



Suggestions
CONCERNING PERSONAL
Bible Study.

— BY —
ERNEST BARKER.

Author of "Wheels within Wheels," etc.

...❧...
TWOPENCE Nett.

2/- per doz. : 15/- per 100, ege paid.

...❧...
G. F. VALLANCE,
Publisher of Christian Literature,
GOODMAYES,
Essex.

Aids for Personal Bible Study.

We give below a list of Bibles, Concordances, etc., that we can heartily commend to our readers for their private study, and shall be pleased to select and forward, *post paid*, any volumes required, provided that cash is sent with order. Having perused Mr. Barker's "Suggestions," now is the time to begin a careful, prayerful and progressive study of God's word.

"Now THEN DO IT," said Abner of old, and we pass his wise counsel on to our readers.

BIBLES.

Newberry Bible:

	Post free s.	d
French Morocco, Yapp, r/c, r/g/e ...	18	6
Persian Morocco, Yapp edges, leather lined ...	30	0
Best Levant Morocco, Yapp edges, calf lined ...	45	0

New Translation (J.N.D.)

With full notes. India paper, size $7 \times 4\frac{3}{4} \times 1\frac{1}{8}$

Cloth boards, leather back ...	15	0
Algerian Yapp, g/e ...	26	0
Limp Morocco, g/e, r/c ...	27	6
Persian Morocco, Yapp, leather lined ...	33	0
Turkey „ „ „ „ ...	50	0

Scofield Bible.

Brevier Clarendon type. $8 \times 5\frac{1}{2} \times 1\frac{3}{4}$

Cloth boards, red edges ...	13	0
Paste grain, limp, r/c, r/g/e ...	24	6
French Morocco, Yapp, r/c, r/g/e ...	27	0
Persian grained, Yapp, r/c, r/g/e ...	31	6

On Oxford India Paper (only 1 inch thick)

Paste grain, limp, r/c, r/g/e ...	35	0
French Morocco, Yapp, r/c, r/g/e ...	37	6
Persian Morocco, Yapp, s/s, r/g/e ...	42	0
Niger Yapp, leather lined, s/s, r/c, r/g/e ...	52	6
Levant Morocco, Yapp, calf lined, s/s, r/c, r/g/e...	67	6

Interleaved with writing paper for Notes.

Niger Yapp, l/l, r/c r/g/e ...	78	0
--------------------------------	----	---

Bound with Oxford Concordance.

Egyptian, Yapp, l/l, r/c, r/g/e...	47	6
------------------------------------	----	---

Interleaved Reference Bibles.

Interleaved throughout with writing paper for MS. Notes.

Emerald type. $7 \times 4\frac{5}{8}$. India paper.

Persian Morocco, Yapp, l/l, s/s ...	45	0
Levant Morocco, Yapp, calf lined, pockets, s/s ...	73	6

Suggestions Concerning Personal Bible Study.

ooo o o ooo

INTRODUCTORY REMARKS.

IN approaching the Word of God, we need to bear in mind (*inter alia*) the following items:—

The Bible is an unique Book, and should therefore be studied differently from any other book—it should be studied *carefully* and *prayerfully*.

The Holy Spirit, whose gracious office it is to reveal the Living Word through the written Word, is the *Great Teacher*, and apart from His illumination, all the study in the world will fail to give us a correct understanding of the sacred Scriptures. At the same time, remember that God has given you a brain, and He expects you to exercise that delicate machine for His glory.

One of the outstanding wonders of the Word of God is that, notwithstanding the fact that it has been studied and expounded by tens of thousands of God's faithful servants throughout the ages, it is as fresh, as delightful, as powerful, and as interesting.

to-day as ever, and just as there are heights of Christian experience which we have never yet reached, and just as there are beauties and glories in the person of our Lord Jesus Christ which we have never yet appreciated, so there are invaluable gems hidden in the Scriptures which we have never yet discovered.

It is a great privilege to hear the Word of God expounded, but it is an equally great privilege to study it ourselves.

If we are to find out the value of this "Book Wonderful," *we must resolve to devote time to definite and systematic study.* Pearls are not found on the surface of the water, but *underneath.*

The constant study of the Bible, instead of becoming an irksome business, ought to be our highest delight.

We are distinctly encouraged, both by precept and example, to search the Scriptures:—

"*Search the Scriptures*" (John v: 39).

"They searched the Scriptures *daily*" (Acts xvii. 11).

"The prophets . . . inquired and searched *diligently*" (1 Pet. i. 10).

If you do not know Greek, and have neither time nor inclination to learn it, don't let that deficiency trouble you. If you can read the New Testament in the "original," wholly or in part, so much the better, only remember the old maxim that "*a little knowledge is a dangerous thing.*"

If you are an employee, *don't study your Bible in business hours.* Many have won their testimony through this and similar disciplines.



Don't study the Bible when you ought to be doing other things. For instance, it is a mistake for our younger sisters to be studying the Word when they ought to be mending their own stockings and their brothers' socks, just as it is unwise for our younger brethren to study the Bible when they should be cleaning their own and their sisters' shoes.

Don't over-study. Your brain can only bear a limited amount of strain. When you become weary, don't tempt Providence by persisting in your studies.

For profitable Bible study two things are essential—an *Infit* and an *Outfit*. The "infit" consists of a God-begotten desire to know more of Christ through His Word. The "outfit" implies four items:—

1. *A Bible.* I would strongly advise my young friends to secure a *good* Bible, with a fairly wide margin for marking purposes.
 2. *A Concordance.* Some Christians refuse to make use of this valuable adjunct, but, personally, I use a Concordance freely for the simple reason that I have not committed the whole of the Scriptures to memory.
 3. *An Exercise Book.*
 4. *A pencil.*
- These last two may appear insignificant, but they are helpful nevertheless.

There are many believers (old as well as young) who have an intense longing to understand the sacred Scriptures more clearly, but are at a loss to know exactly how to "get to work," and, appreciating this difficulty, we will proceed to suggest three profitable methods of Bible study, which the writer has found exceedingly helpful in his own experience.

It is scarcely necessary to add that these methods are only *suggestive*, and not by any means exhaustive—just handrails which perchance may help some of my younger brethren to ascend the staircase of divine knowledge.

As to which of the two is the better time for study, morning or evening, no definite rule can be laid down. A great deal depends upon circumstances, though of course, it is ever important to *start* the day by letting God speak to you through His Word.

1. THE TELESCOPIC METHOD.

This means taking a wide survey of the teaching of Scripture or its component parts. It is very necessary to cultivate a well-balanced apprehension of the Truth, as this will enable you to distinguish between false teachings (many of which appear to have the support of certain isolated passages of the Bible without being able to bear the test of the *whole* of Scripture), and sound doctrine which is not only *willing*, but positively *demand*s to be tested by the entire Word of God. For this purpose you will find the "Telescopic" method invaluable.

Example:—Contrasting the Old Testament with the New.

Old Testament.	New Testament.
Records various dates.	Records very few dates.
Records a great number of deaths.	Records very few deaths; practically only those who suffered violent deaths, or those who were subsequently raised (see 2 Tim. i. 10).

God spake to the people
by the prophets.

God *spake* from heaven.

Many prophecies concerning the first coming of Christ.

God is occupied with an earthly people.

One prominent sign of God's favour was temporal prosperity.

The Church is obscure—a divine secret.

God dwelt in a tabernacle and in a temple.

God has spoken unto us by His Son.

God *came down* from heaven.

The prophecies are literally fulfilled.

God is occupied with a heavenly people.

The great evidence of God's favour is spiritual blessing.

The Church is revealed—a glorious reality.

God's dwelling place is His people.

*Further Example:—*Contrasting Law and Grace.

Law.

Says "Do and live."

Brought bondage and death.

Demands.

Says "Pay me that thou owest."

Condemns everybody.

Cuts the ground from under our feet, and shuts the door of heaven in our face.

At Sinai about 3,000 perished.

Was seen in all its terror at Sinai.

Grace.

Says "Live and do."

Brings liberty and life.

Gives.

Says "The debt is paid."

Offers salvation to everybody.

Has flung *wide open* the door of heaven, and says, "Whosoever will may come."

At Pentecost about 3,000 lived.

Was seen in all its beauty at the cross.

At Sinai we see God's frown.

Thousands of sacrifices were offered which could never take away sins, nor make the comers thereunto perfect.

Shewed man his need but could not supply the remedy.

As a result of the cross we see God's smile.

One sacrifice was offered by which all who believe are justified from all things, and perfected for ever.

Shews the sinner his need, *and also supplies the remedy.*

Endeavour to add to this very incomplete list. The references to the above truths can easily be ascertained by careful reading, and the use of a concordance. The same remarks apply to the contrasts between the Old and New Testaments.

The study of a particular *book or epistle* comes under this method. In order to grasp the teaching of a particular portion of Scripture (*e.g.*, an epistle), it is of little use to read it through only once. It should be read through carefully and thoughtfully *at least twenty times*, and as many more as possible. By this means you will be enabled to see the general character of the Epistle, its peculiar phraseology and teaching. Fresh thoughts will strike your mind at each successive reading, and these should be noted *at the time* in your exercise book for future use.

*Example:—*The Epistle to the Philippians.

By reading through this letter carefully we see that it sets forth the ideal life of the believer; hence the word "sin" does not occur once.

Notice how the teaching of this Epistle differs from that of other Epistles:—

The Church is not explained as in Ephesians and Colossians.

The second coming of the Lord is not particularised as in 1 and 2 Thessalonians.

The High Priesthood of Christ is not emphasised as in Hebrews.

The glories of the future are not unfolded as in Revelation.

Christ is the main theme of the Epistle—He is mentioned nearly forty times, and He is presented in various aspects in each chapter, thus:—

Chapter	i.	Purpose	Anticipation.
„	ii.	Pattern	Adoration.
„	iii.	Prize	Appreciation.
„	iv.	Power and Provision		Application.

The three beautiful threads of *Joy*, *Fellowship* and *Confidence* twine and intertwine themselves through the four chapters. Search for each of these threads carefully, noting the context, and you will have a spiritual feast, the value of which will be incalculable.

Notice the expression in chap. ii. 21, “The things which are Jesus Christ’s,” and follow these “things” through the epistle:—

- Bond-servants of Christ (chap. i. 1).
- Day of Christ (chap. ii. 16).
- Tender mercies of Christ (chap. i. 8).
- Spirit of Christ (chap. i. 19).
- Gospel of Christ (chap. i. 27).
- Work of Christ (chap. ii. 30).
- Knowledge of Christ (chap. iii. 8).
- Faith of Christ (chap. iii. 9).
- Cross of Christ (chap. iii. 18).
- Grace of Christ (chap. iv. 23).

If the Epistle shows how we should live, we might confidently expect to see, *either expressed or implied*, the nine properties comprising the fruit of the Spirit mentioned, and this is exactly what we do see:—Love (chap. i. 9).—Joy (chap. i. 18).—Peace (chap. iv. 7).—Longsuffering (chap. i. 29).—Gentleness (chap. iv. 5).—Goodness (chap. iv. 18).—Faith (chap. i. 25).—Meekness (chap. ii. 15).—Self-control (chap. ii. 14).

Endeavour to find out other truths in this delightful letter.

The study of a particular *chapter* also comes under this “Telescopic” method. The foregoing remarks with reference to Epistle-study apply equally to Chapter-study.

Example:—St. John, chapter xvii.

This chapter might well be designated “The holy of holies.” The Lord Jesus is engaged with His Father on behalf of “His own.”

Shall we notice a *few* prominent characteristics of the chapter?

1. The three ways in which the Father is addressed:—
Righteous Father (v. 25) because of His relationship toward the world.
Holy Father (v. 11) because of the important truth of sanctification.
Father (v. 1) the cross (v. 24) the glory.
2. The seven-fold mention of the fact that the believer is the Father’s gift to the Son. (Trace these occurrences, and note particularly the setting of each).
3. The particular gifts granted by the Lord Jesus to His saints:—

Eternal life (v. 2).	The Father's Name (v. 6).
The Father's words (v. 8).	The Father's word (v. 14).
(plural)	(singular)
The Father's glory (v. 22).	

4. The Lord's particular requests concerning

(a) Himself:—

"Glorify Thy Son" (v. 1). The cross.

"Glorify Me" (v. 5). The glory.

(b) His own:—

"That they might be kept" (vv. 11 and 15).

"That His joy might be fulfilled in them"
(v. 13).

"That they might be sanctified" (v. 17).

"That they all might be one" (v. 21).

"That they might be with Him in glory"
(v. 24).

5. The two-fold mention of the fact that as the Father loves the Son, *such* is the Father's love to us (vv. 23 and 26). (Always connect this truth with John xv. 9).

6. The Lord's references to the world. (Trace these through the chapter, and notice in them the Lord's attitude toward the world, and what our attitude should be).

7. The seven-fold reference to the fact that the Lord Jesus was the "Sent One" from God in vv. 3, 8 (twice) 18, 21, 23, 25).

These are but a few of the many beautiful truths nestled in this chapter. Endeavour to discover more yourself.

Having read through a chapter several times, thereby becoming acquainted with its main characteristics, try your hand at *analysing* the portion. Your

first attempt may prove chaotic, but do not despair; go over it again, and yet again, until you succeed in developing your chaos into an orderly outline.

Let me give two examples:—

I. Brief analysis of Romans xii.

Main Theme—The Believer's Attitude:—

	Verses.
1. TOWARD GOD.	
(a) An acceptable sacrifice	1
(b) An intelligent service	1
2. TOWARD THE WORLD.	
(a) True non-conformity	2
(b) Spiritual transformation	2
(c) The perfect will of God	2
3. TOWARD HIMSELF.	
(a) The grace of humility	3
(b) The measure of faith	3
4. TOWARD THE BODY OF CHRIST	4-8
<i>(i.e., the Church)</i>	
(a) The divine membership	4 & 5
(b) The exercise of gift	6-8
5. TOWARD HIS BRETHREN	9, 10, 13, 15, 16
(a) Affection—not affectation	10
(b) Self-renunciation	10
(c) Mutual sympathy	15
6. TOWARD ALL MEN	17 & 18
(a) Honesty of purpose	17
(b) Peaceableness	18
7. TOWARD HIS ENEMIES	14, 19, 20, 21
(a) Suffering wrong	14, 19
(b) Effective retribution	20, 21

Continue along this line of "the Believer's attitude" with chap. xiii., and notice how easily the chapter thus divides itself.

II. Brief analysis of 2 Timothy iv.

	Verses.
1. THE APOSTLE'S MOMENTOUS CHARGE	1-5
(a) Its solemnity in view of coming judgment	1
(b) Its character and necessity of implicit obedience	2
(c) Its cause—departure from the truth	3 & 4
(d) Its call—to endurance and effective service	5
2. THE APOSTLE'S MAGNIFICENT TESTIMONY	6-8
(a) His <i>present</i> resignation	6
(b) His <i>past</i> devotion:—	7
1. As a soldier—the good fight	7
2. As an athlete—the straight course	7
3. As a steward—the guarded faith	7
(c) His <i>future</i> reward:—	8
1. Its composition—a crown of righteousness	8
2. Its Dispenser—the Righteous Judge	8
3. Its possibility—to all the faithful	8
3. THE APOSTLE'S URGENT REQUEST	9-13 21
The reasons unfolded:—	
(a) The failure of Demas	10
(b) The departure of Crescens and Titus	10
(c) The desire for the fellowship of Mark	11
(d) The removal of Tychicus	12
(e) The needed cloak, books and parchments	13
4. THE APOSTLE'S SERIOUS WARNING	14 15

5.	THE APOSTLE'S FIRST DEFENCE	16, 17
	(a) Forsaken by all men	16
	(b) Upheld and strengthened by the Lord	17
	1. For the preaching of the gospel	17
	2. For the blessing of the Gentiles	17
	(c) Delivered from the lion's mouth	17
6.	THE APOSTLE'S CALM CONFIDENCE	18
	(a) Concerning deliverance from evil	18
	(b) Concerning final preservation	18
	(c) The accompanying doxology	18
7.	THE APOSTLE'S FINAL GREETINGS AND BENEDICTION	19-22

2. THE MICROSCOPIC METHOD.

This clearly implies a minute investigation of Scripture. The tracing of a particular *word* through the Bible would come under this category, and this is frequently a most profitable course of study.

For this purpose you will naturally use your concordance. First write out the entire verses in the order in which they occur in the Word of God, and then you will be able to arrange them in the order which best suits your purpose.

*Example:—*The word NOW as an adverb.

(N.B.) Where the exact words of the text are not given it is for the sake of space.

Rom. xvi. 26	The Church mystery is NOW made manifest.
--------------	--

2 Tim. i. 10	God's eternal purpose and grace are NOW made manifest.
--------------	--

1 John iii. 2	"Beloved, NOW are we the sons of God."
1 Peter i. 8	"In whom, though NOW ye see Him not," etc.
1 Cor. xiii. 12	{ "NOW we see through a glass darkly, but then face to face." "NOW I know in part, but then shall I know," etc.
Eph. iii. 10	"That NOW unto the principalities and powers," etc.
Heb. ix. 24	"NOW to appear in the presence of God for us."
Gal. ii. 20	"The life which I NOW live in the flesh," etc.

By tracing a little word like this through Scripture a veritable gold-mine of truth is revealed.

It is important to remember, when tracing a particular word, to trace also, as far as is expedient, its synonyms, such as fellowship—communion—concord—agreement—joint-heirs, etc.

Following a particular *phrase* through the Bible would also be included in this method.

*Example:—*The statement, "ALL THINGS."

2 Cor. v. 18	"ALL THINGS are of God."
1 Cor. iii. 21	"ALL THINGS are yours."
Rom. viii. 32	"How shall He not with Him also freely give us ALL THINGS."

2 Peter i. 3	"According as His divine power hath given unto us ALL THINGS."
Rom. viii. 28	"We know that ALL THINGS work together for good."
Heb. i. 2	"Whom He hath appointed Heir of ALL THINGS."
Heb. ii. 17	"In ALL THINGS it behoved Him to be made like unto His brethren."
Heb. iv. 13	"ALL THINGS are naked and open unto the eyes of Him with whom we have to do."
Eph. i. 11	"Who worketh ALL THINGS after the counsel of His own will."
1 Peter iv. 11	"That God in ALL THINGS may be glorified."
1 Cor. xiv. 40	"Let ALL THINGS be done decently and in order."
Phil. ii. 14	"Do ALL THINGS without murmurings and disputings."
Phil. iv. 13	"I can do ALL THINGS through Christ which strengtheneth me."

Here again we have an almost inexhaustive field of truth unfolded.

We now come to a phase of Bible study which requires great thought and care, namely, the close examination of a particular *verse* in which various shades of truth are presented.

*Example:—*2 Corinthians iii. 18.

- | | | |
|----|-------------------------------------|-----------------|
| 1. | "But we all" | Comprehension. |
| 2. | "With unveiled face" | Illumination. |
| 3. | "Beholding as in a mirror" | Reflection. |
| 4. | "The glory of the Lord" | Revelation. |
| 5. | "Are transformed" | Transformation. |
| 6. | "Into the same image" | Identification. |
| 7. | "From glory to glory" | Progression. |
| 8. | "Even as by the Spirit of the Lord" | Application. |

*A Further Example:—*1 Corinthians xv. 58.

- | | | |
|----|---|---|
| 1. | "Therefore" | A connecting link with the previous part of the chapter. |
| 2. | "My beloved brethren" | A title of endearment, notwithstanding their sad history. |
| 3. | "Be ye stedfast" | In <i>faith</i> (see Col. ii. 5). |
| 4. | "Unmoveable" | In <i>hope</i> (see Col. i. 23). |
| 5. | "Always abounding in the work of the Lord" | In <i>loving</i> service. |
| 6. | "Forasmuch as ye know" | Full assurance. |
| 7. | "That your labour is not in vain in the Lord" | A glorious encouragement. |

Whenever you find the word "therefore" or "wherefore" at the beginning of a verse, always look back and endeavour to trace its antecedent.

Before leaving this interesting method of Bible study we will mention one other aspect of Biblical investigation, namely, comparing one book or one epistle with another, noticing the slight, yet important, differences.

Example:—Ephesians and Colossians.

<i>Ephesians.</i>		SUBJECT.	<i>Colossians.</i>	
Ch.	Verse		Ch.	Verse
1	7	Redemption	1	14
1	10	Reconciliation of all things	1	20
(according to God's eternal purpose)			(as a result of the cross)	
2	5	Union with Christ	2	13
3	2—10	Revelation of the Church	1	24—29
(revealed to the apostles and prophets).			(revealed to His saints)	
4	16	Compactness of the Body (<i>i.e.</i> , the Church)	2	19
4	22—25	Putting <i>off</i> and putting <i>on</i>	3	9 & 10
(present)			(past)	
4	31	Putting away malice, wrath, etc.	3	8
4	32	Kindness and forgiveness	3	13
(as God has forgiven us)			(as Christ has forgiven us)	
5	3—7	Living a clean life	3	5—8
5	15 & 16	Walking in wisdom	4	5
5	19 & 20	Singing	3	16 & 17
(making melody in the heart)			(with grace in the heart)	
5, v. 22—ch. 6, v. 9		Connubial and filial relationships	3, v. 18—ch. 4, v. 1	
6	18—20	Prayer and thanksgiving	4	2—4
6	21 & 22	The ministry of Tychicus	4	7 & 8

A most interesting and profitable hour could be spent by comparing Psalm xxiii. with John x. 1 to 30, noticing the many subjects which are mentioned in both passages:—shepherd—pastures—guidance—safety—provision—fulness of blessing—eternal joy, etc. Another suggestive comparison would be found between Acts xii. 1 to 19 and Acts xvi. 19 to 40. In the former narrative Peter is in prison, asleep, quiet, disturbing nobody, but eventually delivered by the angel who smote him on the side, and said, "Rise up quickly." In the latter narrative Paul and Silas are also in prison, but wide awake, noisy, disturbing everybody, and eventually released by the Authorities, who actually came themselves and "desired them to depart out of the city." Observe that in both instances God's servants celebrated their deliverance by going "to their own company," and then endeavour to find out other interest-

ing items which are mentioned in both passages, or which are in direct contrast, or which are present in one and absent in the other.

3. THE KALEIDOSCOPIC METHOD.

This method implies grouping a number of verses together dealing with the same subject. It is a method which can best be cultivated by experience.

Example:—

Psa. cxix. 32	"I will <i>run</i> in the way of Thy commandments."
1 Peter v. 8	"Your adversary the devil, as a roaring lion, <i>walketh</i> about, seeking whom he may devour."
Deut. xxviii. 2	"All these things shall come upon thee and <i>overtake</i> thee, if thou shalt hearken to My voice"

Observe the sequence in the above passages. If we are *running*, and the adversary is only *walking*, he will never overtake us; though, on the other hand, however fast we may run, *God's blessings will overtake us* if we are obedient to His Word.

The following example unfolds two of the most important facts which pertain to spiritual life and service, viz.—human impotence and divine Omnipotence.

John xv. 5	"Without Me ye can do <i>nothing</i> ."
Phil. iv. 13	" <i>I can do all things</i> through Christ who <i>strengtheneth Me</i> ."
2 Cor. xii. 9	"My <i>strength</i> is made perfect in <i>weakness</i> ."

- 2 Cor. xii. 10 "When I am *weak* then am I
 strong."
- Heb. xi. 34 "(Who) out of *weakness* were made
 strong."

Endeavour to adopt this line of study with reference to other phases of Christian experience, *e.g.*, our ignorance and God's wisdom; our nothingness and His greatness; our failures and His perfections, etc.

It is always advantageous to trace the *ascending stages* of a particular truth, as the familiar passage in Phil. ii. 9-11, unfolding as it does so majestically the resurrection glories of Christ, beautifully illustrates. In many instances, however, it is necessary to link together separate passages for this purpose, thus:—

- Heb. iv. 14 "We have a great high priest that
 is *passed into the heavens*."
- Heb. vii. 26 "Made *higher than the heavens*."
- Heb. viii. 1 "Who is *set on the right hand of
 the throne of the Majesty in
 the heavens*."

You will find many opportunities for this branch of study both in the Gospels (the fourth Gospel particularly), and also in the Pauline Epistles. Moreover, as you become increasingly acquainted with your Bible you will experience one of the greatest joys in life, viz:—*the Holy Spirit will bring to your mind a number of other passages exactly bearing upon, and dovetailing into, the particular subject you have had laid on your mind.*

Another interesting and profitable line of study, which comes under this third method, is to compare the various gospels when the same parable or miracle or discourse is recorded by more than one evangelist.

Example:—The storm on the lake.

<i>Matthew.</i>	<i>Mark</i>	<i>Luke</i>
	2. He was in the hinder part of the ship, asleep on a pillow	1. He fell asleep
3. A great tempest	2. A violent storm	1. A storm of wind
(1) The ship was covered by the waves	2. The waves beat into the ship	3. They were filled with water, and were in jeopardy
	2. Carest thou not that we perish? (unbelief)	1. Master, Master, we perish (fear)
3. O ye of little faith	2. How is it that ye have no faith?	1. Where is your faith?

(The numbers suggest degrees of emphasis).

Then read carefully the three-fold presentation of the parable of the sower by the first three evangelists, and notice the important distinctions between them. By this means you will be enabled to appreciate the full significance of the parable, which otherwise would not be possible—and so continue with the four gospels along these lines.

I will give you one more illustration of this method of Bible study—an illustration which lends itself to an enlarging which is well nigh indefinite, namely—the comparison of the three instances recorded in the gospels when the Lord raised the dead to life:—

THE MAID	THE YOUNG MAN.	LAZARUS.
<i>Mark 5</i>	<i>Luke 7</i>	<i>John 11</i>
Had just died	Was on the way to the burying place	Had been in the grave four days
The Lord took her by the hand	He touched the coffin	He commanded that the stone should be rolled away
He said, "Maid, I say unto thee, arise."	He said, "Young man, I say unto thee, arise"	He cried with a loud voice, "Lazarus, come forth"
The maid arose and walked.	The young man sat up and began to speak	Lazarus was one who sat at the table with the Lord
The Lord commanded that something should be given her to eat	He delivered him to his mother	He said, "Loose him, and let him go"

As you accustom yourself to this instructive principle of comparing Scripture with Scripture, the

habit will grow upon you so manifestly that you will very soon discover the tremendous value of the "Kaleidoscopic" method of Biblical research.

CONCLUDING REMARKS.

You will often find it a great advantage to get alone by yourself and read the Bible *aloud*. This will help you to read distinctly and to "give the sense," so that if ever you are called upon to read the Scriptures publicly you will enable your listeners to "understand the reading" (see Neh. viii. 8).

The foregoing examples are mainly from the New Testament for the sake of simplicity and convenience, especially seeing that those of us who are in business have only a limited time for study at our disposal. Should, however, there be a demand for further examples from the Old Testament (as well as from the New), the writer will be only too willing to arrange accordingly.

Further, if the reader has been helped in any way through these elementary suggestions, let him remember that his responsibility has been increased proportionately.

God bless you, my dear friend, in your quest for the highest of all knowledge—THE KNOWLEDGE OF GOD.

Study—Study—Study.

"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*" (2 Tim. ii. 15).

ERNEST BARKER.