelation continued after Christ's ascension.-

a'.-Disciples at Pentecost.-Received the gift of the Holy Spirit, and realized as never before "the powers of the coming age" (Heb. 6:5). Then they went forth with Heavenly authority to proclaim the Word. The angel of the Lord opened the prison doors, where the apostles were shut up, and commanded them to "speak all the words of this Life" (Acts 5:19,20).

b'.-Stephen.-Saw the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

c'.-Philip.-Special revelation directed him in his journey (Acts 8:26,29).

d'.-Peter.-Was guided by a symbolic vision into opening the Kingdom of God to Gentiles (Acts 10:9-16).

e'.-Paul.-Received a vision while on the road to Damascus (Acts 9:3-8). By revelation he was directed in his journey (Acts 16:6-10). At other times he was directed by revelations (Acts 22:17-21 II Cor. 12:1,7-9).

(b).-The epistles contain teaching of the apostles.-The epistles preserve for the Church the teachings of the apostles, and present them in a form suited to the needs of all classes of readers.

a'.-Epistles of Paul.-These cover a wide field of doctrine and experience. Their range may be indicated by the following classification:

a".-Dogmatical.-(Romans and Galatians). They discuss the doctrines of sin and redemption.

b".-Christological.-(Ephesians, Philippians and Colossians).

c".-Ecclesiastical.-(I and II Corinthians). Devoted to the order, practice and life of the Church.

d".-Pastoral.-(I and II Timothy, Titus and Philemon).

e".-Eschatological.-(I and II Thessalonians

b'.-Catholic (General) epistles.-(James, I and II Peter, I, II and III John and Jude). These are concerned with the practical side of the Christian life.

(c).-Revelation a fitting close of the New Testament canon.-It is a further revelation from the Lord Jesus Himself. (Rev. 1:1). There is a fitness in having the Book of Revelation close the New Testament canon, even as the Thessalonian epistles stand in canonical order at the close of Paul's letters to seven different Churches. The Apocalypse reveals the marvellous things of the consummation of the age, when both earth and the heavens are shaken, in order to give place

to the Messianic Kingdom, "which cannot be shaken" (Heb. 12:26-28). No vision could more appropriately close the New Testament than that of the Heavenly and eternal Kingdom.

f.-Attention to progress of doctrine a help to interpretation.-The outline of the development and progress of doctrine, traceable in the Books of both Testaments, will serve to show that God did not communicate His revelations all at once. Those which He revealed from time to time were adapted to the varying conditions and needs of His people. Sometimes the progress was slow, interrupted by long periods of spiritual decline, and then it came forth in new developments of national life. Careful attention to this progressive character of the Divine revelation is necessary to the interpretation and use of the Scriptures.

(2).-Analogy of faith.-

a.-Progress of doctrine explains analogy of faith.-The expression "analogy of faith" is from Rom. 12:6, and denotes that general harmony of doctrine which pervades the entire Scriptures. It assumes that the Bible is a self-interpreting Book, and what may be obscure in one place is made plain by another. Obscure texts must be interpreted in the light of those which are plain.

b.-Degrees of analogy of faith.-

(a).-Positive.-The first and highest is positive, in which the doctrine or revelation is so plainly and positively stated, and supported by so many distinct passages, that there can be no doubt as to its meaning. The Scriptures teach positively that all men are sinners, that God has provided redemption for all, that God is holy, righteous and merciful, that He requires repentance, faith and obedience, that He purposes to save and glorify those who receive Him, and to punish those who reject Him. These truths are so plain that none can fail to apprehend them.

(b).-General.-The next degree is called the general analogy of faith. It rests upon the scope and meaning of the Scripture teachings taken as a whole. An example is the subject of human slavery. Some passages seem to sanction the practice, while others condemn it. The meaning of Scripture on the subject can be reached only by investigation of all that bears on it in the whole Scripture. The Mosaic legislation, which permitted the buying of slaves from foreigners (Lev. 25:44,45), makes the stealing and selling of a Hebrew a capital crime (Ex. 21:16 Deut. 24:7). In the Mosaic system there was a distinction between an Israelite and a foreigner. No Hebrew could, without his consent, be retained in slavery more than six years (Ex. 21:2), and the year of Jubilee might terminate the bondage sooner (Lev. 25:40,54 Paul counselled the Christian slaves to be obedient to their masters (Eph. 6:5 Col. 3:22 I Tim. 6:1,2), but he sends back the fugitive slave, Onesimus, to his master, "no longer a slave, but a brother beloved" (Phile. 16). Paul wrote that under the Gospel "there is neither bond nor free" (Gal. 3:28). When we consider the Old Testament command, "Thou shalt love thy neighbor as thyself" (Lev. 19:18), and it is announced by our Lord as fundamental (Mat. 22:39 Mk. 12:31 Lu. 10:26-28), we cannot doubt that the holding of any fellow-being in bondage is contrary to the highest morality. The general analogy of faith is made apparent by a collection of all that the Scripture has to say on any given subject.

c.-Use of analogy of faith as a principle of interpretation. It is useful in bringing out the relative importance of different doctrines, and guarding against a one-sided exposition. It exhibits the inner unity and harmony of the entire Divine revelation.

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25.-Doctrinal and practical use of Scripture.-

(1).-Doctrinal use of Scripture.-

a.-Paul's statement of the uses of Scripture.-He declared that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). The Christian teacher appeals to them as authoritative utterances of Divine truth.

b.-Romish doctrine of interpretation by Church authority.-The Roman Church denies the right of private judgment in the interpretation of the Scriptures, and condemns the exercise of that right as the source of all heresy and schism. The Romanist finds in the Church an authority superior to the inspired Scripture. When we find that the Church fathers have disagreed in the exposition of important passages, that Popes have contradicted one another, and have condemned and annulled the acts of their predecessors, and that even Church Councils, like those of Nice (325 A.D.), Laodicea (360), Constantinople (754), and Trent (1545), have enacted decrees utterly inconsistent with each other, we may safely reject the claims of the Romanists.

c.-Protestant principle of the use of reason.-The Protestant principle maintains the right of exercise of reason and judgment in the study of the Scriptures. He acknowledges the fallibility of men. He sees that there are portions of Scripture which are difficult to explain, and on which wise men differ. Protestants hold that it is not only a right, but a duty, of all Christians to search the Scriptures, that they may know for themselves the will and commands of God.

d.-Defense of Scripture doctrine must agree with correct Hermeneutics.-While the Scriptures contain the revelation of Divine truth, it is of fundamental importance that all statement of Biblical doctrine, and the exposition of the same, be made in accordance with correct hermeneutical principles. The expounder of Scripture doctrine must set forth in well-defined terms such teachings as have warrant in the Word of God. He must not read into the Scripture the ideas of later times, or build upon passages doctrines which they do not teach. False notions have been urged upon men as matters of faith. No one has a right to put into his exposition of Scripture his own dogmatic conceptions, and insist that they are essential parts of Divine revelation.

e.-Human tendency to be wise above what is written.-Most of the great controversies on Christian doctrine have grown out of attempts to define what, in the Scripture, is undefined. Such topics as the nature of God, atonement in its relation to Divine justice, human depravity, method of regeneration; these, and kindred subjects are of a nature to invite speculation and theorizing. On such themes it is easy to become "wise above what is written" (I Cor. 4:6). Some things may be accepted as essential Christian doctrine, but which are without sufficient warrant in the Scriptures.

f.-True and false methods of ascertaining Biblical doctrine.-As the Scriptures are the sole source of revealed doctrine, and were given for the purpose of giving people the truth, it is important that we study to ascertain from them the whole truth, and nothing but the truth.

(a).-Doctrine of God.-

a'.-Catholic doctrine of God.-The catholic faith of the early Christian Church, as formulated in the Athanasian Creed (5th or 6th century). It is a plain statement of doctrine, and its definitions have obtained universal acceptance among evangelical

believers. Though ascribed to Athanasius, it is, like the Apostles' Creed, of unknown authorship, and furnishes a good example of the influence which some works of its kind have created.

b'.-Doctrinal symbols not unscriptural.-Are the definitions set forth in this Creed according to the Scriptures? None of the statements, in themselves, are taken from the Bible. A well-constructed Creed is supposed to express the sum total of what the Scriptures teach on a given subject, but not necessarily in the language of the Bible.

(b).-Doctrine of vicarious atonement.-The simplest and most comprehensive statement is in Jno. 3:16. This Scripture does not say that the Son was given as "a sacrifice and satisfaction for sin", or that the procedure was a "perfect obedience and sacrifice of Himself", in order to "fully satisfy the justice of the Father". When we compare with this Scripture its parallels (Rom. 3:24-26 5:6-10 Eph. 1:7 I Pet. 1:18,19 3:18 I Jno. 4:9), and mention, in illustration of them, the Old Testament idea of sacrifice, and the symbolism of blood, we may construct a doctrine of atonement which no faithful interpreter of the Scripture can resist.

(c).-Doctrine of eternal punishment.-This has been confused by mixing with it many notions which are without Scripture proof. We need not go outside of the Bible to get help in understanding the words of Jesus (Mat. 25:30 Mk. 9:48). There is hopeless ruin and utter exclusion from the presence of God which the Scriptures give as a certain expectation of the ungodly. We are not to magnify the punishment, tribulation and anguish any more than the absence of hope of pardon and salvation in the future. Some think that there is hope in the future for other sins than "blasphemy against the Holy Spirit" (Mat. 12:32). Jesus indicated that it is "an eternal sin" (Mk. 3:29). Equally delusive is to build a hope of future pardon on what is written in I Pet. 3:18-20 4:6).

(d).-Doctrine of the resurrection.-That the body is to be raised is the plain Scriptural teaching. Christ's body was raised, and His resurrection is the type, representative and pledge that we will be raised (I Cor. 15:20). "God hath both raised up the Lord, and will also raise up us by His own power" (I Cor. 6:14). "Knowing that He which raised up the Lord Jesus shall raise up us" (II Cor. 4:14). "Who shall change our vile body that it may be fashioned like unto His glorious body" (Phil. 3:21). Paul was not bothered with the questions which people ask now. The interests of Divine truth have not been helped by dogmatic views that go beyond the apostle in the explanation of this mystery.

(e).-Doctrine not confined to any one class or portion of Scripture.-The idea is to be repudiated that we may not use figurative portions of Scripture for the purpose of teaching doctrine. Figures of speech, parables, allegories, types and symbols are Divinely chosen forms by which God has communicated much of His Word to man, and they may teach doctrine as well as any thing else. Is there no doctrine in such figures as "Purge me with hyssop" (Ps. 51:7), "Christ, our Passover, is sacrificed" (I Cor. 5:7)? Can the doctrine of the "New creation in Christ" (II Cor. 5:17 Gal. 6:15), be more clearly set forth than by Jesus' figure of "the new birth" (Jno. 3:3-7)? Does the allegory of "the Vine and the branches" (Jno. 15:1-6) teach no doctrine? Was there no doctrine taught by the "lifting up of the serpent in the wilderness" (Num. 21:4-9 Jno. 3:14,15), or in the symbolism of blood, or in the pattern and services of the Tabernacle?

g.-New Testament doctrine not clear apart from the Old Testament.-The Old Testament cannot be truly apprehended without regarding its relation to Israel, to whom it was entrusted first (Rom. 3:2). The letter of the Old Testament must be tested by the spirit of the New Testament, and it is true that, to understand the spirit of the New Testament, we are dependent on both the letter and spirit of the Old Testament. No important doctrine of the Old Testament is without confirmation in the Scriptures, and every important doctrine of the New Testament may be found in germ in the Old Testament.

(2).-Practical use of Scripture.-

a.-Must be based on true grammatical interpretation.-We are to seek first the true grammatico-historical sense. The life of godliness is nourished by the lessons of Divine revelation. In the practical use of the Bible words and thoughts have a more general application than in strict exegesis. Commands which had their first direct reference to those of past generations may be equally useful to us. An entire chapter (Rom. 16), filled with personal salutations for godly men and women, may furnish many suggestions of brotherly love. The personal experiences of Abraham, Moses, David, Daniel, and Paul, afford lessons from which all may gather counsel and admonition. We find in such characters and experiences lessons of permanent worth. Every great event, every notable person, every account of suffering, every triumph and every example of faith may serve us today.

b.-Promises, admonitions and warnings have lessons for all time.-The promises of God's care, all exhortations to watchfulness and prayer, and all warnings to escape the wrath of God have practical application to people of every age. The carelessness and disobedience of others are warnings to all men who have no care about their eternal destiny. All of the New Testament admonitions to watch and be in readiness for the return of the Lord are for us now.

c.-No true application of Scripture without correct interpretation.-There can be no true application, and no profitable taking to ourselves of any lessons of the Bible, unless we apprehend clearly their original meaning and reference. To misinterpret the writer of Scripture is to discredit any application one may make of his words.