

**WHAT SAITH THE SCRIPTURE?: AN
EXPOSITION AND ANALYSIS OF THE
PENTATEUCH AND EARLIER HISTORICAL
BOOKS OF THE OLD TESTAMENT, WITH
EXPLANATORY AND PRACTICAL NOTES**

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What saith the Scripture?: An exposition and analysis of the Pentateuch and earlier historical books of the Old Testament, with explanatory and practical notes by J. Anderson

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WHAT SAITH THE SCRIPTURE?

PREFACE.

THE design of this book is to supply the Bible student with a guide and help to the consecutive study of the word of God as a whole. Referring the reader to the author's previous work, "Searching the Scriptures," for a more detailed account of suggestions for the daily reading as well as the study and meditation of the Bible, it will be sufficient now to mention some general matters connected with the present volume. This is intended to be, not so much lectures on the books of the Old Testament, or a commentary on the same, as an exposition and analysis of the books themselves, necessarily very brief and general, with the exception of the book of Genesis, which is more fully considered. Thus to read the following pages with profit, it is essential to have the open Bible for constant reference and verification. In this way the diligent student will be brought into close contact with the word of God itself; and the various portions thereof being mapped out with more or less detail, the attention will be concentrated on the sacred page especially, there will be Divine communion through the Word, the voice of the Spirit will be recognised and heeded, the heart will respond thereto, and the author's one great desire, of rendering assistance in searching the Scriptures, will be realized.

In the investigation of the separate books of the Old Testament a chronological arrangement is followed, which recognises the consecutiveness of historical events and the order of dates as far as can be ascertained. Yet this chronological order is only carried out in a broad and general way, so that whilst the arrangement of the books of the Old Testament differs from that of the Authorized Version, the ordinary sequence of chapters has not been interfered with, except where the historical events absolutely compelled, as in the books of Judges, Kings, Chronicles, Jeremiah, and notably in the Book of Psalms. At the same time, it should be distinctly remembered that the division into chapters and verses is quite arbitrary and of modern human invention.

The Hebrew text of Van der Hooght, 1705, is taken as the "received text."¹ The Authorized Version is taken as the English translation, pending the publication of the long promised Revised Version. Only a very few alternative readings, but several amended translations, are noted or suggested; and the help afforded by the Sinaitic, Vatican, and Alexandrian manuscripts, the Septuagint, Syriac, and Latin Vulgate versions is fully acknowledged.

In the exposition and interpretation of the text the following principles have been recognised and adopted:

1. The Divine inspiration of the Scriptures, to the extent that the words themselves which record the facts, describe the narratives, and enunciate the truths are all and equally

¹ This was based on the text of Athias of Amsterdam, 1661. But the earlier text of Bomberg of Venice, 1525, is that on which all subsequent issues have chiefly rested.

inspired. That is to say, that the words of inspired Scripture (the original manuscripts, not translations or versions) are the words of the Lord God Himself; that the men who were inspired by the Spirit of God to write the Scriptures were not left to choose their own words promiscuously, but that whilst the individuality of each writer was preserved, the words themselves, with their various inflexions, as well as the subject matter, were given to them by direct inspiration from God. In confirmation whereof consult the following passages of Scripture: 2 Pet. i. 21 (R.V.), Rom. xv. 4, 1 Cor. ii. 13, Luke i. 70, 2 Sam. xxiii. 2, Exod. iv. 12, Jer. vii. 1.

2. The literality of interpretation to the fullest extent possible consonant with reason, common sense, and a due regard to the analogy of Scripture.

3. The grammatical construction of a passage of Scripture allowed to determine the meaning thereof, to the extent of superseding all preconceived theoretical, dogmatical, and ecclesiastical interpretations that may thereby be proved to be erroneous.

4. The importance of a correct text and a correct translation as far as can be possibly attained; having secured this, then to regard that text and translation as identical with the Divine original.

5. The careful investigation of the root-meaning and the applied meaning of important words in the original Hebrew and Greek, with due regard to their synonyms and equivalents, and the help afforded by the Septuagint, Syriac, and Latin Vulgate versions.

6. The attentive study of the context, both near and remote, in connection with any given passage, and allowing

such context to have its due weight in determining the sense and meaning thereof.

7. Lastly, yet above and before all, the fullest recognition of Divine teaching, its absolute and paramount necessity, without which all human help is valueless, but in dependence upon which difficulties are solved, and the clearest insight given into the meaning and force of many otherwise dark and obscure passages of God's word.

In confident yet humble reliance upon this Divine help, the following pages have been written, and this first volume of exposition and analysis of the books of the Old Testament is now issued, with the earnest prayer that the gracious Lord may be pleased to use it for the furtherance of His own glory, in calling greater attention to the importance of such real, earnest study of the Bible as a whole, and such searching of the Scriptures in detail, "as to issue in a more complete making known through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord"; thus rendering help towards "the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

J. A.

BRIGHTON, *March*, 1885

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