

is most unequally distributed over that period. More than 2000 years is compressed into nine chapters of Genesis; while the 40 years from 1491 to 1451 fills more than 140 chapters; the 48 years from 1064 to 1016 fills more than 130 chapters; the week of our Lord's Passion fills 25 chapters; the last 15 years of S. Paul's life 100 chapters, reckoning his Epistles.

(c) *Unity of Place.* Find on the globe Rome, the Black Sea, the Persian Gulf, and Sinai. The area enclosed by a curved line drawn through these four places is the scene of the whole Biblical history. By far the greatest part of it is concerned wholly with a little strip of coast, scarcely 140 miles long, between Sidon and Gaza.

(d) *Unity of Subject.* The Bible is not a history of the world, but of God's Kingdom on earth, and of His testaments or covenants (see 2 Cor. iii. 6, 14, R.V. margin) with a Chosen People whom He called, redeemed, and trained, in order that He might come to them bringing full salvation. The Old Covenant was with Israel in anticipation of His first coming; the New Covenant is with the Church in anticipation of His second coming.

Hence the structure of the Old Testament corresponds throughout to that of the New Testament. In each we have (1) God's Revelation and Covenant. See *Pentateuch* and *Gospels*. (2) What was therefore done, *i.e.*, History. See *Joshua to Esther* and *Acts*. (3) What was therefore taught, *i.e.*, Doctrine. See *Job to Malachi* and *Romans to Revelation*. The curse which closes the Old Testament (Mal. iv. 6) passes into the blessing which closes the New Testament (Rev. xxii. 21). Moreover "the New Testament is latent in the Old Testament; the Old Testament is laid open in the New Testament." Each is the necessary complement of the other, and we cannot neglect the Old Testament without in the end losing our hold upon the New Testament. This is well brought out in Dr. Saphir's "Christ and the Scriptures" (Morgan & Scott, 1s. 6d.).

The Old Testament is the Divine introduction to the New Testament. Israel's history is the key to the history of the whole world; and since it is typical throughout of the history of the Church, it has a peculiar application to ourselves (1 Cor. x. 11).