

Bible doctrine is that which is taught for God, and in the words of God; and that in the larger sense, prophecy includes all that is spoken by His servants in His Name for Him. In the larger sense, then, I say the Bible is a book of mingled history and prophecy, so mingled and so intertwined from the first page to the last that it is utterly impossible to separate them. You cannot take the history from the prophecy, or the doctrine from the history, and untwist them as a man might untwist a rope. They are undoubtedly entwined from the first verse of Scripture to the last. The side of the Bible which we may call prophecy is the side which is turned towards God—the Divine side. The side which we may call history is that side which is turned towards man—the human side.

Let us look at the human side for a moment—the historical side of the Scriptures. The Scriptures, then, are a book of history—the most remarkable history in existence, stretching from the beginning of time to time that has not yet come. There is no other such book of history in the world. One of our modern critics has written a book upon it, called, "The Divine Library of the Old Testament." The Scripture may truly be called a library, the works of many men in many ages and in very different circumstances. I cannot say that it is also the work of so many different lands, and yet it contains books written in Jerusalem, in Babylon, in Philippi, in Corinth, and in Ephesus; by the Nile, by the Euphrates, and by the Tiber; by men at home in all the civilization of the ancient world?

Well, then, how does the history in Scripture differ from human history? I am not speaking now of its subject-matter, but its claim to acceptance. In what way does the claim of Bible history to our acceptance differ from the claim of human history? To hear some people talk, you would think that they were two totally distinct things. They talk of secular history, the history of the world written by men who have no claim to supernatural or absolute knowledge, no thought of any such claim. Ordinary human history—people speak of it as though it were certain, as though what is written in the pages of human history was a thing quite certain, like science. People talk of the *science of history* as though it were a matter of certain knowledge. How can history be a matter of certain knowledge? How do you know that there ever lived such a man as Alexander the Great?