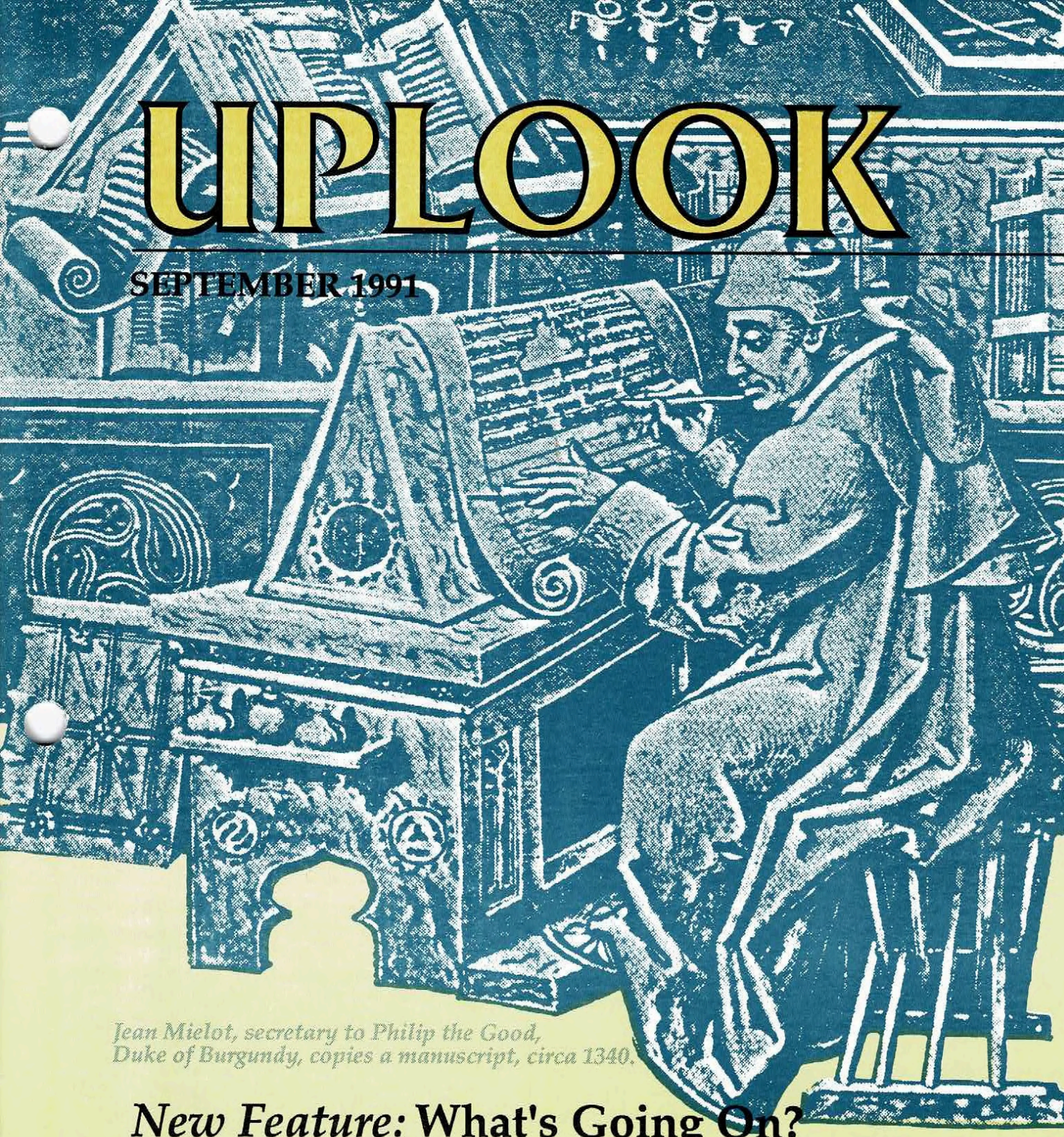
UPLOOK

SEPTEMBER 1991



Jean Mielot, secretary to Philip the Good, Duke of Burgundy, copies a manuscript, circa 1340.

New Feature: **What's Going On?**

The Book of Wonders

Vox Populi, Vox Caelestis



EDITORIAL

Vox Populi, Vox Caelestis

J. B. Nicholson, Jr.

Individually, they would have been startling enough. But juxtaposed, as they were, on pages one and three of our daily newspaper made them absolutely shocking. The front page article couldn't help but stir up joy in every Christian's heart. "BELIEVERS?" asked the headline. With a dateline from Moscow, the piece began:

"After more than 70 years of opposition, Pravda, the giant and very official Communist party publishing house, has decided to give the masses their opiate. It plans to print Bibles." The news item explained that business has been very bad for the publishing giant, with a five million drop in circulation in the party newspaper. But isn't this a bit much, even for the reformers of the Socialist empire? "The money earned will go to the party anyway," observed Mikhail Troschin, Pravda's deputy director. However, with Pravda's dubious stand in the recent attempted coup, they may be out of business altogether.

Whatever Pravda's fate, it is important to hear Troschin's explanation for their proposed plan: "Demand for the Bible is very great," he said. He acknowledged that the desire for the Bible might always have been there, "but for some political purposes it wasn't published." Of course, you could look at the Bible as art, he suggested.

Of course, Mr. Troschin. What the citizens of the Soviet Union and her satellites have been suffering, bleeding, dying for, over the last seventy-five years, is an art form, pure and simple. Is that it?

Pure it is — the Blessed Book is as pure as rays of light, as pure as water from beneath the throne of God. But simple it is not. *Vox Caelestis*, the voice of heaven, is not simply art, or simply history, or simply anything. It is a mighty, unfathomable river from God that flows, unseen, down the ages until suddenly it burst to the surface through the heart of holy men inditing a good matter. Here it becomes a broiling torrent, cutting its way through man's proud day, sweeping everything in its path. There it is a gentle stream of quiet waters beside which His people find their rest. His voice, heaven's voice, when we hear it in its fullness at last, will be as the sound of many waters.

Mikhail Troschin has become more westernized than he knows. It is in the "Christian" countries that the Bible is now only an art form. Or perhaps I have fallen to reminiscing. It *was* an art form; but art (even the most obscene) is still allowed out in public. Not so the Bible. God's Word, seen in Eastern Europe as a symbol of liberty, is perceived in the West as a chain of intellectual bondage. The Western world has pawned their mother's Bible for a few coins to spend on time's fleeting pleasures. This is *Vox Populi*, the voice of the people, crying for the darkness to hide them and their godless deeds.

Which brings me to the article on page three. From New York, it was appropriately short:

"A new book that tells people how to commit suicide has risen to No. 1 on a New York Times best-seller list, the newspaper reported. The book is 'Final Exit'. . ."

I suppose I had known it for some time — that our society was in the process of committing suicide. I just didn't expect to see it in black and white like that. But we are doing it to ourselves, aren't we? Abortion is national suicide. What was to be the next generation is being murdered. No use hiding from it. Homosexuality is social suicide. There is no future in it. It is sterile. It can only mean death.

And what can we say of children isolated from parents, nursed on violence, and introduced to everything in life — except life itself? It is no wonder that we are already hearing, in the cry of the people, the death rattle of a civilization.

Any help? Any hope? Out of the dark, swirling waters looms one mighty refuge. Assailed by the crashing waves of human opinion and opposition, it stands unchanged. And still there are those, like you, who, in desperation, fling aside the flotsam of a doomed and sinking world, and throw themselves upon the Word of God. Poor, shivering souls we were, dressed in rags and soaked to our souls in sin. But God had said that He would take us, and we took Him at His Word.

What of the others, still in the water? Only heaven's voice will help them now: *"Faith cometh by hearing, and hearing by the Word of God."*

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Preparing the Way

James Gunn

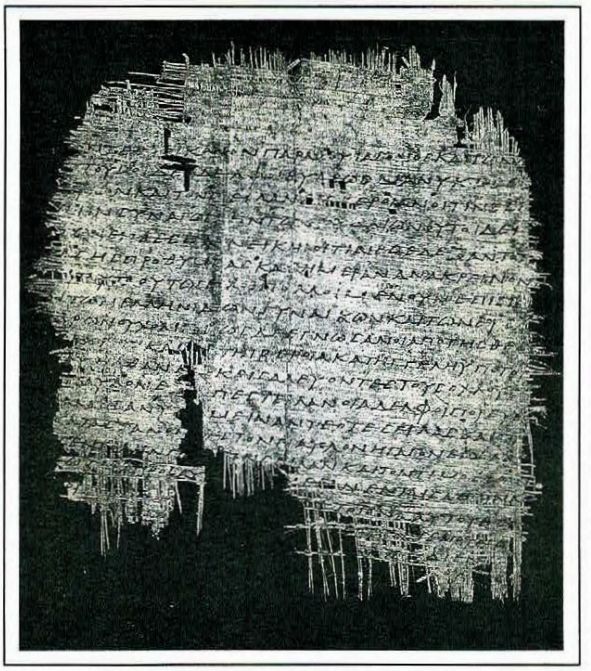
Inasmuch as it has pleased God to reveal Himself through a book — the Bible — it is proper that we should understand the special means used in compiling that holy Book.

History, as far as the Scriptures were concerned, was characterized by a providential preparation that paved the way for their writing, printing and distribution.

THE INVENTION OF THE ALPHABET

The earliest known method of writing was that of drawing pictures. It was laborious, to be sure, but it has this value: there is no language barrier to contend with. Between that stage and the much simpler method — the use of the alphabet in syllabic writing — lies the cuneiform and hieroglyphic script, which required elaborate training.

It is believed that Moses was the first writer of Holy Scripture. And, while it is true that he may have written in cuneiform script on clay tablets, archaeology reveals that it is more probable he wrote in alphabetic script. God, in His providence, may have from the very beginning had His Word produced in a form of writing that lay within the reach of the ordinary man. This we do know, that the earliest productions of the Holy Scriptures were closely associated with the invention of the original alphabet.



A page from a Greek codex (Acts 17:9-17) 3rd C. AD

The Greek language: While our Lord Jesus and His apostles spoke mostly in Aramaic, the Greek language was used of God in the spread of the Gospel throughout the world. The Gospel message was for all nations (Matt. 28:19-20; Luke 24:47). To speed its journey, God had a universal language fully developed and ready for use. In the days of the apostles, the Greek language was international and, although in the early Church there were Aramaic-speaking Jews and Greek-speaking Jews, these all understood the teachings of the apostles because of a general knowledge of Greek. There is a reference to these two groups in Acts 6:1–6. Through this international tongue, the Roman road system, and relative international peace, God made possible a quick dispersion of His evangel over the ancient world.

THE INVENTION OF PRINTING

The invention of printing with the use of movable type in the middle of the fifteenth century was a great aid to the Reformation and the reproduction of the Holy Scriptures. Luther nailed his thesis to the church door at Wittenburg in 1517. The Greek New Testament was first printed in Europe in 1514. In 1522, Luther's translation of the New Testament into German was printed, and in 1525, Tyndale's New Testament in English was also similarly produced.

God, in His deep concern for man, through providential guidance, had the writing of the Holy Scriptures coincide with the invention of the alphabet. The early proclamation of the Gospel and the founding of the Christian Church along with the writing of the New Testament, coincided with the existence of an international language, Greek. He directed that the Reformation and the publishing of the Bible in European languages for ordinary men be expedited by the invention of the printing press.

CANONICITY

The word *canon* is defined as a rule, a measure,

or a list. The last is the sense in which it is to be understood in its relation to the Bible. The whole canon of Scripture is the list of those books accepted by the Church as inspired of God. Two questions arise relevant to this: why and how were books chosen for the canon of Scripture?

The Old Testament Canon: Many imagine that the inspiration and authority of a book resulted from its being canonized. The very opposite is true. A book was accepted, before Christ by the Hebrews and after Christ by the Church, because its inspiration, divinity, and authority had been already acknowledged. Consequently, the canon of Scripture is merely the list of those books already accepted because of their evident divinity.

Historians believe that Ezra had much to do with the formation of the Old Testament Canon, which was more than four hundred years before the birth of the Saviour. We might therefore ask if there are any proofs that the Lord Jesus accepted the Hebrew Canon? There are proofs that He did. The number and the arrangement of the books in the Hebrew Bible were different to ours, although both contained the same material. The thirty-nine books of our Old Testament only numbered twenty-four in that ancient Hebrew Bible. They also ended not with the Book of Malachi but with the Books of Chronicles.

For centuries, the Old Testament has been divided into three: the Law, the writings of Moses; the Prophets, the historical and the prophetical books; and the Psalms, all the poetical books. Our Lord acknowledged all three and thus endorsed the Old Testament Canon: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke 24:44).

There is another proof. The books of Chronicles were the last books in the Hebrew Bible in Christ's day. In speaking to the apostates who criticized Him, He said: "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple" (Luke 11:49-51). These words were tantamount to saying that a charge would be laid against the Jewish nation for every martyrdom recorded from the first to the last of the Old Testament. The two names, "Abel" and "Zacharias," embraced the entire Old Testament Canon as it was arranged in the times of Jesus. The martyrdom of Zacharias is recorded in 2 Chronicles 24:17-22.

The New Testament Canon: The method by which the books of the New Testament were put into the sacred catalog was a simple one. First, the divinity of each book was self-evident. This may be readily demonstrated today by a comparative reading of an apocryphal book with a canonical book from the New Testament. The purpose, veracity, and divinity of the one, will be seen in contrast to the spurious, fictitious character of the other.

"Many imagine . . . the authority of a book resulted from its being canonized"

In the second place, there was, in the early Church, a Christian consciousness produced by the Spirit of God that quickened spiritual instincts and discernment. These resulted in special selective powers throughout the entire Church as it was scattered over the ancient world. No Church council undertook to choose the books we call canonical; these were accepted without agreement or planned action.

Thirdly, it seems that at the first, letters received by churches and individuals were lent to others who made copies for themselves. In this manner, the originals were duplicated and triplicated until there were numerous copies in different areas.

Justin Martyr, who lived about the middle of the second century of the Christian era (about fifty years after the death of the Apostle John), says that it was the custom in those early days to read the writings of the apostles and of the prophets at the church gatherings on the Sundays. The books of the Bible, at that early date, although hand written, were being spread among the churches of our Lord Jesus. How thankful we can be for such a Blessed Book!

"Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

Front Lines

ST. LOUIS, MISSOURI WOMEN'S ADVANCE

The second annual Women's Advance will convene at Doubletree Club Hotel, October 25-26, 1991. The hotel is located just west of the junction of Highways 270 and 70. Ministry by Betty McGehee, fellowship, and relaxation in lovely facilities. Saturday evening accommodations by St. Louis area assemblies. Contact:

Mary Walter
1988 Bennington Common Dr.
St. Louis MO 63146
Phone (314) 434-8055

STEWARDSHIP

That's the subject of the Men's Bible Conference at Camp Living Water, Bryson City, NC, on September 20-21, 1991, D.V. Speakers expected include J.P. Morgan (FL) and Don Welborne (TX). The conference runs from 3 PM Friday to 3 PM Saturday. For a brochure or further information, contact:

Walter R. Peck
15 Bent Tree Road
Asheville, NC 28804
Phone (704) 254-5475

OMAHA, NEBRASKA CONFERENCE

The Annual Omaha, NE Conference, sponsored by Keystone Bible Chapel, is to be convened D.V. October 11-13, 1991. Speakers expected are: J. Eddie Swartz (NC), Eddie Williams (NJ), and Ray Routley (IL). For more information or accommodations, contact:

Hank Pitschmann
13954 Drexel Circle
Omaha, NE 68137
Phone (402) 896-0145

HEAVEN: ONE SAINT RICHER

Earlier this year, Mrs. Mary Kazen passed into the presence of her Lord, at the age of ninety-seven years. She left behind a unique and consistent testimony, a major part of which was her quiet and godly fellowship extending over more than sixty years, in the assembly at Everett, WA. "Aunt Mary," as her many relatives affectionately knew her, came as a child with her family to Washington from New Mexico. They heard the Gospel at Arlington Gospel Hall, where she was saved during the 1920's. Later, she became the wife of Garrett Kazen, who, though he went home to heaven about a quarter century ago, is revered still by his acquaintances for his quiet and helpful leadership in the Everett assembly.

Her funeral was attended by more than three hundred relatives and friends. Many of these are not saved and an excellent opportunity was afforded at the funeral for faithful, Gospel presentation by her two nephews who officiated, Peter Brashler and Doug Kazen.

GOOD NEWS FROM KENTUCKY

Brother Harold Preston of Lexington, KY, sends this news:

"We are happy to announce that the little assembly here has a new meeting place, located at 160 Reynolds Road, just one street over from our house, where we used to meet. This place has five classrooms and a large meeting room, ideal for all our meetings and plenty of parking space. We praise the Lord for His provision.

Our meeting times are still the same: Breaking Bread each Lord's Day at 9:15 AM, Sunday School at 10:30 AM, and preaching at 11:40 AM. Prayer Meeting is Wednesday at 7:30 PM.

At present, we are sending Bible study courses to about 165 jail and prison inmates in 20 institutions in East-Central and Eastern Kentucky. Many have professed to be saved through this ministry. Virginia Frasher, Vena, and I do most of the work in getting these courses out. Pray that the Lord will send us some good, mature help to give me more time to visit inmates, and hopefully, get a Bible class started for inmates as they are released.

Jim Harmon and Dave Robertson have been encouraged by the interest some are showing at their home Bible study. Pray that some of these people will come to know Christ as Saviour.

We will appreciate your prayers for the work here."



Harold & Vena Preston

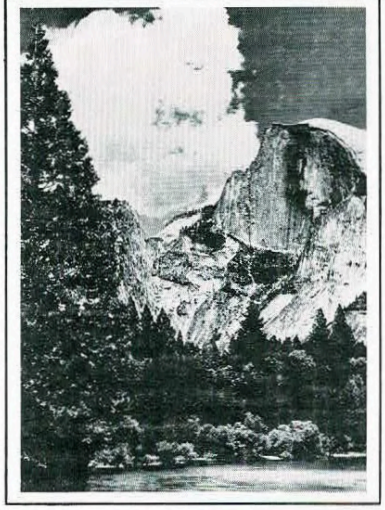
SOMERVILLE, NJ

In a day often marked by division, it's good to hear of saints laboring together for the Lord. Brother Sus Narita writes:

"Somerset Hills Bible Chapel joined with Hunterdon Bible Chapel and the new assembly is called South Branch Bible Fellowship. The meeting place is about two miles southwest of where we

were meeting. The Lord works in ways we cannot predict. Please pray that He would continue to encourage and strengthen us to be a witness in that community and that the Word will go forth. Please also pray that our first DVBS, held last week, will be used to God's glory."

YOSEMITE REPORT



Brother Bill Bush, of Claremont, CA, writes:

"The California Bible Conference's unique program combines a profitable Bible conference and an ideal vacation in one of our country's most popular and beautiful National Parks — Yosemite. It begins with 'breaking of Bread' at 7 PM on a Sunday and ends with the 'Breaking of Bread' at 9 AM the following Sunday. There are two daily sessions in the open-air 'Church Bowl' — 8:30–10:30 AM for prayer and ministry from God's Word and 7–9:30 PM for singing, ministry, and Gospel. The time between is free for fellowship, hiking, mountain climbing, swimming and rafting in the river, volleyball, bicycling, and resting. In the evening, there are interesting times around the campfire.

This year, our brethren Boyd Nicholson, Sr., and William MacDonald treated us to profitable ministry and excellent, old-fashioned Gospel preaching. We know of four young people who trusted the Lord Jesus Christ. Those who attended had the choice of deluxe accommodations at Yosemite Lodge, housekeeping units along the river, or camping in the many campgrounds. This year, the dates were July 7–14. In 1992, Lord willing, they will be July 12–19. Why not join us for a time of enjoyable fellowship?"

EASTERN IOWA CONFERENCE

The saints in Davenport, IA are planning their annual conference for October 4–6 at the Harrison Street Gospel Chapel, 3025 Harrison St., Davenport, IA. Speakers will be Elliot VanRyn (FL) and Tom Hoffman (GA). Nursery and children's meeting will be provided. Also young people's meeting will be held Saturday night. Contact:

Patrick Bennett
3247 W. 66th St.
Davenport, IA 52806
Phone (319) 388-9698

TWO GREAT LONGINGS

Donald Norbie (CO) reports:

"We are seeing some encouragement in the work here, but we long to see more being saved. And some who have professed Christ are struggling in their Christian growth. We long to see young believers develop into strong, stable Christians. Some have lived such undisciplined lives before conversion. The devil is constantly working to discourage and thwart the work of God. We realize we are in a spiritual battle. Do pray for these young believers.

"My book on I Timothy is now in print. I just received some copies from Walterick (Publishers). It is pocket size and will be handy for people to carry with them. Pray that the Lord will use this for His honor and glory."

BLESSING IN NORTHERN MINNESOTA

Story Book Lodge, in northern Minnesota, has had another good summer. Youth camps were full and some professed Christ. William Howell is the new camp director and the Lord gave him good help this year. The Tuiningas, an institution at the camp, live nearby and provide encouragement, counsel and godly examples.

The family camps were also well attended with around two hundred present. Ray Routley, Homer Payne, Donald Norbie, and David McLeod helped with the teaching. No fees are charged; the Lord has been faithful through the years in supplying every need.

JUST A REMINDER

The Mount Hermon, CA Bible Conference, seven miles south of San Francisco, is to be held October 7-11. Contact:

Mr. Henry Kamena
1400 W. 13th St., Sp. 91
Upland, CA 91786
Phone (714) 985-0437

CROSS COUNTRY

Mr. and Mrs. George Heidman would appreciate your prayers as they travel by car from their home in Fredericton, NB to Vancouver, BC, ministering along the way. They will be having an extended stay on the west coast, with a week-long gospel outreach, using his model of the tabernacle, at the 16th and MacDonald assembly from September 29 through October 4.

WHAT'S GOING ON?
News from Around the Globe

PAKISTAN MOVES TOWARD ISLAMIC FUNDAMENTALISM

Recently, a measure was passed in the Pakistani parliament to make the Qur'an (the Islamic holy book) the supreme law in the country. Every area of life is to be subject to Islamic principles, although there were amendments to the bill to protect the constitutional right of women and parliamentary authority.

KING SEEKS TO STEM THE TIDE IN JORDAN

Meanwhile, Jordan's King Hussein made a move to renew the multiparty system in an attempt to neutralize some of the power recently won by the Islamic fundamentalists there. Pray that the new charter, which calls for greater freedoms for the press and for women, will also mean a measure of continued liberty for the believers there.

ARAB CHRISTIANS LEAVING ISRAEL

An estimated 107,000 Arabs, who list themselves as Christians of various types, presently live in Israel. But according to Hatem Khouri, a teacher at Oranim Teacher's College in Haifa, an estimated 18,000 have left since the 1967 war and more than one quarter of those remaining are expected to leave.

There are at least three major factors influencing the exodus. Militant Islam is making it hard for the Christian population. The *intifata* has virtually dried up tourism in Arab centers like Bethlehem. Eighty of its eighty-four restaurants, all six of its hotels, and four hundred souvenir workshops are closed. "Many are living on the edge of poverty," says Elias Freij, Bethlehem's mayor for twenty years. The third problem is the political instability and lack of opportunity for the Arab people in the territories, many of whom are well educated. They seek brighter futures for their families in the West. As the trend continues, their moderating influence is being lost in the region.

NEW JERSEY CRUSADE: THE CATHOLIC CONNECTION

The Tidings, official newspaper of the Catholic Archdiocese of Los Angeles, reports that Cardinal John J. O'Connor of New York and Archbishop Theodore E. McCarrick of Newark, NJ are encouraging their people to support the Billy Graham Crusade to be held September 3–7 at the New Jersey Meadowlands. The two Catholic prelates are recruiting counselors to work with people who come forward and indicate they are Catholics or are interested in that Church.

In a July 15 letter to rally support, Cardinal O'Connor said he felt sure that many would "respond to the grace of God calling them back to the practice of their Catholic faith." He said the Graham organization had asked the help of the archdiocese in making referrals to Catholic parishes.

A GOOD SIGN

A stone marker was unveiled recently at Weifland City, where a Second World War prison camp stood. Surprisingly, it is a memorial to Eric Liddell, intrepid Scottish missionary who died there as a prisoner of war in 1945. Earlier, Liddell withstood extreme pressure to compete in an Olympic event in Paris, refusing because it was to be held on the Lord's Day. God give us men of conviction like that again.

THE INCARNATION: GOD "MANIFEST" OR "ENCAPSULATED"?

Christian Retailing magazine (July 1991) titles an article on Gerald Hawthorne's new book, *The Presence and the Power*, "Wheaton Professor May Startle Mainliners: Challenges Conservative views about Jesus and the Holy Spirit."

The article describes the author as "a conservative professor of Greek exegesis at Wheaton College" and "attends the Plymouth Brethren church, which gave birth to mainline Dispensationalism in the 1800's."

In his own words, Hawthorne states in *Wheaton Alumni* (June 1991) magazine: " . . . the eternal Son . . . made a conscious decision to completely 'encapsulate' His divinity within the confines of humanity. With His birth in Bethlehem, He began life precisely as any other human being begins life . . . in the incarnation He did not know what He knew, think what He thought, teach what He taught, say what He said, or do what He did by virtue of His own inherent divinity. Rather, He did so as a genuine human being, one filled unstintingly with and empowered by the Holy Spirit to think and speak and act as He did. The Spirit . . . [was] enlightening

His mind so that He might understand His unique relationship with the Father and His special mission in life . . ."

From this, the author concludes that the "significance of the Holy Spirit in the life of Jesus was to demonstrate clearly what God is able to do through a human being wholly yielded to His Spirit. The Spirit that Jesus depended on throughout His entire life to enable Him to burst the boundaries of His human limitations, the Spirit that helped Jesus to overcome temptations . . . is the very same Spirit that Jesus now freely shares . . ."

Christian Retailing observes: "This is not new in Pentecostal/Charismatic circles, but in the mainline church it could be startling."

IN THE DARK IN ST. PAUL

About a dozen witches belonging to the Minnesota "Church" of Wicca were interrupted in their fire-ring ceremony August 2 by a visit from the St. Paul, MN, police department. The fact that they were performing in a city park, had a gallon jug of wine in violation of park regulations, and that ceremonial daggers were being used, were the reasons given for the order. After some witches complained, an occult crimes specialist from the department met with the high priest, Bertram (Philip Flom). The sergeant said he understood why they were upset: "I belong to a Masonic lodge and the Shrine. You don't walk into those meetings."

— *Christian Century*

PAINTINGS BANNED IN CHICAGO

Sixteen paintings depicting the life of Christ cannot be displayed in a public park, says a federal appeals court in this Illinois city where once the evening papers carried D. L. Moody's sermons *in toto*. For more than two decades, the art has been displayed at the Christmas season by the Jaycees of Ottawa, IL.

Robert Skolrood, director of the National Legal Foundation, says the court is using a double standard: "Where Christ is depicted as a drug addict or (using another example from the recent obscenities case), the work magically becomes 'art' and is paid for . . . with taxpayers' money. On the other hand, sincere religious expression is labeled unconstitutional and banished from the public square."

RELEASED!

On July 13, after being nearly ten months in a Cairo, Egypt prison, where they were reportedly tortured and held in solitary confinement (although never formally charged), three Egyptian converts to Christianity were finally released.

— *Christianity Today*

AND OTHERS . . .

Missionary John Speers was shot to death on the street at Cotaboto City, Mindanao, Philippines, where he was working with a language team. The



The Speers Family

32-year-old missionary, commended from Elmira, ON, was working among Muslims in Manila but visiting Mindanao to acquire a greater facility in the language he was using.

His wife, Brenda, had opportunity to witness a good confession later at the crime site and was thrilled to see a number of Muslims from their neighborhood at John's funeral in Manila, something unheard of. We offer our deep sympathies to Brenda and the children, Shoshannah (4) and Josiah (1) who are now back in Canada. We also praise the Lord for the powerful testimony that has resulted. Pray that God will use this to open a door to Muslims in Manila.

FALLOUT IN BAGHDAD

World Pulse reports that a Christian visiting the evangelical believers in the capital of Iraq was amazed at the spiritual growth of believers there following the war in the Gulf. During Desert Storm, the church met daily in shelters to pray, and daily meetings are continuing. Many other families joined them, including Muslims, and there were many conversions reported in the shelters.

There are also reports that thousands of Bibles found their way into Iraq from Jordan during the months of crisis.

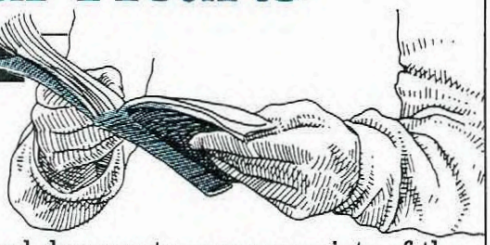
SPIRITUAL VACUUM

Cults are sweeping into the vacuum left in Spain as thousands lose faith in their faith — Catholicism. There are more than three hundred of them, with more than ten percent of them satanic. According to *Mas Alla*, the Jehovah's Witnesses have more than 82,000 members.

It is also reported that there are close to 200,000 Muslims in the country. They have constructed one of Western Europe's most important Islamic centers in Madrid — on land donated by city hall. U

In Our Hands & In Our Hearts

Gerald L. Stover



The following material is not intended to be an exhaustive study of our subject. It is, however, the writer's purpose to emphasize some of the structure of the Scriptures to encourage its faithful and fruitful study. Our goal should be, not only to intensify our study of the Bible, but that this faithful study will produce intelligent understanding of its truth as well as application to our lives.

THE INSPIRED WORD OF GOD

The Apostle Paul wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

When the Holy Spirit used the word "all" (Gk, *pas*), He intended to convey the idea of every, meaning that every part of Scripture is inspired of God. Every part is equally inspired; there are no degrees of inspiration. Men very often renounce inspiration of Scripture, especially verbal inspiration, for, if they accepted the Word as verbally inspired, these teachers would have to admit to a moral obligation to obey it.

By scripture (Gk. *graphe*), is meant a writing. It is used obviously of the Old Testament, but since the Holy Spirit is the author of 2 Tim. 3:16-17, and since, as God, He could embrace the whole of the sacred canon of Scripture, it embraces the whole of sacred writing — the Bible. We thus believe that the Scriptures were God-breathed, breathed out by God. Prof. Gaussen in his book Theopneustia, defines biblical inspiration thus: " . . . that inexplicable power which the divine Spirit put forth of old on the authors of Holy Scriptures, in order to [guide them] even in the employment of the words they used, and to preserve them alike from all error and from all omission."

Inspiration extends to the words of Scripture, which means that inspiration is verbal. It is full (plenary) and verbal, and thus we indicate that the Word of God is inspired in the sense that its every part, its every word, is inspired of God in the original documents or manuscripts of the writers. No matter what portion of the Word we undertake to study, we approach it in the assurance that the record before us is in fact the Word of the living God.

BASIC APPROACHES TO BIBLE STUDY

1. Depend upon the Holy Spirit to be your teacher (see John 14:17, 26; 16:13). He is the Author of Scripture; you can rely upon His help in your study.

2. One must be in fellowship with the Lord if he is to gain what God would teach. Heart-searching must accompany one's study of the Word (note 2 Tim. 3:16-17; see also 1 Cor. 2:13-15).

3. Approach the Word in the spirit of obedience (see John 15:7; James 1:22-25; 1 John 2:3-5). If progress is to be made in the study of the Scriptures, and if that progress is to translate itself into progress in life, the believer must determine to obey all that is revealed by way of Christian responsibility.

4. The student of the Word must give himself to prayer (see Ps. 119:18; Eph. 1:15ff). One will very often struggle in his study unless he gives himself to repeated prayer, expressing his dependence upon the Holy Spirit as Teacher.

5. Organize your Bible study life. Hit-or-miss study does not yield the utmost from the Word. Study by books; follow a subject throughout the Word; seek the help of others who are known to be progressive, successful students of the Bible.

6. Give serious attention to your own Christian experience if you have no desire for Bible study. The loss of "first love" as a Christian (Rev. 2:1-4) can seriously affect one's study life.

7. Remember that Bible study is an act of obedience to the Lord. No command could be clearer: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

W. E. Vine

John Bjorlie

What kind of man would write an "*Expository Dictionary of New Testament Words*"? Would he spend his existence cloistered away in an ivory tower, surrounded by heaps of books, and seldom, if ever, descend to the streets below? Perhaps we imagine that there is a hidden community of such people, and they are the ones who give us those cumbersome bookends called lexicons, concordances, encyclopedias and dictionaries.

No doubt there are many authors who appear so detached. They approach the Word of God in a purely academic and theoretical manner. Indeed, it is rare to find Christian scholars who have not fallen into the snare of stale, sterile intellectualism. But William Edwy Vine (1873-1949) was not one of them. To him, becoming a theoretical Christian, and not a practical one, was a dreaded fate.

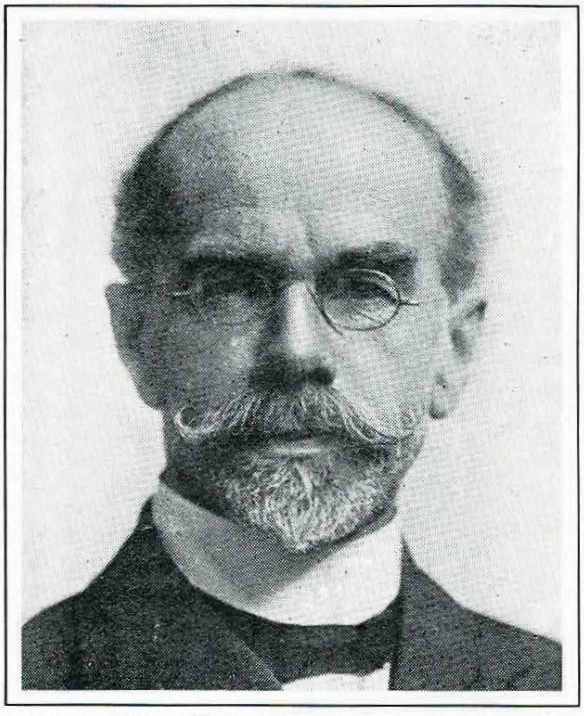
Upbringing and Family Life

Through the teaching of his godly father and mother, he was converted in early boyhood, and at the age of fourteen, he was baptized and received into fellowship with the assembly meeting in Fore Street, Exeter, England.

W. E. Vine's father had a boarding school called Mount Radford School, in a suburb of Exeter. At the age of seventeen William became a teacher in his father's school, at the same time pursuing an education at University College of Wales at Aberystwyth, and later at London University. Those years were part of a golden era in English scholarship that have never been surpassed. Academic giants roamed the land, strict mental disciplines were enforced, and keen minds stretched.

In 1899, he married Miss Phoebe Baxendale, who kept pace with this versatile worker for fifty years. In the mercy of God, they lived to celebrate their golden wedding anniversary about three months before he passed away. They raised five children.

Vine had a schoolmaster's air about him. But at home his children saw a man of wit and whimsy who delighted to burrow ingenious tunnels for his children's sand castles, or to construct a tower of building blocks that reached to the ceiling of the nursery. His children testified that he could be stern at times, but never harsh. Vine left his evenings for his family and would often play the piano and sing children's



songs in his mellow, tenor voice. And when the house was full of visitors, Vine would entertain the young people with a violin or piano and have them laughing so hard they would cry.

Vine was a short, athletic man. He felt that getting regular, fresh air and exercise was part of his Christian stewardship. A powerful swimmer, he once rescued his son Edwin and two other boys in a choppy sea. Every year they would vacation at the seaside, swimming, rowing and sailing with the family.

Spiritual Habits

Early rising and regularity in Bible reading and study were hallmarks of W. E. Vine's life. That should not surprise anyone who has read his work. But the fact that Vine could go in for a subjective and even mystical approach to the

Word of God is unique. Cautious Bible students often disparage the subjective. But Vine could see that God can, and often does, guide His servants in a very personal way. "The meek will He guide in judgment: and the meek will He teach His way" (Ps. 25:9). One example of this was in 1909. Mr. Vine was waiting on God for guidance about leaving the school where he taught with his brother Theodore and going to Bath to take responsibilities with the missionary magazine, *Echoes of Service.* He had an appointment at Cardiff, and on the Saturday morning while in prayer, with the Bible open before him at Deuteronomy 31 for his daily reading, he was confronted with verse 7: "Thou must go with this people." He was so struck with these words that he underlined them in his Bible. At the same time, his brother was to preach at Crediton on the Sunday. After being shown into his room, with his mind on his brother's moving to Bath, he decided to kneel in prayer before going downstairs. After rising from his knees, his eyes met a combination of texts on the wall: "I was left . . . With good will doing service as unto the Lord" (Isa. 49:21; Eph. 6:7).

"We have every reason for humbling ourselves before God."

When Mr. Vine went to the school at Exeter on the morning after his return home, his brother greeted him with the remark, "I'm afraid you are going to leave me." Asked why, he told him about the texts he had seen on the wall. Mr. Vine then remarked how extraordinary it was that such texts should have confronted his brother, for he himself had been given the text that same day, "Thou must go with this people." Vine later related that through a series of seven small but connected circumstances, God definitely led him to take on the responsibilities at *Echoes of Service.*

Missionary Statesman

It was in December, 1909, that Mr. Vine was asked by W. H. Bennet and R. E. Sparks of Echoes of Services, to join in the work at Bath. Echoes of Service is a monthly record of missionary efforts by laborers from the British Isles. The editors not only corresponded with hundreds of missionaries but also channeled funds from their home congregations. Vine handled as many as sixty to seventy letters a day, many of them he personally answered, or dictated to his secretary. It was one of his remarkable characteristics that from early rising in the morning until late retirement at night he would fill every moment of his day with varied activities. During this time, he became a counselor and confidant to scores of workers who faced grave perplexities. Vine continued this work until his homecall in 1949.

Literary Contributions

Mr. Vine was constantly preaching the Gospel and teaching the Scriptures. Around the year 1905, Mr. C. F. Hogg teamed up with Mr. Vine to conduct a correspondence course of Bible study. These studies in 1 Thessalonians and then in Galatians moved W. E. Vine into a wider sphere of influence. Thereafter his writing ministry expanded. His collected writings fill five large volumes (published by Gospel Tract Publishers of Glasgow). But surely his greatest contribution to the Church of God was his *Expository Dictionary of New Testament Words.* W. E. Vine has put all English-speaking Bible students in his debt. The English reader with little or no knowledge of Greek has, of course, concordances and lexicons. These provide a skeleton: Vine clothes it with the flesh and sinews of living exposition, and in so doing makes available for the ordinary reader the expert knowledge contained in the more advanced works. In a preface to the dictionary, W. E. Vine wrote: "In any work in which we engage as servants of Christ, His word ever applies, 'When ye shall have done all those things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do' (Luke 17:10). So with the reminders given by the Apostle Paul, 'it is required in stewards, that a man be found faithful . . . and what hast thou that thou didst not receive?' (1 Cor. 4:2, 7). We ever have reason for humbling ourselves before God, for none of us knows yet as he ought to know, and at the Judgment Seat of Christ 'the fire itself shall prove each man's work of what sort it is' (1 Cor. 3:13)."

The Book of Wonders

George M. Landis

In Psalm 119, verse 129, we read: "Thy testimonies are wonderful." So the Word of God testifies to its own wonders. This world has seen many wonderful books, judging from human standards; but we want to write about the most wonderful Book which has ever been written or ever will be written. Some books may be wonderful in one or two respects, but one of the unchallenged wonders of the Bible is the very multitude of its wonders.

THE WONDER OF ITS DIVINE ORIGIN

The Bible is unique in this. No other book can successfully dispute its claim. They are the words of man, it is the Word of God, for "All scripture is given by inspiration of God" (2 Tim. 3:16). All other books are as imperfect as their authors, but the Bible is as perfect as its Author — the infinite God. In making this statement, we do not lose sight of the fact that God used human penmen to transcribe His message.



The distinctive personalities of these men are preserved in their writings to the extent that the authors of many of the books of the Bible may be identified by their literary style. Paul is as different from Peter as Luke is from Isaiah. Job is no more like James than Moses is like Malachi. In walking down the street in dry weather, one may see a dozen different kinds of lawn sprinklers. Some send out a fan-shaped spray, some a circle of jets, still others, spiral streams. But, while each has its distinctive methods of expelling the water, all are fed from the same reservoir. It is the same water from each and produces the same results. The application is too obvious to require comment.

When Columbus discovered the Orinoco River, one of his crew suggested that they had found an island which was being drained by the river. The great explorer replied: "No such river as that flows from an island. That mighty torrent must drain a continent." So any candid reader must recognize that the Book of books must have had its source in the heights of heavenly wisdom and that it draws its volume and impetus from the unseen continent of divine omniscience.

Some mighty minds of earth, though not ready to grant the divine origin of the Bible, do admit that it exceeds, in depth and scope, the writings of men. The great German poet, Heine, was one such. Though an avowed skeptic, yet after a day spent in reading the Bible, he exclaimed: "What a book! Wide and vast as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven; sunshine and sunset, promise and fulfillment, birth and death — the whole drama of humanity is all in this book. Its eclipse would be the return of chaos; its extinction would be the epitaph of history." What a pity that the poor poet could not see that it was wider and more vast than the world. Not only did it tower behind the blue secrets of heaven, but the secrets of heaven are revealed to men in its pages; and its extinction would be not only the epitaph of history, but of eternal hope as well.

THE WONDER OF ITS UNIFICATION

While a virtual library of sixty-six books, a unity of thought pervades them all. Think of about forty different men from various walks and conditions of life, writing in different places and at different times over a period of about sixteen hundred years, and yet their messages, when brought together, form one complete whole. Imagine what inharmonic hodgepodge would be produced if forty different human composers over sixteen hundred years were each to write a few bars of music; and then someone were to attempt to play the sum total of their efforts. Yet in the Bible, instead of disconcerting discord, we have a marvelous unity and harmony of thought, theme, and purpose, such as could only be possible if one mind inspired and directed each penman in his contribution to the book. The poet has expressed the thought:

Where, but from heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how, or why
Should all conspire to cheat us with a lie?
Unmasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.

THE WONDER OF ITS ADAPTATION

The Bible is suited to the needs of the human heart in all ages. What medical work, for instance, that was used fifteen hundred years before Christ, would stand the test of modern medical science? Yet the warnings of Genesis, the comfort of the Psalms, the morality of the Proverbs, the predictions of the Prophets, the pleas of the Evangelists, the instruction of the Epistles, and the glorious outlook of the Revelation, are as vitally needed in this twentieth century as in any millennium of the past. Men of all races, colors and conditions of society can drink at this wondrous fountain of Holy Scripture. In fact, they must drink if they would live spiritually. It is adapted to the soul needs of every person "From Greenland's icy mountain to India's coral strand." It is as suited to the pygmy in the African jungle as to the businessman on Wall Street. Of what other book can this be said?

THE WONDER OF ITS SALVATION

While it deals with a thousand subjects, the theme of the Bible is one — the Lord Jesus Christ, God's beloved Son, the Saviour of the world. When other subjects are treated, it is always in relation to the central theme of Christ and His atoning work. From Genesis to Revelation, He fills and dominates every horizon of truth. Like the disciples on the Mount of Transfiguration, we see "no man save Jesus only."

This Book is as able to make any listener wise unto salvation as it did Timothy of old. The words of our Lord are still true: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

THE WONDER OF ITS EDIFICATION

In parting from the elders of the church at Ephesus, the Apostle Paul said: "Brethren, I commend you to God and to the word of His grace, which is able to build you up [i.e., to edify you], and to give you an inheritance among all them which are sanctified" (Acts 20:32). One of the chief reasons for the inert, soft, and flabby type of Christianity we see so much today, is the great lack of true Bible exposition and because so many professing Christians feed their souls on the unholy scum of salacious literature instead of upon the Holy Scriptures of truth.

THE WONDER OF ITS PRESERVATION

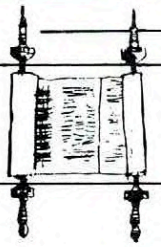
The Bible is not only the best loved book, it is also the most hated book in all the world. It is passionately loved by its friends who, through the ages, have stained its pages with their blood and tears: the blood of those who chose death to a denial of its message; and the tears of countless thousands of penitent souls who were brought to see its estimate of themselves and who were willing to repent of their sins and accept the Saviour whom the Book presented. Add to that the tears of multitudes who were comforted by its message of hope as they passed through the foreboding gloom of the valley of the shadow of death.

It has been as passionately hated throughout the ages by its enemies, both within, as well as without, the professing Church. No book has been the object of such vitriolic assaults. Innumerable times, proud, unbelieving, sinful man, who stands condemned in its presence, has sought, by every diabolical device at his command, to destroy the Bible. But here it is, the proud survivor and victor of all these battles.

THE WONDER OF ITS CONSUMMATION

To what does the Bible lead us? Where does it finally leave the person who believes its message? The Bible begins with God and ends with God. It lifts man from the depths of sin to the lofty heights of heavenly glory. It tells the sinner of the Just One who suffered for the unjust, that He might bring us to God; and give the justified sinner a standing before God in sovereign grace that no enemy in time or foe in eternity can destroy. It brings the Christian to the river of the water of life that flows through the paradise of God. It opens for him the gates of the celestial metropolis — the city that lies foursquare. It leaves him before the throne of God and of the Lamb and makes him part of that vast company of the redeemed who sing, throughout the ages, the praise of the Lamb that was slain. Such is the consummation of this Book of Wonders.





Typology

J. Boyd Nicholson

So infinitely glorious is God, so wondrous are His works, so exalted is His majesty, and so marvelous is His love for humankind, that He has brought into play every device of human language to reveal Himself to us.

Statements of plain language, parables and allegories, symbols and shadows, emblems and types, are all used if, by any means, we may come to the knowledge and enjoyment of God and live for His glory, fulfilling the reason for our existence.

There are five important words used to describe different forms of speech in Scripture. These are "figure," "example," "shadow," "parable" and "pattern" or "type." A study of these will reap rich rewards, and will amply repay the diligent student.

We discover that there are *persons* who are types. In Romans 5:14, it is clearly stated that Adam is "the figure [type] of Him that was to come." That is, in his humanity as the head of a kind of persons-humankind. The Lord Jesus is the head of a new race of people — Christkind, or Christians. As the race is identified with its head, Adam, in death, so it is identified with Christ in His resurrection: "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). There are other personal types clearly finding their antitype in the Lord Jesus. Moses is a type of Christ in His prophetic ministry (Deut. 18:15; Acts 7:37-38). Melchizedec is a type of Christ in His priestly office (Heb. 6:20). David is a type of Christ as the Shepherd Sovereign of His people (Isa. 55:3-4; Ezek. 34:23-24).

There are also *objects* that are types. In 1 Corinthians 10:1-6, the cloud, the sea, the manna, the water, and the rock in the wilderness, are spoken of as "examples" or types, as the word is. Not only so, but it is stated these types are for our instruction in holiness.

There are *events* which are types. The "happenings" to Israel in the wilderness are "ensamples." The Passover is a type of Christ (1 Cor. 5:7). The tabernacle and its furniture, Aaron, his garments, and his ministry, all declare the glory of the Lord. These are God's own illustrations of the great doctrines concerning Christ, His person, and His work, and they shed both a radiance and a redolence on the truths of the New Testament. Doctrines difficult to apprehend are thus illuminated.

There are three great dangers, however, which must be avoided:

1) Limiting the type, and therefore not using it. There is always infinitely more in the antitype than in the type, as there is more in the substance than the shadow.

2) Exaggerating the type, and therefore overusing it. There are aspects of the type which can never be applied to the antitype. All fanciful interpretations are to be shunned, and Scripture is to be closely adhered to.

3) Imagining the type, and therefore misusing it. Hymnology must not be the basis of our doctrines. Canaan's land has been presented in hymnology as a picture of heaven. However, the "enemy was yet in the land" and there are no enemies in heaven.

We thank God that He remembers we are dust, mortal, and timebound for the present. He takes into consideration our limitations and has provided us with means of unlocking some of the treasures of His Word. By the illumination of His Spirit, He delights to lead His people into all truth.

O Book of wondrous depths and heights,
And glories ever new,
Which, in ten thousand various lights,
Brings Jesus into view.
Oh, who would leave the fountainhead,
To drink the muddy stream,
Where man has mixed what God hath said,
With every dreamer's dream.



Incarnation: Eight Reasons Why

To the Christian, Christ is all in all. His name rises above every name. His life is the model life. His worth overshadows the world's wealth. His light dispels darkness, and is above the brightness of the sun. The Christian life is the transcendent life.

Even death, for the Christian, is an entrance into a better life. "I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die," said the Lord Jesus. Let me tell you why I believe that Jesus Christ is the Son of God.

1. Because the Bible declares Him to be the Son of God:

To take Christ out of the Bible is like taking the sun from the solar system (Matt. 1:21; Mark 1:1; 3:11; Acts 13:33; Psalm 2:7; Isa. 53:3; John 3:31; Matt. 8:29; 3:17; Titus 2:13; Luke 1:35; Acts 5:31). The Son fills the Bible as He shall fill the universe.

2. Because He was superior to all others:

Notice some of the great "I AM's" in Scripture: "I AM the Good Shepherd" (John 10:11); "I AM the Way" (John 14:6); "I AM the Truth" (John 14:6); "I AM the Life" (John 14:6); "I AM the TrueVine" (John 15:1); "I AM . . . the Bright and Morning Star" (Rev. 22:16); "I AM the Bread of Life" (John 6:35); "I AM Jesus" (Acts 26:15); "I AM the Resurrection" (John 11:25). Could anyone else make such claims and prove them?

3. Because no one was able to convict Him of sin:

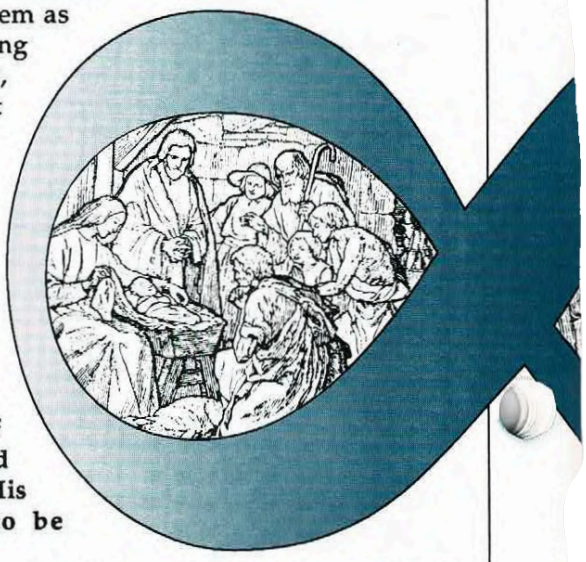
He was in all points tempted like as we are, yet without sin (John 8:46; Heb. 4:15; Mark 1:24; 1 Peter 1:19; 2:22; 1 John 3:5). There was nothing in Him to respond to it.

4. Because Jesus fulfilled prophecy, and thus is the Messiah of the Old Testament, the Anointed One of God:

Notice the following passages in pairs: (Isa. 7:14; Matt. 1:22, 23) (Hos. 11:1; Matt. 2:15) (Jer. 31:15; Matt. 2:16-18) (Isa. 40:3; Matt. 3:3) (Isa. 53:4-6, 12; Matt. 20:28) (Mic. 5:2; Luke 2:4-7) (Zech. 13:7; Matt. 26:63; 27:12) (Isa. 52:14; 53:3; John 19:5) (Ps. 22:16; John 19:18; 20:25) (Ps. 22:18; Matt. 27:35) (Isa. 53:12; Mark 15:28) (Isa. 53:9; Matt. 27:57-60) (Ps. 16:10; Acts 2:31). What perfect symmetry!

5. Because of the impression He made on His contemporaries:

"The officers answered, never man so spake" (John 7:46). "The same came to Him by night, and said to him, Rabbi, we know that Thou art a teacher come from God; for no one can do these signs that Thou doest, except God be with Him" (John 3:2). "For He taught them as One having authority, and not as their scribes" (Matt. 7:29; Mark 1:22).



6. Because the enemies of the Lord declare His claims to be true:

Pilate says: "I find no fault in this man" (Luke 23:4; John 18:38). Pilate's wife says: "Have thou nothing to do with that righteous man" (Matt. 27:19). Judas says: "I have sinned in that I have betrayed innocent blood" (Matt. 27:4). The unclean spirit says: "I know Thee, who Thou art, the holy One of God" (Mark 1:24).

7. Because there is no other way to explain the effect of His life and teachings upon the world:

To say that an empty story has, for twenty centuries, inspired the greatest thoughts, transformed and molded the highest lives, would be the folly of follies. All human history moves around Christ as its center.

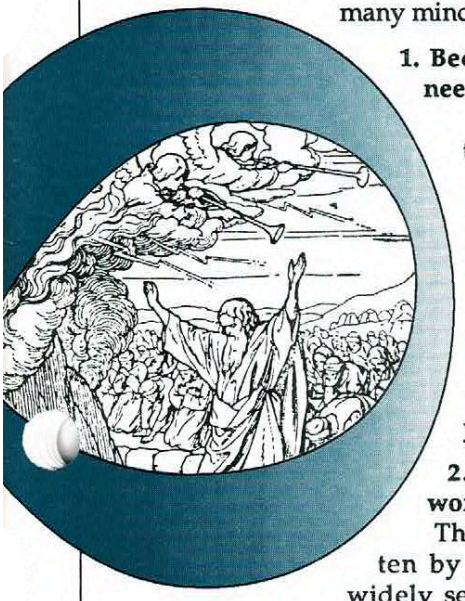
8. Because He is the risen Saviour:

This is the pivotal fact of Christianity. Around this truth all other truths of God revolve (Matt. 28:6 and 1 Cor. 15:20). On record we have eyewitness, documentary, circumstantial, and critical evidence. God expects us to believe it, and rest there.

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Inspiration: Eight Reasons Why

In Hebrews 1:1-2, we read one of the many claims the Bible makes to being the revealed Word of God. The book is full of "Thus saith the Lord" and, "Verily, I say unto you." There are a great many reasons for believing these claims of divine origin. The following have been sufficient to satisfy many minds:



1. Because it meets the needs of human life:
Under all conditions and circumstances, man can go to the Bible and find help. The Bible fits perfectly into today's experience, though thousands of years old.

2. Because of its wonderful unity:
This book was written by some forty men widely separated by time, culture, training, and language. In spite of the lapse of time and composite authorship, the book makes a unified impression on the mind of the student. So strong is the sense of unity that we would feel a distinct loss if any one of the books should be removed from the collection.

3. Because it is superior to all other books:
There is no book so widely or repeatedly read. Few books outlive their authors; nor shall this, for its Author is eternal. It is the oldest book in the world, but is still of vital interest to each generation, which shows that it deals with subjects of eternal freshness.

4. Because of its influence upon the world:
"By their fruits ye shall know them," is the safest foundation for judgment ever laid down. If you draw a line around the countries where the greatest freedom is enjoyed and the highest civilization flourishes, you will find that you have included the countries where the foundation was laid on the Bible. Wherever it has gone, it has sweetened the home, exalted womanhood, sanctified the cradle, and redeemed fallen men.

5. Because of the character of those who live it:
Business propositions are often turned down, merely because of the class of men who are promoting them. Who are the people in your community who take the Bible seriously and prove it by the way they live? Who are the people who are opposed to the Bible? Is it hard to decide which class has the better influence and is doing the more for the things that last?

6. Because it reveals the way of salvation:
It is the answer to the soul's greatest question, "What must I do to be saved?" It addresses the greatest subjects in a way that brings peace and satisfaction to the most astute as well as the most humble minds. No book can deal with more crucial themes than God, Christ, sin, man, salvation, and righteousness. For only the Christian can afford to soberly think about such things.

7. Because man, unaided, could not have produced the Bible:
Well has Alfred M. Haggard said: "I know that no man made the roses. I know that no man painted the sunset on the evening skies. In the same way, I know that no man, nor set of men, unaided, have produced the Bible. It points to God as certainly as the flowers or the heavens."

8. Because those who grow in holiness cherish the Bible more and more:
In our growth, we outgrow most things that at one time aided us. We outgrow our schools and many of our books, and sometimes our companions; but nobody has ever outgrown the Bible. Some have grown from it, but none have grown beyond it. The greatest saints have been the most ardent believers and students of the Book. As they have grown in holiness, they have grown in their love for the Book. If it were the product of man, surely someone would have graduated from the book long ago. Yet the more it is studied and enjoyed, the more one appreciates how much more there is to know and enjoy. Its Author is the most wonderful Person in the universe; is it a surprise that we should find His Book to be such a masterpiece?

The Bible in Our Lives

F. W. Schwartz



The Word of God is the food of the soul. There can be no normal growth or progress apart from it (1 Peter 2:2; Heb. 5:11-12). It must be allowed to enter into the fiber of the Christian's life, as food enters the structure of the body. It is the channel by which God communicates strength, comfort, and sustenance. Trials and temptations are sure to cross the path. Are we able to meet each onslaught with an "It is written" as the Lord did? If you will look up the passages in Deuteronomy which He quoted then, you will find that they are quite close together. Were they, as someone has suggested, part of the Lord's morning reading that day? At any rate, the Word of God had a very large place in His life.

It is the believer's equipment that we might be "throughly furnished unto all good works" (2 Tim. 3:17). If you seek a life of useful service for God, a practical knowledge of His Word is indispensable. Therefore give it a strategic place in your life. Make it your practice to:

(1) *"Search"* (Jn. 5:39). The truths are not spread on the surface for the careless reader to find. Here is a mine that will reward careful exploration.

(2) *"Meditate"* (Ps. 104:34). Think prayerfully on its precepts. Personally apply what you read. Endeavor to discover the leading ideas, as well as the general overview. Notice striking words and phrases. Make sure you understand them.

(3) *"Compare"* (1 Cor. 2:13). By taking one passage and laying it carefully beside others similar, you will see truth in its proper relationship.

Several things are indispensable for progress in the Word of God:

(1) *The new birth:* The Bible is a sealed book to all by nature (Isa. 29:10-14). No amount of natural ability enables one to understand it (1 Cor. 2:14).

(2) *A true estimate of its character:* Never allow for a moment any doubt regarding the fact that "All Scripture is given by inspiration of God" (2 Tim. 3:16). In it, God speaks to you — directly, and personally. Earnestly ponder this fact, and let it appear from your life that you really believe it.

(3) *An appetite for the Word:* "Desire the sincere milk of the Word, that ye may grow thereby," writes Peter (1 Peter 2:2). The word he uses is a very strong one, and is translated elsewhere "to earnestly desire," "to long after greatly." God's Word is "more to be desired . . . than gold, yea, than much fine gold" (Ps. 19:10).

(4) *Reverence and submission:* Shun all habits of joking about it. Read to obey. The real value of the Book can only be known by a practical acquaintance with it. "Only to think well, and not to do well, amounts to no more than to dream well." Obedience has been called an "organ of knowledge." The more readily the Word is submitted to, the greater will be the progress in the knowledge of it. Not scholarship, but surrender, is the primary qualification it demands of its readers.

(5) *Prayerfulness:* We are dependent entirely on the Holy Spirit to teach and direct us. The realization of this should cause us to adopt a prayerful attitude in approaching the Bible. It is good to dwell prayerfully on what we read, endeavoring to find an application to our own needs. And having seen this application, we needto look to God for grace to live what has been discovered.

(6) *Faithful perseverance:* Haphazard, aimless work will not produce results in Bible study any more than they do in other area. Don't be discouraged because, perhaps, you find yourself to be a poor scholar. "Much food is in the tillage of the poor" (Prov. 13:23), and prayerful perseverance will be rewarded. Do not allow difficulties to slacken your interest. You will meet them in such a Book! Indeed, it would be strange if, in a book which is "God-breathed," there were no difficulties. Be patient, humble, and teachable, and you will surely, even if slowly, attain to higher degrees of useful knowledge. Concentrate on the passage before you. "The weakest living creature, by concentrating his powers upon a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything" (cp. 1 Tim. 4:15). U

Truth

Truth, at its simplest, is what God has said about something; at its sublimest, it is what He has revealed in the embodiment of truth, the Lord Jesus Christ; at its profoundest, truth is all we shall ever know of Him and all we shall never know of Him, all combined in the blessed completeness of God Himself. The Church has not been called to redefine it, or redesign it; we are the pillar that lifts it up, like some exquisitely carved capital, for all the world to see.

Teach me Thy truth, Lord, though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to Thee. — Frances Lockwood Green

Truth does not consist in minute accuracy of detail, but in conveying a right impression; and there are vague ways of speaking that are truer than strict facts would be. When the Psalmist said, "Rivers of water run down mine eyes, because men keep not Thy law," he did not state the fact, but he stated a truth deeper than fact, and truer. — Henry Alford

When all treasures are tried, truth is the best.
— William Langland

Gradually, I came to see that I could use the Bible, which had so baffled me, as an instrument for digging out precious truths, just as I could use my hindered, halting body for the high behests of my spirit.
— Helen Keller

"Buy the truth and sell it not" (Prov. 23:23).

Christianity knows no truth which is not the child of love and the parent of duty.
— Philips Brooks

"And the Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14).



"Stand therefore, having your loins girt about with truth . . ." (Eph. 6:14).

Careless seems the Great Avenger; history's pages but record
One death-grapple in the darkness 'twixt false systems and the Word,
Truth forever on the scaffold, Wrong forever on the throne:
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadows keeping watch above His own.
— J. Russell Lowell

Truth, ever lovely — since the world began; the foe of tyrants, and the friend of man.
—Thomas Campbell

I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore and diverting myself in, now and then, finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.
— Sir Isaac Newton

Since truth is always true
And only true can be,
Keep me, O Lord, as true to truth
As truth is true to Thee.
— Tom Baird

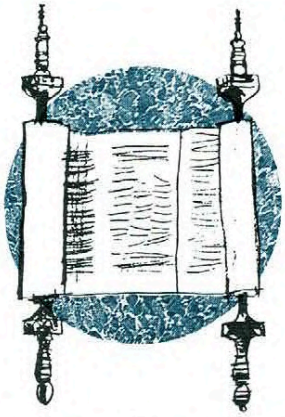
The greatest friend of truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.
— C.C. Colton

Thy Truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, oh, how good!
To them that find Thee, All in All!
— Bernard of Clairvaux

Dabar–Elohim: The Word of God

Leslie S. Rainey

The author of the Scriptures, like the Creator, reveals His perfection in all that He does. We see it in the use of certain words and phrases in Psalm 119. In this chapter there are 176 verses, divided into 22 sections with the first letter of each line in the section beginning with a letter of the Hebrew alphabet. Ten synonyms for the Word of God are employed by the Holy Spirit in the alphabet of divine love:



LAW: *Torah is* a word greatly revered by the Jew and always used in the singular. The root word is instructive, meaning to propel or project as an arrow from a bow. An arrow warped in the making is never true in its flight. This was in the mind of the writer in Psalm 19, where we are told the law of the Lord is perfect, converting the soul. It signifies both direction and destiny through obedience to God's Word.

TESTIMONIES: *Eduth* reminds us of the witness of the altar in Joshua 22:34 and suggests reiteration or testimony. The motive of the two-and-a-half tribes in establishing the altar, "Ed," was not disloyalty, but an external proof of the theocracy of the nation. The outcome of the meeting with the other tribes prevented a civil war, established a solid foundation for mutual relationships as tribes, and provided a practical lesson for us concerning misunderstanding. What a testimony to the truth of Psalm 133.

WAYS: *Derek* signifies a footpath, a common path pointing to a given destination, and implies a mode of life, a fixed course for the journey of life along which we are to walk in obedience to God.

PRECEPTS: *Piqqudim is* derived from a root meaning to visit, to inspect, or oversee, to charge; and, since it is always used in the plural, it denotes intensity, purpose of heart, moral earnestness relative to the mandates of the Book of God.

STATUTES: *Chuqqim* comes fom a root meaning to engrave, or to inscribe, and is usually rendered statute or decree. Thus what God has ordained or prescribed should be permanently engraved on our hearts and minds in order that the Word of God might be translated as enduring epistles into our lives (2 Cor. 3 :1-3).

COMMANDMENTS: *Mitsvah is* an interesting word, meaning to set up, to constitute; and is often used as a definite charge, backed by authority. To refuse to obey is an act of rebellion. God's commands are never given without the power to carry them out, therefore "His commandments are His enablings" and are for our benefit.

JUDGMENTS: *Mishpatim* takes us into the law court and means to give a finding which is just, upright, and true, It comes from a root meaning to set up right. Judgment therefore denotes the verdict of God. God's findings are final. His wise and just decisions are not to be questioned, denied, or distorted, but to be accepted, loved, and followed.

WORD: *Dabar,* meaning to set forth in speech, is the articulation of the will of God in the language of holy love. To follow His Word, His promise, His message, is the pathway to purity within (verse 9), and power without (verse 11).

SAYING: *Imrah* means an utterance and is different in meaning from the word found in verses 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, and 172. It signifies revelation and illumination as an utterance, which conveys the thought of the speaker. How significant this word is, in view of the title applied to Christ, "the *Logos*" or "The Word of God." How much we should value the sayings of the Saviour, the very breath of God.

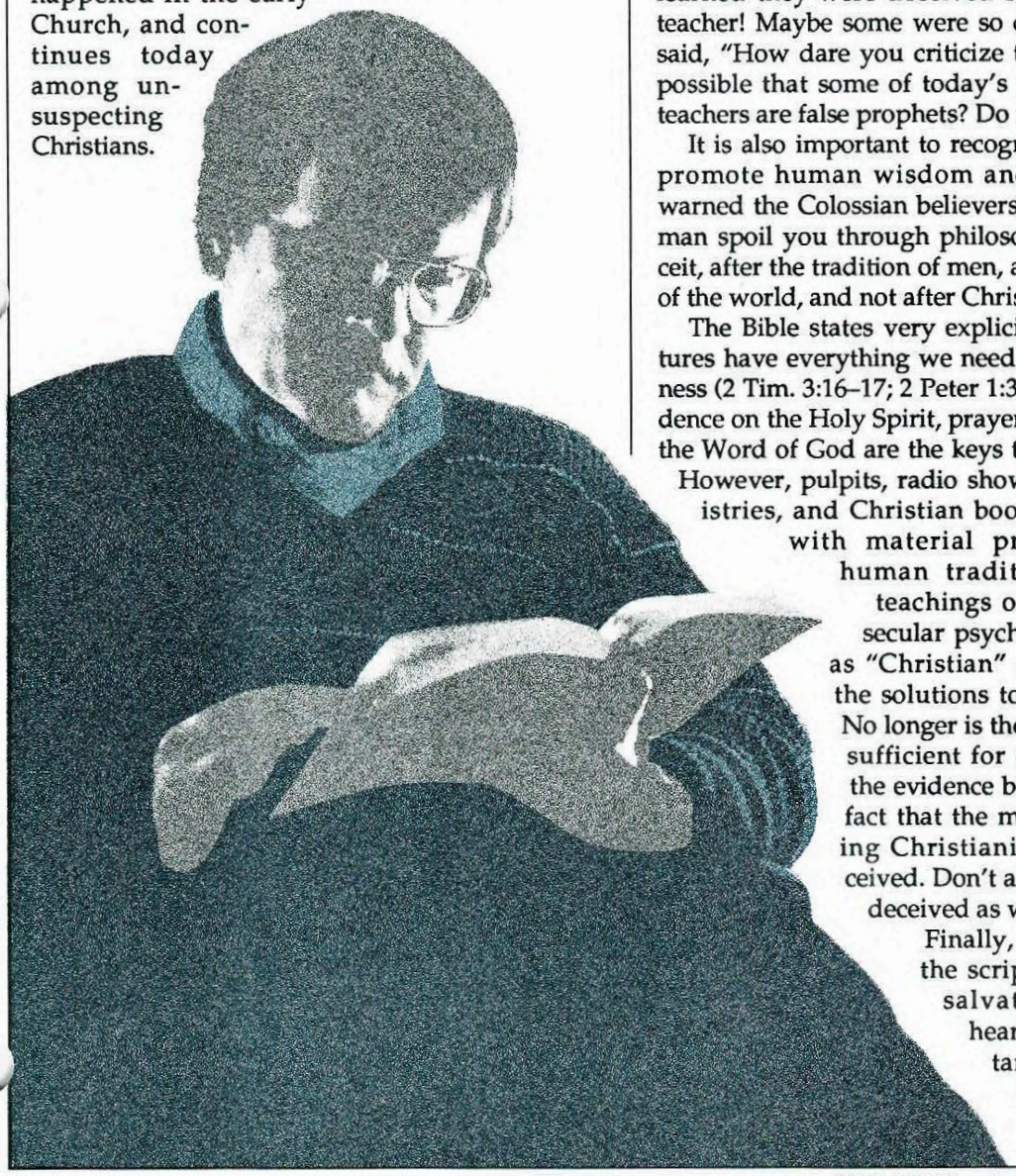
RIGHTEOUSNESS: *Tzaddi* is derived from a root meaning "justice" or "right," and is used for "just balances" in Leviticus 19:36. God's Word is the standard of measurement by which all actions are weighed or measured.

Thus these ten words taken together will result in lasting blessing to the individual and the benediction of heaven upon all who obey His Word.

Don't Be Deceived

George Sturm

One of the clearest warnings given in the New Testament concerns the proliferation of false prophets and teachers who will lead many astray. Disguising themselves as trusted Christian brethren — wolves in sheep's clothing — these deceivers secretly introduce destructive heresies into assemblies of believers. Unnoticed, they skillfully attack, ravage, and eventually scatter the sheep (Acts 20:29). Such deception happened in the early Church, and continues today among unsuspecting Christians.



Our merciful God has not left His children defenseless in this great spiritual battle. Deception need not happen to any believer as the Word of God is quite specific on the tactics and teachings of false prophets. The Bible teaches that deception often comes from within. Coming from the outside would be just too obvious!

Jude warns his readers of this very thing (v. 4). Imagine the horror his readers felt when they learned they were deceived by some "trusted" teacher! Maybe some were so deceived that they said, "How dare you criticize this brother?" Is it possible that some of today's popular Christian teachers are false prophets? Do not be deceived!

It is also important to recognize that deceivers promote human wisdom and tradition. Paul warned the Colossian believers: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

The Bible states very explicitly that the Scriptures have everything we need for life and godliness (2 Tim. 3:16–17; 2 Peter 1:3). Absolute dependence on the Holy Spirit, prayer, and obedience to the Word of God are the keys to victory over sin. However, pulpits, radio shows, television ministries, and Christian bookstores are filled with material promoting empty human tradition. Today, the teachings of self-esteem and secular psychology are cloaked as "Christian" and promoted as the solutions to man's problems. No longer is the Bible regarded as sufficient for our needs. Sadly, the evidence brings into light the fact that the majority of professing Christianity is terribly deceived. Don't allow yourself to be deceived as well!

Finally, deceivers pervert the scriptural teaching of salvation. In fact, the heart of the New Testament teachings on deception surrounds the

Gospel message. Jude writes: "For there are certain men crept in unawares . . . ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

False teachers will turn the grace of our God into lasciviousness. That is, they will preach a defective Gospel message that lays a foundation which gives the listeners a license to sin. Typically, the preacher calls upon people to accept Jesus as their Saviour with no mention of repentance. As a result, many professing believers live lives that are little different from the world. They continue in sinful practices with the confidence that their souls are prepared for heaven — when they are still on the broad road to destruction.

In defense of such preaching, many well-known teachers will boldly state that one's life style has no connection with one's eternal welfare. Yet, the Word of God clearly warns that such teachers are deceivers. Listen to the Apostle John in his first epistle: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil" (1 John 3:7–8).

Without question, the apostle teaches that practical righteousness is intimately connected with conversion. Someone once said, "If you think you can't be deceived, you are deceived already!" Deception is never obvious. Jesus Himself warned of this in Matthew 24:24: "For there shall arise false Christs, and false prophets, . . . that, if it were possible, they shall deceive the very elect." Likewise, deception by false teachers is not rare. The devil and his agents are aggressively promoting error. Repeatedly, the Spirit of God warns us, *"Do not be deceived"* (e.g., 1 Cor. 6:9; 1 Cor. 15:33; Gal. 6:7; James 1:16).

How can we avoid such deception? First of all, every Christian must personally know the Word of God. While every scheming tactic of Satan cannot be anticipated, we can be so familiar with the Word of God that any deviation from biblical truth can be immediately discerned. This is how our Lord reproved the devil during His wilderness temptation (Matt. 4:1–11). Equally essential is the necessity of every believer living in obedience to the Word. Knowledge without application never leads to a true understanding of the Scriptures. The Psalmist wrote: " . . . a good understanding have all they that do His commandments . . . " (Ps. 111:10).

Furthermore, the elders of every assembly need to be systematic and purposeful in their study and preaching of the Scriptures. Sadly, in many assemblies the teaching ministry is without direction or purpose. Consequently, the saints have a weak foundation and shallow understanding of the Bible. Yet, Paul wrote in Acts 20:26–27 that he was "innocent of the blood of all men." Why? Because he did not shrink from declaring "all the counsel of God." For any elder, these should be sobering words that motivate us to earnestly shepherd the flock. We must thoroughly teach the Word of God with solid, practical applications, so that the saints will not be deceived and ravaged.

May God grant us grace and victory as we daily battle the forces of darkness. Maranatha!



The Complimentary Critic

Charles Haddon Spurgeon, born of Huguenot stock at Kelvedon, England, in 1834, preached his first sermon in a cottage near Cambridge at the age of sixteen. At the age of twenty, he began preaching at New Park Street with one hundred in attendance. But two years later, his audiences numbered ten thousand. Before his death at age 56, he had established a Bible school, the Stockwell orphanages, and a number of Sunday Schools; had founded and edited the magazine, Sword and Trowel, *and published voluminous works, including the forty-nine volume* Metropolitan Pulpit.

Obviously anyone who is used of God like that will have his critics. Spurgeon had them aplenty. Yet he considered one of his highest compliments to have come from an open enemy, who said:

"Here is a man who has not moved an inch forward in all his ministry, and at the close of the nineteenth century is teaching the theology of the first century, proclaiming the doctrine of Nazareth and Jerusalem that was current eighteen hundred years ago." Do we deserve the same compliment?

Our Home Bible Study Heritage

David Dunlap

More than one hundred and fifty years ago, a group of men, committed to following the truth no matter the cost, met to study the Word of God. Out of these simple Bible readings, there grew a movement which exerted great influence over their generation, and their impact continues to be felt today. They were held in high esteem by many Christian leaders. A. T. Pierson wrote concerning the spiritual stature of these brethren, "and in those days there were giants in the land." He was referring to men such as John Nelson Darby, C. H. Macintosh, and William Kelly. The movement bore the marks of a mighty work of God: powerful Bible teaching by deeply spiritual men, earnest prayer, and evangelistic zeal. His hand of blessing was evident. One writer reported that, by the year 1878, fifty years after that first gathering in Dublin, there were 1,388 such assemblies of believers in twenty-nine different lands.[1]

Many have speculated on the reasons behind this remarkable spiritual growth. On a human level, much must be attributed to the unique manner in which these believers met. These gatherings were often called "cottage meetings" or "reading meetings." Their purpose could be for teaching or evangelism. These meetings contributed greatly to the growth of these assemblies. Andrew Miller, an evangelist and author, explains from first-hand knowledge on these meetings: "Reading meetings have been the principle means employed by (these brethren) for introducing and spreading truth. Beyond question, they have been greatly used of the Lord for giving both an accurate and extensive knowledge of the divine Word. No other kind of meeting so stimulates the Christian to study constantly his Bible."[2]

These gatherings attracted scores of people from all walks of life. J. N. Darby wrote to a friend, "We have set up weekly Scripture reading meetings, two of them in the most worldly homes in Limerick. Our only present difficulty is to keep the people out."[3] It wasn't uncommon for twenty-five or thirty people to gather in a home for a Bible reading, where the atmosphere would be warm and friendly. Visitors who came, felt at once welcome and comfortable. Often British "tea" or a small meal was served to all before the meeting. A time of conversation followed the meal in which the hosts and leaders would talk to the newcomers and others. This was an opportunity to discern whether guests were unbelievers



and, with others, to discover their spiritual needs and problems. Andrew Miller writes about his first visit to a home meeting around the year 1860: "Being invited by a friend to meet a few Christians for a Bible reading, we accordingly went on the evening named. In observing the friends as they assembled, to the number about thirty. The subjects of conversation before "tea" seemed to concern the Lord's work in different meetings. As for general news, nothing was said; and the mention of politics would have seemed sheer profanity."[4]

These meetings were held on any day of the week and could be held at any hour. There was full liberty to meet together as the Lord led. Meetings might be held at the noon hour in a shipyard or in the early morning or, as was most common, in the evening. Napoleon Noel writes of a meeting that began early on Lord's Day morning in London. "A Bible reading was begun in the year 1845 at Mr. G. V. Wigram's suggestion, on Lord's Day mornings, and they continued successfully for many years with great blessing. Someone would go at about 6:30 A.M. and put the kettle on the stove and cut the bread; and butter, bread, buttermilk and other items already being provided on the previous night by the caretaker. At 7:30, there was a prayer meeting; then breakfast was served at 8:15. Then the Bible reading was held at 9:00; attendance varied from fifteen to twenty-five or more, and occasionally J. N. Darby would come and teach. At 10:30, everyone went for a walk and came back at 11:00 for the Lord's Supper. After 11:00, it would be difficult to find an empty seat, for the meeting was much valued and greatly enjoyed."[5]

The success of these meetings did not rest merely on its method. There was an overwhelming conviction that spiritual blessing came from hearing God speak through the Scriptures. It was the "thus saith the Lord" that they hungered to hear, not the "what does this verse mean to you?" style of Bible study as we often hear in our present day. Godly men spent hours pouring over the Scriptures in preparation for the reading meeting. It was evident in those who spoke that deep spiritual learning came, not from casual reading, but from long hours of earnest, prayerful study.

The meetings were also marked by prepared leadership. Able and godly men led the meetings, and it was soon apparent that they had spent considerable time in the "place of the Most High." The meetings were usually conducted in one of two ways. Either the most knowledgeable man in the Scriptures expounded from the Bible, or discussion and questions were directed to him, which he then addressed in the course of the study. A friend writes of a cottage meeting led by Robert Chapman: "In the evening, we went to a cottage meeting and, for the first time, I heard Robert Chapman expound the Scriptures. Deep called unto deep as he warmed to his subject. The impression made on my mind is all I can remember. As his Bible closed, I felt like an infant in the knowledge of God."[6] In that day, there was a deep hunger and enjoyment in the preaching of God's Word. Regarding the details of the discussion-question study, Andrew Miller explains: "At about 7:00 P.M. a chapter was named and all turned to it. There was a free interchange of thought as to its meaning, connection, and importance, and it was apparent who was the most richly instructed in the Word, as the questions, in time, were addressed to him. After a hymn and prayer, the company dispersed; it was about 10:00 P.M.[7] The teaching at these meetings was conducted in a manner that is in striking contrast with our day. Today, when one gathers in a home for a Bible study, the leader asks questions of the learners and the learners teach each other. Often these studies digress into sharing experiences and feelings from the workplace or the home, comments far removed from the Scripture being studied. The sad result is a scarcity of real understanding of God's Word. It is the distinct and unclouded proclamation of the Scriptures that challenges the hearts and instructs the minds of the people of God in every age.

"Today when one gathers in a home for a Bible study, the teachers ask questions of the learners . . . "

Within a short period of time, the ministry of the leading teachers came to be in great demand.

Soon their spoken ministry was reproduced through the printed page and distributed abroad. The rich ministry known to many in the sitting rooms of England was now transported into the reading rooms of many lands. The world shall never know of all the lives that have been touched and the rich blessing that these numerous volumes have had. Evangelist Billy Graham recounts how the writings of the "brethren" touched his life, explaining, "When I was in my teens, my mother and father were attending a 'brethren' Bible class in Charlotte, North Carolina, and they fervently studied their Scofield Bibles. My mother began to order Christian books from a New York mail order house and became an avid reader. There were always good books lying around the house to read."[8] As tracts and books were read, the ministry became a rich source of blessing to many. Some traveled the seas to be under the teaching firsthand. Many of the leading teachers ventured out into larger arenas to accommodate the growing numbers. Harold St. John writes of a visit to one of the larger meetings: "I remember, in my youth, how the late William Kelly used to come up to London and deliver his annual series of lectures. He would take up, perhaps, seven lectures on Isaiah, or on the captivity books; and each year he would lecture on some broad portion of Scripture. He spent months preparing his lectures, and there would be queues outside the largest hall they could get, and the good man would speak in a very studied English for over an hour, simply opening the Word of God."[9]

"Devout men . . . with the Word of God, prayer, and godly character, transformed the landscape of evangelicalism."

Many evangelical leaders began to look to these men for instruction and guidance. In 1867, an American evangelist traveled to England for the first time. His name was D. L. Moody. This visit would not be to hold a citywide crusade or to preach in one of the land's great churches, but to humbly learn. Doubts and heaviness of spirit burdened his heart. The power and passion he once knew in preaching was gone. A biographer writes concerning Moody's first visit to England, "Emma encouraged D. L. to go to England for a visit; there were such giants of God's Word there. It would be a great blessing to D. L.; the Plymouth Brethren in Chicago had gotten their priceless secrets from the spirit-filled English Christians. There were men in England like C. H. Mackintosh and J. N. Darby whose books had so blessed him. The motivation for this trip was to cure his own spiritual asthma by contact with British men of the Book. The sum total result of this trip was transforming."[10]

For the last century and a half, devout men, fitly armed with the Word of God, prayer, and godly character, transformed the landscape of evangelicalism. Convincing exegesis challenged accepted theology. Godly witness inspired worldwide missionary efforts. Faithful ministry spurred the established church to rethink its very foundations and purpose. May it be so again among those who claim the Spirit to be their Teacher and the Word of God their infallible and sufficient Guide.

1 *"The Brethren:" Their Origin, Progress and Testimony*, Andrew Miller, (Hong Kong: Christian Book Room, 1878) p. 51. This estimate com prises only the so-called "exclusive brethren."

2 Ibid, p. 36

3 *History of the Brethren*, Napoleon Noel, (Denver: W. F. Knapp, 1936) p. 22

4 Miller, op cit., p. 42

5 Noel, op cit., p. 16

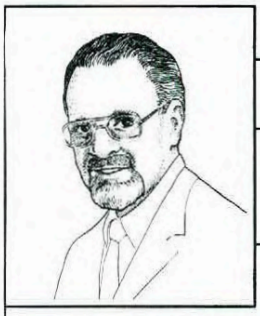
6 *Brother Indeed*, Frank Holmes, (Kilmarnock: John Ritchie, Ltd., 1988) p. 98

7 Miller, op cit., p. 43

8 *Facing Death and the Life After*, Billy Graham, (Waco, Texas: Word books, 1987) p. 179

9 *Harold St. John: A Portrait by His Daughter*, Patricia St. John, (London: Pickering & Inglis, 1959) p. 141

10 *Bush Aglow: The Life of Dwight Lyman Moody*, Richard Day, (Philadelphia: Judson Press,1945)



LOOK AT BOOKS

Word Study Helps

Jim McKendrick

"A word fitly spoken is like apples of gold in pictures of silver," the wise preacher once said. We use words to express ideas or to paint pictures in a mind, or to persuade someone to "see it our way." Winston Churchill stirred a nation to patriotism; Hitler stirred his people to hatred; Harriet Beecher Stowe aroused the North against slavery with her *Uncle Tom's Cabin.*

When it is the living God who speaks, we do well to take heed. But the languages in which the Lord first delivered His words were Hebrew and Aramaic and Greek languages which many of us don't understand. Moreover, in all languages the meanings of words change over the years as we are all aware. Words also change with the context in which they are used. I might "rap" on your door sometime, but if I would "rap" with you, it would mean something entirely different. So we need to get some help as we study our Bibles to understand what God is saying to us.



The two basic languages in which the Bible is written are what the linguists call "dead" languages (although there are modern forms of Greek and Hebrew). By "dead" we mean that they have been "frozen" in time at a particular point in history and therefore we can study that period of history and discover with a great deal of accuracy the meanings of the words. However, this information until recently was confined to those who spent years learning the languages and the cultural context of the words. But now there is help for all of us right at our fingers.

Probably the most popular of these word study helps is Mr. W. E. Vine's *Expository Dictionary of New Testament Words.* It is exactly what the title implies. It is a dictionary; but more than that, it is an expository dictionary. It explains the meaning of the Greek words so as to add some commentary value to the meanings. What the Greek word means in its setting is what we need to know. You will find that perhaps four or five Greek words are translated by one English word, each with a different shade of meaning. As you study words, this work will add fullness to the meaning of the English text.

On the other hand, sometimes it takes four or five English words to get all the meaning out of one Greek word. Here you need a different help. This is brought to you in an excellent two-volume work called the *Word Study New Testament and Concordance* by Ralph and Robert Winter. Keyed to Strong's Concordance, this will list for you all the times in the New Testament that the particular Greek word is used. The numbering system opens up this work to the student that doesn't know the Greek. Studying all the places where the Greek word is used and seeing the various English words used in translation gives a fuller idea of the word. This set also lists all the Greek words that come from the same root word thus giving you a wide scope and a more complete way of understanding the original word.

But is this kind of help available in the Old Testament? An excellent work on today's market is the *Theological Wordbook of the Old Testament* by Harris, Archer, and Walke. This book is also keyed to the *Strong's Concordance,* thereby giving the non-Hebrew reader access to this work. The Hebrew language is much different in its structure and more complicated to my mind. However, this work will give an expository definition of Hebrew words and will list them in "families" so you can see root words and the various renderings and usages. It is not a concordance, so it doesn't list the places where this word is found. But this tool is a valuable help for the careful student to have.

If we believe in the verbal inspiration of the Bible, these tools will be of great help in understanding what the Lord our God has to say to us. But remember this word to His own, "If you know these things, happy are you if you *do* them" (John 13:17).

Every Day Reading Plan

Section 10: I Samuel — Samuel, Saul, and David

October 1	1 Samuel 1:1-28	Hannah desires a man-child from God
October 2	1 Samuel 2:1-11	Hannah's prophetic prayer
October 3	1 Samuel 2:12-36	The pathetic conditions in Israel
October 4	1 Samuel 3:1-21	The Lord speaks to Samuel
October 5	1 Samuel 4:1-5:12	The ark stolen and becomes a curse
October 6	1 Samuel 6:1-21	The ark returned
October 7	1 Samuel 7:1-14	Israel revived
October 8	1 Samuel 7:15-8:22	Samuel's ministry and rejection
October 9	1 Samuel 9:1-27	Saul chosen to be king
October 10	1 Samuel 10:1-27	Saul anointed king
October 11	1 Samuel 11:1-15	Saul's victory at Jabesh-gilead
October 12	1 Samuel 12:1-25	Samuel refocuses their eyes on Jehovah
October 13	1 Samuel 13:1-23	Saul's self-will and rejection by God
October 14	1 Samuel 14:1-52	Jonathan steps into the breach
October 15	1 Samuel 15:1-35	Saul's disobedience to God's Word
October 16	1 Samuel 16:1-23	David chosen to be king
October 17	1 Samuel 17:1-58	David's victory over Goliath
October 18	1 Samuel 18:1-30	Jonathan's love, Saul's jealousy, Michal's hand
October 19	1 Samuel 19:1-24	David on the run
October 20	1 Samuel 20:1-42	Jonathan helps the fugitive
October 21	1 Samuel 21:1-15	The king lost for a time to the Gentiles
October 22	1 Samuel 22:1-23	David, in rejection, gathers his mighty men
October 23	1 Samuel 23:1-29	At Keilah, Ziph, and Engedi
October 24	1 Samuel 24:1-22	David shows mercy to Saul
October 25	1 Samuel 25:1-44	Samuel dies; Nabal and Abigail
October 26	1 Samuel 26:1-25	David shows mercy to Saul again
October 27	1 Samuel 27:1-28:2	David again among the Gentiles
October 28	1 Samuel 28:3-25	Saul has supper with a witch
October 29	1 Samuel 29:1-11	David kept from fighting against Israel
October 30	1 Samuel 30:1-31	David avenges the destruction of Ziklag
October 31	1 Samuel 31:1-13	The suicide of Saul at Gilboa

LET ME INTRODUCE

1 Samuel

Covering approximately one hundred years in its thirty-one chapters, 1 Samuel was originally included in the Hebrew Bible with 2 Samuel to form one book. It provides some of the most thrilling literature found anywhere. Written mostly as historical biography, it was likely compiled by Samuel, with the additional help of Nathan and perhaps Gad (1 Sam. 10:25; 1 Chron. 29:29).

The saga paints the characters in rich detail, so that you think you know them personally. It is one of four great transitions in the life of the nation of Israel. *Moses* led the exodus from labor-camp slaves to twelve tribes poised on the edge of the Promised Land. Here *Samuel* reluctantly oversees the move from a theocracy to a monarchy and the welding of the nation together eventually under David. *Jeremiah* watched sadly at the dissolution of the empire, as Israel, impervious to his warnings, was subjugated under Gentile dominion. And the apostle *Paul* activly participated (on both sides) in the transition from God's special dealings with Israel as a nation to the spread of the Gospel to the whole world, and the establishment of the Church.

We might picture the book as three great, overlapping waves, rolling in toward eternity's shore (see chart). The first portrays the fall of the house of Eli. In fact, their story has already crested, and soon crashes upon the rocks. At the same time, we see the raising up of Samuel, God's prophet, who fills the gap in leadership between the weak and ineffective Eli and the weak and sadly defective Saul. This section covers chapters 1-7, although Samuel's ministry continues till his death at the beginning of chapter 25.

The second wave illustrates the rise and fall of the house of Saul. In chapters 8-14, the man, who can only be measured by how tall he is, not how great he is, moves from one crisis to another. A king had been desired by the people because i) Samuel was old and the people wanted a smooth transition of power (1 Sam. 8:5); ii) because his sons were unfit (though this would be the recurring problem with the kings as well; and iii) because Israel wanted to conform to the governmental system of the other nations (akin to the call today for leaders in the assembly other than the theocratic representation of elders).

They could hardly argue with the selection of Saul: he was a man after *their* own hearts. But it was not long until his crown lay in the dust, and he was rejected as Israel's king by Jehovah. Israel had wanted a captain to lead them into battle, but when their chief opponent, the Philistines (in the person of Goliath), challenged them to a duel in the valley of Elah, Saul was found hiding in his tent. God had to bring the man after *His* heart, a young shepherd boy from the Judean hills, to be Israel's champion. This stirred up Saul's jealous heart which provides the basis of the plot for the rest of the book: divided loyalties and a choice between recognizing the claims of David or Saul.

At the *prophetic* level, we can see prefigured the divided loyalties of the nation of Israel as they await the ascent of David's greater Son. Hear the echo of David's heart-cry: "Why is there no word concerning bringing the king back?" David had been presented to Israel as their saviour at Elah, the place of the skull, as he stood with the severed head of the giant. At that time, the women sang his praises but, officially, he was driven away, and treated like a criminal. For a time, he was lost to the nation, and went to the Gentiles. But the day came when Israel, with no leader, no help, and no hope, turned to him and acknowledged him as their king.

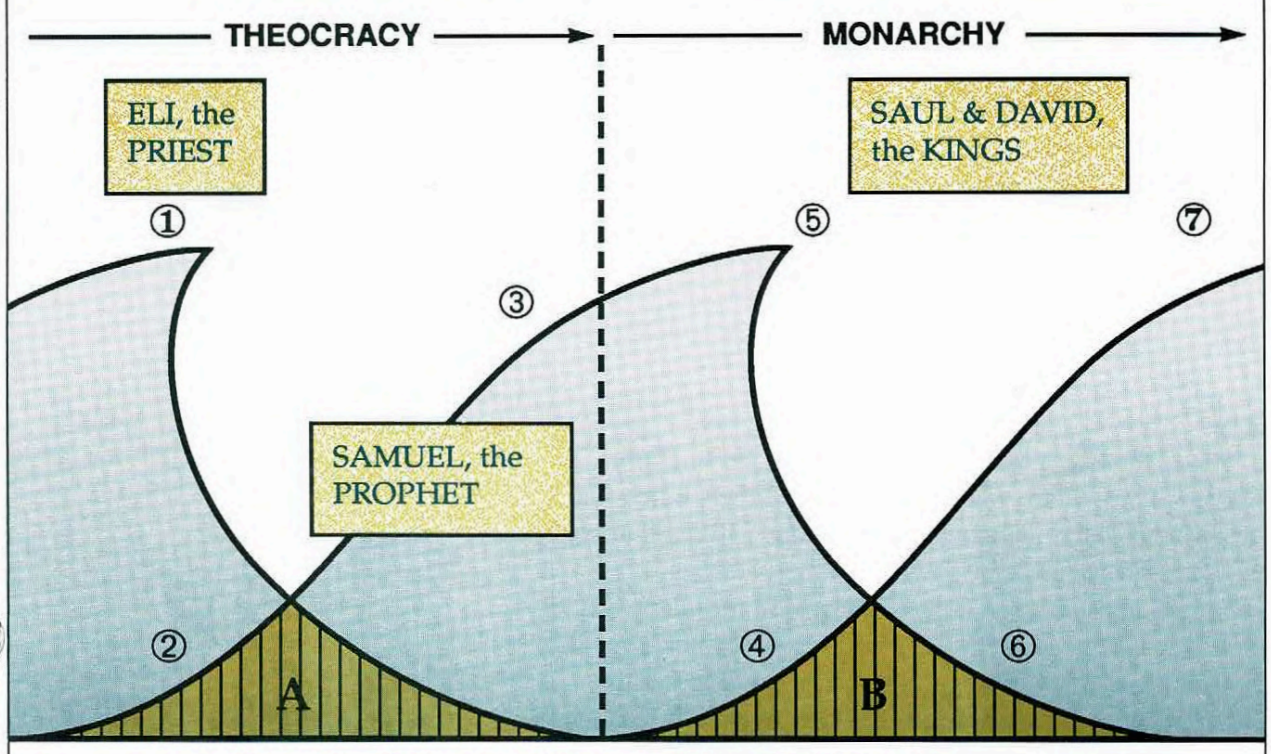
This is not the end of the drama, for it happened with David as it shall happen with Messiah. Even after He sits upon the throne, there will be a test of loyalties when an adversary will rise up to steal the hearts of the people and lead them to their destruction. But He shall triumph!

At a *practical* level, the book has much to teach us about our relationships (the book is full of true love, false love, jealousy, hatred, and the like), and our reactions in crises. Notice also the prayers of the book. The chapters are filled with fascinating and insightful character studies.

FOR FURTHER STUDY:

1 Samuel; Peter J. Pell
Samuel, God's Emergency Man; W.W. Fereday
Life and Times of Samuel the Prophet; C. Knapp

The Tides of History



A. Transition between ministry of Eli and of Samuel
B. Transition between kingship of Saul and of David

① The cresting and crash of the House of Eli (ch. 1-4)

② Samuel, God's emergency man, rises to the occasion (ch. 1-25)

③ Saul, the people's choice, is crowned king of Israel (ch. 8-14)

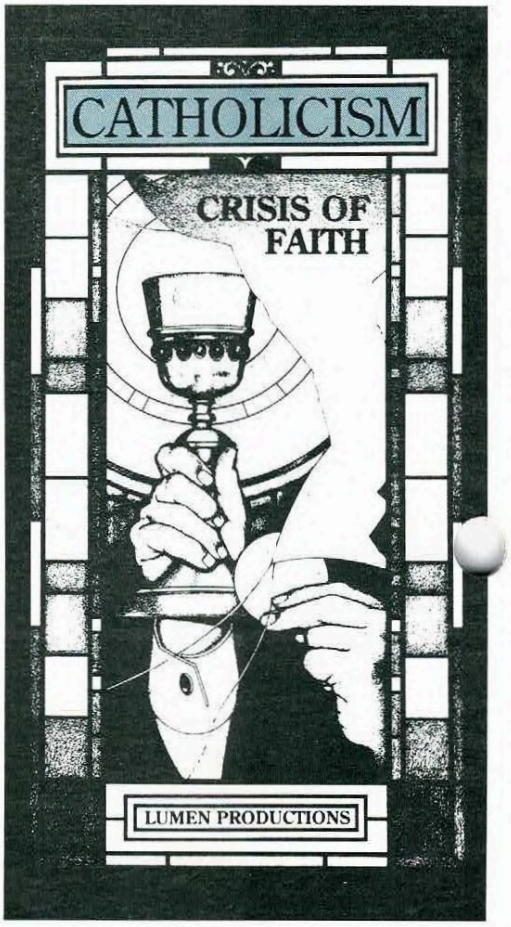
④ David, God's choice, is anointed king at Bethlehem (ch. 16)

⑤ Crisis at Gilgal (ch. 15), ruling from Gibeah (ch. 16-30)

⑥ The end of the House of Saul at Gilboa (ch. 31)

⑦ The rise of the House of David (ch. 17-31)

If Martin Luther were alive today, would he say it on the Wittenburg door, or on videotape?



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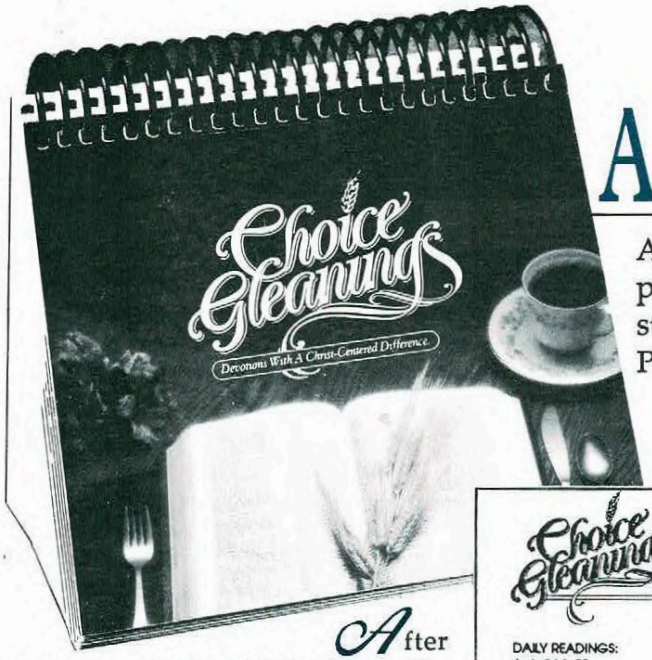
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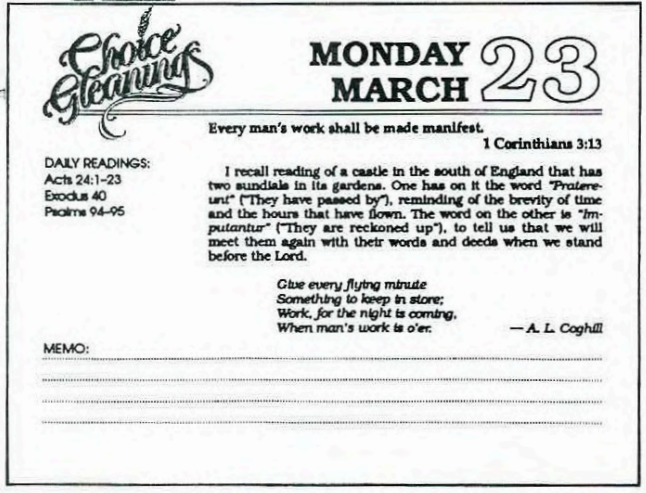
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Choice Gleanings

MONDAY MARCH 23

Every man's work shall be made manifest.
1 Corinthians 3:13

DAILY READINGS:
Acts 24:1-23
Exodus 40
Psalms 94-95

I recall reading of a castle in the south of England that has two sundials in its gardens. One has on it the word *"Praeterunt"* ("They have passed by"), reminding of the brevity of time and the hours that have flown. The word on the other is *"Imputantur"* ("They are reckoned up"), to tell us that we will meet them again with their words and deeds when we stand before the Lord.

Give every flying minute
Something to keep in store;
Work, for the night is coming.
When man's work is o'er.
— *A. L. Coghill*

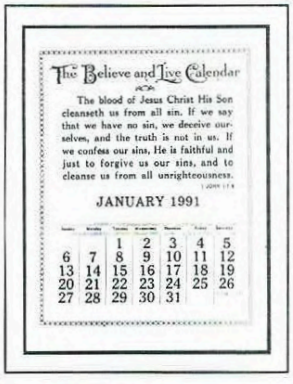
MEMO:

After His resurrection, the Lord joined two discouraged disciples as they headed for their hometown of Emmaus. Later that evening, they could be seen celebrating with their friends in Jerusalem. What made the difference? The Saviour had opened their hearts to see Him!

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The blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
1 JOHN 1:7-9

JANUARY 1991

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13	14	15	16	17	18	19
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27	28	29	30	31		

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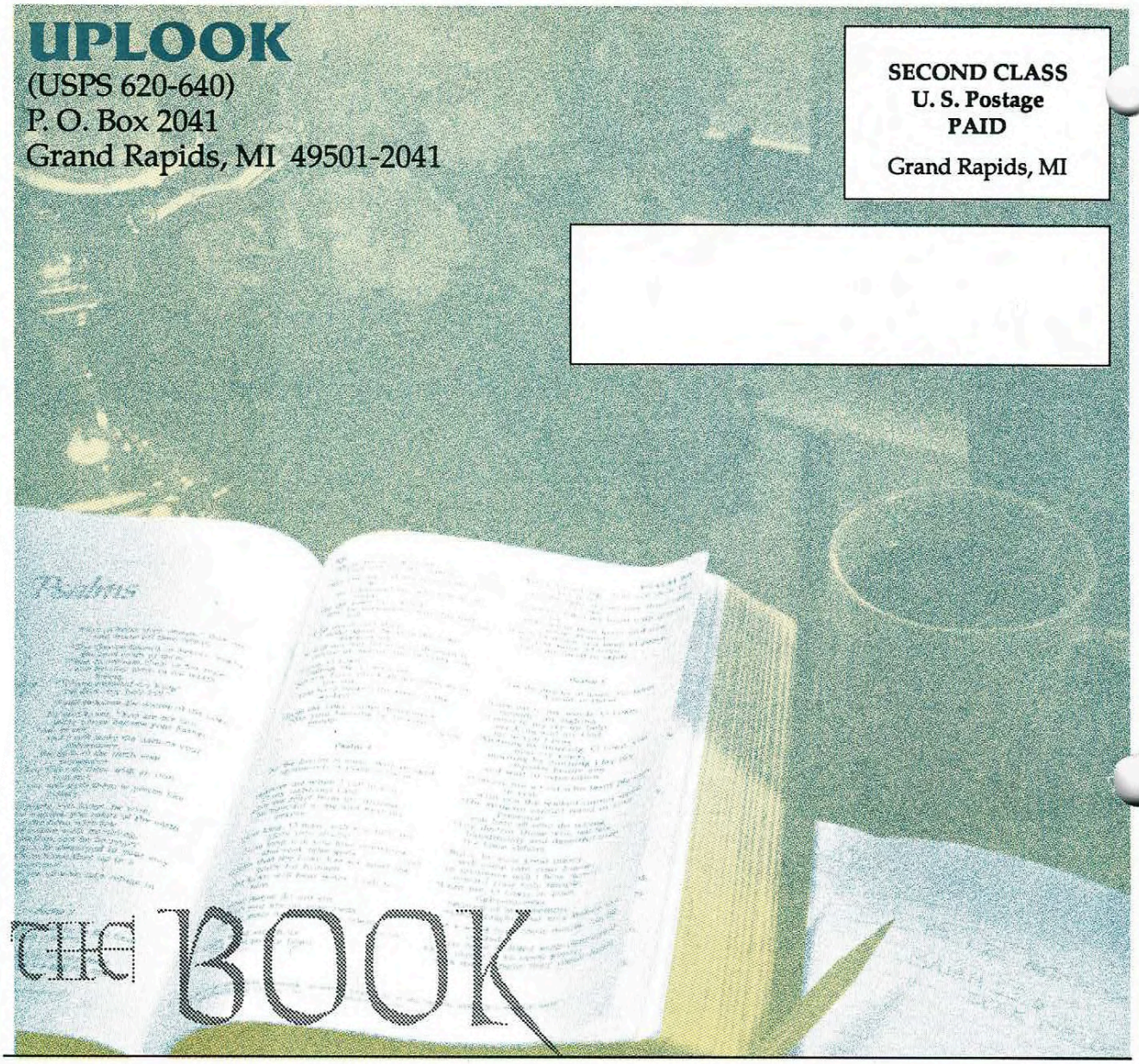
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