Internal Evidence of Inspiration

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Seventh Edition

WM. B. EERDMANS PUBLISHING CO.
Grand Rapids 1946 Michigan

INTERNAL EVIDENCE OF INSPIRATION
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Printed in the United States of America

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FOREWORD

THIS, the third volume in the series of apologetics that will be known as the John Laurence Frost Memorial Library, is the only one of the series that will deal with the internal evidence of the inspiration of the Bible. The other five volumes will deal entirely with external proofs. This third volume is written to supply the type of evidence that the average reader can check to his own satisfaction.

Some years ago the author was engaged in a series of meetings in Birmingham, Alabama. A local infidel of considerable prominence challenged him to debate the question of the authority and inspiration of the Bible. The challenge was willingly accepted, and the debate accordingly arranged. In his opening argument, this protagonist of atheism made the following statement, "Rimmer is going to try to prove the inspiration of the Bible by referring to the Bible itself. In anticipation of this procedure, which is followed by all Christians, I desire to object. The Bible is the book under question and the subject of our investigation. Therefore, you cannot prove the Bible by appealing to the Bible. The argument and evidence must be based upon and derived from external sources. I demand that my opponent shall not refer to the *contents* of the

Bible in seeking to prove *its* inspiration! The disputed book cannot be appealed to as evidence, as it would thus be testifying in its own behalf."

This unique and peculiar attitude of mind was roundly cheered by our opponent's adherents. We still remember, however, that they were greatly chagrined when we replied, "Our eminent opponent has propounded a unique and peculiar proposition in his opening remarks. He states that we cannot *test* the Bible *by* the Bible, as such would be contrary to acceptable procedure. We are at a loss to understand the basis of such alleged reasoning!

"Following his own suggested procedure, we can imagine our opponent being thrilled by the discovery of an outcropping of quartz on the hillside of some farm that he had recently purchased. Detecting the yellow glint of what seemed to be a precious metal in that outcropping, our opponent would hasten to the assayer and say, 'I have reason to believe that there is gold on my farm.' The assayer would, of course, reply, 'Bring me a specimen of the rock and I will make an assay and tell you if it has any value.'

"At once our shrewd opponent would reply, 'You can't test a thing by the thing itself! You take a brick out of the wall of this building, assay it and tell me if there is gold on my farm.'

"Or let us suppose that our opponent had reason to believe that some enemy had put potassium cyanide in his sugar bowl. He would hasten to the chemist and say, 'I believe an attempt has been made to poison me.'

"Describing the nature of his suspicion, he would be chagrined to have the ignorant chemist say to him, 'Bring me the sugar bowl and I will analyze its contents and give you a scientific opinion.'

"At once our opponent would reply, 'Oh, no! You can't *prove* a thing by the thing itself! You take the salt cellar off your kitchen shelf, analyze its contents and tell me if there is cyanide in my sugar bowl."

At this point in the argument we were so badly disturbed by the laughter of the audience that we were not able to go further with the demonstration. Of course, the thing is too silly for words.

The science of chemistry is predicated upon the certainty that one can prove the nature of an object by analysis.

This volume is simply an attempt to put the Bible in the test tube. Making no appeal to any evidence except the nature of the content of the Book itself, we offer our reader what we hope will prove to be a truly scientific demonstration of the Christian doctrine of inspiration.

A short while ago in the city of Charleston, West Virginia, we chanced to see in the win-

dow of the West Virginia Exterminix Company a Bible that had been destroyed by termites. These invisible, insidious foes had worked between the closed covers of the Book. They had tunneled and devoured on their ravages of destruction in such fashion that the entire Book was held together. Their work was so complete, however, that there was not one single page of this Bible that could be read with any profit to the reader.

This was such a striking illustration of the methods and conduct of the school called "Higher Criticism" that we availed ourselves of the courtesy of this company and had a cut made of this exhibit, which appears as the frontispiece of this volume.

Termites are afraid of the light.

In that exact fashion, criticism has bored from within.

It has preserved the outline and form of the Scripture, but has ravaged every page with such a thorough emasculation as to make the entire Bible utterly profitless to needy humanity. For this reason we labeled our picture somewhat humorously, "The Assured Results of Higher Criticism."

In presenting this evidence, not in defense, but in exposition of the Bible's case for itself, the author stands willing to debate the issue with any authority of the critical schools who is willing to meet him.

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THE ISSUE STATED

CHAPTER I

The Issue Stated

CHRISTIANITY has nothing in common with the so-called "world religions."

Unique, distinct, and unapproached by any philosophy of human devising, Christianity can be compared to no system of thought that has engaged the interest of humanity.

A religion consists of a certain organized body of thinking concerning spiritual things.

Christianity consists of a revelation of God's Plan of Salvation.

There are many religions, there is but one means of salvation.

The religions of the world are an evolution of human thought and an outgrowth of man's groping after God. Christianity is the involution of God's wisdom into human experience.

Christianity is Jesus Christ received by the individual as Saviour and Lord.

The religions of this earth are founded on many texts. Christianity has one textbook,—that is the Bible. So here also we can say that Christianity differs from the world religions in that it is an historic faith, based upon credible documentary evidences.

The foundations of Christianity are really

two-fold: First, Christianity is a personal religion. By that we mean to say, it is the relation *of* a person *to* a Person. It is folly to ask, "Should man *worship* Jesus Christ?" Christianity *is* the worship of Jesus. Many clans who worship God know nothing of Christ. As a classical instance, monotheistic worship has been centered in the children of Israel for thousands of years. The Jews have always worshipped God, except for the brief times of their apostasies into idolatry; but they have never worshipped Jesus.

Jesus Christ is God's last revelation to man.

All the joy and blessing that God now has for humanity, and all that He ever will confer upon them, is included in the Person of His Son.

So, because Christianity is a personal revelation of a personal Saviour from personal sin, Christianity rests upon the foundation of the Lord Jesus Christ.

But, it also rests upon a documentary record. The sixty-six books of the Bible, as we now possess it, constitute the basis and foundation of Christianity.

It is axiomatic that nothing can endure if its foundation is destroyed. Whether we consider a building, a life, or a religion, nothing is more lasting and stable than its foundation. To destroy a physical building in the quickest and most complete fashion, it is only neces-

sary to remove the foundation; gravity takes care of the rest.

So with Christianity.

The foundation of our faith is a book.

Where else can we learn the precepts of Christ?

There is, in the possession of men, no external system of accurate information concerning salvation through faith in Christ and the Cross.

It is folly for men to claim that they believe in Jesus Christ, when they deny or reject the sole source of evidence that tells of Him. If the Devil and his emissaries can wreck the Bible, which is the foundation of Christianity, the entire structure will, naturally, collapse. For this reason, the Bible today is under fire. For this same reason, the most vicious forces known to humanity have ever been arrayed against the Scriptures. The battle is more intense today than it has ever been before. Criticism of the Bible is highly fashionable and is supposed to be an evidence of learning and culture. So the Bible is criticized in the pulpits of many churches, where it should reign supreme. It is sneered at in the classrooms of educational institutions, which owe their very life to the freedom which comes from the light of the teachings of God's word. Even the daily press is not above scoffing at this book, and our Sunday supplements are re-

plete with all the ghastly nonsense produced by a past generation of higher criticism.

Woe to this nation if the campaign against the Word of God succeeds! When the Bible goes down, anarchy will rear its ugly head. This will be followed by savagery, such as the earth has not yet known. This generation should face the fact that we are between the horns of a dilemma. "Back to God—or the jungle" should be written on the escutcheon of every civilized nation in this world.

The greatness of the Bible is most eminently proved by the fact that it has been able to survive every attack of its enemies.

It suffers only because of ignorance.

The friends of the book, who should be the quickest to rally to its aid, are often most ignorant of its contents. Among people who are well educated on other subjects, the weirdest fancies and quaintest fallacies pass current when they discuss the sacred Word of God. Some, not sure of their foundation, allow themselves to be silenced by the blatant claims of the enemies of our faith. Yet we have noted in the last quarter century that the Bible has been able to maintain itself in any debate where its integrity is questioned. It is a difficult thing to induce parents to study this word. In vain do children come, asking questions concerning the foundation of the faith. They are put off with excuses by those who are unable to give a reason for

the faith that is within them. The result has been a generation of skeptical youth faced by confident foes.

The Bible does not need *defense* as much as it needs exposition!

The Apostle Paul refers to the Scripture as "The sword of the Spirit, which is the Word of God." A sword is given for the defense of the possessor. No man defends his weapon! His weapon defends him! So all that we need to establish faith in the Bible is to make known its supernatural nature and infallible contents.

In this volume we shall, for a three-fold purpose, set forth certain evidence of the inspiration of the Bible. First, we desire to offer the reader a method by which he can construct a basis for the firm establishment of his own faith. Second, we desire that he shall have the ability to answer those who question. Indeed, this is a commandment of Holy Writ, for in I Peter 3:15 the apostle states that every believer in the Lord God should be ready always to give an answer to every man that asks him, a reason for the hope that is within him. The third and final reason for offering this study is that the reader may be able to meet and help those who are in doubt.

The blind world is today seeking the Light.

Like the heathen of old, the modern world "feels after God, if by accident they might stumble upon and find Him." It is sometimes

amusing to hear inquirers say, "It is all right for you archeologists to believe in the Bible, but we do not have your background. Common folks like us cannot go about the earth digging up ancient cities and searching for evidence to prove their faith. How then can I know that the Bible is true?"

The answer is simply this—"God never intended His Book to stand on external evidence alone."

For almost 4,000 years before such a science as Archeology was born, men died for this Book. Because its content had gripped their heart and its teachings had transformed their souls, they suffered torture and death in defense of the Word of God. The bloody sands of ancient arenas cry out against the passive cowardice of this modern generation. We go down into silence before the sneers and scoffing of men who are fundamentally ignorant of the content of this Word. It cannot be denied that the natural sciences have shed their beam of learning upon the question of the authority of the Scriptures. Every fact in every science that man has so far discovered adds luster and testimony to the value and integrity of God's Book. But such study and proof constitute the reserve battalions in contending for the faith. The one essential safeguard and weapon for every Christian in the world today, is knowledge of the contents of the book itself.

It is good to study about the Bible.

It is much better to study the Bible.

Every book of the Bible contains proof of its own inspiration!

The purpose of this volume is to assemble this proof in a simple form and present it for use. We claim no originality in this study, but rather can say with the apostle of old, "No new thing declare I unto you." If we can stir up hearts by way of remembrance and turn attention to an analytical study of the Bible, we will have fulfilled the purpose and desire of this volume.

This study is not offered in a controversial spirit. However, we make no apology for a positive message in a day of doubt and bewilderment.

There is a foolish furore in the modern church over present "disturbers of the peace." These disturbers of the peace are variously called "Conservatives," "Fundamentalists," "Obscurantists," and are looked upon as back numbers. In a word, they constitute the orthodox. They are indeed unsettling the peace of the modern church by the simple method of teaching that which the church has believed and held to be vital for nearly 2,000 years.

Certain men have crept in privily who wish a new gospel. Denying the old facts of the faith and refusing us the privilege of propagating historic Christianity, they accuse us

who remain true to God and His Word, of starting a fight!

The Apostle Jude has, in the 4th verse of his noted epistle, a most apt prophecy concerning the coming of these modern deceivers. Jude states, "For there are certain men crept in unawares who were before of old ordained to this condemnation; ungodly men turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ." The word that Jude uses and which is translated by our English phrase —"crept in unawares"—is an odd and unusual Greek word. As far as we can find out, this is the only place in the New Testament where this word occurs in the Greek text. It may be literally translated, "to creep in sideways."

There is a sense of subtlety and dishonor not only implied, but inherent, in this word. In one of the ancient papyri coming from the early third century, this word is used by a lawyer who advises a client that he cannot gain possession of a disputed piece of property by subtle trickery. The exact expression from this document is: "You cannot creep in, for the woman has been in possession for a long time." Just so in our generation, the church is troubled by men who are seeking to gain possession of the church and thus displace those who remain true to the ancient foundation of our historic faith. In a word,

if we may paraphrase Jude, "There are certain men who have crept in crab-wise." These scuttling crustacea look one honestly in the eyes, as though they were coming one's way, but sneak off sideways and go on their own way.

If we may further change our figure, the Christian church today has a burglar in the house. He has not come to steal our perishing silver and gold, but has come to rob us of our hope of immortality long possessed through faith in the Word of God and in the God of that Word. When we raise an outcry against the presence of the burglar, we are criticized for disturbing the peace!

We desire then to enter into a truly scientific inquiry as to the nature and value of the Bible. The scientific method of procedure is to accept an hypothesis and proceed along the line of investigation until the hypothesis is either refuted or established. If the theory cannot be established, we then abandon it and proceed along the lone of another theory. If, however, the hypothesis is credible, and is established by evidence, we then state that it has become a demonstrated fact and is no longer in the realm of the theoretical. In subjecting the Bible to this type of investigation, there are two hypotheses that we may consider. The first of those we will call the orthodox view. A statement of this view can be made in terms that the ordinary layman

may readily comprehend. For that purpose we will divide it into these suggestive divisions:

First—the Bible is a revelation from God and is, therefore, a supernatural book. By this we mean to say that the Bible is not an evolution of human wisdom. It has derived nothing from human experience that is essential to the content and structure of this amazing Book. By revelation we mean an unfolding of facts that men could not learn by their own unaided human processes.

Second—This implies and demands a verbal and plenary inspiration of its contents. We will deal later at greater length with the problem of verbal inspiration. We now merely state that the orthodox view hinges upon the plenary authority of the Bible.

Third—This again demands the inerrancy of the original autographs. Disregarding for the moment the question of possible error in translation, the orthodox position is: that the original manuscripts, as they were inspired by the Spirit of God, were free from error of any kind. This includes historical accuracy, as well as scientific credibility.

Fourth—The concluding point in the orthodox statement is that we hold to the absolute authenticity of the books. By that we mean that Moses did write the books ascribed to him. A man whose name was Isaiah wrote the prophecy that bears his name,

and so for every book of the Old Testament or the New. This point is highly important, as it not only involves the question of inspiration, but also touches upon the credibility of the Lord Jesus Christ. Our Saviour on various occasions ascribed certain books of the Old Testament to their traditional authors. If He was mistaken in His assumption that Moses wrote the Pentateuch, for instance, He is proved guilty of Himself being an impostor. If modern criticism can prove the Lord Jesus to have been in error concerning the very word that foretold His coming, it has necessarily robbed Him of His claims to supernatural authority and power. Further, this point is important in that these documents consist of forgeries, if they are not authentic. Man may attempt to deceive that good may come of it, but such a motive may not be ascribed to God. If, therefore, the writings ascribed to Paul the Apostle are forgeries, they lose all claim to inspiration and Divine authority.

This brief statement of the orthodox view faces squarely the combined repudiation of the two classes of objectors:

The first class consists of avowed atheists and infidels. The atheist believes that there is no God and, therefore, He could not have inspired any literature. The infidel believes that there is a God, but that we cannot believe His records!

The second class of objectors consists of the higher critics and their followers. Higher criticism may be defined as the careful scrutiny of the actual phenomena of the Bible on the principles which it is customary to apply to all literature. This technique is applied to the Scriptures with the hope that the critics may thus deduce from those writings such conclusions as may be warranted regarding the age, authorship, methods of composition and sources of the different books.

Critical study of the text of the Scriptures has ever been a great aid to the orthodox position. Critical study is the analysis of the text itself with the intent to discover its actual teaching and meaning. Higher criticism, however, is the attempt to repudiate the text upon the basis of fancied errors in its structure. It might truthfully be said that higher criticism is the attempt to study astronomy with a pick and shovel! There *are* certain rules that apply to literature. These rules, however, are predicated upon the known functioning of the human mind. The Bible is distinct, unique, and different from every other written work in the possession of humanity. Since it is not literature, it cannot be studied as literature only. We might as well apply to the study of astronomy the laws by which we study geology as to apply the laws of literature to this Great Book.

The higher critical method is to presume

that the Bible contains error and fallacy, and then seek to establish that premise.

In a word, as higher critics, we would begin by denying any supernatural element in the Scriptures, and would then, by laws that repudiate supernaturalism, study it to seek to determine whether there was anything supernatural in the book under observation. This sounds highly complicated and a bit obscure, but such is the purpose and technique of higher criticism.

"Men love the darkness rather than the light, when their deeds are evil." It has ever been the method of higher criticism to obscure its process with complicated verbiage in the attempt to delude the intelligent inquirer. The avowed task of higher criticism is to find the truth at all cost. This class of critics often accuses the orthodox believer of failing to be honest lest he lose some cherished belief. Recent history has proved, however, that the higher critic is the most dogmatic and obstinate of special pleaders. Again and again the science of archeology has overturned and refuted the "assured results" of higher criticism. Scores of times their conclusions have been demonstrated to have been rooted in prejudice and error rather than in historical fact. Instead of honestly changing their position and attitude, confessing themselves to have been mistaken, the advanced critics per-

sist in clinging to their errors, bitterly refusing to surrender to fact. The attempt to bring to bear upon the Bible the same knowledge and method used in other study, has proved attractive to the scholarly mind, but fatal to their hopes and aspirations. The last half century has seen the utter collapse of the school of higher criticism, and those years have brought this method and procedure into disrepute.

The second purpose of higher criticism was set forth in their high claim that they hoped to defend the Bible from attacks by atheists and radical rationalists. Instead of achieving this objective, however, these professed friends of the Bible have betrayed it even as Judas betrayed the Lord. Posing as defenders of the Book, they have served its enemies by agreeing with them extensively! Infidelity has made enormous gains from the fellowship and comfort of higher criticism. Atheism frankly confesses that its hope for the future is to recruit advanced higher critics into the ranks of outright atheists. The Bible would have suffered untold harm and eternal defeat from these false followers, had it not been the inspired, infallible Word of God.

The methods of higher criticism are varied. Their technique is broad enough to embrace any procedure that eventually will discredit the text of the Scriptures. There is an element of humor in the grimness of this conflict.

This humorous element is seen in the childish hopefulness of higher criticism and in the manner in which their methods have invariably failed. As an instance, the critics laid great hope for success on the technique of the comparison of languages.

We remember an episode in our student days that resulted in the chagrin of one professor who thought that he had made a successful assault on a certain Old Testament book, the Song of Solomon. He contended that in the Hebrew text of this book there are fourteen words that are not Hebrew. These words constantly occur in certain passages of the Song and are used with great familiarity. The critical school had determined to their own satisfaction that the nation of Israel did not have business and social intercourse and contact with the people to whom those languages were native, until some 250 years after the death of Solomon. It was, therefore, conclusively demonstrated to the mind of this critic that the Song of Solomon could not have been written by the author whose name it bears, since he would not have been familiar with these fourteen foreign words.

We still remember the impression this scholarly and historical conclusion made upon the class. Certain students who had an inquiring turn of mind, however, checked up on those fourteen foreign words in Solomon's Song. They were there all right! The pro-

fessor's premise was accurate! We chanced to remember, however, that Solomon was a much-married man. These fourteen foreign words were all words of endearment common to the language of love. In checking over the record of Solomon's marriages, we found that Solomon had a wife from each of the nations involved in this language question! Some of us, being married men, concluded that a man of Solomon's wisdom was certainly smart enough to learn *one* word from each woman he married! For instance, a man in love might be expected to learn the term for "sweetheart" from the woman whom he had married. This simple conclusion pricked the bubble of the professor's demonstration and showed that the method of comparison of languages might be subject to revision.

Another false hope upon which this school had built its mighty endeavors was a theoretical technique by which they could determine the possible development of a people. When the text of the Scripture ascribes certain arts and customs to the age of the author of that section, these arts and customs were closely scrutinized under the assumed knowledge of the critics. If *they* concluded that the people had not yet reached that stage of development, those writings were arbitrarily ascribed to an age centuries later. The spade of the delver has been guided, by odd circumstances in every case, to bring to light ancient cus-

toms that have repudiated in every single detail these conclusions of criticism. An instance of such would be the discoveries of Sir Charles Marston at Lachish. Higher criticism had concluded that the Hebrew language was not reduced to writing until about 800 B. C. Therefore, the writings of Moses and all his successors, up to the middle of the 8th Century B. C., were ascribed to later redactors who compiled the records from oral traditions. The ostraca discovered by the eminent Marston, however, showed that the Hebrew language had reached a state of perfection in written form as early as 1250 B. C. So, in every case where higher criticism has depended upon literary peculiarity, external evidences, theories of science, and supposed history to discredit the Book, the critics have found a Waterloo in each of these chosen fields.

So by these means God and the supernatural were ruled out by the critics, and the Book judged by natural means only. This type of research may be compared to a hunter who pursues game with a fishing rod, or a fisherman who goes after mountain trout with a shot gun. Exactly as the intelligent citizen would scorn to call in a plumber to diagnose the case of a sick baby, or would never think of asking the Doctor to grind the valves of the automobile, so the intelligent student of the Bible proceeds upon the premise that this

Book, being in a class by itself, must be studied by rules peculiar to itself. When natural literature and the supposed historical development of races are made the basis of investigation of a supernatural book, darkness and chaos increase. When a supernatural book is measured entirely by a natural standard, the inquirer remains in ignorance of its content and its purpose.

As a direct result of the "researches" of higher criticism, the Bible of our forefathers was entirely repudiated. The first step in this repudiation was the setting aside of the doctrine of revelation. The higher critical school retained a pseudo-inspiration in that they accredited human genius with unusual heights of achievement as men of old reacted to various stimuli. At the same time verbal inspiration was denied and the Bible charged with the grossest errors. The historical accuracy of the entire book was contradicted and even its ethics and morals were in some instances repudiated. A great deal of the sacred record was declared to be myth, allegory, or poetical imagination. Even when the Lord Jesus testified in conclusive terms to the traditional authorship of some of the books, their authenticity was denied by the critical school. After declaring the whole Bible to be at great variance with modern science, these wolves in sheep's clothing sought to hand back to the Church of God an emasculated

edition of the Bible that was robbed of its soul-saving and supernatural power.

It must be remembered as we deal with this subject, that there has never been any unanimity among the critics. The more radical critics calmly admit outright infidelity. Denying the Deity of the Lord Jesus Christ, they offer us a humanistic personage who is the flower of human evolution. In exchange for the historical Jesus who offered Himself as absolute Deity incarnate in human flesh, we are asked to worship a defeated and baffled martyr whose tragedy eventuated because he was born centuries too soon. There is a beautiful and appealing beauty to the Jesus of modernism, as there is to every other defeated leader of a lost cause, but the triumphant, resurrected, ever-living Lord and Saviour can never be replaced in the hearts of the truly intelligent by any humanistic concept of a powerless martyr.

The radical critic, having denied the premise of salvation, also sets aside the atonement that was wrought, and calmly ignores every element of the supernatural in the life of the Son of God.

The conservative critics claim to believe in certain kinds of inspiration. They even talk of the relationship of Christ to God and profess to see some measure of benefit in His atonement. They talk glibly of the spiritual benefit of the Bible, as seen from their point

of view. It is this class of critic who insinuates himself into the circles of the orthodox, occupying pulpits and professorial chairs in colleges and seminaries, seeking to arm us with rubber weapons from an arsenal that no longer contains the sword of the Spirit. They offer a questionable Scripture as the premise of a possible salvation.

To the clear thinking, the radicals are not logical. If God is not to be trusted in the Book in which He has revealed Himself, it is folly to depend upon Him in anything.

Both schools of criticism claim that scholarship is largely, if not entirely, on their side of the controversy.

Logical reasoning from the premises of high criticism leads to a rejection of the Deity and atonement of Jesus Christ and undermines dependence in the Bible as an authoritative revelation from God. If the records which tell of Him are spurious, then the conception of Jesus, that is based on those records, is likewise faulty.

If modernism is true, then the human race is still lost in the morass of sin, and we must wait for another Saviour. While some of the critics claim to have a certain degree of faith, their deluded followers always end in darkness.

In the 18th century, criticism was *outside* the organized church, directing its shafts and

spears against the citadel of faith. Finding that this method of assault was fruitless, Satan changed his tactics and had his emissaries *join* the church! Thus the criticism of the 19th and 20th centuries made use of a different type of attack. Like termites who conceal their borings under a thin shield, the enemies of Christ have been working at the foundations of His Church, destroying its structure under the garb of a profession of faith. Our seminaries are permeated with scholarly infidelity. Many pastors of churches have desecrated their pulpits with modernism. Instead of being undershepherds of the Lord Jesus Christ, they are Satan's emissaries disguised as ministers of righteousness. Winning the confidence of a congregation by glib words, they subtly undermine the faith of the people.

Point by point, men and women who once had faith in God's Word are led to give up the essentials of the great Revelation until they have nothing left but the husks of skepticism. It is natural that the laity who give of their means to support a minister should accept his teachings as credible. When a man has been trained in college and seminary, the presumption is that he has learned certain phases of Biblical interpretation not generally known to the average reader. When such men, however, are trained in inaccuracies and are prepared only to minister misinformation and error, it is no wonder that an almost universal

doubt permeates the organized church. With higher criticism taught incidentally by professors of history, mathematics and science, in grammar grades, high schools and colleges, our generation has been the object of a subtle and successful campaign directed by Satan. Many false teachers have been honest enough in their mistaken idea that they were purveying truth, but when a doctor feeds his patient poison under a mistaken idea that it is a curative property, the patient is just as dead as he would have been if the doctor had realized what he was doing.

There are the two working hypotheses, under either of which we may examine the Bible. The scientific method, we repeat, is to adopt an hypothesis and proceed along the way of that theory until we establish that hypothesis, or else it becomes discredited. If the hypothesis cannot be established and if the facts will not fit in with its framework, we reject that hypothesis and proceed along the line of another theory. If facts sustain the hypothesis, it then ceases to be theory and becomes an established truth.

We have our choice of the orthodox or the critical hypothesis. The difference may be stated in these terms:

The orthodox hypothesis is—Almighty God revealed the matter and inspired the writers of the Bible.

The critical theory is—The Book is a natural development written by men more or less overruled by God. (It may be said in passing that the "more or less" is determined entirely by the scholar's own views.)

For the sake of this inquiry, we have adopted the orthodox hypothesis. If the facts do not sustain this theory, we will reject it and accept the other. So in the body of this volume, we will seek to present the evidence that is available to any interested student. This method shall be that of the chemist or the technician in any field of accredited research. The analysis of the matter itself shall determine its right to its claim of inspiration and establish its place in our time.

WHO CHOSE THE BOOKS OF THE BIBLE?

CHAPTER II

Who Chose the Books of the Bible?

ONE of the most frequent inquiries of modern youth and one that is perplexing to the parents and teachers, will be answered simply but definitely in this chapter.

How often have we been greeted with the queries, "But how do we *know* that the Bible is inspired?" "Where did it come from and how did we get it?" Many of our younger inquirers are concerned and perplexed about the origin of the book that is so universally read. They will say to us, "The Mohammedans believe that the Koran is the Word of God. The Buddhists and other heathen sects have their sacred literature in which they believe with the same faith that Christians manifest in the Bible. Then again the Protestant faith has a version of the Bible that is different from the Catholic translation. In the Catholic Bible there are more books than there are in the Protestant Bible. Which one is right?"

In a word, how may we know that we now have the books as God gave them to man?

Every parent and every interested teacher should be prepared to answer such questions

as these. In the Bible, that is, the Canon that is most largely accepted, there are 66 books. Beginning with Genesis and ending with Revelation, they form one complete and recognized volume. These books are not to be received as inspired because they are in the Bible, but rather they are in the Bible because they are believed to be inspired. In other words, every book of this sacred collection must be able to maintain its own claim to inspiration, to be worthy of a place in the Canon of Holy Writ. Every book of the 66 must be able to establish its authenticity, as well as its own authority, as inspired literature. The books that make up our Bible are each of them in that sacred collection *because they could not be kept out.* On the merit of their own content, as well as on the virtue of their transforming power, these earned for themselves inclusion in the Canon.

The Canon, then, consists of certain scriptures that have long been recognized as supernatural in their origin and Divine in their content. As each such book was able to prove its worth and its value, it found a place in the Scriptures. The Canon of the Old Testament was gathered and correlated to preserve to Israel the words that God had spoken and to remind them of His promises. The main theme of the Old Testament is the history of the people of God, commonly called Israel, and of His dealings with them. There is also

the record of God's dealings with all humanity through His people, which record has preserved to us the prophetic promises of the coming of Him Who should be Saviour of all men. This collection of Old Testament Scriptures was completed in the 5th century B. C., and nothing has been added to that sacred collection since.

The New Testament was gathered by the Apostles of the Lord Jesus Christ and by the apostolic fathers for the comfort and instruction of the church and for the use of Christian evangelism. Our Lord Jesus Christ brought from Heaven the final, latest and complete revelation of God, and the conditions of salvation as set forth by Him Who is Creator and Saviour. It was necessary that those words be preserved to posterity. So the New Testament was gathered as the inspired writings came from the pens of the Apostles of the Saviour.

It was very early apparent that precaution would be necessary to preclude unwarranted intrusions into that sacred collection. There were many spurious gospels and false epistles circulated in the early centuries. Though many of these sought inclusion in the early Canon of the New Testament, it quickly became apparent which books were the inspired Word of God and which were the works of man. We can safely say that in the Old and New Testaments, as we have them now, we

have all of God's Words to man that the Holy Spirit considered it necessary to preserve. No man, or council of men, ever decided which books should be in that collection. Time and internal evidence were the sole deciding factors. Such gatherings as the Council of Carthage only recognized the Canon that had been informally gathered. Later councils did not set up, but merely recognized, the Book as the early church has accepted it in the days when the writers were alive and could testify to the source of their writings.

As the reader will see in our later studies, it is easy to demonstrate that the present Bible is composed of those books that God inspired and that we have them still unchanged, the way they came from the pens of the Apostles. One of the most widespread errors of criticism is the old allegation that the New Testament has been translated and re-translated until today it has lost all claim to authority. Recently the writer entered the classroom of an institution of higher learning to listen to the professor give a casual lecture on the source and authority of the New Testament. This teacher said in part, "The New Testament that we have today in English is not the New Testament of the first century. The original autographs, of course, have all been lost and, in fact, nobody knows the exact age at which this Book was written. Since the earliest manuscripts go back to the middle

of the 4th century, it is quite probable that the Book was not in existence much before that time. However, regardless of when the Bible was written, it was not written in the English language. The New Testament was probably written in Aramaic. From this it was translated into Greek, from Greek into Arabic and from Arabic into Latin. Many centuries later it was translated into English. So that the New Testament we now have is thus a translation of a translation of a translation made *from* a translation! In all these many translations into varying languages, the form and much of the substance has been changed to suit the idiom of the new language into which the work has been translated. Therefore, it is folly to talk about the credibility of our modern versions."

It is inconceivable that any honest man who has even a smattering of real education could make such a statement as this. The fact of the matter is that the New Testament was written most probably in Greek. The English New Testament is a direct translation from the Greek text. The Greek text has been translated into almost innumerable languages and dialects, but in each case the translation was made *directly from the original tongue.* Scholarly men have compared the English version with the ancient Greek text, and any man who is honest and informed is forced to confess that we have a remarkably accurate

translation in the King James version or in the American Revised version. The Old Testament is translated into English directly from the Hebrew; and the same statement that was made above for the New Testament, concerning the accuracy of the translation, would apply to the Old Testament as well. We have in our possession today a book that is historic, authentic, credible, and reliable. Now, let us trace its ancestry and see from whence it was derived.

In beginning the pursuit of any objective, the logical point of departure is to start with a conceded fact. So, we will begin our demonstration with the indisputable certainty—we have the Bible in its present form. Here it is. Now, we ask ourselves the question, "Where did we get it and how reliable is it?"

For the minimum price of fifteen cents any interested inquirer may buy the entire Bible in the King James version. It is possible to spend up to $100.00 for a deluxe edition of that same book, but the fifteen-cent copy will be identical in content with the most expensive edition that man can buy.

It is impossible to estimate the number of printed Bibles that have been produced by the presses of the world since printing was first invented. Certainly they number into the hundreds of millions. There is no book known to man that is more accessible to the casual inquirer, or that has been produced in

larger numbers and put in as many varied editions and versions.

When we begin to trace the ancestry of the printed edition of the Bible in English, we can authenticate it back to about the year 1500 A. D. We have the New Testament in Greek as far back as 1650 and in Latin as far back as 1514. The Old Testament in Hebrew, in printed form, goes back to the year 1494, in the edition that is preserved in the Royal Library at Berlin. In the Exeter Library at Oxford there is a prized specimen of the Old Testament in Hebrew from the year 1488. So then we can say that we have the Bible in its printed form back to 1500 A. D. We compare our present text with those ancient copies of more than 400 years ago, and our present printing does not deviate by so much as one line or letter from these more ancient copies. Thus we authenticate the present form of the Book back to the year 1500 A. D.

Prior to the age of printing, of course, all books were in manuscript form. Until recently, it was only possible to say that we have manuscripts of the New Testament back to the 4th century A. D. It will be remembered by all students of history that the Emperor Diocletian in 302 A. D. ordered all sacred manuscripts destroyed. In this bitter and determined attempt to eradicate Christianity, the penalty of death was inflicted upon all who harbored a copy of the Christian Scrip-

tures. Diocletian's persecution succeeded to his own satisfaction, and he boasted that he had totally destroyed the New Testament documents. It is quite possible that the original manuscripts may have perished in that persecution. However, in the year 330 A. D., the Emperor Constantine desired copies of the New Testament made for churches in the Roman Empire. Upon the publication of his request for any manuscripts that might be in existence, it was credibly reported that fifty copies of the supposedly exterminated New Testament were delivered to his scribes for copying.

When we compare our printed texts of the New Testament with the manuscript copies of the 4th century, and later, we find that we authenticate and establish the credibility of the present text by comparison with these old manuscripts to the 4th century A. D. Incidentally, until quite recently, that was as far as our credible manuscripts reached. Through the research of eminent archeologists, however, we can now carry this demonstration back to about 150 A. D.

When the translators of the King James version labored on the text of the New Testament, they had for their guidance and labors approximately two dozen ancient manuscripts of the New Testament in Greek. By 1901, as archeology began its slow march toward its goal, eleven fragmentary manuscripts of the

New Testament had been discovered. That is to say, less than a dozen manuscripts were discovered in approximately 300 years. Then archeology began to hit its stride and between 1901 and 1911, 640 new manuscripts were brought to light. Today the specialist in New Testament evidence is embarrassed by the wealth of over 4,000 manuscripts, in more or less fragmentary form. These manuscripts, when compared with the accepted Greek text of our present generation, show the amazing accuracy that has been maintained across these centuries.

There are also in the possession of museums and in the archives of learned societies a number of fragmentary ancient versions that go as far back as the century following the death of the Saviour. Reaching back to within the life span of John the Apostle, these documents attest, not only the existence and authenticity, but the very form, substance, and structure of our present-day accepted New Testament.

In addition to this type of evidence, we have the magnificent records compiled by the church and apostolic fathers. It will not be necessary to give an extensive resumé of these patristic evidences as we have covered them adequately in a companion work, "Voices from the Silent Centuries." Suffice it to say that if the entire New Testament were destroyed today, we could reconstruct the whole volume from the writings of the early fathers.

and find only eleven verses missing from the text. Again, when we compare these quotations from the fathers, with our present text, we are delighted with the astonishing accuracy with which the New Testament has been preserved. The combined records of manuscripts, versions, and historians bring the New Testament of our present day back to the life span of the apostles of the Lord Jesus Christ.

As far as the Old Testament is concerned, the case is even stronger. There is the Peshito version of the first century in addition to the old Latin version of the second century. The Greek text, commonly called the Septuagint, carries it back to the third century B. C.; while the Samaritan Pentateuch reaches to the seventh century B. C. The Canon, or accepted collection, of the inspired writings, may then be defined as those various manuscripts that history has accredited as being God's revelation to man. It is a confession of ignorance concerning the evidence for any student today to question the historical value or the authenticity of any single book in the Bible, as we possess it now.

For inclusion in the Canon, each book must pass four rigid tests.

The first of these is the test of genuineness and authenticity.

By genuine, we mean the opposite of forgery. There have been spurious writings in

almost every age which advanced themselves as additional works of the Spirit of God. Upon analysis, however, they could not maintain their genuineness and they were thus excluded from the sacred collection.

Authenticity applies to authorship. The five books of Moses are authentic only if Moses did write them. If, as criticism once maintained, the second half of Isaiah was written by a nameless scribe who lived some centuries after Isaiah's death, the Book of Isaiah is *not* authentic. And so likewise for the Epistles of Paul, and for all the other writings of the Scriptures. Every book that is now included in the Bible, as we possess it, is able to establish the genuineness and authenticity that are prerequisites to its inclusion in the Canon.

The second rule is that every individual book must conform to the general trend of Biblical doctrine.

There may be an advancing revelation in the fuller enfolding of a specific doctrine, from age to age, but there can be no conflict. The God of the Old Testament must be identical with the God of the New Testament, if both Old and New Testaments are to be received as inspired. It is impossible that God, by revelation, should paint one picture of Himself in one generation and portray Himself to the succeeding generation as an opposite being. What one book states concerning mercy and grace and the operation of salva-

tion, must be conformed to by every other book in the sacred collection.

The third rule for inclusion in the Canon is that each book must prove to be a safe and reliable rule for life and conduct when translated into action.

So, even while certain books of the Bible bluntly reveal the sin and failure of the chief actors in those books, none of them condone that sin or excuse the failure. If these be the words of God, they must be safe words upon which men can build lives that are pleasing and satisfactory to Him.

The final rule is that each book must bear within its own structure the evidence of God's inspiration.

There must come from the writing itself that knowledge of God and His will that alone can lift men from the morass of sin. The greatness of God, the justice of His conduct, and His mercy towards sinners, are the three main themes of inspiration. One or all of these themes must be found in every book that lays claim to a place in the Canon.

So by way of summary, let us say that those books are canonical which Christians have accepted as genuine, authentic, and inspired of God.

It is a self-apparent fact that the formation of the Canon was an absolute necessity. First of all it was essential, if the character of these books was to be preserved. In every genera-

tion there have been men who in the pride of their own learning, would change the words of God to suit their own theories and opinions. To protect the contents of God's revelation from the tinkering of self-elected critics, the establishment of the Canon was requisite.

It was found necessary to exclude additions from human sources to that which God has given by inspiration. This Canon was not formed by the authority of any man or group of men. Time has been the deciding factor. As these words and works have laid hold upon the hearts and minds of men, guiding their conduct and shaping their testimony, they have established their supernatural power and origin.

One of the most remarkable romances of history is found in the record of the preservation of these books. The first five books of the Bible, commonly called "The Law of Moses," or "The Pentateuch," were unquestionably written by the pen of the man whose name they bear, as we will show when we consider their origin. It used to be very fashionable to question the Mosaic authorship of these first five books. The traditional authorship, however, has been more than vindicated by true historical research. The man who would today question the fact that Moses wrote the Pentateuch, relegates himself to the company of the wilfully ignorant. The evidence is so overwhelming and conclusive that

any student who desires the truth and will give himself to thoughtful study, will find conclusive proof for the traditional view.

We learn from various historical references that Moses wrote the words of this law. As for instance, in the 31st Chapter of Deuteronomy, verses 9 to 26, when God had completed the giving of the law, Moses reduced it to writing under God's supervision. The complete manuscript was delivered to the priests who carried the Ark of the Covenant of the Lord. The priests and the elders of Israel accepted this copy from the hands of Moses. When the complete record had been accepted and authenticated by the priests and the elders, it was deposited inside of the Ark of the Covenant and there it remained for a witness to the Covenant which the people had made with God.

It is of interest to note that in the delivering of this written law, Moses charged Joshua, the son of Nun, with the task of fulfilling the purpose of the exodus and with the task of bringing the children of Israel into the Promised Land. We learn from the writings of this man Joshua that at the end of his conquest of the land, when his services were ended, he added to the writings of Moses the sixth book, now called the Book of Joshua. Adding this sixth book to the five that the earlier prophet had left, the children of Israel erected a stone of commemoration under the famous oak. They

then deposited these six books in the sanctuary of the Lord. Later on, Samuel and the other priests kept an accurate chronicle of the history and the events that concerned the development of the people, adding them to the inspired record.

We find in the later history of the monarchy that this complete collection of sacred writings was transferred from the tabernacle into the temple. From thence it was taken for use in the consecration of Joaz, as it was used to consecrate each king in his term. The books were disused, ignored and forgotten for a day, but in the reign of Josiah, they were recovered. The reading of their contents brought about that famous revival that is recorded in the 22nd chapter of II Kings.

It is quite apparent from later writings that at this time the earlier prophets were added to the record. As an instance, in the 9th chapter of Daniel, and the second verse, this prophet recounts that he took into captivity with him the books of the prophets and learned from their writings the period of time that had been determined for the desolation of Jerusalem. Also in Zechariah 7:12, this later prophet refers to the writings of the former prophets, which apparently he had in his possession.

It must not be presumed that this single copy made by Moses and each writer in turn, constituted the entire Scriptures of that day.

In the original writing of the law, in Deuteronomy 17:18, the command is given that whenever a new king came to the throne of Israel, he must make his own personal copy of this law under the supervision of the priest, in whose possession the law was reposing. So as king after king ascended to reign for his destined time, each in turn made his own copy. This custom was observed until the time of the apostasy set in.

We also learn from a close scrutiny of the history of those days, that copies of the law were made for the school of the prophets. This famous school was conducted in somewhat the same fashion as a seminary or Bible institute is conducted today. So the prophets in the time of the captivity possessed these sacred writings and quoted from them in support of their own words. After the captivity, Jewish worship was restored according to the demands of this law, so it is evident that at the destruction of the temple some copies of the law survived.

In the day when our Lord Jesus Christ walked the earth, the sacred Scriptures consisted of three sections. Our Lord Himself, after His resurrection, testified to the Divine nature of those three sections. In his day the Old Testament was divided into the law, the prophets, and the psalms. The law consisted of the revelations God made to Moses; the prophets included both historical and prophet-

ical writings; and all of the poetical books were included in the division called the psalms. This entire and inclusive Canon was accepted by Christ in His day as God's revelation to man.

It is necessary to add a brief word concerning the Apocrypha. When we are asked why these fourteen books are not in the Protestant Bible, we need only point to their name. The word "Apocrypha" means "of doubtful origin." There is no book in the accepted Bible whose origin is doubtful! Apocryphal books are, in some of their sections, valuable for historical purposes. They are not included in the Canon, however, because they cannot meet the four rules for Canonical inclusion. None of these books claim Divine authority as do the books in our accepted version of the Bible. It is of more than passing significance that none of the Apocryphal books are ever quoted by the Lord Jesus, nor referred to by Him in His teachings. These books contain false doctrine, and their history is questionable in many instances. Certain passages in these books approve of lying, if it is done for a good purpose; again, assassination is accounted a worthy thing if done for a high purpose. It is also taught that suicide may be an honorable means of escape from defeat. In a word, the general trend of the doctrinal teaching of the Apocryhpal books being contrary to the teachings of the accepted Canon, they are

necessarily excluded from the Divine collection. Not even Josephus, the famous Jewish historian, possessed sufficient faith in them to quote from their contents, as he did from the Old Testament books.

The preparation of the Canon was begun by Ezra and continued by a company of scribes called "The Great Synagogue." There is no historical reason for questioning this fact as stated by Josephus, and scholarly opinion today has accepted the testimony of this great historian.

So the Old Testament Canon was closed centuries before the time of Christ. Thus the Old Testament of His day is the Old Testament of our day. He must have divided it as we do, as there are 850 references to the Old Testament in our New Testament, 280 of which are direct citations. By the year 432 B. C., the Old Testament was complete. In the 3rd century B. C., it was translated into the Greek tongue, in its present form and substance. Upon these grounds, history, scholarship, research, and faith alike, accept the value and accuracy of the Book we now possess.

THE NEED OF REVELATION

CHAPTER III

The Need of Revelation

IT is almost impossible for even the most ardent commentator on the achievements and victories of mankind to over-enthuse in that field. By the genius of his research, man has developed the realm of science to a high state of perfection. He has invented for himself eyes that peer into the microscopic universe or through the sable depth of night's starry empire, almost to the Throne Room of God. There is no living object so minute that man cannot study, dissect, and analyze its functioning particles. There seems to be no star so far removed that it has escaped the questing search of the eager human mind.

By an application of his genius, man has spun spidery webs of steel from bank to bank of fearsome chasms that the burdens of a nation may hurtle across the abyss in loads of thousands of tons.

He has brought water a thousand miles to make the desert bloom like a garden of roses, and has dammed back the seething might of the tempestuous sea, building safe harbors for the ships that carry the commerce of the world.

There being sounds beyond the power of the human ear to apprehend, man has built for himself weird instruments that enhance the power of his auditory nerves and enable him to hear the throbbing pulse in the very heart of the globe.

Great, however, as is the genius of man, it is limited by the power of a perception manifested in his five senses. The progress of the human race ends for each individual in a plot of earth 6 ft. long, 3 ft. wide and 6 ft. deep! Like the paths of glory, the highways of human achievement all end with the grave, and the law of Ecclesiastes still remains: "Whatever is under the sun is vanity." Man is limited in his investigations, researches, and pilgrimages of discovery to what he may learn by the five physical senses. It is this inadequacy that has precluded voyages of discovery into the realm of the spiritual world; *it must come to him by a revelation.*

Man was created with a craving for religion which he has never been able to lay aside or to lose. From the highest and most cultured races of man down to the savage tribes, almost too brutish to be classified in the realm of anthropology, there is a consistent, though varying, degree of hunger after the Godhead. The primitive savage in the deep jungle who forms from the blue clay of the sacred spring a mud monstrosity for his soul to worship, is obeying the same primal instinct that drives the cul-

tured worshipper into the cathedrals of the great cities to satisfy that same hunger of heart. There is no class of man that does not have somewhere in his being a semblance of the desire to worship.

One of the intriguing phenomena of the world in which we live is the marvelous manner in which the Creator has provided an abundant supply to satisfy every natural need with which man is endowed.

For the sake of the eye, the universe is brilliant with light.

Because of the ear, the whole world throbs with sound.

Lungs require air to breathe, so the weight of the atmosphere surrounding this globe makes adequate provision for that simple want of man.

Ordained to hunger, man's life would be but fleeting on this globe if Providence had not anticipated his need by making of this earth a storehouse of food.

This world is not only God's granary, but when men thirst, abundance of waters rise to assuage their desire for God has not forgotten to provide an adequate source of supply for every need of humanity.

If the beneficence of the Creator then reaches with such infinite thought to the realm of every physical need, how much more does His blessing provide a source of satisfac-

tion for the hunger of the spirit. If it be conceded for the sake of argument that there is a God who is an intelligent creator, it must further follow as a matter of course that an intelligent God, who created intelligent beings, would desire to reveal Himself to that order of living things. At once we come to the borderland of the realm of revelation.

If God is pleased to reveal Himself to man, He must stoop all the way and make His revelation both adequate and complete. Since God is not subject to the perception of the five physical senses, there is no ladder by which man can climb to an understanding of the infinite. Therefore, by revelation God must stoop to the level of man, if there is to be fellowship and understanding between beings as widely diverse as the Infinite God and His finite creature.

Perhaps a word of definition would not be amiss as we constantly refer to the term "revelation." The casual reader is apt to confuse this word with another word that we shall also use in the study and which, perhaps, should be defined here. "Revelation" and "inspiration" pass in casual thinking for the same thing. However, they differ widely. We would define "inspiration" in the Biblical sense as the supernatural means that Almighty God employed to keep His record free from human error. "Revelation" could best be defined as that process by which God made

known unto man things beyond humanity's ability to search out or discover.

The orthodox view of the Bible is that the entire Book, in every chapter and verse, has come by the inspiration of the Holy Spirit. Not all of it has come by revelation. As an instance, when John wrote the record of the Crucifixion, he wrote of things as he saw them. Matthew and Luke and James also were eyewitnesses of the events that they recorded. As they wrote their own record of what they had seen, the Holy Spirit supervised their writings to keep them free from error or prejudice which otherwise might have crept into the writing.

On the other hand, Moses wrote the record of what occurred in the beginning when God created the Heaven and the earth. Moses wrote of things that had been consummated countless centuries before he himself had been born. There was no human eyewitness to creation, nor has there ever been any adequate means by which man could discover the process by which God formed the Heavens and the earth. Moses then, in writing of things that could not be searched out by human wisdom, wrote by revelation. The Spirit of God imparted to him the facts in the words in which those facts could be recorded so that Moses in this instance became the amanuensis of God.

The critical world has for a long time been

in rebellion against the doctrine of revelation. In the course of our study we shall show that the inspired book, commonly called the Bible, constitutes a revelation from God that is adequate for all the spiritual and religious cravings of mankind. There is no hunger of heart or thirst of the soul that cannot be abundantly assuaged from the contents of this book from God.

We have often marveled that so-called scholarship, having no other crutch to offer suffering and lost humanity, should be so eager to deprive mankind of the only staff upon which his spirit has ever been able to lean. If the Bible is a book that came by revelation, what folly to search its pages for evidence of error! It must be a debased and contorted conception of God that would ascribe falsehood to Deity. Therefore, the search for error in the Scriptures can be made only from the viewpoint of a prejudice that desires to prove that the claim to revelation is a false one.

Certainly at the very outset we are faced with the indisputable fact that the Bible must be supernatural in its origin.

In the first place, it contains startling information that no man by logic or reason could possibly possess. It deals with the origin of matter, the formation of the present cosmos, and tells of orders of supernatural

beings beyond the power of man's comprehension.

It tells of past events unknown to human wisdom and even dares to plumb the future to reveal events that have not yet transpired.

If a book contains reliable and credible information that is beyond the power of man to tell, the claim to supernatural origin is established by that one premise alone!

It is also interesting to note that the Bible also contains information that no man *would* tell if he could! Many commentators have marveled at the peculiar honesty of the Bible. When an anthropologist sets out to tell the story of man he puts his origin as far back into the mists of antiquity and as deep in the slime of primeval being as his fevered imagination will permit. By a slow and gradual process of infinitely small changes, man writes the story of mankind as a ceaseless, unending conquest. Man is the hero in the story of anthropology and is to be worshipped by himself as his only, but sufficient, creator.

In the pages of Holy Writ, however, we find a sadly different story. Here we are told that in comparatively recent times man was created perfect in the image and likeness of the God who thus formed him. By the foolishness of his own evil choice man fell from that high and holy position, until he became morally lower than the beasts of the field. From that fallen condition he never succeeded in

climbing until Jesus Christ came and lifted him by a process of regeneration.

The bleak and utter failure of humanity that is so boldly and honestly told in the Scriptures was not conceived by human mentality.

Here, then, we have a book dealing with events that human reason could not discover for itself.

These events are told with an honesty that is more than human.

What is the source of that book?

May we turn back to our hypothesis for a moment. The orthodox hypothesis upon which we are about to launch our investigation is that God revealed the matter and inspired the writer. The problem now is, can the fact of inspiration be proved?

For the sake of clarity it may be profitable to the readers if we consider briefly the differing views of inspiration. It is also valuable to define our meaning in all such studies as this one, in order that we may be sure we are thinking in the same terms.

The radical school bases its conclusions upon outright denial of any supernatural influence, thus denying inspiration entirely. This school maintains that the Bible consists of Hebrew literature composed largely of folk lore and tradition and is, therefore, a merely human production.

The weakness of this school lies in the fact

that in order to be logical in holding such a view, the objector must be able to account satisfactorily for the phenomena of the Bible.

The evidence of inspiration is so conclusive, as we shall see in the unfolding of this investigation, that the Bible demands some satisfactory explanation, if its own premise of inspiration is rejected. Denial of a fact has no bearing upon the credibility of that fact, unless the denial is predicated upon satisfactory evidence. Since no evidence has ever been advanced by this school which did not collapse upon the most cursory examination, the theory that denies inspiration is founded only upon prejudice, and does not deserve serious consideration.

There is a second school that concedes inspiration to the Bible but denies a direct or supernatural method of inspiration. The view of this school may briefly be stated in the following terms: The Scriptures are the result of men's thoughts as they have been overruled by God in a general way. Great principles of truth are contained in those writings, but they are accompanied by many errors. The truth of the record is the result of God's inspiration or overruling. The errors spring from the fallibility of man and are a result of his human thinking. So while God is infallible and gave a clear revelation, this school contends that the recorders erred and mixed divine truth with fallacious human opinion.

The weakness of this school lies in the fact that the theory will not account for any of the phenomena of the Scriptures, and fails to dispose of the proofs of complete inspiration. This school of interpretation also fails to tell us how we can discern the difference between truth and error.

Such a pseudo-revelation would be of no value to men, in that it does not give us a finality.

This theory makes human opinion to be the final source of decision as to the value of any of the teachings of the Word of God.

Such critics also fail satisfactorily to answer the objection that the Scriptures draw a clear line of distinction between God and the instruments that He used in the writing of His word. Certainly the Lord Jesus Christ clearly distinguished, in all of His teachings and comments, between the traditions of men and the words of God. The evolution of human thought was sharply contrasted by the Lord Jesus Christ with the infallible nature of the written word in His famous discourse in the 7th chapter of Mark. When the direct statements of the modern teachers flatly contradict the express words of the Lord Jesus Christ, there can be no question to the Christian mind as to which is more authoritative.

Still another school advances the theory of partial inspiration. These authorities state

that the Scriptures *contain* God's word, but are not in themselves the words of God. This school advocates the appealing suggestion that the portions of the Bible that appeal to the individual are inspired to him. This places inspiration *in the spirit of the reader* and not in the words of the writer. These teachers also contend that the doctrine of the Bible is inspired but that its history and science are highly questionable.

The objections to this theory are almost innumerable. There is first of all the difficulty of distinguishing God's Word in such a questionable mixture, as each individual reader responds to a different appeal. Even if such an inspiration were worthy of God, who among men would have the mental and spiritual acumen to determine which is the inspired part?

The writers of history in the Scriptures claim for their works Divine inspiration, and Christ and His apostles refer to the historical sections as inspired.

The New Testament maintains that the history of the Old Testament text was not written for its own sake merely, but for the learning of those races upon whom the latter ages have come. Of what value would such history be if it were not reliable?

Such a theory concedes that God failed to inspire men to record His lessons for posterity as He desired them to be learned.

Also the very items of history that are most often objected to by the critics are made the basis of important doctrines in the later revelation of the New Testament text. Adam, Noah, Abraham, Joshua and David consistently enter into the teachings of the text of the New Testament and are made the basis of spiritual living and obedience to the will of God for those who live under the dispensation of that New Testament age.

Still another school of criticism is that which contends for the inspiration of the *thoughts* of the Bible but not of the words. A simple statement of this theory would be found in these words, "The thoughts of Scripture are inspired, but the words are left to the choice of the men who reduced them to writing." This theory is largely based upon the differing literary styles of the writers. It is presumed that these varying styles indicate that the individual writers chose their own words. The primary objection to this theory is that it is utterly impossible to think without words. As there can be no tune without notes, no mathematics without figures, so there can be no thoughts without words. By that we mean to say that we cannot harbor, frame or express mentally any thought except in terms of words. Men think in words even as they correspond and communicate in words.

It is also to be noticed that the change of a

single word in the text of a verse in the Bible may alter the meaning of an entire sentence. This altered meaning may divert the trend of an entire doctrinal revelation and teach the absolute opposite of the primary meaning. Does it seem reasonable that God would reveal a method of salvation and leave the expression of that method to the decision of fallible men?

This school fails to explain how it was that the prophets wrote many things which they did not understand. In the first chapter of Peter's first epistle, he tells how the prophets of old wrote things utterly beyond their comprehension. In that case, they must have received a verbal inspiration. Very often prophecies were given against the will of the speaker and contrary to his personal ideas and interests in the matter covered by his writing.

The mind of man was created by God, and He is certainly able to use those minds to give His revelation in a literary style that differs according to each individual. Indeed, in the final analysis, an individual's literary style, as well as his every other gift, is derived from God. Therefore, if God spoke to and through an individual, it would be natural for Him to direct His message in terms common to that individual. We shall see later, however, that sometimes the revelation was given in words foreign to the vocabulary of the writer.

The remaining theory of inspiration is that of verbal inspiration. This theory states that the original autographs of the Scriptures were inspired of God and were, therefore, without error. It further contends for the fact that although the method by which the act was accomplished is not known, the words, as well as the thoughts of the Scriptures, were inspired by God. It does not greatly matter how God did it, if the fact can be sustained that He did so accomplish.

There are, of course, objections to this theory by all of the other schools of thought. Their first objection is that since we have only copies and translations and the original autographs are lost, we cannot know that our Bible is a correct copy.

There are two answers that may be made to this objection. The first is found in the law of evidence that governs all courts in our land today. Simon Greenleaf, author of "Treatise on the Law of Evidence," has compiled all of the accepted law that governs the presentation of evidence in our modern courts and has examined the credibility of the Scriptures in the light of our legal code. Citing one fact of law in support of the credibility of the text, we offer this paragraph:

> *"In matters of public and general interest, all persons must be presumed to be conversant, on the principle that individuals*

are presumed to be conversant with their own affairs."

To this paragraph we add another fact of law:

"Every document apparently ancient coming from the proper repository or custody and bearing on its face no evident marks of forgery, the law presumes to be genuine and devolves upon the opposing party the burden of proving it otherwise."

Dr. Greenleaf then points out that the entire text of the Corpus Juris Civilis is received as authority in all the courts of continental Europe upon much weaker evidence of its genuineness than that which supports the Scriptures.

The integrity of the text of the Bible has been preserved, beyond any moral possibility of corruption, by the jealousy of opposing sects. The text of the Roman civil law, however, has been preserved by tacit consent without the interest of any opposing school who would watch over and preserve the text from alteration. Therefore, this eminent authority upon the law of evidence contends:

"It is quite erroneous to suppose that the Christian is bound to offer any further proof of their genuineness or authenticity. It is for the objector to show them spurious, for on him, by the plainest rules of law, lies the burden of proof."

If it should be objected that the originals are lost and that copies alone are now produced, the principles of American law afford a satisfactory answer to that objection. The multiplicity of copies was a public fact in the faithfulness of which all the Christian communities had an interest. The law also contends that in all such matters the prevailing ground of assertion is resorted to as evidence. So then in law, the persons who multiplied the copies of the Scriptures may be regarded as the agents of the Christian public. Such copies are entitled to an extraordinary degree of confidence and would be acceptable in any court of justice without the slightest hesitation.

Certainly it is unnecessary to argue with any student who has kept in contact with current discoveries, that the multiplicity of copies is an early fact and that the prevailing current of public opinion in the first centuries accredited both the Old Testament and the New. Any American or English court would have to accept them at their face value if they were offered as evidence, as the law recognizes their complete credibility!

We do not claim that our translations of the Bible are inspired, but we challenge the critic to recognize the superiority of an inexact copy of a perfect record over an inexact copy of an unreliable record! The contentions of modernism do not argue for a more reliable copy

than the conservative school pleads for it. On the contrary, the critical school questions the credibility of the original manuscripts and then challenges the reliability of the later translations.

When we remember the Jewish reverence for the Old Testament, we can understand how that reverence inspired such accuracy and guards against carelessness or deliberate changes, that the ancients even counted the letters in every book to be sure that the copy was exact.

It also seems reasonable to presume that if God inspired the originals He would have enough interest in the copies to guard them against errors so as to preserve their truth and power.

The second objection of the critics to the school of verbal inspiration is the statement that thousands of various readings are found in the various manuscripts. They claim that differences in these manuscripts show that we cannot rely on the words.

It should be a sufficient answer to this objection to note that if all the various readings were omitted, they would not affect one essential historical fact or doctrinal teaching of the Scriptures. Any real discrepancies that are found between the older manuscripts are usually in the copying of numbers and are so glaringly apparent as copyists' errors that

they argue eloquently for the credibility of the balance of the text. These few and minor discrepancies in the recording of numbers may very well be due to the fact that some copyist made his record laboriously from a worn manuscript.

The amazing unanimity in the text of all the most ancient manuscripts is a much more striking fact that every honest scholar admits! The variant readings are generally idiomatic and are of extremely minor importance.

We would still contend that it is far better to have a verbally inspired manuscript with a few copyist's errors, than to have a fallible human document that still contained those admitted errors. Even though the revelation was given through fallible men, this alleged weakness of variation would count more against the "thought theory" of inspiration than it would against the verbal theory. Any able writer could take given words and record them with far more accuracy than he could take the thoughts of Deity and find appropriate words for them. A technician often dictates a record of his research to some stenographer who does not know the basic principles of the author's technique. Being a capable reporter, however, such a stenographer can express the words of the master just as he gives them to her. What folly it would be for the technician to give an untutored stenographer the general idea and

let the recorder choose her own words and language!

Certainly every writer of the Old Testament (and several of the New Testament writers as well) maintain that the words they wrote *were spoken by God.*

As this is the subject of a following chapter, we will only take space to note here some of the names applied to the Scriptures. They are called variously:

Oracles of God
Word of God
Word of the Lord
Word of Life
Word of Christ
Word of Truth
Word of Faith

The only method of inspiration that is suggested in the Bible itself is that God gave the words to the writers. Let the objector answer this query: Were the writers deceived, or were they trying to deceive others?

The careful student cannot fail to note that the fulfilled prophecies of the Old Testament were fulfilled according to the verbal meaning.

Certain of the appeals to Scripture's authority, made by the New Testament writers' phrase, "It is written," apply to the words of the text.

Many of our difficulties in understanding certain paragraphs of the Bible disappear as

we note the precise language that is used. This seems to imply a verbal inspiration.

It is also significant that the testimony of Jesus Christ was conclusively in favor of verbal inspiration. He stated that every word was to be fulfilled. In some cases He based some teachings on one word, or even upon the tense of the word. You will note such instances in the twenty-second chapter of Matthew and also in the twelfth chapter of Mark. In this latter reference, Jesus bases His conclusive utterance on the subject of immortality on the tense of the verb "to be"!

It might also be noted in passing that the men whom the Holy Spirit has used in the field of evangelism and missions, have been those who have relied upon and used the Scriptures as the literal word of God. You may search Christian history in vain to find one man who was an outstanding winner of souls or who added largely to the Kingdom of God in the hearts of men, who questioned the inspiration and credibility of the written word. Relying upon the doctrine of inspiration, great souls have accomplished great things for God which can be ascribed only to the power of the Book in which they manifested this confidence.

If we are seeking to establish our entire premise within the limits of internal evidence, we will examine the contents of this Book to see if it can establish the orthodox hypothesis.

The hand of man lends itself with a peculiar genius to diversity. The contradictory and scrambled accounts of a simple incident that is reported by a dozen average eyewitnesses have often been a matter of humorous interest in the law courts of every land. It seems to be impossible for men to agree on the bare essentials of any record. And we have before us in our investigation what might be called the most diverse book in the world.

The Bible has been called a book, but in reality it is two books. The Old Testament is a marvelously authenticated historical record covering the span of humanity from the creation of Adam until about the year 432 B. C. Then the voice of revelation is silent for almost five hundred years. When the five silent centuries have swept across the face of the earth, the New Testament then makes its appearance, completing the record of that which was begun in the older portion of the Bible. The reason for this will be seen later. We merely comment now upon the fact that the Old and the New Testaments are two complete and separate volumes.

The problem of diversity is more complex than this, however, as both the Old and the New Testaments are made up of marvelous portions.

In the Old Testament there are 39 complete books. In the New Testament there are 27 books. The Bible, then, is a library of 66

books. Each one of them is complete in itself and is able to maintain its claim to a place in the Canon upon the basis of its own structure and content.

The book is as diverse in the point of authorship as it is marvelous in its numerical structure. It is impossible at this date to say how many writers contributed to the entire Bible. The number would depend upon how many scribes were used of the Holy Spirit to compile the record of the historical books that covered the period of the Kingdom Age. I and II Chronicles with I and II Kings cannot definitely be ascribed to any given person or persons at this late date. It is safe to say, however, that at least 40 writers from all classes of life contributed to the contents of the Bible.

These writers were separated by approximately 1600 years at the widest extreme. They wrote in at least three different languages and over a dozen periods and stages of culture and literary development. Further to complicate the problem of diversity, these forty writers embraced every subject that is known to the science of literature. And wherever the writers of the Scriptures touched a subject, they brought the mastery of that subject to a state of perfection.

We remember a number of years ago going into a camp in the Siskiyou Mountains with a group of boys from a large city. For the first three or four days the excitement of settling

themselves in camp kept the boys occupied so that they had no desire for entertainment at night other than that provided by their sleeping bags. But toward the close of the first week, as we were sitting around the campfire at night after supper, one of the boys said, "I wish I had brought something to read. I thought we would be so busy up here that there would be no time to spend in reading, but I wish now that I had a book." I turned to the boy and said, "I have plenty to read, what do you want?" He replied, "I do not believe you would have the kind of stuff I like. I like adventure stories, with lots of shooting and hairbreadth escapes." I joined in the laughter that ringed the campfire and said, "I have plenty of that kind of reading. You wait here and I'll bring a book and we'll all read it together."

I went to my knapsack and got out my Bible and came back to join the circle around the fire. As I sat down next to this lad, whose literary hunger had occasioned the conversation, he looked at my Bible and his face fell. In a disgruntled tone he said, "A Bible! I wouldn't care for *that*!" I smiled at his doleful countenance and said, "Now you pin back your ears and listen while I read you something you perhaps did not know was in here."

I turned to that thrilling story of the two intrepid spies who had disguised themselves and found their way into the beleaguered city.

With suspense we followed them throughout their adventurous day, speculating on the information they gathered concerning the enemy's resources, to be incorporated in their later report to their commanding general. We were with them in spirit when in the dusk of the eve their disguise was penetrated and the city rose with a hue and cry seeking their lives. We held our breath with them as they took refuge in the humble habitation on the city walls and heard the pursuit stamp about their ears. As we read how a courageous woman lowered them in a basket in the darkness of the night, the charmed spell was broken by a boy who said, "How high was the wall?" When we replied, "Forty feet," he stated in a tone of conviction that brooked no discussion, "I wouldn't want any woman lowering *me* forty feet on the end of a piece of string!"

We turned from this record to the entrancing tale of the courageous young prince who was fleeing for his life down the corridors of the palace, and took refuge in the bedchamber of the princess. We read to the completion of the story, how that the noble maid hid the endangered young man under her bedclothes, and how in gratitude he married her and they lived happily ever after.

An hour was spent in the circle of flame, reading of high-hearted courage as men battled for their very lives. When we finished, the young objector said, "Boys, I didn't know

what I have been missing. From now on I am going to read the Bible."

This is perhaps a crude illustration of what we mean by perfection in every branch of literature that the art of man has devised. Are you perchance fond of poetry? The whole civilized world is familiar with at least one poem which begins:

> "The Lord is my shepherd,
> No want shall I know;
> He maketh me down to lie
> In pastures green, he leadeth me
> The quiet waters by."

So soul-stirring and perfect is the poetry of the Old Testament that even the Lord Jesus Christ in the hour of His anguish was content to take upon His suffering lips the words of one of those psalms.

History is there also, in a most remarkable perfection. Indeed, we are living in a day when much of the history taught in our classrooms and contained in our schoolbooks is being revised through the demands of archeology to bring it into absolute confirmation with the statements of the Old Testament text. It doesn't matter whether it is oration, proverb, law or romance, you will find perfection in that field in the pages of the Bible!

It is reported that when the late Benjamin Franklin was our ambassador to the court of France, the eminent sage joined himself to a

French literary society of infidels. It was the rule in this club that each member, in turn, should write an original story and submit it for the criticism of his fellow members.

When Mr. Franklins turn came, he laboriously copied by hand the entire Book of Ruth and read it to the assembled company. When he finished the reading and laid the manuscript upon the table, there was a moment of absolute silence as the perfection of the story shed its hush in the hearts of those who had heard. Then with a storm of applause, the leader arose and demanded that Mr. Franklin give them permission to print the story and spread it broadcast over the face of the earth. The Chairman of the meeting said, "Mr. Franklin, that is the only perfect love story this world has ever heard. It shall be our pleasure, with your permission, to print it and spread it as far abroad as human genius may permit." Mr. Franklin smiled and shook his head, replying: "I am sorry that I cannot give you permission to print the tale." In some surprise the Chairman asked, "Why not?" "Because," said Mr. Franklin, "it has already been printed and distributed widely over the face of the earth." In chagrin and perplexity the Chairman said, "Where has this story appeared that we have missed it?" Bowing as he took his leave, Mr. Franklin delivered a Parthian shot by saying, "You will find it, Mr. Chairman, in that Bible which

you profess to despise, but of whose contents you apparently know so little."

So we see that it does not matter in what field of literary endeavor we search, perfection is found in the pages of the Scriptures. In addition to this, the writers of the Bible have dared to adventure into a realm where human reason and wisdom know better than to thrust their way. This is the field of prophecy.

The prophecies of the Scriptures must constitute a chapter by themselves. We add that theme to the score of Biblical perfections in a literary realm merely to complete the tale of its diversity. It will be conceded that herein lies no human possiblity of agreement. Two score authors writing 66 books, over 1600 years of time, covering every sphere of literature in three different languages, without collusion, could no more agree than could oil and water be made to mix. That is, if they were limited to human wisdom.

The reader himself knows that if a dozen men were asked to take a look at a common object by the curbstone, such as a Model T Ford, and thirty minutes later give a description of what they had seen, there would be a different description from every witness. They would disagree as to both major and minor details, for it is humanly impossible for men to see the same thing eye to eye.

Against the background of this diversity let us consider the marvel of the absolute unity of the book that is the Bible. It is true that the Old Testament is a complete book, and that the New Testament also stands by itself. It is equally true that the two cannot be separated!

We remember years ago in Los Angeles that a young friend was driving home in the dull light of the gloaming, when the headlights on the car were not much aid and the daylight was too dim to suffice. Coming out Sixth Street on his way to Hollywood, this young friend hit the steep hill at Figuruoa Street, where Sixth Street starts up a sharp declivity. The lad was a skilled and able driver whose trained eye could discern clearances almost to the inch. Not desiring to shift gears on the hill, he was jockeying for a running start as he came into the intersection.

Looking to his left he saw that the road was clear, but from the right two cars fairly close together were coming along. He saw that he did not have room to pass in front of the first car, but thought he could slip in between that and the following one. So he braked for just a second, then stepped on his throttle and shot into the opening between the two cars. The young man was right, his skilled eye had not deceived him. There was just room for him to pass comfortably between the two cars. As he got between them, however, he saw what he

had failed to discern sooner, namely, that the first car was towing the second one and they were fastened together by a steel cable. When George got through paying bills on that smash-up, he had learned that you cannot cut between two things that are bound together!

Many critics have had this experience with the Old Testament and the New.

They are bound together irrevocably and finally by the fact of prophecy and its fulfillment.

The Old Testament contains the beginning of every doctrine and precept of the New Testament, while the New Testament contains the conclusion of every matter that is begun in the Old.

They are bound together in a unified whole that argues for supervision of the writers in every minute detail. It has truthfully been said that in the Old Testament the New Testament is concealed, and in the New Testament the Old Testament is revealed.

It may again be stated that in the Old Testament the New Testament is enfolded, and in the New Testament the Old Testament is unfolded.

The late Dr. A. T. Pierson once remarked that the unity of the entire Bible can be understood only in the light of its single theme. The theme of the Bible is "Someone." The Old Testament may be analyzed about this phrase: "Someone is coming." The first prom-

ise of His coming is in the third chapter of Genesis when the Seed of the woman is announced Who shall bruise the serpent's head. From this first book of Moses to the last chapter of Malachi, every prophet and writer is peering ahead to Him who shall come.

The theme of the four Gospels is "Someone has come." We might quote the simple case of the disciple who said to his brother, "Come and see. We have found Him of whom Moses and the prophets did speak!" The structure of the four Gospels deals entirely with the fulfillment of those prophecies and the coming of Him who was to be Saviour and Lord.

When He came, however, He was rejected, spurned and crucified. Rising from the dead after the third day, He ascended into Heaven; and all the rest of the New Testament can be analyzed about the theme, "Someone is coming again."

So the theme of the entire Bible binds its many sections into a unified whole under the supervision of one authoritative mind.

Wherever we look, this unity is manifest.

For instance, every book in the Old Testament has its complement in some book of the New Testament. How can anyone read intelligently the Book of Luke until he has mastered the writings of Isaiah?

And what chance is there to comprehend Isaiah without the illumination of the Book of Luke?

No intelligent student would try to understand the Epistle to the Hebrews except against the background of the Book of Leviticus.

As an instance of this type of comparison the reader might have great enjoyment in contrasting Genesis, the first book of the Bible, with Revelation, the last book of the Bible. He would find more than three-score and ten subjects which, beginning in the Book of Genesis, continue in the other books of the Bible to find their final consummation in the Book of Revelation. As an instance we might submit this short list:

Genesis begins with the creation of the heaven and the earth.

Revelation ends with the creation of the new Heaven and the new earth.

Genesis begins with man in the garden of Eden.

Revelation ends with man back in Eden's garden.

In Genesis man meets Satan, is vanquished and falls.

In Revelation Satan meets the new man, is cast out of Heaven and the Kingdom he has usurped is taken from him.

In Genesis man is cast out of the garden of Eden for fear that he might eat of the Tree of Life and live forever.

In Revelation the redeemed man is invited to

eat of the Tree of Life in order that he might live forever.

And so on through scores of such comparisons the Genesis record is consummated in Revelation's pages.

The same thing is true of other sections of the Bible. In the book of Isaiah, for instance, we have a Bible in epitome.

The Bible is composed of the Old Testament and the new. There are two sections to the writings of Isaiah.

In the Old Testament there are 39 books. In the New Testament 27.

Isaiah begins where Genesis begins, with a sinful man in the presence of his Maker. Isaiah ends where Revelation ends, with the new Heaven and the new earth that shall never pass away.

Unity in diversity to such a marvelous extent cannot be ascribed to accident. If 40 men wrote 66 books on every subject known to literature and no writer ever contradicted any other writer in any single premise, the evidence for collusion is overwhelming. Yet these men, separated by sixteen centuries, had neither time nor opportunity to compare notes. The only possible explanation is that one mind supervised, or dictated, the entire record, thus keeping it free from contradiction or error!

In this argument of unity in diversity there

is a proof for inspiration that the critic has never been able to set aside. The explanation that God Himself has made of this phenomenal situation is found in the opening verses of the Hebrew Epistle:

> "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son."

In the Word of God we have, from the one true and living God, a revelation that human reason could not have produced.

THE CLAIMS OF THE PROPHETS

CHAPTER IV

The Claims of the Prophets

THE argument for inspiration that is here presented, constitutes an evidence of that fact which would prove to be an embarrassment to any critic that professed mental honesty or reverence for the Bible. When we observe so simple and historic a fact as the records of victories *that have been wrought* by the influence of the Book in the affairs of men and nations, we are faced with an argument or proof for the divine origin of its contents that must be apparent to every thoughtful observer. This evidence is dependent for its greatest force upon the claims the writers themselves make. Without exception, every writer of the Bible ascribes his material to God, and states that the Spirit of God gave him the matter and the subject material with which the writer deals. In a sense, they view themselves as the amanuenses of the Almighty!

The Old Testament, especially, is full of such phrases as "Thus saith the Lord." Any honest investigator who carefully examines the writing prophets is struck at once with the consistency and frequency of this claim.

We meet the same idea in such verses as these: "The word of the Lord came unto the prophet Isaiah, saying,"— after which the writer gives the record of what *God had spoken to him.* Again, we find such statements as this, "Moreover, the word of the Lord came to me saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord . . ." Whereupon Jeremiah delivers a verbal message which he says God gave to him! This same writer often uses this phrase—"The word that came to Jeremiah from the Lord, saying . . ."

Every one of the Old Testament writers used such definite expressions as these. They customarily wrote of God speaking to them in audible tones, in words that they could comprehend and transcribe for the edification of those who would listen. They claimed that God spoke *by a voice*, and that they became His messengers to the nation. If a careful count is made, the prophets of the old age stated this fact more than two thousand times in the thirty-nine books of the Old Testament. In the light of this fact, there are only two possible views to take of the matter. Either God *did* speak to these men, and they wrote thus by inspiration, or they were the most consistent liars the earth ever saw! To tell more than two thousand lies on one subject seems to be a record that will long stand, even among the accomplished ranks of such experts as fishermen! To emphasize this fact we re-

peat: The writers of the Bible said more than two thousand times, "God spake these words." Either He did so, or they falsified.

The latter conclusion is not admissible, in view of the great good that these writings have accomplished. We have heard men argue that it is permissible to do evil that good may come of it, but the fact remains that nought but evil ever comes out of evil. In other words, one cannot build a good house on a rotten foundation. So if the Bible rests upon a tissue of lies, it is a foregone conclusion that its influence will not be for good. And that the Bible has done good is admitted even by its enemies. Men have been redeemed and strengthened by its influence, nations have been lifted by its power, and wherever its light has shone life has improved in exact proportion to the amount of reverence and obedience men have accorded its teachings. This claim of the writers, therefore, is at least entitled to consideration.

As a demonstration of the sincerity and extent of these claims, let us examine the testimony of one or two of these writers. Since Moses is the first writer in the orderly arrangement of the Bible as we know it today, let us hear his testimony first of all.

When we read the writings of Moses, in the first five books of the Bible, we are at once struck with the simplicity and weight of his evidence. The book of Exodus will lend itself

to this investigation better, perhaps, than any other, so we will examine that one first. Statistically viewed, Exodus contains 40 chapters. In those 40 chapters, it is stated 161 times, "God spake these words.' That is an average of a little more than four times to each chapter. Not once did the writer say, "God suggested or inspired these *thoughts*," but on each occasion he said, "God spake these *words*."

This brings us at once to the heart of the modern controversy, as to whether or not God did or could talk to men in an audible voice, a spoken sound that the ear of man could actually hear. The skepticism of the modern age says He could not, but reason is not so sure! We generally concede that we have gotten all our powers from the Creator; here, then, is a strange and anomalous situation. The Creator has endowed all mankind with a power that He Himself does not have; therefore we, the creatures, are superior to the Creator! Men can speak and communicate their ideas in intelligible words, but deny that the God who made man can do so great a thing. What sort of a god is the god of modernism and infidelity? He is certainly not the God of Christianity, for the Christian concept of God may be put in three words: "God is able."

While we are on this subject, it may be asked incidentally, where did man get the gift

of speech? This is indeed the major mystery of anthropology. There is no race of man that does not have an admirable and well developed system of oral communication, and there is not the slightest evidence that such a race ever did live. As far back as research has been able to push the antiquity of man, we find the ancients in possession of oral communication, and well versed in the art of writing, as well. Where and how did the race acquire this high culture, which animals all lack? The answer is locked up in a simple fact, often observed by the reader, but perhaps never followed through to a logical conclusion. That fact is found in the reader's own personal experience: Where did *you* learn to talk? You learned by hearing the older folks, your father, mother, brothers and sisters. Where did *they* learn to talk? From their elders. There is no other conclusion.

Now, so certain is this fact, we can say with assurance, that if twenty normal and healthy babies were all placed on an island, or in some other isolated place, and raised by a nurse who was a deaf mute, when the children reached maturity they would be unable to communicate in a spoken and intelligible language. We learn the art of speech by hearing. And if one is born totally deaf, even though all the vocal cords are normal, such a one is mute through life! In view of this fact, there is only one sane, reasonable, and scientific

answer to the query concerning the origin of the art of speech. Once again Moses is to the fore with a credible explanation, when he tells us that the first man walked in the garden of Eden with God his Creator, and that God *talked* with the first parents of all the race! So Adam and Eve passed on to their children what they had learned from God, and by the same method!

When Moses states that "God spake these words" he is making a clear and explicit statement of fact, and he meant those words just as we would mean them today. For emphasis, Moses reiterated that statement 160 times, and that seems emphatic enough for all sensible people. But the fact is further emphasized, when we note the structure of Exodus. Like other books, it is just words. Nothing else than words, and if God did not inspire the *words*, what *did* He inspire? One school of criticism says that God inspired the thoughts He desired man to remember, but left it to each writer to choose his own words. As we have shown in the previous chapter, such a position is untenable. How can men think without words? Just try to frame, develop or express thoughts without words, and see how far you get!

When we count the words in Exodus, there are just 34,360 in the entire book. Counting the ones out of that total that are reported just as they fell from the voice of God upon the

listening ear of Moses, there are 15,750 words that were spoken by Deity. That means that of this one book, 48 per cent of its entire contents are a reporter's record of the spoken word of God Himself! The balance of the book is composed of the account of an eyewitness of the things that are recorded in Exodus, as that eyewitness was guided in his writing by the Holy Spirit. Therefore the other 52 per cent is equally authoritative.

That point deserves some notice, lest the ignorant or thoughtless might say, "If only 48 per cent of the book consists of God's spoken words, the balance is not inspired." Such is not the case, as we see from the predication of the record, in the fourth chapter of Exodus. For the sake of brevity, we give a condensed and colloquial account, but one that does not deviate from the exact meaning of the literal words of the record, as the reader can see for himself by reading chapters three and four. Briefly, the story is this: While Moses was tending his flocks upon the plains of Midian, he was astounded to see a bush burning with bright intensity, but which was not consumed. As he drew near to examine the strange circumstance of a fire that did not destroy, God spoke to him, with an audible voice, out of the bush of flame. The message that God gave was simple, being a commission to Moses to lead the children of Israel out of the long bondage of Egyptian slavery.

Moses demurred, and sought to escape the unwelcome task. He was a fugitive from Egyptian law, and contented in his Midian home. The excuse he offered for refusing the commission of God is a common one today. He said, "Lord, I am not a fluent speaker." The Lord replied, "Who made man's mouth? Who gave to man the gift of speech, and the power to hear? Did not I so create him?"

Still seeking to evade the call, Moses said, in effect, "Send any one you wish, so long as it is not me!"

The anger of God was kindled against the stubbornness of Moses, and He said, "There is thy brother Aaron. I know that he is a fluent speaker. Now go, and I will be with thy mouth and with his mouth. I will give thee the words, and thou shalt tell him what to say!"

In that simple account two facts stand out with amazing clarity. The first one is, that God and Moses talked back and forth in an understanding manner, each able to comprehend the words of the other, and each able to express himself so that the other could understand. To put it simply, they spoke words! The other clear fact is the promise of God, that if Moses would undertake the task, God would give him a spokesman, but that God would give Moses the necessary words for himself, as well as those that he should pass on to his personal minister, Aaron.

To summarize it in the simplest terms, we

may say that although only 48 per cent of the Book of Exodus consists of the literal and spoken words of God himself, the other 52 per cent are thus authenticated in this promise and pledge of the Lord. This simple but graphic account is the solemn record of an eyewitness, whose testimony has never been successfully refuted by any reputable or credible evidence, from that day to the present hour. Indeed, it is too late to seek refutation now, as all the eyewitnesses are long since dead, and there is no other type or source of evidence that an honest court would or could admit! Estimating the number of those who left Egypt and participated in the hegira as a probable total of two and a half million, and remembering that they all, without exception, heard the voice of God speaking out of heaven, we have a host of witnesses that could not have been mistaken or deceived.

FLIGHT
EXODUS

We are all familiar with the baseless and contemptuous contention of modern infidelity, which seeks to make out a circumstantial and theoretical case, on the assumption that Moses was a charlatan and a deceiver. These false teachers tell us that Moses climbed a mountain and stayed hidden from the sight of the people for forty days and nights, and then came back and told them that he had been talking with God, and that they should as he told them, having God's orders to that effect. The people, according to this silly theory,

were gullible enough to believe Moses, and they accepted his statement at its face value. But the "modern mind' is too shrewd to be taken in by such tricks, and so its possessors discount the credibility of the ancients.

The theory breaks down, however, as do all theories of modern infidelity, when it is examined in the light of the facts in the case. For the record as given in the 19th chapter of Exodus shows that the *entire nation* heard God speak to Moses and to them! God spoke to Moses and told him that after three days of preparation and prayer, He would come to the mountain of Sinai and speak in the sight and hearing of the entire people. After the lapse of three days, every soul in the company gathered near the foot of the mountain to wait and see what might transpire. They saw and heard plenty! The mountain was sheathed in flame and thunder, and it shuddered and smoked. Out of the fearsome clouds that covered its summit, God spoke "with a voice" and Moses answered him! All the people heard and trembled.

Frightened beyond measure, the people pleaded with Moses to do the rest of his talking with God where they could not be affected. They said, "Did ever a people hear the voice of God, as we have heard it, and survive the experience? We have seen this day that God doth talk with man, and that He liveth! If we hear this awful voice any more, we shall

die! For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? *Go thou near, and hear all that the Lord our God shall say,* and speak thou unto us all that the Lord our God shall say, and we will hear it, and do it!" Thus it becomes apparent that Moses did not seek to deceive the people to gain power over them through their superstitious fears, but rather that they besought him to be their mediator. He left for the mountain top at the specific request of the elders and leaders of the people.

Forty years later, on the verge of the promised land, Moses reminded the people of this, as stated in the fifth chapter of Deuteronomy. He made a lengthy recapitulation of the affair that we have so briefly condensed in the foregoing paragraph, and was not contradicted at that time nor at any time later. The people remembered the dread experience, and accepted the later revelations that God made through Moses as being the authoritative word of God to and for them. Who is there alive today that is qualified to dispute the word of these two million and more eyewitnesses? The historical fact of God's communication being made to men, orally, directly, and audibly, stands proved by evidence that any court of modern law must admit and accept.

To return, then, to Moses and his claims, let

the student take his own Bible and read the book of Exodus. Let him pay particular attention to such verses as the 19th verse of the 19th chapter, where we read, "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, *and God answered him by a voice.*" In that one reference, three voices are introduced. One is the voice of the trumpet, the second is the voice of Moses, and the third is the voice of God. The clear meaning of the text is that the words of God were as audible as the blast of a trumpet or the shout of the voice of the man, Moses! Note also that in the 22nd verse of the 20th chapter, God told Moses to remind the people that they had heard God speak to them from the mountain, with an audible voice.

Even more important, we are told in the twenty-fourth chapter of this book of Exodus that Moses wrote all the words that God had spoken, while they were still fresh upon his ears and in his mind. And when he had completed the book, he read it at once in the ears of all the people. Had there been any error or discrepancy in the record as he then wrote it, it could and would have been called to his notice, and corrections made. But there were none such, and the people accepted the record as then read. There is a close historical parallel to this action in the common customs of the day in which we live. When any corporation or organization holds a meeting of

importance one individual is designated to keep the record of its proceedings. This record, customarily called the "minutes of the meeting," is read before the adjournment of that meeting. If there are errors or discrepancies in the record, it is customary to correct them at that time.

At the next regular stated meeting of the same assembly the first order of business generally is the reading of the minutes of the previous meeting. At that time any remaining error or discrepancy may legally be corrected. If on that second reading, however, the minutes are approved by those who witnessed the original transactions, they become a lawful and acceptable evidence of the nature of the previous business.

To apply this modern custom to this episode of antiquity, we see that this exact procedure was followed in the case of Moses and the people. The words that were spoken by God were written by Moses, who acted as the secretary for Deity in transmitting His will to the people. In the ears of the entire concourse this record was read and approved in the day that it was written. Later, before their entrance into the Promised Land, the record was once more read in the hearing of the entire people and for the second time approved. Unless there should be found today living and credible witnesses who can testify that the record has been changed, we are legally

bound to the decisions of that vast company who heard and approved this record in the day of its origin. And this satisfactorily disposes of the childish modern argument that these "Hebrew traditions" were handed down orally from generation to generation, until they were hopelessly garbled, and had lost any authority they may have possessed originally. The simple fact of the matter is that the very people who heard the words of God had a chance to pass upon the accuracy of the written record of those words of revelation, and they accepted them as then written.

To make the case even stronger, there is the further fact that in at least one instance, God did more than just speak His words to Moses. In the last verse of the thirty-first chapter of this book we are now discussing, we are told that God actually wrote the very words of His law, so that there could be no possible misunderstanding or alterations. So God not only spoke His word, but in one instance He also *wrote* it! And it would be sheer folly as well as crass egotism for a critic to scoff at this on the grounds of impossibility, as critics can all write! If they deny this ability to God, they naively assume a superiority to Him, and claim powers, accomplishments, and culture that are beyond the power of the Creator to emulate! A difficult position, indeed!

In a study of the text of Exodus, do not pass over the thirty-third chapter, for in this chap-

ter will be found one of the clearest as well as one of the most fragrant passages of the entire book. Here it is stated that "The Lord spake to Moses face to face, as a man speaketh unto his friend!" That is a holy accolade that any man would covet, and that very few have ever deserved or achieved. And it is the clearest and most postive statement on inspiration that any ardent student could hope to have, and one that every honest inquirer must accept. It certainly disposes of the baseless theory that God inspired the thoughts of the writers, but left it to them to choose their own words! Compare that modern idea with the historic and ancient truth, that "God spake to Moses face to face, as a man speaketh unto this friend," and the case for verbal inspiration is conclusive.

How often have we witnessesd the unexpected greetings of friends who have been separated for some time. Their salutations were not only vocal, but vociferous! Men are sometimes prone to make humorous remarks about the chatter indulged in by *women* who meet. Honesty compels us to admit, however, that when a crowd of men get together at a Rotary or Kiwanis convention, they can make women look like amateurs! When a friend meets a friend face to face, he is not content to stand and think. So in an exact application of the words of the text, God spoke to Moses face to face as a man speaketh to his friend.

The final and most conclusive testimony is seen in the twenty-seventh verse of the thirty-fourth chapter. Here we read:

> "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."

A covenant is a contract, and a contract is enforced after the accepted and legal meaning of the terms in which that contract is expressed. How few business men enter into a business arrangement unless the agreement is in writing. Here we read in Exodus the terms of a contract that God is making with Israel. Knowing the hearts of men, He said, "Put it in writing, and then there will be no argument later!" So Moses wrote the words of God's contract with Israel, just as God dictated those terms, and the books of the Pentateuch are the result of that dictation and record. The conclusion is inevitable, unless Moses lied! In that case, two and a half million people also lied, as their record agreed with the testimony of their leader. This simple demonstration from Exodus will suffice to show the student the plan for the analysis of the other four books of Moses, for the testimony is even stronger in the others. "Thus saith the Lord" is the theme of the writings of Moses.

And as Moses speaks, so say all the other Old Testament writers. As an illustration,

look at the statement of David, who wrote many of the Psalms. What was the source of those writings? Did they grow out of the experiences of David, or were they the expressions of his own poetic genius? Are they the articulate gropings of a man who hungered after God, and sought thus to express the deep longing of his troubled soul? Do they bubble forth from the well-springs of a soul that has found God, and is satisfied with His presence and power? No, none of these suppositions is the truth, or even nearly true. David spoke the words of God, by divine inspiration!

As evidence, and for a clear statement of the fact, let us look at the 23rd chapter of the book of Second Samuel. The chapter begins with the startling words, "Now these are the last words of David!" There is something impressive about the words of a dying man. When a human soul faces God and judgment, and is conscious of that fact, trivialities and falsehood are impossible. With a dying man's last breath the truth will be breathed if he never spoke it before! So this man, passing out into the presence of God His Judge and Creator, identifies himself as the singer and psalmist of the nation, and swears as he breathes his last, "The Spirit of the Lord spake by me, and His Word was upon my tongue!" Can anything be more conclusive, or more impressive? The man who gave us so

much of the poetic structure of the Old Testament, tells us with his last breath that it is the Word of God, spoken by him as the Holy Ghost gave him utterance. If he lied then, it was the ultimate in blasphemy!

Also consider that if he did lie, Jesus Christ is equally an impostor! For when the Son of God walked the earth in the form of human flesh, He stated, as it is recorded in Mark's gospel, chapter twelve, and verse 36, that when David wrote the words of certain of the Psalms, he spoke by the Holy Ghost. So here is independent testimony to the integrity of David, and that from the highest source the human race can recognize. Of course, there are a few teachers in institutions of higher learning who do not hesitate to assert that they know more about some matters than did the Lord Jesus Christ, but we are writing for the sane and truly intelligent, to whom Jesus is the final authority. We shall later consider His testimony in detail; we offer this one word from Him now, to bear out the statement of the dying David.

Much of this sort of evidence could be introduced, if time and space permitted. For instance, certain Old Testament writers testify to the authority and truth of some of their own contemporaries. This is the finest sort of proof; the record of an eyewitness is the most acceptable sort in the modern science of evidence. Of this type is the word of Joshua, who

testifies to the Mosaic writings, and their content. Be it remembered that this Joshua was the personal body servant of Moses, and that he was chosen as the leader of Israel when Moses died. In the book that Joshua wrote, he left two definite statements concerning the fact that Moses wrote the record ascribed to him, and that God did speak to Moses exactly as has been argued. And if any modern objector would oppose the testimony of Joshua, who was alive, was acquainted intimately with all the details of the matter, and wrote his evidence for all generations to read and heed, we would reply to that foolish person in the words of the modern humorist, "Was you dere, Sharlie?" Of course not! Then how utterly presumptuous and inadmissible would be the word of a man who set himself up as an authority concerning matters that transpired thirty-five hundred years before he was born, and dared contradict the witnesses who were alive when the matter was settled!

So also Daniel, in the period of the captivity, tells that he had with him certain of the works of the writing prophets, and knew by their words that the time of the end of bondage had come. He possessed also the Pentateuch and was willing to die horribly, rather than worship contrary to the words that were written in the Law of Moses. Ezra and Nehemiah also bear this same witness, for when the remnant returned they established the

worship of God in the ancient land, according to the writings of Moses. David states that the words written by Moses were the words of God, and calls the Pentateuch "God's Word" 42 times in one single Psalm! The voice of the ancients is unanimous on this vital point, and it is too crass for decency, to state that we who live now, so far removed from the events of which they wrote, should oppose our personal opinions to such overwhelming evidence as they offer. The writers claimed inspiration for themselves, and testified to it in each other.

There is also another authoritative voice that we must harken to in this regard. The New Testament writers, who claim to speak by the inspiration and indwelling of the Holy Ghost, have much to say about the authority of the Old Testament. In a sense it was to the advantage of the early Christians to discount the supremacy of the ancient writings, as they were the apostles of a new revelation. They might humanly have been expected to seek to displace, or perhaps to replace, the older books with the new Gospel. But such was not the case. The Spirit of God who directed their thoughts and gave them the words of the revelation, led them to express their veneration often. For the New Testament writers make 284 quotations from the Old Testament, in 17 of the New Testament books. They quote from a total of 25 of the Old Testament books,

and ascribe their origin to the mind of God. Even though they recognize that by the fulfillment of the prophecies and the coming of the Redeemer, the reign of the older system of worship is ended, they are unanimous in their testimony that these revelations came from God, and that the books that contained them were His words.

It is a fact in law that all members of a community are presumed to be privy to matters that concern the entire community. So if a fact is currently asserted, and the assertion is not questioned or denied in that generation which was concerned in the fact, no later court can set aside that current assertion, unless new evidence is discovered to prove that the earlier authorities erred. Now the fact that God spoke to Moses was a matter of community interest, and the entire community of Israel in Moses' day was familiar with that fact. Not a single dissenting voice was raised against the current assertion. So that it became established that God had revealed Himself and His will to men. Thousands of years sped by, and every generation accepted the fact as real. Now, in our late day, with no new evidence to sustain their effort, the enemies of faith would set aside the fact of God's revelation, and reject the proof that He did speak to men. But — *the law of evidence says this cannot be done!* So the testimony of the writers should be weighed, studied, ac-

cepted; and the matter settled upon the authority of those who were, of all men, the most able to speak the truth in the matter of the origin of this Book.

This evidence is unusually credible when it is further strengthened by the testimony of certain witnesses each to the other. For these writers have not only attested the nature and source of the sections of the evidence they have themselves offered, but have also borne witness to the credibility of each other.

So David speaks in defense of Moses and in certain of the Psalms bears record that they are the Words of God. In the 119th Psalm as an instance, the writer of the Psalm makes forty-two references to the Mosaic Laws and calls them God's words. Acknowledging the fact that they are written by Moses, the inspired psalmist ascribes their origin to a higher source.

Ezra, a prophet of God filled with the Holy Spirit, who himself contributed under divine illumination to the content of the Old Testament, testifies in exact and explicit terms in the 7th chapter of his prophecy, that the words of Moses are but his record of the utterances of God.

So in Nehemiah, the eighth chapter, the prophet Nehemiah bears his witness in the face of all history that God uttered the words that we now know as the Mosaic Law.

Multiplied centuries have gone by since

these men spoke and their testimony remains unshaken today!

In any honest court of justice in any civilized country, the evidence of a group of eyewitnesses, which was further sustained by their testimony to the credibility each of the other, could not be set aside without overwhelming preponderance of evidence to the contrary.

A generation ago it was presumed by men who called themselves scholars that they had succeeded in upsetting the testimony of the writers of the Old Testament text. This they had done purely on the basis of supposition and literary theories. There is, however, no living scholar who is thoroughly familiar with the evidence of archeology and the present overwhelming mass of newly discovered evidence from antiquity, who holds any longer to these exploded theories of higher criticism.

If the testimony of these writers could not be assailed by living authoritative eyewitnesses in the day these events transpired and the records were transcribed, we must repeat for emphasis, it is too late for self-appointed critics to overthrow this mass of evidence! Of course, if this entire record was compiled as a result of a conspiracy among those witnesses, time alone could establish the fraud and overthrow their effort. Fortunately for our case, there has been time and to spare, but the only result so far has been a remarkable historical establishment of all of their basic

premises. As an instance, in the twenty-eighth chapter of Deuteronomy, there is a clear cut and bold setting forth of a very definite challenge. The chapter begins with these words:

> "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth, and all these blessings shall come upon thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

Then there follows a systematic listing of blessings which the Lord God has pledged himself to accomplish for the people, if they obey these words. The blessings include rural life and urban; the soil, the flock, and the family; the national life is assured of protection from military invasion and the prosperity of the entire nation shall be such that the earth shall marvel at them and call them by the name of the Lord.

Following this list of blessings, the Word again states:

> "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee and overtake thee."

Then there follows a comparative list of curses, each one the opposite of the blessing that was promised for obedience. In city and in field, in basket and in store, in flock, in fruit and in family, evil shall descend upon the nation, if they violate these words. They are to become a rebuke and an object of scorn in the eyes of the whole world, if they turn away from obedience to the Word that was then given them.

This marvelous and prophetic chapter, in sixty-eight verses, covers the entire gamut of the history of Israel from that hour to this. First we note how presumptuous it would be for any man to refer to human rules evolved by man's wisdom and mentality in such terms of finality as are here used. Every blessing that man can conceive, of a physical, spiritual and national nature, is promised to those who heed and obey *these words.* Desolation and disaster that are complete will accompany the violation of any of these principles and commands.

The whole history of the nation of Israel is an unanswerable evidence of the authority of these words. When they have lived in obedience to the Law of God as He commanded His servant Moses, they have been in prosperity and peace, established in their own land. These blessings have been visited upon them categorically and they have thrived until the whole earth wondered at their prosperity. On

the other hand, when they have turned against the law that was divinely given and have followed other gods and false systems of worship, every curse threatened has descended upon them with tragedy and disaster. Even to this hour they are outcasts from their own land because of disobedinece to the Word of God, as was recorded in this one chapter. Only a man whose conceit amounted to insanity would dare set forth his utterances for the guidance of an entire nation with the promise of unlimited blessing for obedience and complete disaster for failure to obey.

It is a noteworthy fact that the Hebrew writers of the New Testament text possessed this national and unchallenged reverence for the Old Testament as the Word of God, and not of man. More than ninety times in the New Testament the reader meets a familiar phrase, "It is written." It is often used to introduce the New Testament text and to show the fulfillment of some Old Testament prophecy. We shall refer to this phrase later as we study the testimony of Jesus Christ, and we cite this simple instance to establish this point:

In Romans 3:18, the apostle to the Gentiles says that what the law contains is given for them that are under the law "that every mouth may be stopped."

The inspiration of the Old Testament text is so clear, so accurate, and so absolute, no

human being can justify himself before God or has any grounds for self-defense in such conduct as is contrary to the Word of God. *No man ever wrote words so clear and explicit that every mouth was stopped!* But no honest or honorable seeker ever came to the Old Testament text to read it with understanding, who went away from that reading with justification for his own evil conduct.

Another significant phrase consistently met with in the New Testament text is found in these words, "must needs be fulfilled." That statement is certainly not true, if the Old Testament is the word of man. The shelves of our modern libraries groan under the burden of human words that *will not* and *cannot* be fulfilled. Weird prophecies and impossible solutions of civilizations every problem are contained in books by the unlimited thousands. If all the words that man has written and all the promises that he has made were analyzed and carefully considered, the percentage of them that had been fulfilled would be so ridiculously small as to be scarcely worthy of consideration.

The contrary is true of God. Because of His very nature, whatever He promises or plans must come to pass. If the words of the Old Testament "must needs be fulfilled," there is in that phrase such a suggestion of authority as could not be made toward purely human speech.

The New Testament has transformed civilization. It has lifted nations out of savagery and ignorance into the light of culture and civilization. Such progress as the race has made toward happiness, either collective or individual, has come because of obedience to the precepts of that Book. Since an evil tree cannot bring forth good fruit, judge this one by its results. Inspired men do not falsely testify to any subject.

The New Testament writers consistently and frequently refer the writings of the Scriptures to the Person of God Himself. In Matthew 2:14, 15, there is a typical statement of this fact contained in these words:

> "When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

It will be noticed that this is a reference to the first verse of the eleventh chapter of Hosea; but Matthew says that those words were spoken "by the Lord through the prophet," thus making the utterance of Hosea the Word of God.

So also Matthew refers to the miracle of the birth of Jesus, saying, "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet" and then quotes Isaiah, seventh chapter and the four-

teenth verse. Note the words, "spoken by the Lord through the prophet." How would the Lord speak to and through the prophet, without words?

The New Testament evidence on this point is unvarying. It gathers weight by consistent repetition, climaxing its authoritative testimony in the final statement of Peter. In the sixteenth verse of the first chapter of Acts we read his opening statement in these words:

> "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."

Peter then refers to the ninth verse of Psalm 41. There can be no question of the concrete and definite testimony of Peter, if we read his two Epistles. The summary of his testimony will be found in the last eight verses of the first chapter of his Sceond Epistle, ending with these words:

> "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

The Greek word, here translated "moved," means *borne along*, or *impelled*, or *driven*, as a sailing ship by a strong wind.

This apostle was especially commissioned by the Lord Jesus Christ as a credible witness

to the things of God that must be ministered for the salvation of men.

He has the further dignity of an eyewitness.

His own records state that the men who wrote the Gospel record did not follow cunningly devised fables, but were eyewitnesses of the events there recorded!

Out of the millions who lived in that day who wrote redundantly upon every other subject, the researches of men of science have so far not been able to produce one piece of papyrus or a single ostracon of an eyewitness to the same events which contradicts the testimony of Peter! To the contrary, however, thousans of such have been discovered that substantiate the testimony of this apostle. Prejudice and bigotry alone dare speak today with dogmatic authority against such an overwhelming weight of evidence as is here offered in the record.

The reader must have noticed in his studies of the New Testament how constantly the writers maintain that the Old Testament was written for our guidance and benefit. One of the many such references will be found in I Corinthians, beginning with the sixth verse and the tenth chapter and ending with verse 11. Only God could have foreseen the needs of a generation a thousand years before that generation was born, and to have provided for those needs in antiquity is an evidence of Deity. This seems to have been a favorite

argument with Paul, for in the 4th verse of the fifteenth chapter of the Roman Epistle, he says again:

> "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the writings might have hope."

So even the Gentiles, coming along centuries after the prophecies have been completed, are planned for in the scope of those prophecies.

The implication of the New Testament writers concerning the inspiration of the Old Testament text is found clarified by direct statements regarding the fact, that admit of no misunderstanding. In Peter's first Epistle in verses ten and eleven of the first chapter, the direct statement is made:

> "That the Spirit of Christ testified beforehand of the sufferings of Christ and the glories that should follow,"

when the prophets wrote of a salvation which they themselves yearned to comprehend. But it was revealed to them that,

> "not unto themselves, but unto us they did minister these things which are now reported unto you by them that have preached the Gospel unto you by the Holy Ghost sent down from Heaven."

The Spirit of God that guided and directed the prophets, inspired them in their first state-

ments and also guided and directed history to the fulfillment of those prophecies.

The conclusion concerning the Old Testament is final and inescapable. According to the authority of the writers of all Scripture, the Old Testament *is* the Word of God, which was imparted to chosen men who wrote under the supervision of the Holy Spirit that the Words of God might be given with authority, unchanged by the opinions of men.

THE CLAIMS OF THE APOSTLES

CHAPTER V

The Claims of the Apostles

IT must not be assumed that the revelation of God failed because the Old Testament was replaced by the New. As we have sought to stress in the section of this work that deals with the unity of the entire structure of the Bible, the contents of the Old Testament are but glorified by the revelation contained in the New Testament.

The word "testament" really means "covenant" or "contract." When a contract is fulfilled, its authority ends. The Lord Jesus Christ in His earthly ministry and by His vicarious death on Calvary, fulfilled all of the conditions of the old contract. So from the time of the Crucifixion until the Age of Grace shall end, men deal with God under the terms of a new contract. The conditions of that new contract which replaced the old covenant, upon the fulfillment of the latter, are all set forth in the revelation which we call the New Testament.

Much of the New Testament revelation is contained in the literal words of Jesus Christ. As will be shown in a later study, practically 50 per cent of the entire contents of the four Gospels consists of a careful report of the

spoken words of the Saviour. The value and weight of this testimony we will consider in its proper place. We now point only to His promise of an authoritative revelation that should follow His ascension. There are some who seek to weaken the authority of the New Testament, laying great stress on the words of Jesus and depreciating the words of the apostles.

This cannot be done in fairness to the manuscript as a whole. While it is true that Jesus did speak certain words, it is equally true that the entire New Testament is an authoritative revelation from the Heavenly Father. I n the fourteenth chapter of John, Jesus promised that this would be so. In the twenty-sixth verse He clearly states,

> "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

This we might term the pre-authentication of the New Testament by the Lord Jesus Himself.

Two promises are contained in that simple statement. The first is that new revelations shall be made by the Spirit of God. The second promise is equally important in that it guarantees the accuracy of the historical sections of the Gospels. As the apostles wrote

their clear recollection of events they had witnessed, the Holy Spirit brought to their remembrance whatsoever they had heard the Saviour say. So by revelation, as well as by spiritually inspired remembrance, the apostles brought to us the contents of the New Testament text.

This statement of the Lord Jesus, enriched and applied to a wider sphere, is contained again in the Saviour's words in the sixteenth chapter of John's Gospel. From verses thirteen to fifteen our Lord definitely stated that when the Holy Spirit, who is the Spirit of Truth, had come, he would guide the apostles into all truth. Jesus further promised that the Holy Spirit should not speak of Himself, (that is, by his own authority), but that He would take the utterances of the Heavenly Father and speak them through men. He was coming also to show through the apostles "things to come."

These promises of the Lord Jesus were fulfilled in the writing of the New Testament epistles. The revelation that is commonly called "Pauline," which sets forth the order for the establishment of the Christian Church, and makes known the Gospel that shall be preached throughout the period of the time until the return of Christ, is thus authenticated in advance by the promise of Jesus Christ of the coming of the Spirit to reveal these things.

The modern tendency to discount the statements of the apostles is most certainly contrary to the Spirit of Jesus Christ. In the tenth chapter of Matthew our Lord is warning His apostles of the persecutions that shall come upon them immediately after Pentecost. He warns them of arrest and persecution, and tells them that they shall stand before judges and governors and kings. In the nineteenth and twentieth verses of that chapter, He encourages them with these words:

> "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

According to this statement of the Saviour, when Paul made his noted defense before Agrippa, he was then the mouthpiece of the Holy Spirit. Thus, before Paul speaks, his words are authenticated through the authority of Jesus Himself.

With this illumination, it is of interest to note the claims that the writers of the New Testament make concerning the source of their material. They unanimously deny any originality, in either form or substance, and ascribe their records to the direct inspiration of the Holy Spirit. The claims of the writers in the New Testament are at least as conclu-

sive and clear as the evidence we have summarized from the writers of the Old Testament. The student could spend considerable time in the study and analysis of this subject. We regret that we have room in this chapter for only a suggestion or two.

In the second chapter of I Corinthians there is set forth one of the most comprehensive and conclusive paragraphs on inspiration that is to be found in New Testament literature. The Apostle Paul starts out in the first verse by disclaiming originality, and denies that his material has been derived from a source of human wisdom. He reaches his climax in the sixteenth verse, where at the end of the chapter he makes the bold statement, "But we have the mind of Christ." Analyzing his remarkable statement in the fourth verse, we find that Paul declares that his speech and preaching were not couched in language derived from man's wisdom, but rather in a demonstration of the Holy Spirit and His power. Therefore, he reasons, our faith should not rest in the wisdom of men but in the power of God. Coming now to the revelation concerning the Christian system of doctrine, wherein salvation is resident for those who receive Christ as a Saviour, he gives us these remarkable words: I Corinthians 2:9-13,

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love him.
But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.
For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Upon a careful study of this paragraph, we note that the Pauline revelation is supernatural in its origin, content and method. The apostle specifically rules out the three ways that man may learn naturally. What is not seen with the eye, nor heard with the ear, must be mentally conceived, if it is to be expressed in terms of human comprehension. All three of these sources of knowledge, the apostle disclaims in the ninth verse of this chapter. He then proceeds to the definite statement that God had revealed this material to the apostles by His Holy Spirit.

In the most unique argument to be found in the Scriptures, he reasons that since an

animal cannot comprehend the mentality of a man, so man cannot comprehend the mentality of God, unless God's Spirit be in that man. His exact words will bear repetition —

> "For what man knoweth the things of a man, except the spirit of man which is in him; even so the things of God no man knoweth."

To illustrate this, we will remind the reader that while man may train animals, teaching them obedience by patient repetition, the mental processes of animals are as strange to men as human mentality is strange to animals.

At one time I had a marvelously intelligent dog who was so true a comrade he deserved his name of "Chum." He was an Airedale, with all the admirable characteristics of that noble and lovable breed. In the days of his puppyhood he became strongly attached to me. Airedales are generally what we call a one-man dog and Chum had picked me out as his man. We hunted the hills of California together and spent happy hours in things of mutual interest to master and dog. I taught that dog to do some things that seemed almost incredible. Sometimes when I was sitting quietly at some task, he would come over and put his muzzle against me with a sigh of contentment and settle down to wait until I had time to play. We looked upon each other with mutual affection and understanding. I think

I understood that dog better than any I had ever owned.

Next door to us there resided a family that *thought* they had a dog! In moments of derision we sometimes described the neighbor's canine as a "fur-bearing cockroach." It looked more like an animated hairy ant than an honest, upstanding dog. Sometimes the neighbor's canine parody would come to the fence seeking communication with our real dog. Chum would put his nose through the fence. The two dogs would sniff, "woof," and separate—each knowing more about the other in that one contact than I ever knew about either.

To paraphrase Paul then, let us say, "What animal knoweth the things of a dog except the spirit of a dog which is in him."

At the same time our little daughter had a kitten to which she was very definitely attached. Airedales are the natural enemies of the entire feline tribe, and Chum never became friendly with the family cat. Every time that cat ventured out of doors, if Chum was in the vicinity, the cat turned aviator and sought the highest branches of the nearest tree. There she would perch until rescued by some member of the family.

She waited neither in patience nor in silence. In the most abominable voice she described the dog, defamed his ancestry, and insulted him most grossly. I am quite sure

that if the dog had comprehended what the cat was trying to say, he would have climbed the tree to reach her and vent his indignation upon her person.

May we paraphrase Paul again by saying, "What animal knoweth the things of a cat except the spirit of a cat which is in him."

To carry the argument to its conclusion, as the nature of an animal determines its comprehension, so the nature of man also determines *his* understanding. A natural human being can no more comprehend the things of God than an animal can comprehend the processes of human psychology. With patience we may teach animals some of our ways. So, also, with patience God has been able to impart some of His principles to humanity. It logically follows that if we are to know the things of God with the fullest comprehension, and the spirit of humanity cannot grasp them for full understanding, there must be imparted to us a Heavenly Spirit.

So Paul concludes his argument by saying,

> "We have received the Spirit which is from God, that we might know the things that are freely given to us from God."

Then in words that cannot be misunderstood, he states that these things which have been "freely given to us from God,"

> "We speak, not in the words which man's wisdom teacheth, but in words which the

Holy Spirit teacheth, comparing spiritual things with spiritual."

Either the great apostle must be charged with being one of the grossest deceivers who ever walked the earth, or else his testimony must be received at its face value!

There is no other explanation for the strange rejection of the revelation of God by so-called intelligent men, than the explanation here given by Paul.

Human nature can neither master nor comprehend the supernatural.

Therefore, if men wish to understand the things of the spirit, they must be regenerated.

Heavenly truth looks foolish to men who are earth-bound.

Spiritual mysteries are comprehended only by those who are spiritually minded.

The mind of the spirit is given only to those who have Christ as a Saviour.

On the basis of this logical demonstration, then, no matter how unlimited a man may be in human wisdom his opinion and testimony concerning the Christian system of doctrine is utterly worthless. A man may be a master mechanic, understanding all about internal combustion engines and may be able to overhaul and repair any make of automobile, but that does not qualify him to perform a major operation on your sick babe! A doctor may be a marvelous surgeon, and yet know nothing about the transmission gears in your automo-

bile. In exactly that same sense a professor of philosophy, history, mathematics, or any other subject in the curriculum of modern education, may be a master of his own field, but if he has not been regenerated by the operation of the Holy Spirit, he has no authority to speak about the value of the revelation or the mystery of the Christian life.

So we return to the thought that when Paul gave his great testimony to the source of his material, he was claiming supernatural inspiration.

In his noted epistle to the Galatians, he further emphasizes this contention when he speaks in terms of absolute certainty, denying originality for his Gospel. In the eleventh verse of the first chapter of Galatians, we read these exact words of the great apostle,

> "But I guarantee to you, my brethren, that the Gospel which was preached by me is not after man, for I neither received it from man, neither was I taught it, but it came by a revelation from Jesus Christ."

We must remember that the Apostle Paul met the arisen and ascended Saviour on the road to Damascus. His personal biography then reminds us that he did not take advantage of an opportunity for conference with any of the other apostles. For three years he met none of the authorities of the new church. At the end of that time he went to Jerusalem

and paid a fifteen-day visit to Peter. At the same time he met James, the half-brother of Jesus. The three years that he spent in Arabia are silent years in his biography, but it is presumed that he there received the completeness of the revelation that he afterwards wrote for the Christian church.

With a plea for faith in the credibility of his words that is very moving, the apostle to the Gentiles says, "Now the things which I write unto you, behold, before God, I lie not!" With all the piety and reverence for God that is natural to a man raised in the faith of Israel, and which faith was enhanced by his reception of Christ as a Saviour, the apostle swears by an immutable oath that he wrote and spoke by divine revelation.

Not once but often do we find this to be the case. When he wrote his first epistle to the church at Thessalonica we hear him saying in the thirteenth verse of the second chapter,

> "For this cause also we thank God without ceasing, because when ye received the Word of God which ye heard from us, ye received it not as the word of men, but as it is in truth the Word of God."

It is interesting to note how some of the epistles of the New Testament make the same testimony to the credibility of other New Testament writers that we found made by

Old Testament scribes to their fellows. In Peter's second epistle he states in the second verse of the third chapter, that the church should be mindful of these words which were spoken in former times by the holy prophets, and of the commandments of our Lord and Saviour given through the apostles; remembering that there would come later those who are to be classified as "scoffers, walking after their own lusts." Those seem to be hard words, delivered in a manner that seems to "the natural man" unnecessarily harsh. If the writings of the prophets and apostles were but human productions, these words would be inexcusable, but if these words are in truth inspired by the Holy Ghost, no condemnation would be too severe to visit upon those who reject the authority and teaching of those words.

We find in the third chapter of this same epistle, in the fifteenth and sixteenth verses, Peter's testimony to the credibility of Paul, contained in the statement that Paul wrote according to the wisdom imparted unto him. Peter warns that those who twist and change the revelations in Paul's epistles are to be classified with the unlearned and unstable who wrest the Scriptures to their own destruction.

As Paul and Peter claim revelation, so also does the Apostle John. The last book of the Bible is called in the English translation, "The

Revelation of Saint John, The Divine." The editors very evidently missed the significance of the salutation of this book. When John writes, *he* begins his words with this sentence, "The Revelation of Jesus Christ."

In the introduction, which consists of the first three verses of the first chapter, John tells us where his revelation came from.

He plainly states that God gave the writing to Jesus Christ, that Jesus Christ gave it to His angel, who, in turn, passed it on to John.

John then wrote the record of the Word of God and of the testimony of Jesus Christ. This latter portion consisted of a record of all that he saw as the Spirit of God imparted to him by vision and experience the unfolding of the last act in the drama of world history. He calls down the blessing of God upon those who read these words, and in the conclusion of his remarkable epistle he certifies before God and upon Divine authority that if any man shall seek to change or mutilate the writings of this Heavenly revelation, a punishment too awful to contemplate, shall be visited upon that man from God's own hand.

Human authors have written books innumerable upon every subject known to literature, but none have ever dared testify that by the authority of God they are empowered to offer everlasting life to those who received their writing according to the literal meaning of the wording; with the certainty that death

eternal should follow disobedience to those words!

In any kind of a scientific analysis it is the nature, composition, and form of the substance itself that is analyzed. If we use this scientific method with a page of the Holy Scriptures, we can reach no other conclusion than the orthodox hypothesis, namely, that God inspired the writers and revealed to them the matter and content of the entire Bible.

There is only one higher source of evidence that man can hear, and this is the voice of Jesus Christ. In the following chapter, we will take up the amazingly conclusive testimony that the Saviour gave to the inspiration and Divine origin of the Holy Word.

THE TESTIMONY OF JESUS CHRIST

CHAPTER SIX

The Testimony of Jesus Christ

IF THE Lord Jesus Christ is in truth and fact the Son of God, as He claimed to be, He is then the highest authority on any subject of which He speaks. Not subject to the limitations of human reason and the possibility of human error, He could and does speak from the standpoint of omniscience. His statements are final, in a sense that human utterances can never become. Without the need of modifying His words because of the unexpected, or the trend of history and circumstance, He can speak from the source of divine wisdom, knowing that even the future cannot alter His teachings. So truly is this the case, that world leaders today are pleading with the most advanced and enlightened nations and leaders to accept the teachings of Christ concerning international affairs, and govern the world by the philosophies and dicta that were uttered twenty centuries ago! So when we study the testimony of the Saviour concerning the nature and source of the text of the Bible, we are consulting the final and absolute witness. His statements should settle the question once and forever.

To realize to the full the value and nature

of this testimony, it may be well to survey first of all the right He has thus to speak. The world has not yet fully emerged from the dark and ignorant prejudice that has long held mankind in bondage, and sin still blinds the hearts of many to the nature and character of Jesus of Nazareth. Therefore it may be necessary to set forth briefly the grounds of our confidence in Him, and to state why He is offered as a witness in the case for the Bible. Any person whose evidence is offered in court is apt to be challenged either on the ground of competency or on that of character, and we are perfectly willing to have our case so investigated. Indeed, this is one of the most startling differences between the schools of thought, the conservative and the infidel. We are ever eager to offer eyewitnesses to support our case, while destructive criticism claims the right to rest its case upon the unsupported and bare word of fallible human beings, who are self-styled authorities on questions that were settled centuries before these modern witnesses were born!

The *fact* of Christ is absolute. No person who possesses historical knowledge can question the fact of the birth, death, and career of this historical Personage.

Indeed, it is impossible for men to transact business today in a legal fashion without confessing the historical certainty of the fact of Jesus Christ. It has often been noted that in

a Christian country a malefactor cannot even be arrested legally without the acknowledgment of this indisputable fact. Our business contracts, private correspondence, newspapers, and legal documents are dated as these words are written, A. D., 1938.

Has the reader ever examined that date caption? This cannot refer to the age of the earth, since we have 6,000 years of written human history. It cannot refer to the span of our government, for other governments, older and younger than we, use the same system of dating. The date-line infers that something happened 1,938 years ago that was infinitely more important than creation. Kings have altered calendars in antiquity for the brief span of their reign, but this man so altered the course of history as to force the entire civilized world to acknowledge daily the fact of His Birth!

Jesus Christ cannot be ignored.

His friends love Him and His enemies hate Him, but all acknowledge the fact of His existence.

He also demands an explanation. For this reason false doctrines arise from time to time to bewilder the world as the enemy of souls seeks to blind the heart of humanity to the saving grace of the Son of God.

He also demands an attitude. It is imperative for every individual to have an opinion concerning Jesus Christ. That opinion deter-

mines our eternal destiny! If we accept Him as a Saviour from sin, that decision results in eternal security. If we reject Him, either actively or passively, there is nothing in store for us but a Christless eternity, cut off from God and hope forever.

So then, if the Deity of Jesus is denied, it is proper to demand a more reasonable and logical explanation of His effect upon history.

Jesus Christ stands today where cross the crowded highways of every man's living, insistently demanding of every individual an answer to the query he directed to His disciples, "Whom say ye that I am?"

It is impossible to answer that question without some reliable information concerning Him. The proper answer to the question not only brings salvation to the individual, but helps to rear a foundation of fact upon which we can rest our case for inspiration, and His right to testify for the integrity of the Scriptures.

To help answer this question, let us consider first of all His character.

It is impossible to compute even in round numbers the great throng of humanity that has graced this earth since the creation of Adam. Whatever their number may have been, however, we are safe in saying that Jesus was the only absolutely sinless person ever born in human flesh. It is a noteworthy fact that even the apostles of Jesus never

claim sinless perfection. Indeed, the contrary is strikingly true.

Paul the Apostle writes to his convert Timothy, and says, "This is a true and faithful saying and worthy of all acceptance: that Jesus Christ died to save sinners of whom I am chief."

John, the gentle apostle of love, writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The whole statement of John is put in the present possessive tense and is a striking refutation of the modern error of the holiness doctrine wherein the teaching of sinless perfection has been carried to its extreme.

But the Lord Jesus never confessed sin, nor apologized for it. On the contrary, He boldly and openly challenged any man to prove an error in His thinking or conduct.

How can we explain this great difference between Jesus Christ and His apostles? Were His standards of righteousness lower than theirs? Was His sense of right and wrong blunted? That is impossible, for they got their standards of conduct and morals from Him! Judging Himself by the standards which forced the apostles to confess that they were all sinners in the sight of God, this Man could boldly proclaim, in the eyes of Heaven, as well as in earth, His sense of perfection. Since his sense of right and wrong was certainly not less than the standards of the apostles, the

only other explanation is that His life must have been infinitely higher.

In the legal record of His trial and persecution, we are struck by the fact that no charges were ever brought against Him in open court, except those which enhanced His virtues.

One charge was made against Him in these words: "This man loves sinners."

To that charge the Lord Jesus was happy to plead guilty!

How grateful we are today that that was so. If Jesus Christ had not loved sinners, He would have left the world to fester in its filth and iniquity, and we had all been lost. Because He loves sinners, the Mercy and Grace of God were extended to lost humanity through the sufferings of His Son on Calvary's cross. In deed and in truth, Jesus Christ did, and does, love sinners!

Another group of His detractors brought against Him the terrible indictment that He had healed the sick on the Sabbath Day. This was a testimony to the greatness of His compassion. So God-like was He in His love for suffering humanity that even though He knew He violated the bigotry of that day to the peril of His own life, He could not withhold the use of His power in the face of suffering and need.

Perjured witnesses were hired to take the stand and testify against Him. Though they

twisted His words and sought to misquote Him, the records of His trial contain the fact that, even so, they were not able to agree in their perjury, and their testimony was disregarded.

The life of Jesus was an open and public life. He had many enemies, both religious and political, who dogged His footsteps day and night. Influential and powerful leaders sought occasion against Him. His every word was analyzed and His every action scrutinized under the microscope of bigotry and hatred. He could not have hidden any fault or sin of which He had been possessed.

But not only can it be said that no moral flaw was found in Him in the days of His flesh, but we can also say that two thousand years of culture and learning have been used by atheism and skepticism to scrutinize His action, and the world today still acknowledges Him the Perfect Man.

None of us would be willing to have our present conduct judged by the laws and moral advancements of our race two thousand years hence. Yet, judged by those standards of our day that are the highest and holiest, the character of Jesus Christ stands forth unblemished in its shining holiness.

This is even more noteworthy in view of the fact that He was entirely unprecedented. It has been said that Jesus Christ was the flower of humanity in the course of its evolu-

tion. The statement is as completely erroneous as words can be. The word evolution literally means "to unfold," "to develop," to "come up out of." There had been nine great world empires before Jesus Christ. Each of them in turn produced noteworthy characters; but even the leaders and priests of each preceding cycle of human culture and power were lustful and beastly when compared to the purity of Christ Jesus. Four thousand years of culture and civilization, climaxing in the learning of Greece, may be searched in vain for a precedent for the character of Jesus Christ.

Therefore, He is not an evolution. He stands alone, unprecedented, without background or surrounding of likeness in the history of mankind! The simple statement, to cover the case, is that *Jesus Christ was an involution.* Involution means "to come down into." He did not *come up out of* the race of men; rather He came *down into the hearts of men.* By supernatural means, Heaven gave up this sinless Person that earth might have not only a Saviour, but an example of living that should set the standard for mankind to strive for as long as history should be.

It is needless to say that the character of Jesus Christ is equally unparalleled. There have been two thousand years of culture and learning since He graced the earth with His presence. Though many men have risen to

high planes of sacrifice and service, actuated by His precepts and power, we search history in vain for a character like His.

In wisdom He still remains paramount. The greatest men of every generation have been those who studied His teachings and found wisdom and conquest of self in the words that Jesus uttered.

In power He still remains earth's shining example. None other has been able to raise the dead, heal the sick with a word, rebuke the forces of nature, and affect the channel of human history by such power as was displayed by Jesus Christ.

In contrast to all this, He still remains the earth's supreme example of humanity. This is a strange and unusual combination. Great power and great humility are rarely found blended in one personality. Men get drunk on power more quickly and more easily than they do on wine. Yet this Person could challenge the whole world with the truth of His utterance, "I am meek and lowly of heart." He walked the earth in quietness, refusing to use His power for His own advancement, and left history such an example of humility that no one has ever been able to match it to the present hour.

There have been other men, who, moved by love for God and philanthropy, have sought to serve their fellow men; but Jesus Christ still remains the Great Example of

self-sacrifice and love. Taking upon Himself the sins of the earth, He died horribly at the hands of wicked men that He might express the love of God in a concrete manner.

So then, we have a man whose character is absolutely sinless, who is entirely unprecedented and unparalleled, who demands of every individual today an answer to this pregnant question, "Whom say ye that I am?"

The simplest way to answer His query is to study the claims that He makes concerning Himself. Surely such a teacher as He was manifested to be could not deceive the world about Himself.

One of the most notable studies in the entire New Testament is that which is found in the fifth chapter of John. We read in the eighteenth verse that the Jews sought to kill Him for two reasons. First, because He broke their interpretation of the law of the Sabbath by doing an act of mercy upon that day. The second reason, however, was the more pressing.

In justifying his apparent violation of the Sabbath Day, Jesus claimed equality with God. He said in plain terms that His immediate Father was God Almighty. This constituted blasphemy in the ears of Israel, so they sought to slay Him for making that claim.

In claiming that God was His Father, He claimed equality of nature with Deity.

While they stood speechless with astonishment at what they interpreted as blasphemy, He pressed on to say that though God was omnipotent He Himself could do anything that God had done! The Jews accepted God as the Creator of the Heaven and the earth. All natural forces and blessings were a result of His power in creation. Yet this man had the audacity to claim that He could equal any of the works of God.

In the next breath, He claimed power to do greater things than God had done. He stated that the race of men should see His ability to perform works that were high above the things God had already accomplished.

Without giving them opportunity to recover from this shock, He immediately stated that He had power to put life in dead matter. With the exact language that admits of no other interpretation, He said that He possessed power to give life to anything that pleased Him. This, of course, is a power that is reserved to the Creator only.

In case there should be any question as to the implication of His claim, He then plainly says that He possessed the same kind of life that God possesses.

Acknowledging that there are two kinds of life, we see the force and significance of his claim. *Creature* life is imparted. We are alive because other and older generations imparted life to us in biological succession. It is a law

of biology that there is no life without antecedent life. Therefore, disregarding any question of time element, when we get back to the beginning of the mystery called *life*, there must have been some higher Life to impart the first life to the original creatures. The Creator must possess life that is inherent. It is thus that the Creator differs from all created creatures. So when Jesus said, "As the Father *hath life in himself*; so hath He given to the Son to *have life in himself*." He was claiming to be the omnipotent Creator, possessing a life that was inherent.

While they listened with gaping mouths, stunned into silence by the enormity of this statement, Jesus again said to them, "Marvel not at this." In the name of everything that is intelligent we well may ask, why shouldn't they marvel? Here was a man who said that he was the equal of God; that he could do anything that God had done. He claimed power to do greater things than God had so far accomplished in that He was Himself the Omnipotent Creator. There is an element of humor in the situation! Who would not marvel at such stupendous claims falling from fleshly lips?

Pressing on, He gave them something to marvel at in the continuation of His sentence, ". . . for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good,

unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." This was almost more than they could bear. Now, in addition to His claims of Deity, the natural accompaniment of power to raise the dead, He climaxes all this by stating that at the end of the age He would judge the great and the small, the living and the dead.

It has often been stated by those who have a desire to obscure the truth, that Jesus never claimed Deity. If we turn to the familiar paragraph of the fourteenth chapter of John, that statement is refuted at once. Jesus has announced to His followers that He is about to depart this earth and go back to be with God. He assures His followers that in His Father's house there are abiding places for those who shall follow Him. He says that those who have known Him, have known God also and have seen Him.

At this point in the discourse, one of the disciples, Philip, with a great yearning that has been common to many men, asked the Saviour to show them the Father that they might be satisfied.

The answer of Jesus was simple and direct, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?"

Those words permit of no misinterpreta-

tion. If you were to stand before a company of intelligent people and ask, "Would you like to see the President of the United States?" they would probably acclaim their interest in no uncertain terms. What would your friends say when they had expressed a desire to see the President, if you should say, "What! Have I been with you all this time and you know me not? When you have seen me, you have seen the President." They would conclude at once that your mind had slipped its moorings.

What shall *we* say then, about a man, who, clothed in flesh similar to other men, would claim that He, Himself, was God?

Jesus has been called the Great Teacher and the Perfect Man.

Yet reason has always insisted that no good man could make those claims, so there are only three possible conclusions.

If Jesus claimed to be God, knowing that He was not, He was a blasphemous deceiver.

If He thought that He was God and did not know the difference, He was a maniac. In a number of institutions in recent years we have met men who thought they were Napoleon. We pitied their condition and passed on. We have never met a man, however, so demented that he thought he was God.

So when you examine the claims of Jesus, you must conclude that He was a blasphemous deceiver, a deluded maniac, or that He was in

truth and fact what He claimed to be—*God manifested in human flesh!*

The question that *you* must answer is, "Who was he?"

This Jesus, historically, authenticated every claim and proved Himself by His resurrection from the dead, all that He claimed to be.

Therefore, in the light of the established and demonstrated claims of Jesus, we examine His testimony to the sources and the authority of the Written Word, taking His evidence as the voice of God.

What did He believe about the inspiration of the Scriptures? His testimony may be condensed into a brief epitome that covers a vast amount of New Testament writing which is too extensive for proper handling in a chapter as short as this one must be. We will divide His testimony into four types, taking first of all the direct statements that He made concerning the nature and source of the Bible.

It must be borne in mind that the Bible possessed by Jesus Christ and the Apostles, consisted of the thirty-nine books of the Old Testament as we have them today. It is rather significant that the destructive critics who have concentrated most of their campaign against God's Word on the Old Testament section, should have failed to give proper prominence to the testimony of the man who knew most about the subject. When the Lord Jesus Christ referred to the Scriptures, He

dealt with the section of the text that criticism has most frequently called into question.

In the seventh chapter of Mark, verses eight to thirteen, there is a typical instance containing a direct statement of Jesus as to the authority of the Scriptures. In condemning the Pharisees on the ground that they had left the commandment of God and retained the traditions of men, He said unto them, "Full well do ye reject the commandment of God, that ye may keep your own tradition." Thereupon He quoted the words of Moses as they are found in the twentieth and twenty-first chapters of Exodus, the fifth chapter of Deuteronomy and the twentieth chapter of Leviticus. At the conclusion, He says that by their conduct "*you make void the Word of God* by your tradition." It does not take an analytical mind to notice that when Jesus quoted words written by the pen of Moses, He stated that these are the words of God, and should be obeyed. Also in passing, it is significant to note that Jesus testified, in that one statement, to the Mosaic authorship of three of the five books of the Pentateuch.

Another instance of His direct statements is found in the twelfth chapter of the Gospel of Mark. As He was teaching in the temple, He raised the question of the genealogy of the Christ when He should appear. In the course of the conversation He quoted Psalm 110,

ascribing that psalm to the pen of David and saying that God spoke "by the Holy Spirit" the words that are found in that psalm.

In the sixteenth chapter of Luke He stated that One who rose from the dead could not speak with more convincing power than was possessed by the writings of Moses. Certainly history has vindicated His statement, for the same godless crew who seek to scuttle the ship of Faith today by rejecting the authority of the Mosaic revelation, are united in rejecting the evidence of the physical resurrection of the Son of God.

In Matthew, the fifteenth chapter, He definitely declared that Isaiah spoke of and to the people of Christ's time. That is to say, Isaiah had anticipated by seven centuries the social and religious condition of the nation of Israel and described them in terms that were historically fulfilled. Since man cannot foretell the future, and since prophecy is the sphere of omniscience, His conclusion is that Isaiah was borne along by the Spirit of God in such passages.

It has been argued by some that Jesus Christ was limited by the ignorance of His times and accepted the traditional teachings concerning the authority of the Old Testament text. This school of criticism states that, in the days of His humiliation, being found in the flesh of a man, He had no more than human knowledge. Even a cursory ex-

amination of this position will show how utterly impossible the theory is. In the days of His flesh, He possessed the power and wisdom that make the Gospel record the most fascinating document in the possession of men, even in our enlightened day. But even if this false premise had been true, we read in the twenty-fourth chapter of Luke that *after* His Resurrection, when He was in the spiritual body and was no longer inhibited by any handicap of the flesh, He set His seal upon the entire Old Testament in words that cannot be questioned.

In one of His earlier conversations with His doubting disciples, He reproved them in strong words for being so slow of heart to believe all that the prophets had spoken. Then, "beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." The phrase "Moses and the prophets" encompasses two sections of the Old Testament text, the books of the law and the writings of the prophets. The poetical books were all grouped together as the psalms.

So in the forty-fourth verse of this same chapter of Luke, He speaks to another group and says:

> "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and the

psalms, concerning Me. Then opened He their mind, that they might understand the Scriptures."

Following which, He gave to them a series of interpretations concerning His suffering and resurrection and the consequent salvation that should follow.

The need of the world today is that men who pose as leaders of the church should come in humility to Jesus Christ, that He might open also their eyes to see the truth of the Scriptures.

The second type of evidence is closely allied to this first paragraph of His direct statements. It is not too much to say in terms of assurance that He considered the fulfillment of the Old Testament both necessary and certain. It is easy to comprehend why this must be so, if they were the Words of God. The fulfillment of purely human expressions is neither necessary nor certain, but what God speaks must be accomplished. In the well known Sermon on the Mount, as it is recorded by Matthew, we find in His teaching concerning the Old Testament text, that He did not come to destroy it. Rather the purpose of His coming was to fulfill it! Then he said in the strongest language that could be used, "For verily I say unto you, until Heaven and earth pass away not one jot nor one tittle shall pass from the law, until all shall be fulfilled."

The statement that the fulfillment of the

Old Testament was more certain than the continuance of the physical creation, lifts those writings so high above human literary productions that they can be considered only as supernatural in their origin.

It is to be noted that in this same statement Jesus Christ said that He had come to fulfill those Scriptures. As we have before noted, the law was a contract between God and His people. Jesus Christ fulfilled the conditions of that contract and established the conditions of a new one. Since it was God who drew up and phrased the earlier contract, only God could define the conditions of the new one that replaced the older covenant. Thus one of the major purposes of the Incarnation was that God might Himself fulfill, on behalf of men, the conditions of the Old Testament, and in so doing erect the structure of a new agreement between God and man.

So also in Luke, the twenty-fourth chapter, in the paragraph that we have referred to before, He states that they must be fulfilled, and the emphasis is on the word "must."

In John 10:35, referring again to the Psalms, He said the Scriptures *cannot* be broken. It seems to be conclusive to the unprejudiced mind that Jesus believed the fulfillment of the Old Testament text was necessary and certain, because God was their author.

Any student of the New Testament must at

once be impressed with the third type of evidence offered by Jesus, in the use He made of the Old Testament in His teachings. As He journeyed about in His itinerant ministry, unfolding God and the things of the Spirit, He used the ancient writings in four ways. First, He used them for illustrations. In so doing, he authenticated the historicity of the incidents to which He referred. An instance of this will be found in the twelfth chapter of Matthew. As Jesus tells of the visit of the Queen of Sheba to Solomon, He puts His seal of approval upon the historical sections of the Old Testament text which deal with that notable visit. Thus the tenth chapter of I Kings and the ninth chapter of II Chronicles are illumined by the apparently casual reference that Jesus made to the events recorded in those chapters. It is apparent that if He was the Great Teacher and the Perfect Man, He could not have deceived His hearers as to the historicity of these events. He speaks of them plainly as actualities.

The question of credibility of the witnesses must here be settled. We have heard professors of many subjects in modern classrooms sneer at these records of the Old Testament text, classifying them as myth, folklore, and tradition. Such critics find themselves in direct opposition to the One Whom they themselves called the Great Teacher. To any Christian it is enough to say that since Jesus

Christ believed these events to be historical, only the Spirit of anti-Christ can question the integrity of the record.

The narrative in the fourth chapter of Luke tells how the people of Galilee were much incensed when at Nazareth, the home of His youth, He illustrated His lesson by referring to the Gentile widow in the days of Elijah as being more worthy of the prophet's help than any who were in Israel at that time. He emphasized this unwelcome truth by reminding them also that though there were many lepers in Israel at the time of Elisha, none of them was healed, but the power of God was extended to Naaman, the Gentile. With great wrath they cast Him out of the synagogue and formed a mob to slay Him; but as they got to the hill from whence they intended to cast Him down, He slipped through their hands and went on His way.

Their anger was aroused by the use He made of the Old Testament text to condemn them for their hardness of heart and their refusal to hear the Word of God. But in so using that record, He set His seal of approval and authority upon some of the greatest miracles of the Old Testament, thus making credible the sections of the manuscript that are most often called into question today. The miracle of the widow's cruse of oil and the measure of meal, the drouth of three and one-half years that was brought about by the

faith of the prophet and the supernatural cleansing of Naaman, are quoted from the Old Testament text as actual happenings, when Jesus Christ used them by way of illustration.

One of the most graphic and vivid illustrations that the Saviour offered in His wide ministry, is found in the third chapter of John. Here the Saviour likened Himself and His Crucifixion to the brass serpent that Moses raised in the wilderness. It is known to students of the Scriptures that brass is a symbol of judgment, while the serpent is the picture of sin. So when Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life," He was stating a future fact made credible by an historical happening. But in so doing He emphasized the historicity of that whole marvelous episode in the Desert of Zin. He found nothing incredible in the fact that God could do such marvels!

It is considered smart in certain circles today to explain away the miracles of the Old Testament text on the grounds of their improbability. In saying that Jesus Christ undoubtedly knew more about God than any man who has ever lived, there is no danger of successful contradiction. Laying aside for a moment the question of His nature and origin, and even conceding for the sake of argument

that which we know to be false, namely, that He was only human, the fact is still conceded that He knew more about God than any man who has so far lived. It is of tremendous significance that the man who knew most about God believed most simply in the miracles recorded in the Old Testament text. Indeed, we have noted in our own ministry that the further from God an individual has drifted, the more apt is he to question the record of God's workings in the pages of the Bible.

Jesus Christ had no such difficulty, so in the sixth chapter of John, in the forty-ninth verse, plainly and bluntly He says, ". . . your fathers ate the manna in the wilderness." He also reminds them, in the thirty-second verse, that it was not Moses that gave to the horde bread out of Heaven, but that it came from His Father. Upon the credibility of this section of the Old Testament text, Jesus Christ bases His entire ministry and offers salvation to men.

Thus, in these four illustrations, we find the attitude of Christ toward the Old Testament text. It was an attitude of sincere belief in its historical value.

The second way in which he used the Old Testament in His ministry was as a basis for arguments. As the first instance, in the twelfth chapter of Mark, the Sadducees who did not believe in a literal resurrection, sought to confuse Him with the hypothetical

case of a woman who had several husbands in this life and might have some difficulty in deciding which one was to be her husband in the life to come! Taking this occasion to set forth the certainty of a resurrection and a life after death, Jesus Christ referred to the incident of Moses who talked with God in the burning bush. Upon the historicity of that occurrence, He predicated His teachings concerning immortality.

If there is one episode of the Old Testament that is more bitterly derided by infidelity than any other, it is this very record that Christ has Himself accredited. Basing His argument upon the continuity of life experienced by certain of the patriarchs, He testifies to the credibility of Moses' experience in words that cannot be misunderstood.

Again in the twelfth chapter of Matthew, in His teachings concerning the Sabbath Day, challenged by the Pharisees who thought that His disciples had violated the law of the Sabbath, Jesus argued in their defense. As a basis for His argument, He refers to the well known episode of David in the twenty-first chapter of I Samuel. Upon the historicity of this event He bases His reasoning concerning the superiority of man over the day of rest.

Likewise in the nineteenth chapter of Matthew we find the teachings of Jesus concerning the sanctity of marriage. Answering the Pharisees, who again tested Him with ques-

tions of the law concerning divorce, Jesus quotes the first chapter of Genesis. He refers to the special and specific creation of man. Not only does He agree with the historical credibility of Moses, but he repeats the Mosaic statement concerning the purpose of the creation of man.

Using these three historical episodes as a basis for argument, He puts Himself on record as to His faith in those words. A great deal has been said by the critical school in our generation about the "teachings of Jesus." It is odd that men blinded by prejudice have not been able to discern the impossibility of separating "the teachings of Jesus" from the problem of the credibility of the Old Testament!

He also used the ancient records as a source of warning to His and later generations. In the twenty-fourth chapter of Matthew, Christ refers to the flood in the days of Noah. Reading His words as found in verses thirty-seven to thirty-nine, there are some remarkable statements coming from the lips of the Great Teacher. Either He was woefully ignorant or criticism today is vastly unreliable. Categorically, Jesus stated that in the time of His return the earth would be in the condition in which it was found in the days of Noah. Noah, therefore, was not a traditional character. He was a figure of history. Christ stated that in the days before the flood, they were living a

normal, more or less contented life. It is also evident from this that there was a literal flood. He again states that Noah entered into the ark with seed of various species and that only this remnant was saved.

Categorically, item by item, Jesus thus accepts the historicity of the very events that are most bitterly criticized and questioned today. Upon the certainty of these happenings He bases His warnings of a judgment yet to come.

In like manner, in Luke the tenth chapter, Jesus introduces into His ministry a solemn warning based upon the historical fact of the destruction of Sodom, Tyre, and Sidon. Here again we find an inescapable conflict between the teachings and concepts of Jesus Christ and the superficial unbelief of the modern system of religious education. Disputed passages of the Old Testament seem to have been favorites with the Saviour! If He had lived in our day and had taken a full course in the popular subject known as "Errors and Contradictions in the Text of the Bible," He could not have more perfectly answered the critics.

In the calm assurance that these three cities of antiquity had been destroyed, exactly as the Scriptures have recorded. He had the boldness to warn Bethsaida of her impending destruction. On one other occasion, He dealt with this same period of history and referred this time to the miracle of Lot's wife. This

record we find in the seventeenth chapter of Luke. Jesus described the happy case of living in Sodom in the days of Lot and the sudden destruction when Heaven rained fire and brimstone upon that degenerate city. He told of the complete destruction of the city with all of its inhabitants and based a solemn warning on the sad fate of Lot's wife. It is quite evident that Jesus accepted the historicity of that tragedy, wherein a woman was turned to a pillar of salt.

The final way in which the Son of God referred to the Old Testament text in His teachings was the constant use of prophecies about Himself which He introduced into His teaching. In the fourth chapter of Luke He quotes from the sixty-first chapter of Isaiah, where the prophet of old had described the scene and nature of the ministry of Jesus. It is of some significance that the Lord referred the second half of the Book of Isaiah to the same writer who had inscribed the earlier portions. Criticism today loudly shouts for two Isaiahs, but the Great Teacher knew only one.

In the twenty-first chapter of Matthew the Lord Jesus foretold His own rejection, as it is set forth in the verses of the 118th Psalm. He applied this prophecy of the rejected stone to the treatment that Israel was to accord Him. He also warned them that the Kingdom of God should be taken away from the Jew and given to the Gentiles because of the rejection

of Him Who was the Son of God and the Saviour of Israel. He had no doubt in His own mind about the certainty of the fulfillment of the prophecy concerning Himself, and history certainly vindicated His reliance upon the infallibility of the Written Word.

In view of the large number of prophecies in the Old Testament text concerning Christ, we can refer, of course, to only a few as He used them. In the thirteenth chapter of John the Saviour again quotes from the forty-first Psalm a prophecy of the betrayal by Judas. Without personal bitterness, but rather with sadness over the fate of him who should fulfill that prophecy, Jesus set forth the credibility of that prophetic utterance in terms of finality. In this same fashion in Luke the twenty-second chapter, He quoted from the fifty-third chapter of Isaiah, applying the words of that great prophecy to His own death on Calvary. Isaiah had said that the Saviour would die with malefactors. Before Christ was betrayed and arrested, He warned His disciples of the fulfillment of that prophecy which had stated that He would be executed as a malefactor in the company of others who were likewise condemned.

It is still somewhat the fashion to jest about the "fish story" in the book of Jonah. Jesus Christ, however, in the twelfth chapter of Matthew takes the prophecy of Jonah as a pre-figure of His own death and resurrection.

Plainly and bluntly, He stated that He would lie in the grave the same period of time that Jonah was inside the monster of the deep.

The reader may well ponder the significance of this utterance. Have you ever been tempted to indulge in cheap humor over the episode of Jonah's strange experience? In that case, remember that the resurrection of Christ is linked to the experience of Jonah by the unbreakable chain of prophecy and its fulfillment.

So from the use that Jesus Christ made of the Old Testament in His teaching ministry, we can see something of His conception of its value and authority. Whether He used it for illustration, as a basis of argument, in warning, or as prophecy fulfilled in Himself, He handled the ancient record with a holy reverence in the belief that it was the Word of God.

To conclude the testimony of Jesus, may we refer to the manner in which He depended upon Scripture in His conflict with Satan. The words of Jesus were as powerful as any words ever uttered by God or man. In the thirteenth chapter of Mark, Jesus says in verse thirty-one:

> "Heaven and earth shall pass away, but my words shall not pass away."

Again in the sixth chapter of John, in verse sixty-three, we hear the Son of God saying:

"The words that I speak unto you, they are Spirit and they are Life."

He claimed also that the words that He uttered were not His own but the words of the Father Who sent Him.

Against this background it is interesting to note that in the testing in the wilderness, as recorded in the fourth chapter of Matthew, Jesus relied upon the Old Testament as His sole defense against Satan. To the threefold temptation, Jesus had one answer, "It is written." Following His utterance, He then defeated Satan by a citation from the Old Testament. And this, in the face of the fact that the Devil had previously confessed the power resident in Jesus' words to turn stones into bread!

It has often been asked why the Saviour relied upon the Old Testament text, instead of blasting Satan with the power of His own authority. It is not difficult to find an adequate answer to this question. In the temptation in the wilderness Jesus was giving us an example of how Satan can best be defeated.

The only alternative to the acceptance of the Bible as the Word of God, is to discredit the person of Christ and to discount His testimony. On which side of this dilemma are you?

THE VOICE OF PROPHECY

CHAPTER VII

The Voice of Prophecy

ONE of the mightiest links in the great chain of evidence that sustains the doctrine of the inspiration of the Bible is that of prophecy and its fulfillment. Students in every age have been swayed by this unanswerable argument, and some of the greatest thinkers of the Christian centuries have been led into faith by this testimony. The reader may remember the famous case of Tatian, who was the author of the Diatessaron. This great philosopher and apologist of the second century writes in simple but graphic language of his own conversion. He tells us that after having taken his degree in philosophy, he purposed to devote his entire life to the search for truth. He states that while he was giving his most earnest attention to that matter he came in contact with the Old Testament Scriptures. Finding them superlatively above the errors of men, he was led to put faith in those writings very largely "through the foreknowledge displayed of future events" by the writers of the Old Testament text.

Countless volumes have been written and numerous sermons preached on the subject of

prophecy and its fulfillment. So in this chapter we will simplify the argument by presenting certain examples of the proof of prophecy as an evidence of the plenary inspiration of the Bible.

Certainly this is a justifiable line of procedure, since God Himself points to prophecy as an absolute proof that it is He who speaks. In the forty-second chapter of Isaiah we find these words spoken by God to the prophet:

> "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: Before they spring forth I tell you of them."

In protesting against the idolatry of Egypt, God offers as one evidence of His supernal power that omniscience which Deity alone can possess. Being thus able to foretell future events, God seeks to establish reverence for Himself in the minds of men who are certainly not able to compete with Him in this particular realm!

Thus in the forty-fourth chapter of Isaiah we have this further word:

> "Thus saith the Lord the King of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me,

since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them."

Here again the omnipotent Godhead reminds the people of Israel that if there are other gods besides Him, they should be able also to foretell coming events, as He has consistently done. Indeed, God constantly challenges all other religions to foretell events of the distant future, if there is any power or authority in their teachings.

This point is emphasized in the forty-first chapter of Isaiah, where God speaks to this purpose:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

I have raised up one from the north, and he shall come: from the rising of the sun shall

he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.
Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that heareth your words.
The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.
For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.
Behold, they are all vanity; their works are nothing: their molten images are wind and confusion."

In the twenty-second verse God challenges the heathen religions to show things that are going to happen. He demands that the cults of idolatry should let us know the latter end of the former things and declare to us things that are to come.

In the twenty-third verse he says that if they are not able to foretell coming events, then they are not gods. Foretelling the coming of One who should tread the enemies of God under his feet as a potter treadeth clay, He reminds Israel that He has declared this from the beginning. Therefore, since no other cult or creed is able to foretell coming events with historical accuracy, God concludes that

molten images are vanity and confusion.

Continuing this argument in the forty-fifth chapter, God strengthens His statement in terms of abolute finality with these words:

> "Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.
> Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God and a Saviour; there is none besides me.
> Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

His statement is that there is no God else besides Him, in that He alone has been able to foretell from antiquity the events of the future. His conclusive utterance is given in the forty-sixth chapter of Isaiah, where we read:

> "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me,
> Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Not only Isaiah, but certain of the other

writing prophets received this same strong testimony from the lips of God. As an instance, in the twenty-eighth chapter of Jeremiah, we read:

> "The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.
> The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

Here the conclusive utterance is made that if prophecies were historically fulfilled, that is *prima facie* evidence that God Almighty had spoken through those prophets. This was no new utterance made by Jeremiah, as the same statement had been made centuries before by Moses, as recorded in the eighteenth chapter of Deuteronomy. This is perhaps the heart of all the Old Testament teachings on prophecy, so that it will not be amiss to remind the reader of these words as found in verses fifteen to twenty-two:

> "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not

hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

It is inevitable that the question of the credibility of a prophet should arise. Anticipating this event, God gave to Israel a rule by which they could discern true prophecy from deception.

If a prophet foretold a coming event and the

event did not transpire according to his prophecy, that was to be accepted as evidence that God had not spoken through that prophet. But if a man ordained of God to the ministry of prophecy should describe a coming event and the event was enacted in accordance with his prophecy, that was proof positive that God had spoken that thing.

It is a conceded fact that human wisdom and foresight cannot pick up the curtain of eternity to peer ahead into time by so much as twenty-four hours. Therefore, if events are set forth in writing centuries before they transpire, God must have inspired that writing. Only He can foretell the future.

It is of interest to note that no other religion has even attempted to prophesy in the sense that the Scriptures use prophecy. We are familiar with the pagan oracles, all of them obscure, ambiguous, and capable of being interpreted either way. These oracles presumed to speak on any subject that was not vital to the salvation of men. Their utterances were generally trifling and unworthy, dealing with greed, personal ambition, and purely local subjects. The oracles were generally based on a considerable volume of local information and the shrewd foresight of some well-informed priest. When they failed, as they so often did, all sorts of excuses were offered for the failure. The utterances of pagan oracles are no more to be compared

with the prophecies of the Scriptures than night can be compared with day.

There were also in antiquity various schools of divination. By various methods, from astrology to the haphazard manner in which a bundle of sticks chanced to land after being thrown in the air, the diviners attempted to prophesy future events. In those weird days the casual diet of some strange bird of passage might be used to foretell the probable outcome of some great battle.

Divination and prophecy are not to be confused. In order that the reader may have a clear contrast between these two subjects, may we note the following facts:

a—Prophecy speaks only of the person and events that are connected with God's plan of redemption and the establishment of His Kingdom on this earth. Divination knows nothing of human redemption and is in complete ignorance of the Kingdom of God and the reign of our Saviour.

b—Prophecy is the work of the Holy Spirit. All true and accurate foretelling of events, conforming to the rules of prophecy, is the work of God. In divination, however, such success as diviners may achieve results either from shrewd human foresight, or from Satanic power.

c—Prophecy gives God's words only. Certain forms of divination claim to give the words

of dead men, seeking communication with the departed dead. The diviner would give men counsel and guidance from hell and the grave! Thus, if a credible message did come through divination, its sources would be the Devil and not God.

d—Prophecy gives objective truth. Inspired by the Spirit of God, the prophets of old wrote of events beyond their knowledge, and certainly outside their own control. Divination, on the contrary, gives advice based upon subjective presentiment.

e—Finally, prophecy has Jesus Christ as its chief objective. It deals with His coming, His death, His resurrection and His return. Divination knows nothing of Christ and has no hope of salvation to offer to a lost world. Therefore, there has never been and there is not today any source of foreknowledge concerning coming events outside of the inspired Word of God. If it can be shown that the writings of the Bible contain an unquestionable evidence of true prophecy, the case for inspiration is conclusively proved.

It is necessary that we briefly state the tests of true prophecy. There has been so much of fraud and deception in the world, that we cannot expect men blindly to accept the Bible's claims to infallibility unless those claims can be sustained. To clarify the question and

to show the nature of prophecy, let us consider these four rules:

a—A prophecy must be an unveiling of the future that no mere human foresight could guess.

b—A prophecy must be spoken so long before the event takes place that the lapse of time will preclude the agency of the prophet himself in bringing to pass the fulfillment thereof.

c—Prophecy must contain a sufficient number of details to exclude accident or guesswork.

d—A prophecy is fully accredited only by its historical fulfillment.

Looking back over those rules, we may note, for instance, the value of the first suggestion. In a recent election a very wise political observer forecast an overwhelming majority in favor of his candidate. Later events proved that his forecast was justified, and the candidate was elected by an enormous majority. Would that constitute prophecy? Not at all.

This political prognosticator had agents in every state, county, city and town in the United States of America. He even had agents in the rural sections, who gathered and forwarded to him the reactions of the entire nation to the propaganda that was spread abroad

with such a prodigal hand. Correlating advice, information, and records from one section to another, this man by shrewd foresight could guess at the probable outcome with every hope of success. To qualify as a prophet, we would suggest that this observer attempt a real demonstration, which we here present.

If the world wags on in its present order and system, there will be another man elected to that same office in the year 2036. If this prognosticator can tell us the name of *that* candidate, the place where he will be born. his lineage, schooling and early career, the length of his reign and the place and manner of his death, that could qualify as a case of prophecy.

Every detail added to a prophecy further excludes accident or guesswork on the part of the prophet. It was comparatively simple for the prophets to say that some day a Saviour would come; *but when they added three hundred and thirty-three specific details*, all of which were fulfilled in the life, death, and resurrection of the Saviour, they built up a sustaining framework of certainty that cannot be refuted.

The argument from prophecy, then, may be set forth in clear and simple words. If events of future history were foretold in accordance with the rules of prophecy, God must have inspired the writers, as no one else

could do so. That the prophets did so foretell history can be established by records that cannot be questioned.

There are, first of all, numerous and detailed prophecies concerning the Hebrew people. Beginning with the first definite promise concerning the children of Israel, we turn to the twelfth chapter of Genesis. In the first three verses we are confronted with a statement made to a man some seventy-five years of age, who has no child to bear his name or to continue his lineage. His wife also is long past the age when any woman may hope to become a mother. Yet to this elderly and childless man, God said, "I will make of thee a great nation." In that same promise God further stated that His blessing would be upon that nation and His favor would be upon all them who should later show kindness to this race. Continuing these promises and prophecies concerning a coming race, the Word of God states that through this man Abraham shall all the races of the earth be blessed. Since Jesus Christ was born into the family of Israel and on the maternal side can be reckoned a descendant of Abraham, that prophecy has certainly been fulfilled.

Even more striking, in the fifteenth chapter of Genesis is the instance where God prophesies to a childless man that his seed shall be in bondage in a land that is not theirs. This prophecy states that the Egyptian servi-

tude was to last four centuries and to end in great affliction and suffering. As a result, upon the nation that afflicted the seed of Abraham the judgment of God would be poured out, and the redeemed slaves would depart out of that land with great substance. Thus, years before a child was born to Abraham, the future of the race that was to spring from that child had been depicted in detailed fashion.

God spoke again to this elderly and childless man some years later, in the words recorded in the seventeenth chapter of Genesis. To a man some eighty-five years of age, God uttered a strange and almost unbelievable prophecy. He stated that this childless man would become the father *of many nations.* From the vantage point of the present century, we can look back on this utterance and count the tribes and nations of people in the Mohammedan world who, in addition to the Hebrew race, trace their ancestry back to this man Abraham.

In the thirty-ninth chapter of Isaiah there is another unanswerable evidence of prophecy, when the writer foretells the Babylonian captivity of Judah because of the folly of King Hezekiah. In words so literally fulfilled that the prophecy sounds like the later historic event, transcribed by an eyewitness, the carrying away to Babylon is foretold generations before it occurred. In this section it is

interesting to note that the twenty-ninth chapter of Jeremiah foretold that the captivity would last for seventy years. This is the prophecy that Daniel referred to when he said that he had learned by books in his possession that the end of the captivity had come, and that the time for the return of the people to the land was at hand. These detailed prophecies are too numerous to give extensively in so short a discussion as this, so we give merely the high lights of the manner in which God delineated history centuries in advance.

In the twenty-eighth chapter of Deuteronomy the present dispersion on the face of the earth is foretold for the children of Israel. In that same chapter their servitude to Babylon and Rome are both prophesied in terms that cannot be misconstrued.

The twenty-third chapter of Numbers holds the hopeful promise that throughout all the sufferings and wanderings of the people, they shall be preserved by God's power and shall prosper and become numerous even as we have observed them to be in our generation. How could any human power thus foresee the remarkable history of the Hebrew race and so delineate the course of their development with such fidelity to fact?

Jeremiah and Amos both foretell that the nation Israel is destined for a great and glorious future. No matter how dark the present hour may seem to the people of Israel, they

have the assurance of the infallible Word of God that a brighter and happier day is in store for them.

To summarize this brief presentation, we have an evidence for the graphic appeal of prophecy that can be given in one simple illustration. While the children of Israel were still living in the land of Canaan and many generations before Cyrus the Great was born, the prophet Isaiah anticipated history by these words in his forty-fifth chapter:

> "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:
> And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by name, am the God of Israel.
> For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me.
> I am the Lord, and there is none else; there is no God besides me; I girded thee, though thou hast not known me;

That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else."

This man Cyrus is one of the most intriguing figures of ancient history. His rise to fame was meteoric and the record of his conquests is almost unbelievable. The time came when Cyrus the Great subdued every nation, and the whole world of antiquity became his possession. It is told on good authority that when Cyrus had conquered Babylon and had taken his seat in the ancient capital of Babylon, one Zerubbabel came to him with a scroll of the prophet Isaiah and said, "Oh, King, live forever! Be it known unto my lord the king that our God hath named him in the writings of His Word generations before the king was born."

Cyrus was so intrigued by this statement that he asked that the prophecy should be read to him. They then read to him these foregoing verses from the forty-fifth chapter of Isaiah. The astonished king heard himself mentioned by name; his whole history of conquest foretold and the statement made that God raised him to a position of world power for the sake of what the king should accomplish for the people of Israel. Being convinced of the reality and power of God by this remarkable display of omniscience, Cyrus made a decree and had it put in writing in

these words, as recorded in the first chapter of Ezra:

> "Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.
> Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.
> And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God that is in Jerusalem."

In this remarkable testimony from a king who had been raised in idolatry and heathenism, there is not only a confession of the greatness of one true God, but also a testimony to the value of prophecy, that is striking in its effect. Upon the basis of this proclamation made by the king, who was converted to faith in God by the fulfillment of prophecy, the children of Israel returned to rebuild again their ancient habitation.

It has often seemed to us peculiar that the evidence sufficient to convert Cyrus the Great, and able to transform the philosophers

of antiquity, is so lightly considered by the so-called intelligentsia of our generation. With all of our wisdom and culture, illumined by the light of Christian civilization, we should have at least as much discernment and wisdom as was possessed by this man two and one-half thousands of years ago. The dishonesty of modern criticism is nowhere more glaringly apparent than in the attempt of the critics to relegate the writing of Isaiah to a later date, so as to avoid the necessity of facing such evidence as is here introduced!

The second group of prophecies that we should consider are those concerning other nations than Israel. While the children of Israel are the chief theme of the Old Testament, other nations are dealt with by the prophets as they impinge upon the history, development, and conduct of the Hebrew people. The nations that have held Israel captive, as well as those that have been a means of advancing the Kingdom of God, are legitimately the subjects of prophecy. To these must be added those nations and people who felt God's hand in judgment because of disobedience to His precepts. In a very brief paragraph, we may summarize the evidence contained in the history of these people.

Every student of Scripture and history is familiar with the remarkable manner in which Daniel foretold successive world kingdoms in his series of prophecies. In the day

when Nebuchadnezzar was at the height of his power, Daniel foretold the collapse of his rule and the setting up of the dominion of Media-Persia. He told also how the Persian empire would be followed by the world empire of Alexander, which, in turn, would be replaced by a fourth mighty sovereignty which we know now to have been Rome.

Since Daniel wrote in the first quarter of the sixth century, B.C., his marvelous prophecies concerning the four great world empires constituted an historical confirmation of the inspiration of the Bible that criticism has never been able to set aside. There has been a weak and feeble attempt to discredit Daniel and charge his writings to some later unknown mythical redactor who was presumed to have written some centuries after Daniel. But, since this theory was based entirely upon the "wishful thinking" of infidelity and has utterly failed to produce one iota of proof as to its credibility, it has been discarded and discredited by thinking men. The traditional date for the writing of Daniel was accepted by the translators of the Septuagint version, and had there been any tampering with the contents of that prophecy, those learned rabbis would have been quick to denounce such conduct.

In the days when proud and mighty Tyre was in the full glory of her greatest power, the prophet Isaiah directed his twenty-third

chapter to a discussion of the impending destruction of that great city. This prophecy of Isaiah is further strengthened by a similar outcry from Ezekiel. This latter prophet in a large section of his great book foretells the coming judgment upon Tyre, and depicts her absolute destruction. Three chapters of Ezekiel, twenty-six, twenty-seven, and twenty-eight, are given over to a detailed prophecy of the events of the siege of Tyre, even to the sweeping bare of her foundations as was so literally fulfilled in the day of her destruction.

So also the prophet Zechariah devotes three verses of his ninth chapter to the impending destruction that God has threatened against that city. Smitten on all sides as armies and navies combined in their assault upon the supposedly impregnable fortress, Tyre was destroyed with fire and the very ashes swept into oblivion. This destruction was accomplished under the hand of Alexander the Great, who found the reduction of Tyre the most difficult military task in all his campaigns.

The brave and energetic resistance that Tyre made to Alexander is one of the romances of antiquity. Not having a fleet at his command, the great conqueror was obliged to build a mole from the mainland to the island upon which Tyre was situated. As fast as he could push his mole from the mainland to

within striking distance of the fortress, the defenders would sally forth and destroy his works. After many such failures, Alexander decided that it would be impossible to subdue the fortress without naval aid. He, therefore, conscripted ships from the various Phoenician cities that had submitted to his yoke. With the aid of this fleet Alexander blockaded Tyre, and prevented the defenders from issuing forth to molest his workmen.

When the new mole was at length built up to the very walls of the city and the walls were breached, the stubborn defenders still refused to yield. Alexander himself led the assault upon the city and put all the defenders to the sword. More than 8,000 men died at their posts, and some 30,000 of the citizens were captured and sold in the slave mart. So great was the power of this island fortress that Alexander spent seven months reducing this one city to ruins. The holocaust that swept over Tyre at the time of its destruction is a complete vindication of the accuracy of the prophets who had foretold her destruction centuries before it transpired.

Another powerful city of antiquity was the Assyrian capital of Nineveh. The prophet Nahum, writing about 712 B.C., gave a graphic description of the destruction of this stronghold. With a detailed presentation that is no less than astounding, Nahum tells of a coming event with superhuman fidelity to detail. The

finest record of the fulfillment of this prophecy is given by Diodorus Siculus, who described how one hundred years after the prophecy had been written, the city was destroyed exactly as the detailed predictions had foretold.

The complete book of Nahum is occupied with no other theme than the destruction of Nineveh. At the time when this prophet wrote, the Assyrians were the masters of the world and Nineveh was their proud and revered seat of government. Unquestionably the world at large would have counted Nahum utterly demented if they had given any heed whatever to his words. But because God knows history before men begin to shape its direction, He inspired His prophet to detail certain events that constitute an unanswerable argument for inspiration.

In the second chapter of his prophecy, Nahum speaks of the chariots that rage in the streets and the gates of the rivers that enabled the enemy to enter the city. It may be remembered that the mighty river flowed through the walls of the city, and thus brought a sufficient water supply to the defenders during any siege. But Diodorus recounts that the river became swollen with heavy rains, inundating part of the city and undermining the walls. The walls collapsed, leaving a great breach for the entrance of the foe.

So when Nahum says in the sixth verse of his second chapter, "The gates of the rivers shall be opened and the palace shall be dissolved," he was foretelling a literal event that actually occurred. With equal precision in the thirteenth verse of his third chapter, the prophet says, "The gates of thy land shall be set wide open unto thine enemies and fire shall devour thy bars"; and again in the fifteenth verse he foretold the great fire that swept through Nineveh when the conquerors put it to the torch. The complete and lasting destruction of this mighty center of government and conquest is one of the strangest chapters of ancient history. Utterly undreamed of by men, its possibility flouted by all who knew the great city, it was brought to pass exactly as prophecy had stated the tragedy would occur.

This, then, is an evidence that reason must receive. We remember again the eighteenth chapter of Deuteronomy. There we learned that if a prophet spoke in the name of God, and the thing transpired as the prophet described it, we would know that God was speaking through that man.

This same argument can be applied with equal force to the history of Babylon. In the day of the greatness of her power, Isaiah and Jeremiah foretold the destruction of that city in specific and detailed fashion. Indeed, in the thirteenth chapter of Isaiah, the very na-

tions that were to destroy Babylon are named.

At one time criticism thought it had found a fatal error in this chapter of Isaiah, because the prophet had said that the Medes would be the vanguard of the horde that destroyed Babylon. In the twenty-first chapter of the Book of Isaiah, the prophet also states that Elam should join Media in this destruction. Their argument was further strengthened by the fact that Jeremiah, as well as Daniel, coincided with this statement of Isaiah.

It has been left for recent research, however, to establish the meticulous historical accuracy of these united prophecies. It was Darius, the Mede, who led the first assault on Babylon when Cyrus possessed himself of that land. Recently it has been shown that Cyrus was himself born of Elamite ancestry! The amazing history of that mighty conqueror has been more or less obscured by the mists of ancient tradition, but some facts are emerging now that intensify to a remarkable degree the accuracy of the prophetic records.

None but a madman would have dreamed of prophesying the overthrow of Babylon in the days when Isaiah and Jeremiah were alive. The Babylonians were among the fiercest warriors of their day. They had conquered the world and bent it to their yoke. Yet Jeremiah prophesied in the thirtieth verse of his fifty-first chapter the cowardice of the Babylonians, who refused to defend their city

against the onslaught of Darius. We quote here his exact words:

> "The mighty men of Babylon have forborne to fight. They have remained in their holds; their might hath failed; they became as women; they have burned her dwelling places; her bars are broken."

And again in the thirty-second verse, it speaks of the fright of the mighty men of Babylon and their unwillingness to fight in their own defense. Belshazzar was entertaining the lords and captains of his realm in a mighty feast that spread drunkenness throughout the city, at the very hour when the Median horde was preparing to assault his city. Finding the gates undefended and a cowardly drunken guard unwilling to fight, the army swept through the city, surprising the Babylonians at their feast.

In the same halls where the finger of God had written, "Thou art weighed in the balance and found wanting," Belshazzar was slain. His lifeless body fell among the spilled winecups and his soul sped to judgment, from the very seat that he had occupied when the prophetic doom was pronounced upon him!

Isaiah and Jeremiah alike cried to the utmost of their power that the destruction of Babylon would be complete. They said that not even the nomad would pitch his tent upon the site of Babylon, but that the ancient city

would become the habitation of wild beasts and birds of prey. Every student of antiquity knows that these things transpired exactly as the prophets had warned they would. Is this human foresight? Is this shrewd observation or mental divination? The premise is utterly untenable. The only explanation that will fit the wonders of prophecy is the statement of Peter:

> "Prophecy came not in old time by will of man, but holy men of God spake as they were moved by the Spirit of God."

To complete the argument for inspiration derived from the fulfillment of prophecy, we need only present the indisputable prophecies concerning the Lord Jesus Christ Himself.

Beginning with Moses and ending with Malachi, every prophet of the Old Testament tuned his harp to sing the theme of a coming Messiah who should redeem the race.

In every book of the law of Moses, in the Psalms of David, on every page of the writing prophets, there is a prophetic portrait of the Coming Redeemer.

When we gather together the details of the prophecies concerning the Saviour who was to come, we can construct a portrait of the Redeemer. So if the historical Christ of the New Testament conforms to the demands of that portrait, two things are proved. First, the Jesus of the New Testament is the Saviour

who was promised by the voice of God. Thus the Deity of the Lord Jesus Christ is attested by His fulfillment of those prophecies.

But of even more concern to our present study is the second fact, which is the anticipation of the coming of Christ by the writing prophets. As the Old Testament writers were able to give a detailed forecast of the person and work of a Man who was born centuries after their writings were concluded, the inspiration of their prophecies is thus demonstrated. So the Deity of the historical Christ and the inspiration of the Old Testament are inevitably linked together in this study of the fulfillment of prophecy.

In addition to the many direct predictions concerning the life and work of the Saviour, there are innumerable types, symbols, and historical parallels. As an example of a type, we might suggest a study of the similarity between the Passover Lamb and the work of Jesus Christ for the redemption of men. Remembering that the New Testament has said, "Christ our passover hath already been sacrificed for us," we are justified in calling the paschal lamb a type of Jesus Christ.

Moreover, when John saw Jesus, he exclaimed, "Behold the Lamb of God which taketh away the sin of the world!" In the Book of Revelation the ascended Saviour is called the "Lamb" twenty-seven times. Thus

we have New Testament authority for saying that the sacrificial animal of the Old Testament was a prophetic type of the work of redemption that would later be wrought by Jesus Christ. If the reader will consult appendix 'B' in this volume, a more detailed suggestion of this will be found.

By symbols we refer to such figures of speech as we find in the Old Testament, that refer to Christ as the Rock. Thus in Matthew, the twenty-first chapter, and in I Peter, the second chapter, where Christ is referred to as the rock upon which the church of God is founded, a symbol is explained by historical fulfillment.

This same statement would apply with equal force to the Ark of Noah, which was a symbol of the redemption wrought for those who are safe in the keeping of Jesus Christ. It would apply as well to the candlestick, the gate, the laver, the light, the manna, and the veil, all of which are prophetic symbols of Jesus Christ.

By historical parallels we would refer to such persons as typified some phase of the work of Christ. As an instance, in I Corinthians 15:45, Jesus and Adam are linked together in the significant statement, "The first man Adam was made a living soul; the last Adam a quickening Spirit." Exactly as Adam was a biological miracle in that he had no

antecedent life, so Christ, having no father in the flesh, was also a biological miracle.

The many parallels and contrasts between the first Adam and the last could well have been made the subject of a separate study, to which we commend the interested student. Since we desire to establish our case only upon the basis of specific and detailed predications, we will consider some of the unquestioned prophecies of the Old Testament that were fulfilled by Jesus Christ.

The earliest promise of His coming was made to Adam and Eve. In Genesis 3:15, when God had pronounced judgment upon sin and the sinner, He directed His Word towards Satan who had been the instigator of this sin. The words there used are of very exact significance, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Any accredited biologist will concede the fact that mammalian seed is in the masculine. To speak of "seed of the woman" implies some act that is above the ordinary workings of our present known biological laws. This is unquestionably a reference to the mingling of Deity and humanity in the coming of the Saviour. He Who is by His mother a descendant of Adam's race is by divine interposition Deity as well. In this one statement is portrayed His suffering, in that His flesh was bruised by Satan,

and His future triumph. It is noted that in Romans 16:20, the promise of God is made to the church of Jesus Christ which constitutes His body, "And the God of peace shall bruise Satan under your feet shortly." This is generally accepted as a reference to the second advent of the Saviour.

It is impossible, of course, to date this prophecy even traditionally. There being no inspired chronology for the ante-diluvian period, and authorities differing so widely in their opinions concerning those ages, we cannot dogmatize as to the date of Adam's creation. Whenever it occurred, this prophecy is close to the date of the origin of the human race.

The other prophecies we can date with historical accuracy. One such is the promise made to Abraham in Genesis 22:18. Somewhere in the latter part of the twentieth century B. C., God said to Abraham, "And in thy seed shall all the nations of the earth be blessed." We are told in the third chapter of Galatians, where the Holy Spirit gives us an inspired commentary upon this Old Testament, that the reference is to seed in the singular, and not in the plural. The conclusion is that the promise was fulfilled in Christ. There is no more authoritative interpretation of an Old Testament text than the clear statement of the New Testament writer. Therefore, we

conclude that the writer of the Book of Genesis has recorded a prophecy concerning the coming of the Saviour, that was fulfilled more than twenty centuries after its utterance. Here, indeed, a sufficient span of time has elapsed to accredit this as true prophecy.

Also in the forty-ninth chapter of Genesis and in the tenth verse, we read that when the Saviour comes He shall be of the tribe of Judah. There is no student of history or prophecy who would suggest any question as to the literal fulfillment of *that* statement, which was uttered some seventeen hundred years before its fulfillment. This constitutes an unquestioned evidence in the argument from prophecy.

The tribe of Judah had many families, however, so Jeremiah wrote in the twenty-third chapter of his prophecy that the Redeemer would be raised out of the family of David. Thus six hundred years before His birth, the genealogy of the coming Messiah was determined by prophecy.

About 740 B. C., Isaiah wrote, in the seventh chapter of his book, a clear-cut unquestionable statement of the miracle by which Christ would be born. In recording the virgin birth of the Saviour, Matthew specifically stated that these things were done that it might be fulfilled which was spoken by Isaiah, the prophet, that a virgin should con-

ceive and bear a son and name him "God with us." Since Matthew was the personal companion of Jesus Christ, an eyewitness of the events he recorded, and an accredited authority, his testimony concerning the application of this text is conclusive to all except those who are governed by prejudice rather than reason. This prophecy was uttered almost seven hundred and fifty years before its fulfillment.

About that same time, Isaiah also wrote, in the ninth chapter of the book that bears his name, a statement concerning the mingled humanity and Deity of the Saviour. Speaking of a Child that should be born, he designated this Child by all the names of Deity. The prophet goes so far as to call the son who is to be given, "God Almighty" and "The Father of Eternity." As far as the history of humanity is concerned, the earth has been visited so far by only one who fits that description.

The Son of God Who is given to be the Saviour of man claimed for Himself the ancestry of Deity and manifested every attribute of God in His earthly ministry. Therefore, Isaiah must have been writing of Him Who came seven centuries later to authenticate that prophecy by its literal fulfillment.

This same prophet Isaiah also described the forerunner of Jesus Christ whom we now know to be John the Baptist. In the fortieth chapter of his prophecy, we read:

> "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Referring again to the commentary on this prophecy, written by the pen of Matthew, we find in the third chapter of Matthew's Gospel, this statement concerning John the Baptist:

> "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Isaiah also described the *mission* of Jesus. The sixty-first chapter of Isaiah is not only authenticated by history, but is further accredited by the direct testimony of Jesus Christ.

We are told in the fourth chapter of Luke that when Jesus arose in the synagogue on the Sabbath day to read the ancient word and teach the people, He received from the hands of the leader the Book of the prophet Isaiah. For His reading, the Saviour chose the sixty-first chapter of Isaiah and read the major portion of the first two verses. Then closing the book, He told them that this prophecy had been fulfilled in their ears and before their eyes by Himself.

Isaiah also prophesied the scene of His ministry with the same certainty that he foresaw His mission. If we turn to the ninth chapter

of Isaiah's prophecy, we find in the first two verses of that section a statement that the ministry of the Saviour shall extend to the land of Zebulon and Naphtali, as well as Transjordania and Galilee. Once more referring to Matthew, we find that his fourth chapter cites the beginning of the ministry of Jesus to have been in this very land that Isaiah described. Once again Matthew attests that it was so done that the prophecies of Isaiah might be fulfilled.

No careful student has ever read the Book of Isaiah without pondering deeply the fifty-third chapter of that famous prophecy.

Therein are portrayed the arrest, the trial, and the crucifixion of the Saviour.

The prophet notes how He was despised and rejected by the people whom He came to save.

He calls attention to His silence at His trial.

The prophet also foretells His scourging, and points with a graphic phrase to the established innocence of the victim.

He closes his prophecy with a strange description of the death of an innocent man in the company of malefactors, and promises His later triumph.

In a word, the prophecies of Isaiah in the eighth century before Christ would in themselves be sufficient to establish the Deity of Jesus Christ, and to settle the question of the

claims of the Old Testament to a supernatural inspiration.

This testimony, however, is strengthened by the other writing prophets who came after Isaiah, as well as by those who wrote before his day. In 487 B. C., Zechariah wrote the details of the triumphant entry, which is now commemorated by the services of Palm Sunday. Comparing the ninth chapter of Zechariah with the twenty-first chapter of Matthew, we have a remarkable case for the establishment of our premise by the evidence of prophecy. Zechariah writes:

> "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The first eleven verses of the twenty-first chapter of Matthew are a fulfillment of this remarkable prophecy. Once again Matthew points to this phenomenal fulfillment of prophecy and attests the historicity and credibility of this type of evidence.

Even more striking is the eleventh chapter of Zechariah which contains certain of the details of the betrayal of the Son of God. More than five hundred years before the event was enacted, we read these words from the prophet:

> "And I said unto them, If ye think good,

> give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.
> And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord."

Five centuries went by before Judas planned the betrayal of Jesus. The price agreed upon was the prophesied figure of thirty pieces of silver. It is significant that Judas never spent one silver coin for wine, women and song. Not even for a new hempen cord did he dip into the price of his shameful transaction.

Smitten by remorse over the results of his conduct, Judas sought to return the money to the priests. With that strange fidelity to form that so often characterizes a religious hierarchy, they refused to accept the money on the grounds that it was the price of blood. How strange that the priests of God could use His money to buy a murderer but could not accept it back for His treasury when the murder was consummated!

Thus Judas, unable to return the money, threw it on the floor of the house of the Lord. It is to be noted that he did not hand it, he cast it as Zechariah had said he would do. From the floor the money was garnered to buy the potter's field exactly as Zechariah had prophesied those five hundred years before. So the

prophet Zechariah foretold the price and details of the crucifixion of the Saviour.

How significant also is the cry of Zechariah in his thirteenth chapter, as he bursts out into these startling words:

> "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

In a day when Israel knew no other method of execution than that of stoning, it is a striking fact that the prophet referred not only to the betrayal of the coming Saviour, but to His pierced palms as well. Note also that this was to be done *not* by an enemy, but by His own people!

Indeed, the psalmist of old had previously warned of these same events. Nearly a thousand years before the birth of Jesus Christ, David wrote in the forty-first Psalm:

> "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

Jesus Himself taught, as is recorded in the thirteenth chapter of John, that this was indeed a psalm of the betrayal of the Son of Man. He failed to give us any *natural* explanation, however, as to how David could write of an event a thousand years before that event came to pass. His own explanation was that

the prophets of old wrote by the inspiration of the Holy Spirit, and therefore, were supernaturally authorized to foretell future events. Certainly this episode seems to bear out the credibility of the teachings of Christ concerning the inspiration of the Old Testament text.

There are, of course, many Psalms that are prophetic of the crucifixion and rejection of the Saviour. A notable instance is found in the twenty-second Psalm, which is a specific Psalm of Crucifixion. Scholars have pointed out that there are thirty-two predictions made in that Psalm which were fulfilled on Calvary.

The cry that opens the twenty-second Psalm was taken upon the lips of the suffering Saviour in fulfillment of that prophecy.

The jeering throng who despised the man on the tree, laughing Him to scorn as they counted His bones made visible through the suffering of His flesh, are all contained in that one prophecy.

The dislocation of His bones as the weight of the body dragged upon His outstretched arms; His awful thirst; the piercing of His hands and feet; the parting of His garments; the casting of lots for His vesture, are all prophetically portrayed by David.

Thus, briefly, we seek to set forth a condensed argument for the inspiration of the Old Testament by the evidences of prophecy and its fulfillment.

When these facts are measured by the four rules for the acceptance of prophecy, the case is unanswerable.

Surely the future is unveiled. From five hundred years to two thousand years before the events transpired, they are made known to men.

With equal certainty there are sufficient details added to preclude the possibilities of human foresight or shrewd guesswork.

Since those prophecies have been fulfilled, they are, therefore, accredited to the highest degree. The literal fulfillment of all that the prophets uttered concerning the life and death of Jesus Christ establishes the case beyond controversy in this field of evidence.

It has been the author's privilege to engage in numerous debates with men who reject the basic premise of the Scriptures and deny inspiration to its pages. We have never yet found any argument or evidence, either written or oral, that can set aside the tremendous force of this argument from the fulfillment of prophecy. It remains the conclusive, final, and unanswerable evidence to support the orthodox hypothesis which accounts for the origin of the Scriptures.

We started with an hypothesis which we hoped to be able to establish upon the basis of acceptable evidence. Reviewing these pages, we are strengthened in our conclusion that

the orthodox position is no longer an hypothesis, but is established by proofs that reason and honesty must acknowledge and receive.

When an hypothesis is thus established, it must be accepted as a fact, unless evidence can be produced to overturn the demonstration that has been attempted.

Hopeful skepticism and optimistic infidelity have been waiting for such evidence for many centuries.

So far, their hopes have been in vain and their expectations have all been destroyed.

The Bible shines today with a luster more brilliant and a radiance more powerful than it has ever possessed in ages past.

For these reasons, we have confidence to believe that in its present form, the Book that men call the Bible is the infallible, inspired Word of God, a safe guide for our conduct and a sure highway to life everlasting.

APPENDICES

APPENDIX A

Jesus Christ and the Old Testament

1. His use of it and reliance upon it in daily life. Note: The four Gospels contain the recorded words He spoke.

The Gospel of Matthew:—

Contains 1181 verses. 603 verses are Jesus' words This is 51%. 83 of these verses are Old Testament quotations. This is 14%.

The Gospel of Mark:—

Contains 609 verses. 275 of these are quotations of Jesus. This is 45%. 34 of these, or 13%, are Old Testament quotations.

The Gospel of Luke:—

Contains 1251 verses, of which 570 are His words. This is 45%. 42 of these verses, or 7% of His quotations, are from Old Testament.

The Gospel of John:—

Contains 879 verses. 417, or 49%, are quotations from Jesus. 417 of these quotations, or 49%, are from the Old Testament.

The Four Gospels:—

Contain 3920 verses. 1865 of these are His words recorded. This is 48%. Of His quoted conversation, 179 verses are literal Old Testament words.

TEN PERCENT OF THE DAILY CONVERSATION OF JESUS WAS OLD TESTAMENT VERSES LITERALLY QUOTED.

2. References and quotations by Christ to and from the Old Testament:

OLD TESTAMENT	NEW TESTAMENT
Genesis:—	
1:27 (l.c.)	Matt. 19:4; Mark 10:6.
2:24	Matt. 19:5; Mark 10:7.
4:3-8	Matt. 23:35; Luke 11:51.
5:2 (f.c.)	Matt. 19:4; Mark 10:6.
6:5; 7:24	Matt. 24:38; Luke 17:26, 27.
6:9 (f.c.)	Matt. 26:52.
14:19 (f.c.)	Matt. 11:25.
17:1 (l.c.)	Matt. 5:48.
17:10-14	John 7:22.
18:14 (f.c.)	Matt. 19:26; Mark 10:27.
19:23-26	Luke 17:29, 32.
28:12 (l.c.)	John 1:51.
Exodus:—	
3:1-6	Matt. 22:32; Mk. 12:26; Lk. 20:37.
12:1-28	Matt. 26:18; Mk. 14:13-15.
16:4	John 6:31, 32.
16:13-15	John 6:31, 49, 58.
16:35	John 6:49.
21:12-16	Matt. 15:4; 5:21, 27; Matt. 19:18; Mk. 7:10; Luke 18:20.
21:17	Matt. 15:4; Mk. 7:10.
21:24 (l.c.)	Matt. 5:38.
24:3-8	Matt. 26:28.
29:31-34	Matt. 12:4.
Leviticus:—	
2:13	Mark 9:48.
12:3	John 7:22, 23.
14:2-32	Matt. 8:4; Mk. 1:44; Lk. 5:14, 17.
18:5	Luke 10:28.
19:2, 12, 13, 18	Matt. 5:33, 48, 43; Matt. 22:39; Mark 10:19, 12:31.
20:9	Matt. 15:4.
22:32	Matt. 6:9; Luke 11:2.
24:5-9, 20	Matt. 12:4; Luke 6:4; Mark 2:26.

Numbers:—

21:8, 9 .....Jno. 3:14, 15.
28:9, 10 .....Matt. 12:5.
30:2 .....Matt. 5:33.
31:16 .....Rev. 2:14.

Deuteronomy:—

5:16-20 .....Matt. 5:21; 15:4; Lk. 18:20; Mark 7:10; 10:19.
6:4, 5, 13, 16....Matt. 22:37; 4:7; Lk. 4:12; Mark 12:29, 30.
8:3 .....Matt. 4:4; Luke 4:4.
10:12, 20 .....Matt. 4:10, 22:37; Luke 4:8.
17:6 .....Matt 18:16; Jno. 8:17.
19:15, 21 .....Matt 5:38; 18:16; Jno. 8:17.
24:1 .....Matt. 5:31.
23:21 .....Matt. 5:33.

I Samuel:—

21:1-6 .....Matt. 12:3, 4; Mk. 2:26; Lk. 6:3, 4.

I Kings:—

10:1-10 .....Matt. 12:42; Luke 11:31.
17:1-24 .....Luke 4:25, 26.
18:1, 2 .....Luke 4:25.

II Kings:—

5:1-14 .....Luke 4:27.

II Chronicles:—

9:1-12 .....Matt. 12:42; Luke 11:31.
24:19, 21 .....Matt. 23:35; Luke 11:51.
36:16 .....Matt. 5:12.

Psalms:—

2:9 .....Rev. 2:27.
6:8 (f.c) .....Matt. 7:23; 25:41; Luke 13:27.
7:9 (l.c.) .....Rev. 2:23.
8:2 .....Matt. 21:16.

22:1 (f.c.) .....Matt. 27:46; Mark 15:34.
35:19 (l.c.) .....John 15:25.
37:11 .....Matt. 5:5.
41:9 .....John 13:18.
48:2 .....Matt. 5:35.
69:4 (f.c.) .....John 15:25.
82:6 .....John 10:34.
110:1 .....Matt. 22:44; Mk. 12:36; Lk. 20:42.
118:22, 23, 26 .....Matt. 21:42; Mk. 12:10; Lk. 13:35.

Proverbs:—

20:20 .....Matt. 15:4.
25:6, 7 .....Luke 9:10; 14:8.

Isaiah:—

6:9, 10 .....Matt. 13:14; Mk. 4:12; Luke 8:10.
9:14, 15 .....Matt. 21:44; Luke 20:18.
13:9, 10 .....Matt. 24:29; Mk. 13:24; Lk. 21:25.
22:22 .....Rev. 3:7.
29:13 .....Matt. 15:8, 9; Mark 7:6, 7.
36:5, 6 .....Matt. 11:5; 9:27.
39:8 .....Mark 13:31.
42:7 .....Luke 4:18.
53:12 (4th. c.)..Luke 22:37.
54:13 (f.c.) .....John 6:45.
56:7 (l.c.) .....Matt. 21:13; Mk. 11:17; Lk. 19:46.
61:1 .....Luke 4:18.
66:1 (f.c.) 66:24 Matt. 5:34, 35; Mark 9:44, 46, 48.

Jeremiah:—

6:21 l.c.) .....Mark 8:18.
7:11 .....Matt. 21:13; Mk. 11:17; Lk. 10:46.
17:10 .....Rev. 2:23.
32:17 .....Matt. 19:26.

Ezekiel:—

12:2 (m.c.) .....Mark 8:18.

Daniel:—

7:13 (m.c.) .....Matt 24:30; 26: 64.
9:27 (3rd. c.)..Matt. 24:15; Mark 13:14.
11:31 (last 5 words) ....Matt. 24:15.
12:1, 2 .....Matt. 24:21; 25:46; Mark 13:14.

Hosea:—

10:8 (l.c.) .....Luke 23:30.

Joel:—

2:10 .....Matt. 24:29.
3:15 .....Matt. 24:29.

Jonah:—

1:17 .....Matt. 12:40; 16:4; Luke 11:30.
3:1-10 .....Matt. 12:41; Luke 11:32.

Micah:—

6:6-8 .....Matt. 9:13.
7:6 .....Matt. 10:35, 36; Luke 12:53.

Zechariah:—

13:7 .....Matt. 26:31; Mark 14:27.

Malachi:—

3:1 .....Matt. 11:10; Luke 7:27.
4:5 .....Matt 11:14.

3. Some Old Testament verses embodying Prophecies of Christ:

Genesis:—3:15; 10-27; 17-19; 18:18; 21:12; 28:4; 28:14; 49:10.
Deuteronomy:—18:15; 18:18; 18:19.
I Samuel:—2:10; 2:35.
II Samuel:—7:13; 7:16; 23:3, 4, 5.
Job:—33:23, 24; 19:24, 25.
Psalms:—2 (every verse); 16:8, 9, 10; 22:1, 6, 7, 8, 13, 17, 18, 22, 31; 35:20; 40:6, 7, 8; 41:9; 45:2,

6, 7, 17; 68:18; 69:9, 21; 72:1-17; 89:4, 19, 27, 29, 36, 37; 102:25, 26, 27; 110:1-7; 118:22, 26 (72 verses).

Isaiah:—2:3, 4, 5; 7:14; 9:6, 7; 11:1-5, 10; 22:22; 36:4, 5, 6; 40:10, 11; 41:15, 16; 42:1-4, 6, 7; 49:7-10; 50:6; 52:13-15; 53:1-12; 55:4, 5; 61:1-3; 62:11; 63:1, 2, 8, 9 (55 verses).

Jeremiah:—23:5, 6; 30:9; 31:15; 34:16.

Ezekiel:—34:23, 24.

Daniel:—2:44, 45.

Hosea:—3:5; 11:1.

Micah:—5:2.

Zechariah:—3:8; 6:12, 13; 9:9, 10; 11:12, 13; 12:10; 13:6, 7; 13:1; 11:12, 13; 14:4.

Malachi:—3:1.

APPENDIX B

I. There are three words in the Old Testament Scriptures dealing with modern spiritism in an ancient form. The first word is divination. It appears 36 times. Read these references:

Gen. 30:27; 44:5, 15;
Lev. 19:26;
Numbers 22:7; 23:23;
Deut. 18:10;
Joshua 13:22;
I Samuel 6:2; 15:23;
II Kings 17:17;
Isaiah 41:25;
Jeremiah 14:4; 27:9; 29:8;
Ezekiel 12:24; 13:6-9 and 23; 21:22, 29.

The second word is wizard, which appears in the Old Testament eleven times. Read these references:

Lev. 18:31; 20:6 with 27; Deut. 18:11; I Samuel 18:11; II Kings 21:6; 23:24; Isaiah 8:19; 19:3.

The third word is familiar spirit, which appears fifteen times. This is the modern type of spiritism or divination by seance, as every modern diviner or wizard claims to have a familiar spirit. This word appears fifteen times. Read these references

Lev. 19:31; 20:6 and 27; Deut. 18:11; I Sam. 28. Read entire chapter noting familiar spirits in verse 3, 7, 8 and 9. II Kings 21:6; 23:24; I Chron. 10:13 (Note: The penalty for this offense against the true prophetic ministry of Christ is death. Read this verse again); II Chron. 33:6; Isaiah 8:19 to 20 (Note: Answer this question: Should God's people seek help from any but Him?); Chapter 19:3; 21:4.

II. Procure a Bible dictionary or Biblical encylopedia and read for yourself the methods of divination.

APPENDIX C

PERSONS, ANIMALS AND THINGS IN THE OLD TESTAMENT THAT PORTRAY CHRIST

A. PERSONS

1. ADAM. I Cor. 15:45. "The first Adam and the last."

ADAM	CHRIST
Up out of Earth.	Down out of Heaven.
Brought forth by God.	Brought forth by God.
Creature of God.	Son of God.
Made by God.	Begotten of God.
A Biological Miracle.	He the same.
Tempted by Satan.	As was Christ.
Conquered by Satan.	Conqueror of Satan.
Sold man to Satan.	Bought man from Satan.
Was sinful.	Knew no sin.
Brought death on all.	Brought life for all.
He died.	He died.
	Natural;
	Unnatural;
	Supernatural.
Stayed dead.	Rose again.
Seen no more.	Seen by more than 500.
Will return no more.	Coming back soon.
Was defeated by death.	Thus victor over death.
Remembered for failure.	Crowned for success.
Brought curse on all.	Redeemed race from curse.
Creature of flesh.	Spiritual man.
Ministers to flesh only.	I Thess. 5:23.
Means of past defeat.	Means of present victory.
Gave each natural life.	Gives each supernatural.
Met God in Eden.	Met God in Gethsemane.
"MY will be done."	"THY will be done."

B. ANIMALS

1. The Passover Lamb. See Ex. 12:1-28; with (read these)

The Passover Lamb and	The Lord Jesus Christ.
Must be a lamb: no other animal.	Here read John 1:36.
Ordained of God. (12:1)	Here read John 1:36.
While people in bondage in Egypt.	Nation slave to Rome.
Begins new year for Redeemed. v. 2.	Begins new life. II Cor. 5:17.
Was for ALL the people. v. 3.	Here read John 6:37.
Enough for entire house. v. 3.	Here read Matthew 12:28. (ALL)
Some for neighbors as well. v. 4.	"Go ye into all the world."
Amount determined by each man's need.	Here read Philippians 4:19.
Lamb must be unblemished.	No sin in Him.
MUST BE A MALE, v. 5.	John 3:16 "Only***SON!"
One year old.	Just reached legal age.
Separated from flock.	Set apart for trial.
Kept till specified day.	Crucified on eve of Holy day.
Killed by entire congregation.	Here read Matthew 27:25.
Its blood applied.	Here read I Peter 1:18, 19.
Both sides, posts and lintel (overhead).	
The lamb's flesh eaten.	"This is my body broken for you." I Cor. 11:24.
Its bones not broken.	"So they broke not his bones."
Roast with fire.	He in the fiery trial for us.
With unleavened bread.	Without hypocrisy. I Cor. 5.
With bitter herbs.	The bitterness of Gethsemane.
Not raw, prepared.	The lamb slain from before the foundations of the earth.
Head, legs, purtenance.	All of Christ or none.
None left over.	No Christian doctrine rejected.
Eaten in haste to travel.	With earnest and expectant longing for life eternal.

Means of escape from death.	Here read I Cor. 15:22, Rom. 3:25.
By reason of the blood.	Here read Heb. 9:12-14.
Which was recognized by God.	Here read Rom. 5:8.
This death escaped was judgment for sin.	Here read Rom. 6:23.
Security from future harm in the blood.	Here read Heb. 12:2. heart. I Cor. 11.
To be remembered forever.	Only by the believing "Finisher."
Only by the circumcision.	Read Revelation 5:8-9.

2. The two Birds. Lev. 14:4-8.

Show the two-fold work of Christ; slain for sin, risen for justification, to carry our sins away.

3. Creatures for burnt offerings. Read Lev. chapter 1.
   a. The ox. The patient and enduring servant.
   b. The sheep. Patient unto death; led like a lamb to slaughter.
   c. The goat. Stands for the sinner (Matt. 25:33) and applies to Christ as He takes sinner's place.
   d.—e. The turtle dove and pigeon. Types of mourning innocence.
4. The Scape Goat. Lev. 16:5-15. The sin bearer.
5. The ram. Gen. 22:9-13. The sinner's substitute.
6. The Red Heifer. Num. 19:2-9. Type of the believer's cleansing.
7. The serpent of brass. Num. 21:5-9. Type of sin; JUDGED!

C. THINGS

1. The Rock. Ex. 17:6; Num. 20:8; Matt 21:44; I Peter 2:8.
2. Aaron's Rod: Num. 17:8.

3-10. See also: The brazen altar; the altar of incense; the Ark of the Covenant; the ark of Noah; the candlestick; the gate; the laver; the light; the manna; the veil.

APPENDIX D

Rules and Methods for Bible Study

I. Rightly dividing the Word of Truth.

The Bible contains nothing but truth. There are, however, three kinds of truth.

a. Jewish truth, composed of that section of the Scriptures given expressly to and for the Jews.

b. Church truth, composed of that section of Scriptures given expressly and directly to the Church.

c. Kingdom truth, that section of Scriptures applying to the millennial reign of Christ and kingdom of heaven established on this earth. (Note: The Mosaic law is Jewish truth, not binding on the Christian. The promise of universal peace is after Christ's return, not to be brought about by the Church. The Gospel of grace, and revelations concerning the body and bride of Christ are for the Church. These three lines of truth division must be kept inviolate.)

II. Make a systematic study of the great doctrines of the Scriptures. This may best be done with a good reference or parallel passage Bible or by tracing the doctrine throughout the Scriptures with the aid of a concordance. Instance: the doctrine of the Deity of Christ: Read every Old Testament reference containing the name Jehovah and every New Testament reference containing the name Lord Jesus Christ, or any one of those three names. Compare the New Testament Jesus with the Old Testament doctrine of the pre-existence and Deity of Jesus.

III. In methods of Scripture study there are five outstanding rules:

1. Christian doctrine must be gathered primarily from the New Testament. These doctrines must be interpreted in their relation to each other and in the light of the facts and revelations of the Old Testament.
2. Ambiguous passages must be explained by those that are clear and literal and general assertions understood by Scriptural restrictions.
3. Each doctrine must be consistently explained with every other doctrine.
4. Scriptural doctrine should be employed and interpreted with special regard to the practical purposes for which the Scripture reveals them.
5. Deductions drawn by human reason from the Scriptures are not to be deemed inspired.

IV. Scripture truths should be studied in regard to their relative importance. Note these three rules:

1. Mark the subjects which are oftenest recommended to attention by the speaker or the writer.
2. Observe carefully what was recommended to the two dispensations, Law and Grace.
3. Observe the value ascribed in the Scriptures to any truth or precept which it contains.

V. How to apply these rules:

1. Make nothing a matter of faith which is not a subject of revelation.
2. Suspend all judgment until you have all Scripture bearing on the subject.
3. Same relative prominence must be given each doctrine as Scripture accords it.
4. Important and essential Scriptural doctrines will be found full and clear. Ambiguity implies relative unimportance.
5. The Bible never contradicts itself. Most apparent contradictions are verbal and a knowledge of word study will clear them up. (Note: Procure book by Torrey, "Alleged Errors and Contradictions in the Bible." This may be obtained from any Bible Institute or from Read Book Stall, 115 Fulton St., New York City.)

VI. Scripture should be studied for a practical application to daily life.

Note difference between moral and positive precepts.

a. Their nature.
   Moral intrinsically immutable; positive, indifferent until precept given.
b. Their evidence.
   Moral precepts in heart; positive in Scripture words.
c. Moral precepts founded in nature of God and man. Positive precept alone.
d. Extent of obligation.
   Moral precepts universally binding; positive precepts only on those to whom given.

e. Method of observance.
Moral precepts observed mentally, spiritually, physically. Positive observed according to commands in law.

f. Their connection.
Moral precepts necessarily connected. Positive precepts not so naturally but may be by express command. (Note: Moral precepts never really contradict one another.)

VII. Examples a guide to conduct.

1. Many things recorded in Scripture with censure.
2. Occasionally bad actions of good men recorded without censure.
3. Many acts appearing wrong to human reason are done by express command in Old Testament times.
4. In judging Old Testament examples ascertain the principles on which acts were performed; historical background, physical and moral reasons and express commands of God.

VIII. Books that help.

1. Get a concordance. The best is "Young's Analytical Concordance."
2. Get "Smith's Bible Dictionary."
3. The most valuable help is the "Cyclopedic Handbook to the Bible," by Angus-Green.
4. Much help will be derived from a Topical Textbook.
5. As a background to the New Testament read "The Four Hundred Silent Years" by H. A. Ironside.
6. For doctrinal studies: "What the Bible Teaches," by Torrey.

Method for Chapter Summary

Make your own, and put in what columns you may wish. Have the forms printed or mimeographed, and file away for future reference.

Book.....Date Begun.....Date Ended.....

Chap.	Best Verse	Important Persons	Places and Things	Lessons Learned

Example.

Book: Exodus. Begun..... Ended.....

Chap.	Best Verse	Important Persons	Places and Things	Lessons Learned
12	13	Jehovah, Moses, Egyptians, Pharaoh, The First Born.	The Lamb, Blood. Unleavened bread. Rameses, Succoth.	Sin and death are only escaped when covered by a Lamb's blood.

Method for Book Study

1. Date. Learn when written.
2. Author. Find out who wrote it.
3. To whom. Learn to whom the book is addressed. Jews? Gentiles? Church?
4. Theme. Why was the book written? What questions does it answer?
5. Key word or phrase.
6. Outline. What is the main argument, and how developed?

Example: Thessalonians.

Introduction of First Thessalonians

a. SITUATION

City of Macedonia, on Aegean Sea, at head Gulf

of Salonika. Central station on great Egnation road from Illyria through Macedonia to Thrace, its excellent harbor, great trade and wealth brought many Jews. This marine and geographical position made it logical starting point for Gospel in Europe. (1-8.)

b. HISTORY

First named Emathia Helia, then Therma, in B. C. 481 Xerxes rested there in Greek invasion; in 497 taken by Pausanius; 421 by Athenians; 315 rebuilt; in 168 it surrendered to Rome, when the Macedonian General, Cassander, named it after his wife (daughter of Philip, half-sister of Alex. the great). Romans made it capital of one of the four divisions of Macedonia, stationed there a praetor and questor. In 58 Cicero took refuge there; in 42 made a free city. In A. D. 52-53 Paul addressed two letters to church there. In third century made Roman colony; in 313 Diocletian's widow and daughter beheaded there; in 390 all its citizens put to death for sedition by Theodosius the Great; 479 Sabinianus there attacked the Ostrogoths; 904 the Saracen fleet attacked it; 1185 the Normans of Sicily captured it; 1204 Boniface founded the Latin kingdom of Thessalonica; 1222 Theodore Angelus became Emperor; 1430 was taken from the Venetians by Sultan Amurath II.

c. APPEARANCES IN SCRIPTURE

Acts 17:11, 16; 27:2; 20:4; Phil. 4:16; II Tim. 4:10; I Thess. 1:1; II Thess. 1:1.

The Epistle

a. Author—Paul. 1:1.

b. Written to: The church at Thessalonica.

(1) Its history: Founded by Paul and Silas, following their release from prison at Philippi. Acts

17:1-10. Paul preached in the Synagogue three weeks; some converts; then to Gentiles, more success. Unbelieving Jews drove him forth. Later sent Timothy from Athens to aid them in their persecution. (3:12.) Timothy returned with hopeful report (3:6-9.) Disappointed in plan to revisit them (2:17, 18), he writes.

c. DATE: A. D. 52. Earliest Epistle. From Corinth.

d. THEME: "Young Disciples should hold truth revealed, applying it to holiness of life until Christ shall return again." (Threefold message of Epistle.)

e. METHOD. To develop all doctrines on the truth of the Lord's return. To solve all personal life problems in the expectancy of the Lord's return. To abstain from sin and practice holiness of life while watching for the Lord's return. To bury the dead with joy in the hope of the Lord's return.

f. GREAT DOCTRINES INTRODUCED

(1) Election 1:4. Holy Spirit 1:5, 6; 4:8; 5:19. (2) Assurance 1:5. (3) Trinity 1:1, 5, 6. (4) Conversion 1:9. (5) Second Coming 1:10; 2:19; 3:13; 4:14-17; 5:23. (6) Walk 2:12; 4:1. (7) Sanctification 4:3; 5:23. (8) Day of the Lord 5:1-3. (9) Resurrection 4:14-18. Man of Triune Nature 5:23.

g. KEY WORDS AND PHRASES. (Absence of Polemics)

(1) Advent. (Parousia) (24 times. I Cor. 16:17;

II Cor. 7:6; Phil. 1:26. ALWAYS means personal presence. Ten other Greek words for coming.) 2:19; 3:13; 4:15; 5:23.

(2) Gospel of God. 2:2, 8, 9, 13.
(3) Triune expressions. 1:3; 5:23.

h. OUTLINE

1. THE TEACHER'S GODLY JOY FOR FIDELITY
   (1) How they received the Gospel.
   (2) Their constancy in affliction.
   (3) Teachers' conduct in preaching.
   (4) Affectionate concern for welfare.
2. PRACTICAL ADMONITIONS
   (1) Danger of traditional sin.
   (2) Cultivation of Christian virtues.
   (3) Happy condition and exalted hope.
   (4) Words of consolation to bereaved.
   (5) The glorious Hope.
   (6) Practical counsel.