

The Remnant

*“Even so then at this
present time also there
is a remnant according to
the election of grace.”
Romans 11.5*

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THE BIBLE’S DESIGN REVEALS ITS DIVINE DESIGNER

The internal structure of the Bible reveals the same Creator who made His creature, man, “fearfully and wonderfully” (Psalm 139.14), created the Scriptures with the same exacting care and planning. The books of the Bible are laid out more carefully than a modern skyscraper or a precisely engineered bridge spanning miles of deep waters. They are more complicated than our DNA, our cell structure, and the complicated routings of our nervous and circulatory systems. Yet, as our knowing the details of how our body operates is unnecessary for it to function, even so our knowing the intricacies of how God put the Bible together is not necessary for the Holy Spirit to reveal its basic truths to His people. Yet there is a strong assurance and encouragement to and for the Lord’s people for them to be given to realize, however incompletely, that the One who holds the galaxies and the atoms of His creation together was no less meticulous in designing His written word.

The ancients knew far more about these marvels than we do now. Josephus, Eusebius, and other historians, theologians, and scholars

wrote about the metrical structures in the Hebrew Old Testament, even going back into Old Testament times. In more recent centuries, as is always the case, some biblical scholars agreed with the ancient writings, supporting and defending them, while others disagreed and tried to pass them off as trivial and insignificant. In what follows, in an attempt to point toward the glories of Him who is Wisdom incarnate, we hope to examine some of the miraculous structure hidden within the Bible.

A few years ago, while I was reading in a book about the Bible and its inspiration, structure, and design, I read a note about Zacharias’ prophetic statement in Luke 1.68-79. This note was far more than interesting; it was downright amazing.

Zacharias, the father of John the Baptist, is speaking. Zacharias’ comments in Luke 1.68-79 read as follows:

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of **salvation** for us in the house of his servant David; as he spake by the mouth of his holy **prophets**, which have been

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since the world began: that we should be saved from our **enemies**, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy **covenant**; the **oath** which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our **enemies** might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the **prophet** of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of **salvation** unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath **visited** us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

I was struck with the fact that the author pointed out that Zacharias' prophecy was laid out in a beautiful inversion of five word-pairs. This passage of Scripture from Luke is our **Example 1** (See **FIGURE 1**).

visited (verse 68)
 salvation (verse 69)
 prophets (verse 70)
 enemies (verse 71)
 covenant (verse 72)
 oath (verse 73)
 enemies (verse 74)
 prophets (verse 76)
 salvation (verse 77)
visited (verse 78)

FIGURE 1
Example 1: Luke 1.68-78

I thought, Well, now! That is amazing! And I thought again: This is one of those nice little nuggets God has occasionally concealed here and there in the Bible to show His wisdom for His people’s wonder, admiration, and worship. But as I read on, I found to my real surprise that, without exception, every book, chapter, and verse in **the entire Bible is laid out in a similar manner!**

Actually every complete Bible passage is laid out in one of two or three basic ways or in a combination of them. Simplified, they are known as **Inversions** and **Alternations**:

1. **Inversions**, as the text illustrated in Figure 1; the structure is inverted, going “in” and “back out,” in a shape or pattern like a “V” lying on its side (“>”):

A.
 B.
 C.
 C'.
 B'.
 A'.

2. **Alternation**, a series repeated or alternating, as:

A.
 B.
 C.
 A'.
 B'.
 C'.

3. **Combined Inversion and Alternation**, which may seem to be in no particular order; yet each A, B, C has its counterpart, A', B', and C' in its preordained place. **FIGURE 2** shows an example of how such a rather extended outline might be ordered, where the capital letters (A, B, C, and C', B', A') and the lower case j, k, k', and j' are *inversions*, while the lower case d, e, f, d', e', f' and the g, h, g', h' are in the *alternation* style.

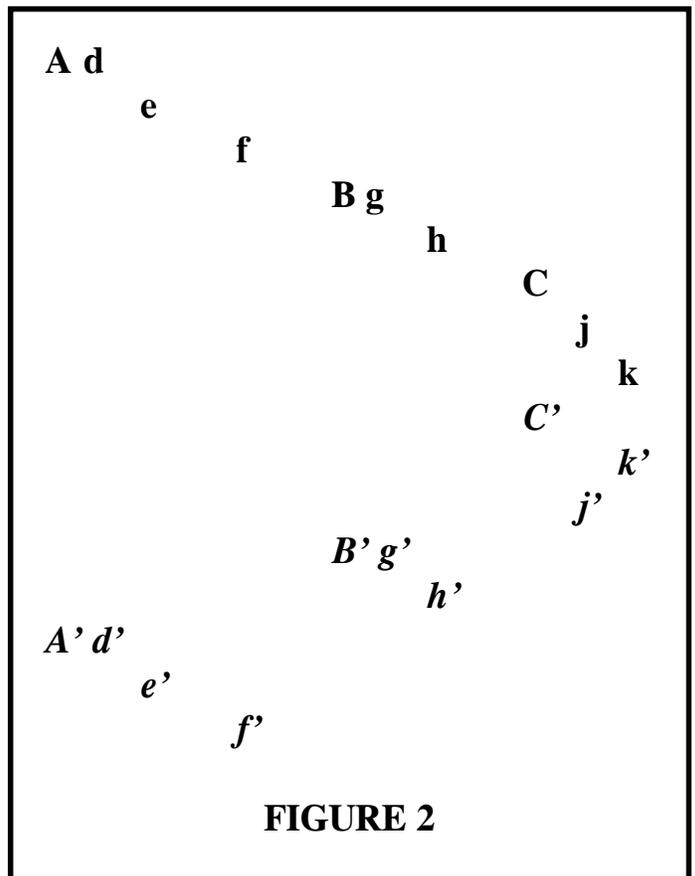


FIGURE 2

You will note that in every one of these structures, every letter (A, a, etc.) has a coun-

terpart (A' , a'), and each A - A' pair is aligned vertically with its own counterpart.

Imagine my surprise when I found out the entire Bible is laid out in such a complex manner!

Now, you know that with some forethought and planning, you or anyone could write an article laid out with such an “A-B-C, C-B-A” scheme; but when you consider that (1) the entire Bible is constructed under a specific scheme such as this, and (2) it was written over a 1,600-year period by around thirty-five, forty, or more authors (some say as many as 44 separate biblical writers), on three continents, scattered from Egypt and the Holy Land to Babylon, Medo-Persia, and to the limits of the Roman Empire, it is all the more amazing. Couple that with the fact that (3) these sixty-six sacred books were written by men from all walks of life—rich, poor, kings and statesmen, educated, uneducated, farmers, fishermen, doctors, and shepherds—and you have a book before you that defies any natural explanation.

Perhaps brilliant and well-educated men such as Moses, Daniel, Isaiah, or Paul could have designed their writings with this general kind of a layout, but who would have told them all to do so, and how and why would they have done it? And beside all this, we also have “ignorant and unlearned men” (by *human* standards), like Peter and some of the other apostles (Acts 4.13), together with some of the Old Testament prophets, doing exactly the same thing. How could they all have “conspired” to do such a remarkable feat without being able to communicate directly with each other? Some could have conspired together (like Jeremiah and Ezekiel in their day, or Peter, James, and John in theirs), but most could not have. **Who masterminded this Book we call our Bible, if not God Himself?**

Moses was raised in Pharaoh’s palace and educated with the wisdom of all Egypt. Daniel was educated in the palace of Nebuchadnezzar with all the wisdom of Babylon. To this day men are impressed with the wisdom of Isaiah; not even Paul had a wider vocabulary than he.

And Paul was no doubt one of the best-educated men of his time. He is thought to have been a genius without equal in the history of the world. He was fluent in Hebrew, Greek, and Latin and probably a few more languages, and had both a secular education (probably at the University of Tarsus, his home town) and also a religious education, being “brought up at the feet of Gamaliel (Acts 22.3),” one of the most well-respected rabbis in all the history of Israel. This, without a doubt, was by the direct providential predestination of our sovereign God: The man who wrote over half the New Testament (14 of 27 books) and expounded the gospel of the Lord Jesus Christ as no other person in history must have credentials that cannot be successfully challenged.

On the other hand, Matthew was a tax-collector, something not to be proud of in his day or in our own. While Luke was a physician (no doubt brilliantly educated, and thus not to be compared with many of today’s M. D.s), Peter, James, and John were uneducated fishermen by calling and trade; when the Pharisees and Sadducees “saw the boldness of Peter and John, and perceived that **they were unlearned and ignorant men**, they marvelled; and they took knowledge of them, that they had been with Jesus (Acts 4.13).” Being with Jesus is all the education that was required.

Amos boasted of no particular “higher learning,” at least nothing higher than this: “I was no prophet, neither was I a prophet’s son; but I was an herdman, and a gatherer of sycomore

- A Sufferings: first announcement, and miracle (lunatic son) 9.22-43-
- B Sufferings: second announcement; Disciples instructed as to the *present* time, 9.-43-62
- C The kingdom nigh, 10.1-24
- D Demand of the lawyer, 10.25-37
- E Journey, 10.38-42
- F Disciples; request, prayer, 11.1-13
- G Miracles, etc., 11.14-13.9
- H Place: Synagogue; sabbath, miracle, 13.10-17
- J The kingdom, likeness, 13.18-21
- J' The kingdom, entrance, 13.22-35
- H' Place: Pharisee's home; sabbath, miracle, 14.1-24
- G' Parables, 14.25-17.4
- F' Disciples: request, faith, 17.5-10
- E' Journey, 17.11-19
- D' Demand of the Pharisees, 17.20-
- C' The kingdom nigh, 17.-20-24
- B' Sufferings: third announcement; disciples instructed as to the *future*, 17.25-18.30
- A' Sufferings, fourth announcement; miracle, the blind man, 18.31-43

FIGURE 3

Example 2. Luke 9.22-18.43, the third period of Christ's ministry

fruit. *And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.* (Amos 7.14f)."

David was a shepherd. The point here, however, is not to build up the necessity of a formal education on the one hand or to put down those who do or do not have such a training on the other. The point is this: How could men of such diverse backgrounds, scattered through ancient history, all produce their works, the books of the Bible that they wrote, in the same balanced way they did, short of divine inspiration? To demonstrate that inspiration, as space permits, we will illustrate this supernaturally inspired structure as it is found throughout the entire Bible.

The next example (#2) will also be found in Luke's gospel. This is a much longer passage, but it is only one major division of Luke. This portion covers the third phase of our Lord's ministry in about ten chapters (Luke 9.22 through 18.43). The overall structure, is shown as briefly as possible in **FIGURE 3**, above.

The fact that this major part of Luke begins in the middle of a chapter illustrates two facts of interest to those who are serious about rightly dividing the word of truth (2 Timothy 2.15):

1. Chapter (and verse) divisions are not in the original text; they are uninspired and are in fact of little use other than as a "street address" for finding a passage of Scripture; and

2. The internal structure itself, as illustrated in **Figure 3** and elsewhere, tells us where a Bible passage *really* begins and ends.

Note, then, some of the details of this wonderfully symmetrical portion of God's word.

Note first,

1. Christ gives four prophecies of His upcoming sufferings and death:

(1) **A** "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day (9.22)."

(2) **B** "He said unto His disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men (9.43f)."

(3) **B'** "But first must He [the Lord Jesus Christ] suffer many things, and be rejected of this generation (17.25)."

(4) **A'** "Then he [Jesus] took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again (18.31-34)."

Another intricate pattern becomes evident:

A suffer...rejected...**raised the third day**

B ...delivered...

B' suffer...rejected...

A' delivered...**rise again the third day**

Or, this section could possibly be even better arranged in an alternating form:

A1 suffer...rejected...raised the third day

B1 ...delivered...

A2' suffer...rejected...

B2' delivered...rise again the third day

Figure 3 shows the development of the third period of Christ's earthly ministry, structurally developed with letters A through J and back again from J' to A'.

Like exploring ever deeper into a cave, you must leave by the same route you entered: From A in to J, then from J back out to A. God's design is evident here as it is everywhere, in eternity and in time, in nature and in grace.

So we have gone from A to J and back again. Are we through yet? By no means. As God's creation gets progressively smaller beyond what man can see with his most powerful microscopes, and the universe is by far larger than what man's most powerful telescopes may reveal, even so God's word is finer tuned than our poor minds will ever comprehend in this life. Like the scientist with his instruments, we too must admit that we are blessed to see only so far but no further into God's creation and into His word, whether it is in microscopic or macroscopic levels.

We will go a step farther, then. **A** and **A'** may also be further analyzed.

First, **A**, "Sufferings...(9.22-43-)" may be further analyzed.

Since the suggested structure has so far used the letters A through J, the next letter to use is, of course, K. The pair, K and **K'**, is used as a subdivision of "**E Journey, 10.38-42.**" (Exactly *why* this happens should become more apparent later, we hope.)

In order to describe a tree, it is unnecessary to say *everything* there is to say about every branch, limb, twig, and leaf on that tree. Since (believe it or not) we are not trying to be completely exhaustive here, but we are only illustrating the overall Biblical structure, we will continue with the breakdown analysis of section A and its parallel point, **A'**.

A L Sufferings: first announcement, 9.22-36

M Miracle: Lunatic son healed, 9.37-43-

A' L' Sufferings, fourth announcement, 18.31-34

M' Miracle, the blind man healed, 18.35-43

FIGURE 4

Since K is assigned to E, we will bypass E and its subdivision K for now.

The next letters available for subdividing A are L and M (see **FIGURE 4**). At both the beginning and the end of this phase of Christ's ministry there is (a) a prophetic announcement of His upcoming sufferings, His death, and His resurrection, followed by (b) a miracle. The nearness with which the two miracles follow the two announcements of His impending death and resurrection is a significant token of the power to be manifested by the resurrected Jesus as both Lord and Christ.

B and *B'* may likewise be broken down as shown in **FIGURE 5**. since we have accounted

for the letters A through M, we continue with N and O (**Figure 5**):

During this phase of His ministry, Christ prophetically announced His sufferings, death, and resurrection two more times. Each time He did so, He followed His announcement by instructing His disciples, first as to the then-present time (9. 46-62), O, and then as to the future (17.26-18.30), *O'*.

B N Sufferings: second announcement, 9.-43-45

O Disciples instructed as to the then *present* time, 9.46-62

B' N' Sufferings: third announcement, 17.25

O' Disciples instructed as to the *future*, 17.26-18.30

B N Sufferings: second announcement, 9.-43-45

O Disciples instructed as to the then *present* time, 9.46-62

B' N' Sufferings: third announcement, 17.25

O' Disciples instructed as to the *future*, 17.26-18.30

FIGURE 5

- A L** Sufferings: first announcement, 9.22-36
M Miracle: Lunatic son, 9.37-43-
B N Sufferings: second announcement, 9.-43-45
O Disciples instructed as to the then *present* time, 9.46-62
C The kingdom nigh, 10.1-24
D Demand of the lawyer, 10.25-37
E Journey, 10.38-42
F Disciples; request, prayer, 11.1-13
G Miracles, etc., 11.14-13.9
H Place: Synagogue; sabbath, miracle, 13.10-17
J The kingdom, likeness, 13.18-21
J' The kingdom, entrance, 13.22-35
H' Place: Pharisee's home; sabbath, miracle, 14.1-24
G' Parables, 14.25-17.4
F' Disciples: request, faith, 17.5-10
E' Journey, 17.11-19
D' Demand of the Pharisees, 17.20-
C' The kingdom nigh, 17.-20-24
B' N' Sufferings: third announcement, 17.25
O' Disciples instructed as to the *future*, 17.26-18.30
A' L' Sufferings, fourth announcement, 18.31-34
M' Miracle, the blind man, 18.35-43

[Note: K and K' do not show up on this Table for space considerations. **J** and **J'** are further subdivided into K and K', *etc.*, but what is presented here is sufficient to illustrate the structural principle.]

FIGURE 6

Figure 6 shows the expansion of **Figure 3**, with A and A' expanded with L and M and **L'** and **M'** added respectively. Here **Example 2** must end, but only because of our limited space considerations. The complete expansion of the passage continues to much deeper levels.

Please take a few moments to examine **Figure 6** carefully and in detail. Notice its complete balance and symmetry. Point for

point, read and compare the actual Bible verses identified by A and A', B and B', and so on. Actually read Luke 9.22-36 and Luke 18.31-34 together. Read and compare **C The kingdom nigh, 10.1-24** with **C' The kingdom nigh, 17.-20-24**. Do this with the entire figure, point for point. Note where there are similarities and where there are differences or contrasts. Compare Christ's instructions for the then present

time (**B-O**, Luke 9.46-62) with His instructions for the future (**B'-O'**, chapter 17.26 through 18.30).

Meditating on one parable at a time, such as the parable of the unjust steward (Luke 16.1-16) is wonderful in its place, if one is blessed by the light and leadership of the Holy Spirit to do so; but this is only a part of what is available to those who are serious about searching the scriptures daily, “whether those things were so (Acts 17.10).” When an entire passage of Scripture (such as Luke 9.22-18.43, illustrated in Figure 6) is read and meditated upon in this way, one begins to get a feel for and understanding of what the overall message of the Scripture portion is all about.

Again, in your meditations on these things, consider what it would take to design such a passage of about ten chapters, and to do so in even finer detail than what is presented here. Then consider what would be required to design the entire Bible and coordinate all forty-some writers over the time and space involved, to insure everything was done in precisely the same way. Again, this is beyond man’s ability, even aided by computers and other modern technology; it is nothing short of the visible imprint of the invisible finger of God.

Nor is this something new. In digging deeper into this subject, which is a supernatural structural marvel, I found its *modern* roots in the 1800s were themselves rooted in early church history and further back into the doctrine of pious Jews in Old Testament times. Its proponents during the early and mid-1800s included a **Thomas Boys** and a **Richard Roe**.

References to **Thomas Boys** in the British Isles were at first hard to come by. Searching the Internet for “Thomas Boys” led to wild goose chases like “Saint Thomas Boys’ Club”

and “St. Thomas Boys’ Choir.” Eventually I came across a book written by Thomas Boys entitled, “A KEY TO THE BOOK OF PSALMS,” which he published in 1825 in London.

Through a bookseller named **Alibris** (<http://www.alibris.com/>), located in both the United Kingdom and the USA, I was able to locate and to order from Alibris a facsimile reproduction of Boys’ book.

At the same time I found and ordered Richard Roe’s book that in part drew on Boys’ work, also in facsimile reproduction, entitled:

**AN
ANALYTICAL ARRANGEMENT
OF THE
APOCALYPSE,
OR
REVELATION RECORDED BY
SAINT JOHN;
ACCORDING TO THE PRINCIPLES
DEVELOPED UNDER THE NAME OF
PARALLELISM,
IN THE WRITINGS OF
BISHOP LOWTH, BISHOP JEBB,
AND THE REV. THOMAS BOYS**

**BY
RICHARD ROE
DUBLIN, 1834**

Both of these books richly illustrate the inspired structure of the Scriptures. Note that Roe in part based his work on Revelation on Boys’ earlier book on the Psalms.

Gleanings From Thomas Boys

In his 54-page introduction, Boys gives many simple illustrations of both forms of the Bible’s *Parallelisms* (or parallel constructions) we have

already briefly described and illustrated: the inversions and alternations referred to on page 3 of this issue. Such examples as he gives show the principles more easily than words can describe, for the biblical examples form “word pictures,” and often a simple picture is better than many words. At this point we could not do better than to follow Boy’s example by bringing to the reader’s attention several examples taken directly from the Bible.

Examples of Alternation

Example 3: Isaiah 55.6

We have all read this verse, and most readers have noticed the parallel construction of the two lines of this couplet:

Seek ye the LORD while he may be found,
call ye upon him while he is near.

These lines are perhaps more readily understood when they are further divided into four alternating lines:

- a. Seek ye the Lord
- b. While He may be found
- a. Call ye upon Him
- b. While He is near.

Thus in lines a. and a., *seek* and *call* are readily linked, as are Lord and Him; b. and b. are linked by the common word *while*, and God’s *nearness* in b. clarifies exactly why the Lord may be found.

Example 4: Psalm 6.2

- a. Have mercy upon me, O Lord
- b. For I am weak
- a. Heal me, O Lord
- b. For my bones are vexed.

Consider and compare a. for a. and b. for b. The pleas for mercy and healing are united

in “O Lord,” and the general weakness is defined specifically as “vexed bones.”

Example 5: Isaiah 9.10

- a. The bricks are fallen down
- b. But we will build with hewn stones;
- a. The sycomores are cut down
- b. But we will change them into cedars.

Example 6: Isaiah 31.3

- a. The Egyptians are men,
- b. And not God;
- a. And their horses are flesh,
- b. And not spirit.

Men and horses are flesh (a and a), while God is a Spirit (b and b).

Example 7: Isaiah 18.6

- a. They shall be left together unto the fowls of the mountains,
- b. And to the beasts of the earth.
- a. And the fowls shall summer upon them,
- b. And all the beasts of the earth shall winter upon them.

Example 8: Proverbs 24.19-20

- a. Fret not thyself because of evil men;
- b. Neither be thou envious at the wicked;
- a. For there shall be no reward to the evil man;
- b. The candle of the wicked shall be put out.

Example 9: Isaiah 1.29-30

- a. They shall be ashamed of the oaks which ye have desired;
- b. And ye shall be confounded for the gardens that ye have chosen;
- a. For ye shall be as an oak whose leaf fadeth,
- b. And as a garden that hath no water.

Example 10: Isaiah 14.26-27

- a. This is the purpose that is purposed upon the whole earth,
 - b. And this is the hand that is stretched out upon all the nations.
- a. For the Lord of Hosts hath purposed, and who shall disannul it?
 - b. And His hand is stretched out, and who shall turn it back?

Example 11: Psalm 128

- A. 1 A Song of degrees. Blessed is every one that feareth the LORD; that walketh in His ways.
 - B. 2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. 3. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.
- A'. 4 Behold, that thus shall the man be blessed that feareth the LORD.
 - B'. 5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. 6 Yea, thou shalt see thy children's children, and peace upon Israel.

In Psalm 128, sections A and A' are in the third person, speaking *about* those who fear the Lord; sections B and B' are in the second person, speaking *to* the one who fears the Lord.

Certain ones in the religious realm remind us that there are "thousands of precious promises in the Bible." They compile and sell books, page-a-day calendars, and boxes of little cards with these "precious promises" listed, designed for "encouraging" the people who buy them. Those who prepare such items for sale, and those who buy them, would surely consider B and B' (above) to be such precious

promises. Indeed they are, but Bible promises are not put there for whoever thumbs through the Bible, sees a comforting thought, and decides he wants it. How much less are Bible promises from God for one who does not even read the Bible but merely pulls a little card randomly out of a box every day and reads it like a Chinese fortune cookie!

God does not go around making promises to everyone in general and to no one in particular. In this case, the structural analysis above plainly shows, and that beyond all doubt, that the promises in the B and B' parts are only *to* and *for the one who fears the Lord*, as identified in the A and A' parts, and they are neither *to* nor *for* anyone else. If you are blessed by the light and leadership of the Holy Spirit in these things, this one consideration (namely, being enabled to understand to whom a promise, commandment, instruction, parable, or other Scripture is given or directed), makes your paying careful attention to the structure of a Bible passage well worth your time and effort.

Examples of **Alternation** such as we have given above abound throughout the Bible as one of the primary ways God has used to construct it. Equally used is the **Inversion** form that matches the first and last line together and the two middle lines likewise. We will now examine a few examples of **Inversion**.

Examples of Inversion**Example 12: Psalm 90.7**

- a. For we are consumed
 - b. by thine anger,
 - b'. and by thy wrath
- a'. are we troubled.

Herein **God's** anger and wrath are linked in b. and b', while **we** have **our** being consumed and troubled connected in a. and a'.

Example 13: Psalm 18.20

- a. The LORD rewarded me
 - b. according to my righteousness;
 - b'. according to the cleanness of my hands
- a'. hath He recompensed me.

Together a. and a' gives a sure definition of *recompense*: it has to do with *reward*, as is borne out in Hebrews 2.2, 10.35, and 11.26, Ruth 2.12, 2 Samuel 19.36, and many other passages.

The b and b' sections associate righteousness with "clean hands" (ceremonially).

Example 14: Psalm 141.1

- a. Lord I cry unto Thee;
 - b. Make haste unto me;
 - b'. Give ear unto my voice,
- a'. When I cry unto Thee.

Example 15: Psalm 25.16-17

- a. Turn Thee unto me, and have mercy upon me,
 - b. For I am desolate and afflicted;
 - b'. The troubles of my heart are enlarged,
- a'. O bring Thou me out of my distresses.

Compare examples 14 and 15. Notice how the emphasis is sometimes turned within the structure; In Example 15 (Psalm 25.16-17),

1. the psalmist's **petition** ("Turn Thee unto me, and have mercy upon me...O bring Thou me out of my distresses") is expressed in a. and a', while

2. the **grounds for the petition** ("For I am desolate and afflicted...The troubles of my heart are enlarged") are expressed in the central members b. and b'.

3. But in Example 14 (Psalm 141.1), the psalmist's **petition** ("Make haste unto me...Give ear unto my voice") is expressed in the central b-b' members and

4. the **pleadings** or **plea** ("Lord I cry unto Thee...when I cry unto Thee") is in the extremes of the a-a' members.

Sometimes we are in the same strait as the psalmist here: There are no other grounds for our petitioning God other than, when it is brought into our minds and we are so enabled, we are made to cry unto Him. The Scriptures and our hymns are full of this truth:

I can but perish if I go,
I am resolved to try,
For if I stay away I know
I must most surely die.

(Mordecai had sent word to queen Esther: "...who knoweth whether thou art come to the kingdom for such a time as this?" She sent word back to him, "so will I go in unto the king, which is not according to the law: and if I perish, I perish."—Esther 4.14-16)

*

And since He bids me seek His face,
Believe His word and trust His grace,
I'll cast on Him my every care
And wait for thee, sweet hour of prayer.

Also read Psalm 107 and other Psalms in this connection.

Example 16: Psalm 51.1

- a. Have mercy upon me, O God
 - b. According to Thy lovingkindness;
 - b'. According to the multitude of thy tender mercies,
- a'. Blot out my transgressions.

This verse equates mercy with blotting out the sinner's transgressions; and it would have us define lovingkindness and tender mercies in terms of each other. The inverted structure makes this clear.

- A.** 1 LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
- B. a.** 2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
- b.** 3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.
- B' a'** 4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.
- b'** 5 He that putteth not out his money to usury, nor taketh reward against the innocent.
- A'** He that doeth these things shall never be moved.

Figure 7

Psalm 15: Mixed Inverted and Alternating Structure

Example 17: Psalm 15 (all)

See Figure 7 above. With this example we draw these illustrations to a close for now. Psalm 15 follows the basic Introversion pattern of A-B-B'-A'. Its structure is mixed, however, as B and B' are further analyzed into the Alternation pattern. The mixed form of this Psalm can be summarized beautifully as follows (numbers 1-5 are verse numbers):

- A. 1. Stability
- B. a. 2. Positive
- b. 3. Negative
- B'. a'. 4-. Positive
- b.' -4, 5-. Negative
- A'. -5. Stability

To expand this Psalm and finish this section, we will add most of the texts to indicate the positive and negative parallels.

A. 1. Stability: LORD, who shall **abide** in thy tabernacle? who shall **dwell** in thy holy hill? (Note "...**abide...dwell**...." indicating stability and permanence.)

B. a. 2. Positive: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

b. 3. Negative: He that backbiteth **not** with his tongue, **nor doeth** evil to his neighbour, **nor** taketh up a reproach against his neighbour.

B'. a'. 4-. Positive: In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

b.' -4, 5-. Negative: He that putteth **not** out his money to usury, **nor** taketh reward against the innocent.

A'. -5. Stability: He that doeth these things shall **never be moved**.

At this point, either you see the point and more or less understand what biblical structure signifies, or you do not. I hope and pray you are still with us, even if you might be wondering what this is really all about.

For the Technical-Minded

Behind the Bible's parallel passages is the underlying principle that God is the God of order. His orderly design prevails throughout all creation and all the sciences. As well as order in the spiritual realm, all through the natural creation there are similar orderly displays and observations that can be made about them.

Those who enjoy mathematics may immediately relate the Bible's structure to **fractals** and the **Mandelbrot Set**. Fractals are the plotting of countless points calculated by using complex math formulas. When the Mandelbrot Set has generated a sufficiently large number of points, the plotting of those points form a picture like the one shown in Figure 8.

One of the many interesting things about this figure is that the larger it is magnified, it shows smaller pictures of itself. The smaller it is developed, even to the microscopic level, it reproduces itself on an ever smaller scale. These

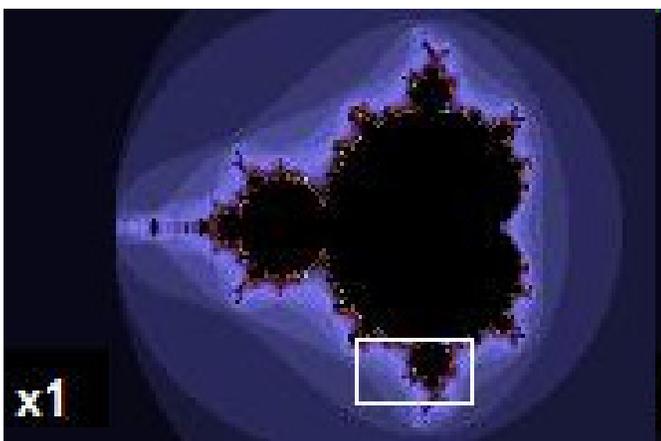


Figure 8



Figure 9

things being as they are, when you examine a picture of this figure, you cannot tell whether you are looking at a microscopic part of the Mandelbrot Set or one that is many feet or even miles across. Figure 8 has a small white box marking a portion of the edge of the figure. Figure 9 is that portion magnified six times, with another small box. Figure 10 is that box magnified 100 times, again with a small box isolating a small portion of Figure 10. Figure 11 is that portion magnified 2000 times. Note that the black area on the left side of Figure 11 is the same as Figure 9, the small part of Figure 8. For all practical purposes, this process may be continued infinitely; whether ever smaller or ever larger, the results will be the same. The Mandelbrot set and similar fractals will reproduce themselves whatever the scale, large or small. (Photos in Figures 8, 9, 10, 11, 12, and 13 are from the Wikipedia website, <http://en.wikipedia.org/wiki/Fractal> and used by courtesy of Wikipedia, through the *Creative Commons Attribution/Share-Alike License 3.0 (Unported)* agreement.)

Fractals and the fractal principle occur throughout nature. The branching of arteries, veins, blood vessels and capillaries follows fractal patterns without regard to scale. You cannot tell by observation alone, without some clue about the scale, if you are looking at a

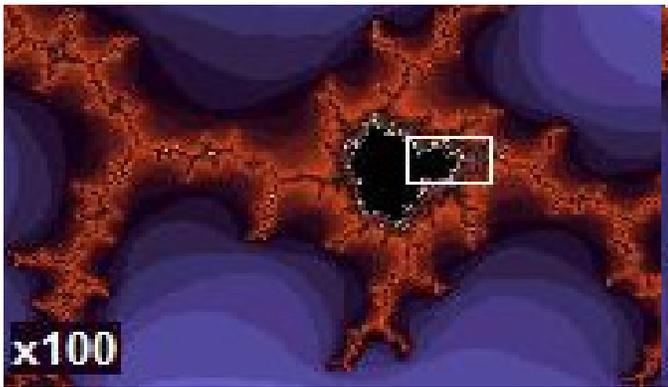


Figure 10

small part of a capillary system or at major veins, arteries, and blood vessels, or rivers and tributaries in a mountainous region. What is said of blood systems applies equally to rivers and their tributaries, the streams, creeks, and branches that flow into them. From a trickle of melting snow in the mountains to the mighty Mississippi, Nile, and Amazon Rivers, just to look at a map without knowing the scale to which it is drawn would tell you little or nothing about what you see, whether it might be small branches of water flowing into larger streams, or those streams flowing into rivers, or those rivers feeding into ever larger rivers.

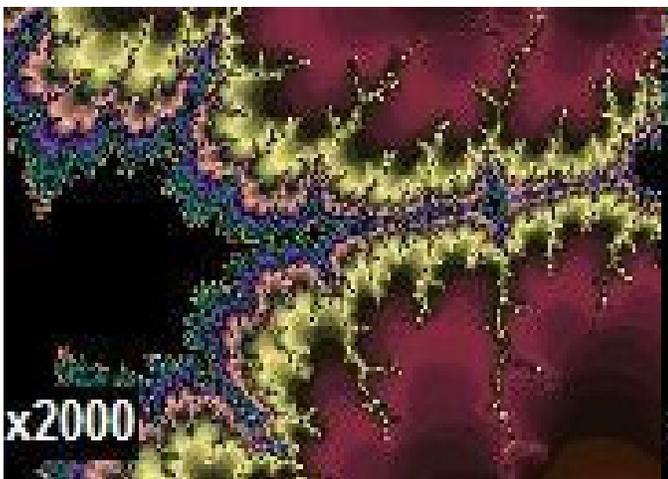


Figure 11

Shorelines follow these patterns. Sufficiently magnified, an inch-long piece of the shoreline of a mud puddle or a cow pond looks the same as the shoreline of a continent bordering the ocean. Without knowing the scale or having other details to go by, it is impossible to know which level of magnitude you are seeing.

The branching veins in leaves from deciduous trees mimic the branching shapes of the trees of their species. The florets of broccoli



Figure 12: Broccoli

are unending fractal repetitions of the broccoli head itself (Figure 12). Ice crystals freezing on glass (Figure 13) follow the laws of fractals.



Figure 13

(Continued on next page)

These examples from nature only begin to scratch the surface of the thousands upon thousands of other illustrations that could be named, from the air sacs in our lungs, to a peacock's colorings, to the galaxies and the universe itself. These patterns are not given to "prove" anything (for examples are circumstantial evidence only, and as such they do not prove anything), but to *demonstrate* that **the Lord God Almighty is a God of order**, and that **His order permeates all levels of His entire creation**.

What we have set forth in the body of this article, about what Thomas Boys and others called the "Parallelism" or "Correspondence"—*Co-Respondence*; the *corresponding* of two passages of Scripture—in the Bible is one more instance of God's creative order.

The Bible is a supernatural book as no other; and it is mathematical every bit as much as it is spiritual. The A-B-B'-A' form of a simple verse of Scripture is but one more example that may be perfectly linked to the beautiful fractal constructions, because that divine A-B-B'-A' format will be found at every level of God's book, from parts of a single verse, to ever larger sections, to whole books, to groups of Bible books, and ultimately to the entire Bible.

Do we have to know these things? Of course not. Millions of God's children have lived and died without knowing many (or any) details of such things. But the power and wisdom of God is there for those who are given to see them in every way the Lord gives us to see them, and these things have been known and appreciated by some of His people no doubt in every previous age.

Philo Judaeus of Alexandria (20 BC – 50 AD), Flavius Josephus (37 BC – c.100 AD), Origen (c. 185–254), Eusebius of Caesarea, c. AD 263–339, and Jerome (c. 347 – 30 Sep-

tember 420)—these men, regardless of what we may think of their errors in other areas, all saw and commented upon this structural fact found in the Scriptures.

Azariah de Rossi (c.1514-1578) published in 1574 *The Light of the Eyes*, a massive work, one chapter of which touched on these things. That chapter so impressed and moved Bishop Lowth (already mentioned herein, on page 9) that he thenceforth devoted a large part of his time and writing to this subject, thereby paving the way for others, like Thomas Boys, who would develop the theme even further.

All of which says this is nothing new to many who have devoted their lives to studying this blessed book.

In closing, we hope something has been said that the Lord might be glorified, and that His saints might be inspired to search the Scriptures with renewed interest, remembering that "...every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure **things new and old** (Matthew 13.52)."

—CC Morris

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Zechariah 12.3

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

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