

THE MAIN REASON WHY GOD GIVES MAN THE BIBLE.

[From The Parish Record.]

I hold no theory about Revelation. I accept it as God gives it, and with the explanation which our Saviour Jesus Christ and His Apostles make in regard to it and its scope and purpose.

Let me briefly state the facts: Our Lord, addressing the Jews in regard to the Old Testament Scriptures, uses this language: St. John, v. 39: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.'

This declaration makes our Lord the subject matter of the Old Testament, the one great object to which they are to bear witness. His Apostles, St. Paul and St. John, follow after, and bear the same testimony. Thus, St. Paul, Gal. iii. 24, asserts, that 'the law was our Schoolmaster to bring us unto Christ;' and St. John, Rev. xix. 10, affirms that 'the testimony of Jesus is the spirit of Prophecy.'

Now the Law and the Prophets make up the Scriptures of the Old Testament, and consequently our Lord and His Apostles affirm that those Scriptures revolve around the Messiah, the Son of Righteousness, as do the planets in our solar system around our physical sun.

Christ gives those Scriptures light and life and force and beauty, and makes them one in Him.

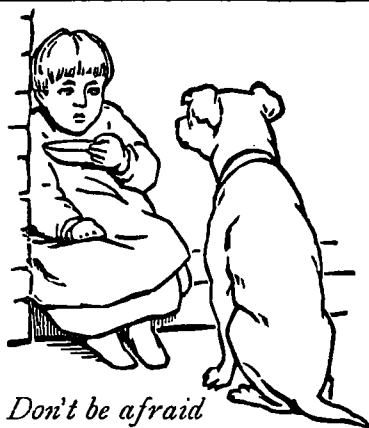
The New Testament Scriptures are simply the proclamations of the King Himself, or by His attendants who immediately surround His Person. The Gospel, which is the biography of Christ, and reaches, as no other does, beyond the grave and gate of death to the Resurrection and the Ascension and the eternal life in heaven, is fourfold, because Christ is designed for the whole circle of humanity, and addresses, through the four Evangelists, the four corners of the earth. The Acts give the first chapters of the history of Christ's Body, the Church, and sets before us practically the Faith, the practice, and the worship of the first believers, the polity under which they lived, and the general principles which characterized their life and fellowship with one another and with their Saviour and their God. The Epistles of St. Paul and others furnish us instructions in doctrine, life and morals, as far as it pleased the Holy Ghost to make known His teaching on these subjects, and the Revelation concludes the New Testament Scriptures by placing the spiritual telescope to our eyes, which enables us to catch a glimpse of the consummation of all things, of the Church triumphant in heaven.

This is no theory of mine; it is substantially what God says about His Own Word.

And now, in conclusion, the Epistle to the Hebrews sums up what our Lord and His Apostles say about Holy Scripture in these wonderful words, written in the opening verses of the Epistle (Heb. i. 3), 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these

last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom, also, He made the world; who (being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power) when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.' Here the inspired writer expressly tells us that, in the olden time, God spake by piecemeal and in various forms by the prophets; but in these days, last days. He speaks by His Son, the heir of all things, the brightness of His Glory, the express image of His Person, and the King sitting upon His throne on High. The servants, the prophets, go before and prepare the way for the King; the King comes after, and John Baptist, and in whom prophecy and present reality are united, points out the King as 'the Lamb of God that taketh away the sin of the World.' The King can be succeeded by no greater than Himself, and the New Testament Scriptures are made up entirely of what the King Himself and His personal attendants say. Thus the Scriptures of the Old and New Testaments are a complete entity; they form a body of evidence unique in character and complete in design and purpose. They form a body of evidence bearing witness to our Lord that cannot possibly be shaken. G. F. S.

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