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**BATTLEFIELDS OF THE CHURCH**  
**Lectures to Students at God's Bible School**

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A Voice from Eternity  
Nuggets of Gold  
Etc.

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Chapter 1

THE WORD OF GOD

One day a mixed company of men, of different creeds and opinions, were met together -- Protestants and Romanists, philosophers and materialists were there, when this question was started: Supposing a man doomed to imprisonment for life were allowed to choose one book only as the companion of his solitude, what book should he choose? All agreed that his choice should be the Bible. The story is told by a French rationalist. What a testimony to the charm of the Bible and to its power to inspire confidence in men, as a companion whose friendship would never weary!

It is a truth that the Bible does supply a great variety of mental and moral nutriment. In its compass one can move through scenes which display all sides of life. It reaches our various moods. As Coleridge said, "It finds us at the greatest depths of our being." Its maxims on the conduct of life, no less than its outbursts as from the depths of a human spirit; its devotional, no less than its intellectual, spirit, meets the wants of our nature.

The Word of God is a commentary on His government, and reveals to us, by many examples, how to interpret those lessons which the varying events of life, its joys and sorrows, its temptations and trials, are calculated to teach us. There is hardly an event, hardly a character, that has not its parallel in that immense picture gallery of historic and biographic sketches which the Scriptures open up to us. The whole of life seems mirrored there; the examples range through all the ranks of social life, embrace all varieties of character, and illustrate by similar cases almost every conceivable combination of circumstances in which man can be placed. It is hardly possible to imagine ourselves in any situation in which we will not find the Word has warning, consolation or guidance.

Milton said of the Bible: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

We want to, and will, insist, all through these lectures, that the Word is emphatically the WORD OF GOD. We propose to bring before this class the very BEST THOUGHT of the BEST MEN of all the past, who have blessed the world and stood for the defense of the truth. "Day unto day uttereth speech," and wherever in all the days of the past men have walked with God, and studied His Word, they have had the experimental evidence, the best in all the world, that the Book of books is indeed the Word of God.

It proves itself. The Old Testament foreshadows the New, and the New is a fulfillment of the Old. We say it is the Word and yet it is both human and divine. Here is no contradiction. "The mystery of the inspiration of the written Word is parallel to that of the incarnation of the Word in the person of Christ. In both there is the meeting of the human and the Divine; in both there is the shining out of the Divine through the human; in both there is such an outward display of the human as that men may deny, if they will, the presence of the Divine." But the Bible is God's Word. "Holy men of old spake as they were moved by the Holy Ghost." As truly and as certainly as in Jesus Christ dwelt the fulness of the Godhead bodily, so truly and certainly in the hearts of those who gave us the Book, dwelt the Divine Spirit of God.

The Bible is, in a sense in which it is true of no other Book, God's Book and God's Word. God the Holy Ghost, when He inspired men to give us these books, did not speak through their lips as the oracles of old are said to have spoken through the lips of the subjects of their inspiration, as through hollow-sounding masks, but spoke just in the souls of those whom He stirred to give us these inspired words. The hearts of men were first filled with the Spirit, before they spake out these messages from God. Live coals from off the altar touched their lips before they could respond as messengers for God. Yet God, in using the human and speaking through their minds, was shining through man.

God was manifested in the flesh. HE SPAKE through Moses, when his mind was tintured with the learning of the Egyptians, but still it was, "Thus saith the Lord." The rough speech of the herdsman's son and the gatherer of sycamore fruit was clearly and unmistakably the Word of the Lord. The prophet loses sight of himself in the message, "Thus saith the Lord." Israel trembled and repented, not before the rough herdsman's son, but because they knew God was talking through lips of clay, to the whole house of Israel.

We appreciate the words and argument of Bishop Wordsworth: "Holy Scripture is God's Word written. The things written are from God. ALL Scripture is given by inspiration of God. The fresh and living waters of all heavenly truth issue from one source, and that source is DIVINE. But the water flows in various streams. Sometimes the Divine element of inspired truth rushes vehemently in torrents and cataracts in the impetuous fervor of Paul; some times it diffuses itself, and sleeps in deep, calm lakes. in the love and gentleness of John. The element is one and the same, and DIVINE; the channels are different and human; the power of one destroys not the liberty of the other. The Divine Spirit and the human intellect and will concur and act together in perfect, loving harmony and joy."

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## Chapter 2 THE HOLY SPIRIT THE AUTHOR

"An intimate acquaintance with the Holy Scriptures is a secure haven, an impregnable bulwark, an immovable tower, an imperishable glory, an impenetrable armor, an unfading joy, a perpetual delight, and whatever other excellence can be uttered." So says the quaint, old, delightful theologian of Methodism.

Whatever tends to undermine faith in the Word of God delights the denizens of the lowest Hell, whether it springs from the rationalism of German schools or their imitators in Boston.

Some time ago a young man who was up in the northern peninsula of Michigan, speaking of the immense tracts of forests where one can so easily lose his way, said, "When you get lost, believe your compass, do not believe yourself." So I think of the Word of God; it is our guide, our compass: trust in it, and you are safe.

If it is not the WORD OF GOD, it is not the "HOLY BIBLE," and is not a safe guide. We would confirm and encourage every humble believer in its truths, they testify of Jesus, and in Him only do we have life. The entrance of His Word giveth light. Let us first settle in our minds that the Word came from God -- from beginning to end. The Holy Spirit is the Author. IT IS INSPIRED. This brings us to the question that will arise in the mind of the intelligent inquirer: "What do you mean by inspiration?" and we reply, The conveying of certain extraordinary and supernatural notices or thoughts into the soul; or it denotes any spiritual influences of God upon the mind of a rational creature, whereby he is formed to a degree of intellectual improvement, to which he could not have attained in his present circumstances in a natural way.

In the first and highest sense, the prophets, evangelists and apostles are said to have spoken and written by divine inspiration. This inspiration of the Old Testament Scriptures is so expressly ATTESTED BY OUR LORD AND HIS APOSTLES, that among those who receive them as a divine revelation the only question relates to the inspiration of the New Testament.

Before we take up the question as to the Gospels, etc., let us devote a portion of our time to the Scriptures as Jesus knew them, and to which He gave His approval, for we deny most emphatically that He would, or could, lend Himself to what He knew was a fraud; that to Him a collection of myths and legends, even though accepted by the Jews, never could be "the Scriptures" and quoted as "THUS SAITH THE LORD."

The inspiration of the Scriptures includes the whole Book from Genesis to Revelation -- history, prophecy and poetry; Pentateuch to the end. The Word says, "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD." The historical books of the Bible are necessary to a complete Bible, and in the very first one, that gives us an account of the "beginnings," we have the bases of the doctrines that are found in the Word. In Genesis we have the principles of atonement, sacrifice, pardon of sin, covenants, coming of the Redeemer. If Genesis is needed, it needs to be inspired of God. "The doctrine of sin needs for its starting-point the record of the fall," and the record of the fall is "history." Dr. Grey says: "Could we so satisfactorily understand justification did we not have the story of God's dealings with Abraham? And what of the priesthood of Christ? Dismiss Leviticus and what use could be made of Hebrews?"

The historical books are, in many cases, prophetic as well as historical, and the Apostle, referring to Old Testament history, says, "THESE THINGS were written for our learning, that through patience and comfort of THE SCRIPTURES we might have hope." And again he says, it was not written for his sake alone, but for us also.

When Jesus met the arch-enemy in the conflict in the wilderness, in the very beginning of His ministry, He used Deuteronomy, to the discomfiture and defeat of the devil, for though some Doctors of Divinity today say it is a part of the collection of myths, yet the old devil knew better, knew it was the Word of God; knew "IT IS WRITTEN." He had too much devilish sense ever to be scared by a "myth," and knew it was the INSPIRED WORD OF GOD. The whole life and ministry of Jesus Christ were a fulfillment of Old Testament prophecy, from His birth until He cried on the cross: "It is finished!" He, while on earth, was a witness to the divine authority and infallible truth of the sacred records in which prophecies that met their fulfillment in Him are recorded.

In my old Bible I have written on the first page: "The phrase, 'Thus saith the Lord,' occurs 2,600 times in the Old Testament." The very first chapter in the very first Gospel says, "All this was done that it might be fulfilled which was spoken by the Lord THROUGH THE PROPHETS." In the Sermon on the Mount Jesus was careful to proclaim He "came not to destroy, but to fulfill THE LAW AND THE PROPHETS," and again He declared, "The SCRIPTURES cannot be broken." The Epistle to the Hebrews states that "GOD at sundry times and in divers manners SPAKE IN TIMES PAST unto the fathers BY THE PROPHETS." And we are believing with all the heart that Jesus and apostles knew more of the Word than the present-day higher critics, who, drawing there inspiration from German universities, are sadly undermining the faith of those who wait on their ministry.

Turning now to the inspiration of the New Testament, we find first the apostles were the historians of Jesus, and for them inspiration was necessary that they might fulfill the purpose of their mission. They left in four Gospels a record of what He did and taught. Two of the four were written by Matthew and John. Mark and Luke were probably of the seventy that Jesus sent out in His lifetime, and the earliest Christian historians tell us the Gospel of Mark was revised by Peter and that of Luke by Paul, and that both were afterward approved by John, so that all four Gospels were handed down to the Church with the sanction of apostolic authority.

The apostles were not only the historians of Jesus, their writings contain PREDICTIONS OF THINGS TO COME, and prophecy requires the highest degree of inspiration, hence it will occur to any unprejudiced mind they must have been inspired, first, in order to be accurate historians of the life of Jesus, twenty years after He ascended, and true expounders of His doctrine; and second, prophets of events yet to come.

OUR LORD PROMISED INSPIRATION TO HIS APOSTLES, and His character gives us a security that He possessed all that He promised. We read in the Gospels that Jesus ordained twelve and sent them forth to preach, and His last commission was to preach THE GOSPEL. His constant, familiar association with them qualified them for the execution of His commission. When He sent them during His lifetime, He said: "It is not ye that speak, but THE SPIRIT OF YOUR FATHER which SPEAKETH in you." (Matt. 10:19, 20.) And He repeated this promise when He said, "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." (Luke 21:15.) And the fulfillment of these promises was a pledge that the measure of inspiration necessary for the carrying out of the great commission would not be lacking. When Jesus took a long farewell of His disciples after eating the Passover, He said, "The Comforter which is the Holy Ghost, whom the Father shall send in my name, HE SHALL TEACH

YOU ALL THINGS, and bring all things to your remembrance whatsoever I have SAID unto you. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come." (John 14:16, 17,26;16:12,13.)

Here all the degrees of inspiration that are necessary are promised; the Spirit was to bring to their remembrance what they HAD heard, to guide them into the truth they were not then able to bear, and to show them things to come. THIS IS JUST WHAT THE SPIRIT DID FOR OLD TESTAMENT PROPHETS. They searched as to "what or what manner of times the SPIRIT OF CHRIST which was in them, did signify, when it testified BEFOREHAND the sufferings of Christ, and the glory that SHOULD FOLLOW." And then the Apostle proceeds to say: "Unto us they did minister the things WHICH ARE NOW REPORTED UNTO YOU BY THEM THAT HAVE PREACHED THE GOSPEL UNTO YOU with the Holy Ghost sent down from Heaven." (1 Pet. 1:11, 12.)

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### Chapter 3 THE OLD TESTAMENT AND THE NEW

It seems to us very plain that the promise of Jesus implies that the apostles, in executing their commission, were to be assisted by the illumination and direction of the Spirit, and He places their teaching upon the same plane as His own, making no distinction. "He that heareth you, heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me." (Luke 10:16.)

Paul, who was called of God to preach the Gospel, received it not from man, neither was he taught it, but it came by direct revelation of Jesus Christ from Heaven, and in the Epistle to the Corinthians he says, "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given us of God, which things also we speak, not in the words which man's wisdom teacheth, BUT WHICH THE HOLY GHOST TEACHETH." (1 Cor. 2:10, 12, 13.) "If any man thinketh himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." And again he says in the Epistle to the Thessalonians: "The word of God, which ye heard from us, ye received it not as the word of men, but as in truth, THE WORD OF GOD." And Peter, speaking of the Epistles of Paul, says, "Even as our beloved brother Paul also, ACCORDING TO THE WISDOM GIVEN UNTO HIM, hath written unto you." And the beloved disciple John claims inspiration for the other apostles as well as himself, saying, "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us."

The apostles placed their own writings upon equal footing with the books of the Old Testament. Paul, speaking of the Holy Scriptures in which Timothy had been instructed (the Old Testament), says, "All Scripture is given by inspiration of God." Peter says of the ancient prophets, "The Spirit of Christ was in them." "Prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

The quotations of our Lord and His apostles from the books of the Old Testament are often introduced with an expression in which their inspiration is directly asserted: "Well spake the Holy Ghost by Esaias;" "By the mouth of thy servant David thou hast said." (Acts 1:16; 4:25; 28:25.)

Paul declared the Christians were built upon the foundation of the apostles and prophets, thus placing the writings of the apostles co-equal with those of Old Testament writings -- a very wrong thing to do if the former were not inspired as well as the latter. And Peter unites in his view, when he writes to the Christians charging them to be "mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles." And as to the Book of Revelation, the writer asserts directly his personal inspiration, saying that "Jesus sent and signified by His angel to His servant John the things that were to come to pass," and the Divine Person who appeared unto Him when he was in the Spirit commanded him to "write in a book what he saw."

The early Church received the writings of the apostles as of equal authority with the Old Testament. It is seen from an expression of Peter that already, at the time of his writing, the Epistles of Paul were classed with "THE OTHER SCRIPTURES." (2 Pet. 3:16.) Justin Martyr says that "before the middle of the second century, the memoirs of the apostles and the compositions of the prophets" were read together in the Christian assemblies, and the writings of the apostles were regarded as the infallible standard of faith and practice.

Let us now define what we mean by inspiration, and that is, that the sacred writers composed their works under so plenary and immediate influence of the Holy Spirit that God may be said to speak by those writers, to man, and not merely that they spoke to man in the name of God, and by His authority, and there is considerable difference in these propositions. Each supposes an authentic revelation from God, but the former view secures the Scriptures from all error, both as to the subjects spoken, and the manner of expressing them. This is the doctrine taught in the Scriptures themselves, which declare not only that the apostles and prophets spoke in the name of God, but that God spoke by them as His instruments. "The Holy Ghost by the MOUTH OF DAVID SPOKE;" "Well spake the Holy Ghost by Esaias the prophet." Jesus said to the disciples, "When they bring you into the synagogues, and unto magistrates and powers, take no thought how or what thing ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say; for it is not ye that speak, but the Spirit of your Father which speaketh in you." And Paul, in writing to the Corinthians, states very plainly, "Which things we also speak, not in the words which man's wisdom teacheth, but WHICH THE HOLY GHOST TEACHETH."

Some one will now object to this view on the ground of the difference of style and manner so natural to each, and so distinct in all. "How about those reasonings, recollections of memory and other indications of the work of the mind of each writer on its own character and temperament?" Let us answer here that an inspiration of words took place either by suggesting those most fit to express the thoughts, or by overruling the selection of such words from the common as if they had been exclusively of divine suggestion, and yet this does not measure up to the force of the passages quoted, which attribute to a divine agency, the store acquired by, and laid up in, the mind of each writer, which is quite compatible with the fact that a peculiarity and appropriateness of manner might still be left to them separately.

Watson (upon whom we have drawn largely in this part of the discussion) says: "To suppose that an inspiration of terms as well as thoughts could not take place without producing one uniform style and manner, is to suppose that the minds of the writers would thus become entirely passive under the influence of the Holy Spirit, whereas it is easily conceivable that the verbiage, style and manner of each were not so much displaced, as ELEVATED, ENRICHED and CONTROLLED by the Holy Spirit, and that there was a previous fitness in all these respects, in all the sacred penmen, for which they were chosen to be instruments under the aid and direction of the Holy Spirit, of writing such portions of the general revelation as the wisdom of God assigned unto each of them. On the other hand, while it is so conceivable that the words and manner of each might be appropriated to his own design by the inspiration of the Holy Spirit, it by no means follows that both were not greatly altered as well as controlled, although they still retained a general similarity to the uninfluenced style and manner of each, and still presented a characteristic variety. As none of their writings on ordinary occasions, and when uninspired, have come down to us, we cannot judge of this degree of difference, and therefore no one can, with any just reason, affirm that their writings are 'the word of God as to the doctrine, but the word of man as to the channel of conveyance.'"

Certain it is that a vast difference may be remarked between the writings of the apostles and those of the most eminent Fathers of the times nearest to them, and that not only as to the precision and strength of thought, but also as to the language. This circumstance is at least strongly presumptive, that, although the style of inspired men was not stripped of the characteristic peculiarity of the writers, it was greatly exalted and influenced.

It is not likely that the same force of inspiration, so to speak, was exerted upon each of the sacred writers, or upon the same writer throughout his writings, whatever might be his subject. There is no necessity that we should so state the ease, in order to maintain what is essential to our faith -- the plenary inspiration of the sacred writers. In miracles there was no needless application of divine power. Traditional history and written chronicles, facts of known occurrence, and opinions which were received by all, are often inserted or referred to by the sacred writers. There needed no miraculous operation upon the memory to recall what the memory was furnished with, or to recall a fact which the writers perfectly and personally knew. But their plenary inspiration consisted in this, that they were kept from all lapses of memory, or inadequate conceptions, even on these subjects, and on all others the degree of communication and influence, both as to doctrine, facts, and the terms in which they were to be recorded for the edification of the Church, was proportioned to the necessity of the case, but so that the whole was authenticated by the Holy Spirit with so full an influence that it became truth without any admixture of error, expressed in such terms as He Himself suggested or ruled. This, then, seems the true notion of plenary inspiration, that for the revelation, insertion, and adequate enunciation of truth, it was full and complete.

Dr. Woods, in speaking of this subject, says very forcibly, "One argument which has been urged against the supposition that divine inspiration had a respect to language, is that the language used by the inspired writers exhibits no marks of a divine interference, but is perfectly conformed to the genius and taste of the writers. The fact here alleged is admitted, but how does it support those who allege it? Is it not evident that God may exercise a perfect superintendency over inspired writers as to the language they shall use, and yet that each of them shall write in his own

style, and in all respects according to his own taste? May not God give such aid to His servants, that, while using their own style, they will be certainly secured against all mistakes, and exhibit the truth with perfect propriety? Is it unquestionable, that Isaiah and St. Paul and St. John might be under the entire direction of the Spirit even as to language, and at the same time each one of them write in his own manner, and that the peculiar manner of each might be adapted to answer an important end, and that the variety of style thus introduced into the sacred volume might be suited to excite a livelier interest in the minds of men, and to secure to them a far greater amount of good than could ever have been derived from any ONE mode of writing? The great variety existing among men as to their natural talents, and their peculiar manner of thinking and writing, may in this way, be turned to account in the work of revelation, as well as in the concerns of common life. Is it not clearly a matter of fact that God has made use of this variety, and given the Holy Spirit to men, differing widely from each other in regard to natural endowments, and knowledge and style, and employed them with all their various gifts, as agents in writing the Holy Scriptures? And what color of reason can we have to suppose, that the language which they used was less under the divine direction on account of this variety, than if it had been perfectly uniform throughout?

"To prove that divine inspiration had no respect to language of the sacred writers, it is alleged by some that even the same doctrine is taught, and the same events described, in a different manner by different writers. This we also admit. But how does it prove that inspiration had no respect to language? Is not the variety alleged a manifest advantage as to the impression to be made upon the minds of men? Is not testimony which is substantially the same always considered as entitled to higher credit when it is given by different witnesses in different language and in a different order? Is it not reasonable to suppose that in making a revelation God would have respect unto the common principles of human nature and human society, and would exert His influence over inspired men in such a manner that, by exhibiting the same facts and doctrines in different ways, they should make a more salutary impression, and should more effectually compass the ends of a great revelation? Give thought and attention to these two positions:

"1. The variety of manner apparent among different writers, even when treating of the same subjects, is far better suited to promote the object of divine revelation than a perfect uniformity.

"2. It is agreeable to our worthiest conception of God and His administration, that he should make use of the best means for the accomplishment of His designs, and, of course, that He should impart the gift of inspiration to men of different tastes and habits as to language, and should lead them, while writing the Scriptures, to exhibit all the variety of manner naturally arising from the diversified character of their minds.

"The one point we think it specially important to maintain is this -- the sacred writers had such direction of the Holy Spirit that they were secured against ALL liability to error, and enabled to write just what God pleased, so that what they wrote is in truth the Word of God, and can never be subject to any charge of mistake either as to matter or form.

"Whether this perfect correctness and propriety as to language resulted from the Divine guidance directly or indirectly, is a question of no particular importance. If the Spirit of God directs the minds of inspired men, and gives them just conceptions relative to the subjects on which they are to write, and if He constitutes and maintains a connection, true and invariable,

between their conceptions and the language they employ to express them, the language must in this way be as infallible and as worthy of God, as though it were dictated directly by the Holy Spirit. But to assert that the sacred writers used such language as they chose, or such as was natural to them, without any special divine superintendence, and that in respect to style, they are to be regarded in the same light, and equally liable to mistake as other writers, is plainly contrary to the representations which they themselves make, and is suited to diminish our confidence in the Word of God. For how could we have entire confidence in the representations of Scripture, if after God had instructed the minds of the sacred writers in the truth to be communicated, He gave them up to all the inadvertencies and errors to which human nature in general is exposed, and took no effectual care that their manner of writing should be according to His will."

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#### Chapter 4 VERBAL INSPIRATION

We will now briefly examine the subject as it is presented in the Holy Scriptures, and see whether we find sufficient reason to affirm that inspiration had no relation whatever to language.

1. The apostles were the subject of such a divine inspiration as enabled them to speak with "OTHER TONGUES." Here INSPIRATION REFERRED DIRECTLY TO LANGUAGE.

2. It is the opinion of some thinkers that in some instances, inspired men had not in their own minds a clear understanding of the things of which they spake or wrote. An instance of this is the case of Daniel, who heard and repeated what the angel said, though he did not understand it. (Dan. 12:7-9.) This is thought to be in some measure the case with the prophets referred to in 1 Peter 1:10-12. Is there not also reason to think this may have been the case with many of the prophetic representations contained in the Psalms, and many of the symbolical rites of the Mosaic institute? Various matters are found in the Old Testament which were not intended so much for their benefit of the writers or their contemporaries as for the benefit of future ages. And this might have been a sufficient reason why they should be left without a clear understanding of the things which they wrote. In such cases, if the opinion above stated is correct, inspired men were led to make use of expressions the meaning of which they did not fully understand. And according to this view, it would seem that the teaching of the Spirit, which they enjoyed, must have related TO THE WORDS rather than to the sense.

3. Those who deny that the divine influence afforded to the sacred writers had any respect to language, can find no support in the texts which most directly relate to the subject of inspiration, and it is surely in such texts, if anywhere, that we should suppose that they would find support. The passage 2 Peter 1:21 is a remarkable one. It asserts that "holy men of God spake as they were moved by the Holy Ghost." There is surely nothing here which limits the divine influence to the conception of their minds. They were moved by the Holy Ghost to speak or write. "All Scripture is divinely inspired." (2 Tim. 3:16.) Does this text afford any proof that the divine influence granted to the inspired penmen was confined to their inward conceptions, and had no respect whatever to the manner in which they expressed their conceptions? What is Scripture? Is it divine truth conceived in the mind, OR DIVINE TRUTH WRITTEN? In Hebrews 1:1 it is said that GOD

SPAKE TO THE FATHERS BY THE PROPHETS. Does this afford any proof that the divine guidance which the prophets enjoyed related exclusively to the conceptions of their own mind, and had no respect unto the manner in which they communicated those conceptions? Must we not rather think the meaning to be, that God influenced the prophets to utter or make known important truths? And how could they do this except by the use of proper words?

Again, when Jesus said to the apostles (Matt. 10:19, 20), "When they shall deliver you up, take no thought HOW or what ye shall speak, for it shall be given you in the same hour what ye shall speak, For it is not ye that speak, but the Spirit of your Father that speaketh in you." This promise implies that divine assistance should extend not only to what they should say, but to the manner in which they should say it. It is not, however, to be understood as implying that the apostles were not rational and voluntary agents in the discharge of their office, but it implies that in consequence of the influence of the Spirit to be exercised over them, they should say what God would have them say -- without any liability to mistake, either as to matter or manner.

From the above-cited promise, taken in connection with the instances of its accomplishment which are recorded in the Acts of the Apostles, it becomes evident that God may exert His highest influence upon His servants so as completely to guide them in thought and utterance in regard to subjects which lie chiefly in the province of their natural faculties. For in those speeches of the apostles which are left on record, we find that most of the things which they declared, were things which, for aught that appears, they might have known and might have expressed to others in the natural exercise of their own faculties. This principle being kept in view will relieve of many difficulties in regard to the doctrine of inspiration. The passage 1 Corinthians 2:12, 13 is proof of the inspiration of the apostles and is far from favoring the opinion that inspiration had nothing to do with language, or that it related exclusively to their thoughts. "WHICH THINGS WE SPEAK not IN THE WORDS which man's wisdom teacheth, but WHICH THE HOLY GHOST TEACHETH."

The Apostle avoided the style and the manner of teaching which prevailed among the wise men of Greece, and made use of a style which corresponded to the nature of his subject and the end he had in view. And this he tells us he did under the GUIDANCE OF THE SPIRIT. His language, or manner of teaching, was the thing to which the divine influence imparted to him particularly, referred. Several noted writers give this interpretation of this text. Paul, they say, asserts that the doctrines of Christianity were revealed to him by the almighty agency of God Himself, and finally that the inspiration of the divine Spirit extended even to his words and to all his exhibitions of revealed truths. They add, that Paul clearly distinguishes between the doctrine itself and the manner in which it WAS COMMUNICATED.

Let me here quote Dr. Whitby, an author to whom Adam Clarke refers frequently.

"It was necessary an apostle should have seen the Lord, as a witness of his resurrection from the dead -- hence he says, 'Am I not an apostle? Have I not seen the Lord?' (1 Cor. 9:1), and for an apostle 'not of man, neither by man, but by Jesus Christ' (Gal. 1:1) and to receive his message FROM THE LORD JESUS IMMEDIATELY. (Acts 26:16.) 'I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee.' Which words contain a promise of immediate

instruction from Christ, in his apostolic function." The Apostle declares, confirming his declaration with an oath, "The Gospel which was preached by me was not after man, for I neither received it of man, neither was I taught (by man) BUT BY THE REVELATION OF JESUS CHRIST." (Gal. 1:11, 12.) He therefore had his message from Christ, as Moses had from God, Christ speaking to him, mouth to mouth. (See Num. 12:7, 8.) And he further admits, "The promise made by our Lord that the Holy Spirit should bring ALL THINGS to their remembrance, all things which He had said unto them (John 14:20), does fairly plead for this exactness in what they have delivered of our Savior's sermons, it being scarcely imaginable that their memory, without Divine assistance, should exactly give us all that was spoken in such long discourses." The Doctor admits that Paul declares he "spake the things WHICH WERE GIVEN OF GOD, IN THE WORDS WHICH THE HOLY GHOST TEACHETH." (1 Cor. 2:13.)

Let me now call your attention to the thought of Dr. Grey of the Moody Institute on this very important subject. He writes very pertinently:

"No human genius of whom we ever heard introduced his writings with the formula, 'THUS SAITH THE LORD,' or words to that effect, and yet such is the common utterance of the Bible authors." And again: "When we speak of the Holy Spirit coming upon the men in order to the composition of the books, it should be further understood that the object is not the inspiration of the men, BUT THE BOOKS; not the writers, BUT THE WRITINGS. To illustrate: Moses, David, Paul, and John were not always and everywhere inspired, for then always and everywhere they would have been infallible and inerrant, which was not the case. They sometimes made mistakes in thought and erred in conduct. But however fallible and errant they may have been, as men compassed with infirmity like ourselves, such fallibility or errancy was never under any circumstance communicated to their sacred writings."

Ecclesiastes is a case in point, which, on the supposition of its Solomonic authorship, is giving a history of his search for happiness under the sun. Some statements in that book are only partially true, while others are altogether false, therefore it cannot mean that Solomon was inspired as he tried this or that experiment to find what no man has been able to find outside of God. But it means that his language is inspired as he records the various feelings and opinions which possessed him in the pursuit.

Dr. Grey very pertinently asks this question, "In the last analysis, it is the Bible itself, of course, which must settle the question of its inspiration and the extent of it, but we may be allowed to ask a final question: CAN EVEN GOD HIMSELF GIVE A THOUGHT TO A MAN WITHOUT THE WORDS THAT CLOTHE IT? Are not the two inseparable, as much so as a sum and its figures, or a tune and its notes?"

In other words, as Dr. A. J. Gordon expresses it, "To deny that the Holy Spirit speaks in Scripture is an intelligible proposition, but to admit that He speaks, it is impossible TO KNOW WHAT HE SAYS, EXCEPT AS WE HAVE HIS WORDS."

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## THUS SAITH THE LORD

Let me here give another proof-text for the inspiration of the New Testament -- the opening verses of the first and second chapters of Hebrews: "GOD, who at sundry times and in divers MANNERS SPAKE in times past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son ... Wherefore we ought to give the more earnest heed to the things which we have heard."

We have said that it is the Bible itself that must settle the question of its inspiration, and we hold the Bible teaches that inspiration extends to the very words.

If you take the case of Balaam (Num. 22:38 and 23:12-16), it is quite clear he desired to speak differently from what he did, but was obliged to speak the words God put in his mouth. When Moses would excuse himself from service because he was not eloquent, He who made man's mouth said, "Now therefore go and I will be with thy mouth, and teach thee what thou shalt say." (Ex. 4:10-12.) Dr. Brooks says, "God did not say, I will be with thy mind and teach thee what thou shalt think, but, I will be with thy mouth and teach thee what thou shalt say." David says, "The Spirit of the Lord spake by me, and His word was in my tongue." (2 Sam. 23:1, 2.) In Jeremiah 1:6-9 we read: "Then the Lord put forth His hand and touched my mouth, And the Lord said unto me, Behold, I have put my word in thy mouth," all of which substantiates the declaration of Peter which we have quoted repeatedly. "No prophecy ever came by the will of man, but man spake from God, being moved by the Holy Ghost." It does seem to an unprejudiced mind that if the WILL of man had NOTHING to do with prophecy, he could not have been at liberty in the selection of words.

Again, does not the Apostle claim verbal accuracy in 1 Corinthians 2:12, 13, where he distinguishes between the "things" or thoughts which God gave him and the words in which he expressed them, while insisting on the divinity of both? "Which THINGS also we speak, not IN THE WORDS which man's wisdom teacheth, but which the Holy Ghost teacheth."

Again we quote: "The most unique argument for the inspiration of the words of Scripture is the relation which Jesus Christ bears to them. In the first place, He Himself was inspired as to HIS WORDS. Deuteronomy 18:18 is the earliest reference to His prophetic office. Here Jehovah says, 'I will put MY WORDS in His mouth, and He shall speak all that I shall command Him.' A limitation on His utterance which Jesus everywhere recognizes. 'As my Father hath taught me, I speak these things.' 'The Father which sent me, He gave me a commandment what I should say, and what I should speak.' 'Whatsoever I speak therefore, even as the Father hath said unto me, I speak.' 'I have given unto them THE WORDS which THOU gavest. me.' 'The words I speak unto you, they are spirit and they are life.' (John 6:63; 8:26, 28,40; 12:49, 50.)

"The thought is still more impressive as we read of the relation of the Holy Spirit to the God-man. 'The Spirit of the Lord God is upon me, because He hath anointed me to preach the gospel to the poor.' 'He, through the Holy Ghost, had given commandments unto the apostles.' 'The Revelation of Jesus Christ which God gave unto Him.' 'These things saith He that holdeth the seven stars in His right hand.' 'He that hath an ear let him hear what the SPIRIT saith unto the churches.' (Luke 4:18; Acts 1:2; Rev. 1:1; 2:1, 11.)

"If the incarnate Word needed the unction of the Holy Ghost to give to men the Revelation He received from the Father, in whose bosom He dwells; and if the agency of the same Spirit extended to the words that He spoke in preaching the Gospel to the meek, or in dictating an Epistle, how much more must these things be so in the case of ordinary men engaged in the same service? With what show of reason can one contend that any Old or New Testament writer stood, so far as his words were concerned, in need of no such agency?"

Again, Christ teaches the Scriptures are inspired as to their words. In the Sermon on the Mount He said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For VERILY I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here is testimony confirmed by an oath, for "verily" on the lips of the Son of man carries such force. He affirms the indestructibility of the law, not its substance merely, BUT ITS FORM; not the thought, but the word. "One jot or tittle shall in no wise pass from the law." The "jot" means the yod, the smallest letter in the Hebrew alphabet, while the "tittle" means the horn, a short projection in certain letters extending the base line beyond the upright one which rests upon it. And Christ guarantees that neither the tittle nor the yod of the law shall perish without fulfillment.

In maintaining this view of the inspiration of the Scriptures, we are on the same ground where the Church stood in days when its purity and power made it the delight of Heaven, the terror of Hell, and enabled it to win souls for God; when the Church was fair as the moon, clear as the sun, and as terrible as an army with banners, aggressive for God to such an extent that there were saints in Caesar's household, and legions of Rome were known for the number of Christians that were in their ranks -- a fact to which Justin Martyr calls the attention of the emperor when proving the advance that the religion of Jesus had made in his dominions.

The fact that the Church in its purity held this view in the first three centuries after Jesus ascended should weigh largely in its favor. We enjoy the lines of Frederic W. Faber as he sings:

"Faith of our fathers! living still,  
In spite of dungeons, fire and sword!  
Oh, how our hearts beat high with joy  
Whene'er we hear that glorious word!  
Faith of our fathers! holy faith!  
We will be true to thee till death.

"Our fathers, chained in prisons dark,  
Were still in heart and conscience free!  
How sweet would be their children's fate.  
If they, like them, could die for Thee!  
Faith of our fathers! holy faith!  
We will be true to thee till death.

"Faith of our fathers! we will love  
Both friend and foe in all our strife!

And preach Thee, too, as love knows bow,  
By kindly words and virtuous life;  
Faith of our fathers! holy faith!  
We will be true to thee till death."

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## Chapter 6 TESTIMONY OF THE FATHERS

Let us listen for awhile to the utterances of the Fathers.

Justin, speaking of the words of Scripture, says, "We must not suppose that the language proceeds from the men that are inspired, but from the Divine Word Himself who moves them. Their work is to announce that which the Holy Spirit proposes to teach, through them, to those who wish to learn the true religion. The history Moses wrote was by Divine inspiration."

Irenæus: "The writers spoke as acted upon by the Spirit. All who foretold the coming of Christ, received their inspiration from the Son, for how else could Scripture 'TESTIFY' of Him alone? Matthew might have written, 'The generation of Jesus was on this wise,' but the Holy Spirit, foreseeing the corruption of the truth, and fortifying us against deception, says through Matthew, 'The generation of JESUS THE MESSIAH was on this wise.' 'The writers were beyond all falsehood,' that is, they were inerrant."

Clement of Alexandria: "The foundations of our faith rest on no insecure basis. We have received them through God Himself, through the Scriptures, not one jot or one tittle of which shall pass away till all is accomplished, FOR THE MOUTH OF THE LORD, the Holy Spirit, spoke it. He ceases to be a man who spurns the tradition of the Church and turns aside to human opinions, for the Scriptures are truly holy, since they make us holy, God-like. Of these Holy Writings, or WORDS, the Bible is composed. Paul calls them 'God-breathed.' (2 Tim. 3:15, 16.) The Sacred Writings consist of these holy letters, or syllables, since they are 'God-breathed.'" Again, "The Jews and Christians agree as to the inspiration of the Holy Scriptures, but differ in interpretation. By our faith we believe that every Scripture, since it is God-breathed, is profitable. If the words of the Lord are pure words, refined silver, tried seven times, and the Holy Spirit has; with all care, dictated them accurately, it was on this account the Savior said that not one jot or tittle of them should pass away."

Origen: "It is the doctrine acknowledged by all Christians, and evidently preached in the churches, that the Holy Spirit inspired the saints, prophets and apostles, and was present in those of old times, as in those He inspired at the coming of Christ, for Christ the Word of God was in Moses when he wrote, and in the prophets, and by His Spirit He DID SPEAK to them all things. The records of the Gospels are the oracles of the Lord, pure oracles, purified as silver seven times tried. They are without error, since they were written by the co-operation of the Spirit. It is good to adhere to the words of Paul and the apostles, as to God, and our Lord Jesus Christ. There are many writings, but only one Book; four Evangelists, but only one Gospel. ALL THE SACRED WRITINGS BREATHE THE SAME FULLNESS. There is nothing in the Law, the Prophets, the

Gospels, the Apostles, that did not come from the fulness of God. Whoever has received these Scriptures as inspired by the Creator of the world must expect to find in them all the difficulties which meet those who investigate the system of the universe. But God's hand is not destroyed by our ignorance on particular points. The divinity of the Scriptures is undisturbed by our weakness. It is a part in the teaching of the Church, that the Scriptures were written by the Spirit of God, and on this the opinion of the whole Church is one. ALL THINGS THAT ARE WRITTEN ARE TRUE. He who is a student of God's Oracles must place himself under the teaching of God."

Origen was mighty in the Church as a Father of Biblical Criticism.

Augustine. This man was the theologian of the early Church, gloriously converted in answer to the prayers of Monica, his godly mother, blessedly kept, and his whole life devoted to the Master's cause, and the upbuilding of the kingdom. The view of the Holy Scriptures held by him was the same as that of Tertullian, Cyprian, and all the Fathers of the North African Church. No view of verbal inspiration could be more rigid. "The Scriptures are the letters of God, the voice of God, and the writings of God. Christ spoke by Moses, for He was the Spirit of the Creator, and all the prophecies are the voice of the Lord. From the Spirit came the gift of tongues. The Scriptures, whether in History, Prophecy, Psalms or Law, are of God. THEY CAN NOT STAND IN PART, AND FALL IN PART. They are from God who spoke them all." "As it was not the apostles who spoke, but the Spirit of the Father in them, so it is the Spirit that speaks in the Scriptures." "It avails nothing what I say, what he says, but what saith the Lord."

It is eminently true the Jewish and Christian Churches believed the doctrine of verbal inspiration, because of their conception of the Holy Scriptures as "GOD-BREATHED" even as matter itself; the soul of man, and the world, were created by the same breath of the Almighty; the very conception Paul had when he said, "Every Scripture is God-breathed." God was the Author, the book a divinely oracular book, a book of God's own testimony. The manner in which the Old Testament is quoted in the New is a demonstration of its VERBAL inspiration. "The Scripture saith;" "He saith;" "Thus spake the Lord by Esaias, saying," all prove our contention.

Right here let the Word speak for itself. Take Exodus 4:10-12: "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? Now therefore go, and I WILL BE THY MOUTH, and teach thee what thou shalt say."

Take Exodus 34:27: "And the Lord said unto Moses, WRITE thou these WORDS: for after the tenor of these words I have made a covenant with thee and with Israel."

"And He said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." (Num. 12:6,8.)

"Ye shall not add unto the word which I command you, neither shall ye diminish from it." (Deut. 4:2.)

"But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, that prophet shall die." (Deut. 18:20.)

Read and note carefully Mark 12:36. Jesus said, "David himself said by the Holy Spirit." Now turn to 2 Samuel 23:2 and find what David said: "The Spirit of the Lord spake by me, and His word was in my tongue."

Scan carefully Jeremiah 1:6-9 and hear the prophet as he pleads: "Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I send thee, and WHATSOEVER I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth."

Search the Pentateuch carefully, the historical books of the Bible, and the Psalms, and find repeated hundreds of times such words as these: "Thus saith the Lord," "The Lord said," "The Lord spake," "The Lord hath spoken," "The saying of the Lord," and "The word of the Lord." The writers declare they spake as God gave them UTTERANCE.

Isaiah 1:10 says, "Hear the words of the Lord," and as many as twenty times he declares emphatically that his writings are "the words of the Lord." Almost one hundred times Jeremiah declares definitely, "The word of the Lord came unto me," "The words of the Lord," and the "words of the living God." Sixty times Ezekiel says that his writings are "the words of God." Take this, for example: "Son of man, ALL MY WORDS that I speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, THUS SAITH THE LORD GOD." (Ezek. 3:10, 11.) Daniel is very definite: "And when I heard the voice of HIS WORDS." (Dan. 10:9.) Hosea says: "The word of the Lord that came to Hosea," and again, "The beginning of the word of the Lord by Hosea." (Hosea 1:1-3.) "And the Lord said to Hosea."

Again, let me quote the rest without burdening you with the references, Amos said, "Hear the word of the Lord." "The word of the Lord that came to Joel." Obadiah, "Thus saith the Lord God." "The word of the Lord came unto Jonah." "The word of the Lord that came to Micah." Nahum says, "Thus saith the Lord." Habakkuk wrote, "The Lord answered me AND SAID." "The word of the Lord that came to Zephaniah." "Came the word of the Lord by Haggai the prophet." "Came the word of the Lord unto Zechariah." "The word of the Lord unto Israel by Malachi," and in this last of the Old Testament's books it is twenty-four times said, "Thus saith the Lord."

Will the opponents of this proposition accept of the words of Jesus as to His inspiration? Listen to Him: "I have not spoken from myself, but the Father who sent me gave me commandment what I should say, and what I should speak. I speak therefore even as the Father said to me, even so I speak." (John 12:49, 50.) Again, "I have given unto them THE WORDS thou gavest me, and they have received them." (John 17:8.)

If Jesus, and Moses, and Isaiah received the words of God to give to the people to whom they were sent, is it not also a certainty to be depended upon that the New Testament writers spake

"NOT IN THE WORDS WHICH MAN'S WISDOM TEACHETH, BUT WHICH THE HOLY GHOST TEACHETH"? (1 Cor. 2:13.)

Jesus, knowing the future tests to which the disciples would be called, said to them, "When they lead you to the judgment, and deliver you up, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, BUT THE HOLY GHOST." On the day of Pentecost they spake with other tongues as the Spirit gave them utterance, and in 1 Thessalonians 2:13 Paul says, "And for this cause we thank God without ceasing, that when ye received from us THE WORD OF THE MESSAGE, EVEN THE WORD OF GOD, ye accepted it, not as the word of men, but as it is in truth, THE WORD OF GOD."

Read the Epistles carefully and note the Scriptures are called "The oracles of God" (Rom. 3:2); "The Word of God," "The Word of the Lord" (Acts 13:48; "The Word of Life" (Phil. 2:16); "The Word of Christ" (Col. 3:16); "The Word of truth" (Eph. 1:13); "The Word of faith" (Rom. 10:8). More than two thousand times the Word declares the Bible is the WORD OF GOD -- THE WORDS ARE GOD-BREATHED.

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## Chapter 7 WITNESSES TO THE TRUTH

It has been said that the best men and scholars do not accept of this view of inspiration. Allow me to quote some whose ability and piety are beyond question.

Athanasius, who knew how to read Greek better than the drift of scholarly opinion in this day, said: "Oh, my child, not only the ancient, but the new, Scriptures are God-breathed; as Paul saith, 'EVERY Scripture is God-breathed.'"

Bishop Ryle wrote, "Give me the plenary verbal theory, with all its difficulties, rather than the doubt. I accept the difficulties, and humbly wait for their solution, BUT WHILE I WAIT, I AM STANDING ON THE ROCK."

Professor Warfield, of Princeton Theological Seminary, said, "Doubtless enough has been said to show that the Westminster Confession teaches precisely the doctrine which is taught in the private writings of the framers, which was also the general Protestant doctrine of the time, and not of that time only, or of the Protestants only, for despite the contrary assertion that has recently become tolerably current, essentially this doctrine of inspiration, verbal, has been the doctrine of the Church of all ages and of all names."

[The following is not an endorsement of "Schofield's" or "Scofield's" erroneous teaching on Eternal Security, nor of any error taught by those who are quoted. -- DVM] Dr. Schofield, in a note on 1 Corinthians 2:13, says, "The writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the WORDS of their writings are divinely taught. The unseen things of God are undiscoverable by natural man, these unseen things God has revealed to chosen men, and the revealed things are communicated in Spirit-taught words. The General Assembly of the

Presbyterian Church, by unanimous vote in 1893, adopted the following, "The Bible, as we now have it in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, IS THE VERY WORD OF GOD, and consequently wholly without error."

Dr. Hodge says, "The line can never be rationally drawn between the thoughts and words of Scripture. That we have an inspired Bible, and a VERBALLY INSPIRED one, we have the witness of GOD Himself."

Professor Gaussen says, "The theory of a Divine revelation in which you would have the inspiration of thoughts, without the inspiration of language, is so inevitably irrational that it can not be sincere; and proves false even to those who propose it."

Canon Wescott says, "The slightest consideration will show that the words are as essential to intellectual processes as they are to mutual intercourse. Thoughts are wedded to words as necessarily as soul to body. Without it the mysteries unveiled before the eyes of the seer would be confused shadows. With it they are made clear lessons for human life."

Dean Burgon, a man of vast learning, says, "You can not dissect inspiration into substance and form. As for thoughts being inspired apart from words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and can not be too sternly put down."

Dr. George S. Bishop says very forcibly, "Verbal and direct inspiration is the Thermopylæ of the Bible and Scriptural faith. No breath, no syllable; no syllable, no word; no word, no Book; no Book, no religion." He further declares, "The Bible is the Word of God, and not simply contains it. This is clear, because the Bible styles itself the Word of God. 'THE WORD OF THE LORD is right,' says the Psalmist. 'THY WORD is a lamp unto my feet.' 'The grass withereth, the flower fadeth, BUT THE WORD OF OUR GOD shall stand forever.' 'Faith cometh by hearing, and hearing by the WORD OF GOD.' It is GOD'S REVELATION that faith hears, and it is on God's Word revealed that faith rests."

Haldane says very pertinently, "INSPIRATION is as much an assertion as justification. Both stand equally on the authority OF SCRIPTURE which is as much an ultimate authority upon this point as upon any other. When God speaks, and when He says, 'I speak,' that is the end of it. God in old times SPAKE by the prophets. God now SPEAKS by His Son."

The Epistle to the Hebrews furnishes conclusive proof of the position we assume, furnishing a splendid illustration as it sets forth the whole economy of the Mosaic rites; the author adds, "THE HOLY GHOST this signifying." Quoting further on from Jeremiah, he enforces it with the remark, "The Holy Ghost is witness to us also," and the argument on the ninety-fifth Psalm he clinches with the application, "Wherefore, AS THE HOLY GHOST SAITH, Today if ye will hear HIS voice." Throughout the entire Epistle, whoever may have been the writer quoted from, the words of the quotation are referred to God.

I was very much impressed by one remark of Dr. Harman in his "Introduction to the Holy Scriptures," when he says, "The theory of verbal inspiration in every part of the sacred Scriptures would give them more sanctity and authority." And again, "Lax views of inspiration may strip the Bible of a great deal of its authority as a Divine revelation, and resolve much of it into a mere human opinion." He also admits, "The Jews had come to believe in the VERBAL INSPIRATION of their sacred Scriptures, before the canon of the New Testament was completed."

Scott, the well-known commentator, says, "It would be a waste of time to attempt to prove the authenticity or the genuineness of the Sacred Writings, unless in entire subserviency to the demonstration that they are divinely inspired. The works and words of men are fallible; an INFALLIBLE STANDARD is wanted to which all other books and instructions may be referred, with which they may be compared, and by which they may be judged. Now if the Sacred Writings are indeed the WORD OF GOD, if all Scripture is given by inspiration of God, we have the desideratum and have nothing further to expect or desire. But if the books called by the apostles 'the oracles of God' are merely the authentic writings of Moses, David, Isaiah and others, and are not the infallible WORD OF GOD, we are as far from the desideratum as ever. Moses, Samuel, David -- all were moved by the Holy Ghost; THEY WERE THE VOICE, He was the Speaker, and every sentence they gave was 'the sure testimony of God,' which things also we speak, not in the WORDS which man's wisdom teacheth, but which the Holy Ghost teacheth."

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THE END