

ANTI-HIGHER CRITICISM

OR

TESTIMONY TO THE INFALLIBILITY

OF

THE BIBLE

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THE TESTIMONY OF THE BIBLE TO ITS OWN INTEGRITY.

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[The following address was not written at the time of the Asbury Park Conference, but it is here substantially reproduced as it was delivered there.—J. H. B.]

WHAT SAITH THE SCRIPTURE?

WITH the apostle this question was an end of all controversy. Thus he writes: "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. iv, 3). Nothing more remained to be brought forward on the subject. The way of being counted righteous by faith was definitely settled, and settled by Scripture. Again he writes: "What saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman" (Gal. iv, 30).⁵ The believer's deliverance from the bondage of legalism is finally and fully determined, and determined by Scripture. There is no appeal from its decision. Eighteen times in the Epistle to the Romans we find the words, "It is written," that is, written in the Old Testament Scripture; and so the argument is complete, the proof is conclusive, and he who refuses to bow to the authority cited is to be treated as "a heathen man and a publican."

Hence in the conflict that rages around the inspiration of the Bible it is strange that so little attention is paid to the evidence which is given by the writers of the

Bible. It is obvious that if their testimony is valueless upon this point it is equally valueless in relation to any other statement of fact or doctrine of which they claim to be witnesses. For example, they tell us that the eternal Son of God was also the Son of a virgin, that he healed all manner of disease with a word, that he walked upon the rolling waves, that he raised the dead, that after his crucifixion he came out of the grave and ascended bodily and visibly into heaven. They record many other marvelous and miraculous events that lie wholly beyond the range of our experience and observation; and yet all real Christians believe that these events literally occurred, because they believe that God by his Spirit caused them to be recorded; and, as one who is not noted for his soundness in the faith has recently and well said, "It is impossible that an inerrant God can be the author of an errant book."

It is of no consequence, therefore, whether the subject of revelation is the creation of man, or his fall into the deepest depravity, or the burial of the earth under the waters of a deluge, or the destruction of Sodom and Gomorrah by a rain of fire and brimstone, or the voyage of Jonah in a great fish, or the walking of three Hebrews unhurt amid the flames of a furnace, or Daniel unharmed in the den of lions, or the incarnation of Christ, or redemption through his blood, or heaven as the abode of the saved, or hell as the habitation of the lost, since in every case the appeal is taken from the incapacity of the human reason to the veracity of the truthful God. If the supernatural is removed from the Bible no Bible is left, but from the first verse of Genesis to the last of the Apocalypse it is torn into the smallest shreds. Hence the believer firmly plants himself upon the foundation laid down by the Holy Ghost, and boldly exclaims, in the face of all enemies of the Scripture,

“Yea, let God be true, but every man a liar” (Rom. iii, 4).

The Scripture saith distinctly from first to last, more than two thousand times, that while its words are the words of men they are also the words of God; and if the objection is raised that it is difficult to see how the human and the divine can exist side by side in the written word, is it less difficult to see how the human and the divine can exist side by side, without confusion, in the person of the incarnate Word? If it is urged that it is impossible to understand how the human element in the Bible is free from human imperfection, is it easier to understand how the human nature of the Lord Jesus Christ was free from human imperfection? We are told that “the Word was made flesh” (John i, 14), and yet every Christian believes that his humanity was absolutely perfect, because he believes the testimony of Scripture, he “knew no sin” (2 Cor. v, 21); he was “without sin” (Heb. iv, 15); he was “holy, harmless, undefiled, separate from sinners” (Heb. vii, 26); he “did no sin” (1 Peter ii, 22); “and in him is no sin” (1 John iii, 5).

The same writers assure us, as do all the writers of the Bible, that its words are both human and divine, and consequently that the doctrine of verbal inspiration is true; by which is meant that errors and mistakes no more occur in the language than in the thoughts of Scripture, because both language and thoughts were under the immediate control and direction of the Holy Spirit. These writers present no theory of inspiration, nor are we permitted to form a theory, for it is not a theory but a fact we encounter, as much as when we read of the birth, death, resurrection, and ascension of our Lord. All the imaginations of men, therefore, when they talk with much show of learning of the inspi-

ration of "the concept" but not of the words, of "dynamic inspiration"—which is a high-sounding term, but in this connection has no sense—of different "degrees of inspiration," are vanity and worse, for they are false.

The Bible itself knows of but one kind of inspiration, and that is an inspiration which extends to every chapter, verse, word, and syllable of the original Scriptures, using the mind and mouth, the heart and hand, of the writers, guiding them in the least particular, guarding them against the least blunder, and making their utterance the very word of God to our souls. It pains one, then, who loves that word to hear good but ignorant men speak of the imperfect human setting which holds the gem of inspiration, for the setting is the work of the divine Author as well as the gem; the human in the incarnate Word was and is for evermore perfect, and the human in the written word was and is for evermore perfect, or we have no Bible at all. Of course no claim is made for the inspiration of translations, but only for the inspiration of the original autographs, or the writings of the men through whom God was pleased to reveal his will. It is to the full establishment of this proposition, by the evidence of the sacred writers themselves, the attention of the reader is now invited; and if their testimony upon any subject is to be received it will be the easiest possible task to prove that the Scripture, and the entire Scripture, claims to be, and is in fact, altogether exempt from errors or mistakes of any sort.

OLD TESTAMENT WORDS INSPIRED.

The apostle writes to Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Scriptures to which he refers are, of course, the Old Testament, and it is certain that the apostle

would not have called them holy if they are full of errors and mistakes, as the higher critics affirm, nor could he have spoken of them as able to make one wise unto salvation, because it is by the truth, not by a lie, we are sanctified (John xvii, 17).

But this verse is followed by another of still greater importance: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii, 16, 17). The word Scripture is never applied to any collection of books but the Bible, and as it means a writing, and as a writing is composed of words, it is certain that the words of Scripture were given by inspiration of God. It makes no difference whether we retain the common reading or adopt the feeble rendering of the Revised Version, "Every Scripture inspired of God is also profitable," a rendering which Dean Burgon, one of the Revision Committee, pronounced "a stupendous literary blunder," and which is defended by Dr. Lightfoot, chairman of the Revision, on the ground that it renders more emphatic the testimony to the inspiration of each and every portion of Scripture. The words of every and all Scripture are God-breathed, God-spirited.

However, let it pass, and let us call another witness. A prophet is one who speaks for God, a prophecy is a communication from God to man, through men; and "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" (2 Peter i, 21). If the prophets were left to select their own language, unguided and unguarded by divine direction, then it is untrue that the prophecy came not by the will of man. But the apostle Peter declares that holy men of God spake—not thought, not inspired in

the "concept"—but spake, being borne along by the Holy Ghost. Hence the apostle writes in another place, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when he [the Spirit] testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i, 10, 11). Here the prophets are represented as searching diligently their own writings, like amanuenses, to discover their vast scope and significance.

Does our Lord confirm this view? Let us see. "David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool" (Mark xii, 36). David wrote the psalm, and not some unknown postexile author, and he said what is here written by the Holy Ghost: "Ye do err, not knowing the Scriptures, nor the power of God. . . . But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God?" (Matt. xxii, 29-32.) It was God who spoke it, although communicated to Moses, and by Moses recorded (Exod. iii, 6, 15, 16).

Turning back, then, to the ministry of Moses, we find that he recoiled from the mission to Pharaoh upon which the Lord sent him. "O my Lord," he exclaimed, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. iv, 10-12). He did not promise to be with his head, and teach him what to think, nor to be with his mind, and give him a concept, but to be with his mouth, and teach him what to say.

After that memorable interview the phrase, "The Lord said unto Moses," "The Lord spake unto Moses, saying," or some equivalent expression, occurs five hundred and sixty times in the Pentateuch. "God spake all these words, saying" (Exod. xx, 1). "Moses wrote all the words of the Lord" (Exod. xxiv, 4). "The tables were the work of God, and the writing was the writing of God, graven upon the tables" (Exod. xxxii, 16). "The Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them" (Lev. i, 1, 2); and nearly all the rest of the book professes to be the words which God put into the mouth of Moses. If Moses lied about this, of course he may have lied in all of his testimony, and we cannot believe him in a single statement, historical or doctrinal, that he makes.

Forty years after the Lord promised to be with his mouth, to teach him what to say, he charged Israel, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it;" and why? Because it is a perfect, inerrant, and therefore infallible and immutable word. He then speaks of "the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words. . . . And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice" (Deut. iv, 2, 10, 12). The words were the Lord's words, not only when he spake on Sinai, but in all of his communications through Moses, and hence no one could add to them or diminish from them.

When we come to what may be called the second division of the Bible, in which David is the leading prophet, we find him saying in his last words, "The Spirit of the Lord spake by me, and his word was in my

tongue" (2 Sam. xxiii, 2). He does not say that the Spirit of the Lord thought by him, but spake by him, nor does he say that his concept was in his mind, but his word was in his tongue. Hence David's exaltation of the word under its various titles is very remarkable. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether" (Psalm xix, 7-9). "Forever, O Lord, thy word is settled in heaven. . . . Thy word is a lamp unto my feet, and a light unto my path. . . . Thou art near, O Lord; and all thy commandments are truth. . . . Thy word is true from the beginning," or, "the first word" (Psalm cxix, 89, 105, 151, 160). Well might Agur follow with the testimony, "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. xxx, 5, 6). About three hundred times in this part of the book do we find, "Thus saith the Lord," and similar expressions.

When we look into the prophets one may be taken as a sample of all. The Lord ordained Jeremiah to be a prophet unto the nations, and he answered, "Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. . . . Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. i, 6-9). Afterward the Lord said to him, "Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the

Lord's house, all the words that I command thee to speak unto them; diminish not a word" (Jer. xxvi, 2). "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book" (Jer. xxx, 2).

Thus it is with all the prophets without exception. Every one of them declares that he uttered the very words of the Lord, and more than twelve hundred times we read, "Thus saith the Lord," or its equivalent. What was true of Ezekiel was true of the rest: "Son of man, go, get thee unto the house of Israel, and speak with my words unto them" (Ezek. iii, 4). The cause of Israel's overthrow was their foolish rejection of God's words, and it may be so again with the professing Church: "They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the hands of the former prophets: therefore came a great wrath from the Lord of hosts" (Zech. vii, 12). In the last little Book of Malachi twenty-five times we read, "Saith the Lord;" and hence when Dr. Briggs and his followers delight to tell us that they discover "innumerable errors in the Old Testament" it does not prove the real existence of such errors, but only the ignorance of the critics.

THE OLD TESTAMENT IN THE NEW.

Scarcely do we open the New Testament before we are struck with the manner in which the Old is quoted: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet. . . . Thus it is written through the prophet. . . . That it might be fulfilled which was spoken by the Lord through the prophet. . . . Then was fulfilled that which was spoken through Jeremiah the prophet. . . . That it might be fulfilled which was spoken through the proph-

ets, He shall be called a Nazarene" (Matt. i, 22; ii, 5, 15, 17, 23).

In four of these passages the preposition is *dia*, "through, by means of," and in the other it is *upo*, "under, by the agency of, at the hands of." In every instance the Lord is represented as the speaker, and the prophets are the mouthpieces communicating his words. The quotations also prove that what was historically true of Israel called out of Egypt, and Rachel weeping for her children, is prophetically true of our Lord Jesus Christ, and hence that all Scripture is concerning him, and leads to him if wisely read. If the truth of verbal inspiration had been seen the commentators must have recognized the difference between prophet and prophets, and they could not have floundered around in the dark trying to find where it is written in the Old Testament, "He shall be called a Nazarene." It is written in no one place, but the drift of the prophets is, He shall be called a despised and separated One.

The preposition *dia* is nearly always used in Matthew when a quotation is given from an Old Testament prophet by name. "That it might be fulfilled which was spoken through Isaiah the prophet" (Matt. iv, 14). "That it might be fulfilled which was spoken through Isaiah the prophet" (Matt. viii, 17), ascribing to Isaiah words which the higher critics tell us were written by the Great Unknown. "That it might be fulfilled which was spoken through Isaiah the prophet" (Matt. xii, 17; Isa. xlii, 1). "That it might be fulfilled which was spoken through the prophet" (Matt. xiii, 35). "All this was done, that it might be fulfilled which was spoken through the prophet" (Matt. xxi, 4). "When ye, therefore, shall see the abomination of desolation, spoken of through Daniel the prophet" (Matt. xxiv, 15). "Then was fulfilled that which was spoken through Jeremiah the prophet" (Matt.

xxvii, 9). It is evident that there is One back of the prophet, whose mouth or pen is used to make known the divine will or prediction.

So we read in the inspired song of Zacharias, inspired because he "was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he [God] spake by [through] the mouth of his holy prophets, which have been since the world began" (Luke i, 67-70). Peter stood up just before the day of Pentecost and said, "Men, brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by [through] the mouth of David spake before concerning Judas" (Acts i, 16). The assembled apostles prayed and said, "O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: who by the Holy Ghost, by the mouth of our father David thy servant, didst say" (Acts iv, 24, 25, Revised Version). The apostle Paul separated from the unbelieving Jews after he "had spoken one word, Well spake the Holy Ghost by [through] Isaiah the prophet unto your fathers" (Acts xxviii, 25).

Opening the epistles, we read at the very beginning, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which he [God] had promised afore by [through] his prophets in the holy Scriptures" (Rom. i, 1, 2). If the Scriptures are full of errors and mistakes it is certain that they cannot be holy. "The Scripture saith unto Pharaoh" (Rom. ix, 17), and eighteen times in the Epistle to the Romans do we find the words, "It is written," as the end of controversy. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham. . . . The Scripture hath concluded

all under sin" (Gal. iii, 8, 22). How can Scripture say, and foresee, and preach, and shut up all together as in a prison? Only because it is instinct with the presence of God's Spirit, imparting to it his own divine attributes.

Hence every word of Scripture is important, and every mode, and tense, and case, and gender, and number, and inflection should be reverently studied, because it is all from God. Paul writes, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii, 16). The other day a paper was received from a young jackanapes of a higher critic stating that the apostle was a poor grammarian, because he did not know that the word *seed* admits no plural form. The mother of the conceited youth, if she is living, ought to turn him over her knee and teach him more sense and less impudence. Yes, there is a difference between seed and seeds, and upon this difference, slight as it is, the apostle who wrote in the words which the Holy Ghost teacheth established a great and vital truth.

"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 in his Son" (Heb. i, 1, 2). Whether it was by the prophets or his Son, it was God who spoke, and still speaks in "the word of God, which liveth and abideth forever" (1 Peter i, 23). "Wherefore as the Holy Ghost saith" (Heb. iii, 7), and although there is not a word about the Holy Ghost in the psalm which is quoted it was the Holy Ghost who spake. "This word, Yet once more, signifieth the removing of those things that are shaken" (Heb. xii, 27); and again does the apostle rest an important doctrine upon a single word of the Bible. If such a use of the Old Testament in the New does not prove that the very words of Scripture are given by inspiration of God there is no signifi-

cance in language, and the testimony of the sacred writers ceases to be of value in any respect.

HOW OUR LORD USED THE OLD TESTAMENT.

At the beginning of his ministry "was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Three times was the assault made, covering the whole ground of human temptation, and three times it was repelled, not by the display of divine power, but by quotations from Scripture. "It is written," "It is written," "It is written," said our Lord to Satan, and in each citation he brings his weapon of defense from the Book of Deuteronomy, as if foreseeing the contempt that is cast upon this portion of the inspired writings by the higher criticism of our days. Although hungry, after a fast of forty days, he gives an illustration of the great truth which he hurled at the devil, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv, 1-10). As the late Dr. Howard Crosby well said, "Imagine, if you can, the Messiah, in selecting the fittest words to meet Satan's assaults, taking up a fragment of a forged book, a book which was a stupendous lie, framed by priestcraft."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v, 17, 18). The jot or *yod* is the smallest letter of the Hebrew alphabet; the tittle is a single stroke or turn or twist of a Hebrew letter; and heaven and earth shall pass away before one of these can be set aside. In another place our Lord says, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi, 17); and thus he links the smallest particle of a Hebrew letter, however trivial it may

seem to be, with his own immutable testimony, of which he declares, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv, 35). How profound the reverence of our Saviour for the least portion of the sacred oracles, and how unlike the profane treatment with which they are handled now by men set for their defense in theological seminaries!

In accordance with these teachings he asserts that "the Scripture cannot be broken," or loosened, infringed, made void, nullified (John x, 35). Every chapter, verse, line, word, and syllable he regarded as the word of God, and therefore in whole and in the minutest part as irrefragable. In the light of this plain statement it is astonishing that so many preachers and professors break the Scripture to pieces as if it were a vessel of clay, and talk about the inspiration of the concept, apparently forgetful of the fact that it is the writing which cannot be broken. Hengstenberg has truly said, "It cannot be doubted that the Scripture is broken by those who assert that the Psalms breathe a spirit of revenge, that Solomon's Song is a common oriental love song, that there are in the prophets predictions never to be fulfilled, or by those who deny the Mosaic authorship of the Pentateuch." This able scholar might have added that Scripture is broken by all who deny its plenary and verbal inspiration.

Our Lord was in Gethsemane praying, when a mob led by Judas appeared to seize him, and Peter, awaking out of sleep, "drew his sword, and struck a servant of the high priest, and smote off his ear." Jesus rebuked him, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. xxvi, 53, 54.) One angel swept down upon the camp of the

Assyrians, slaying one hundred and eighty-five thousand soldiers in a single night (Isa. xxxvii, 36); and here many thousand angels stood ready to defend and deliver the Son of God. He had but to raise one cry to the Father, and legions would have rushed gladly to his rescue; but he bowed at once to the authority of Scripture, although he knew that it would cost him his life.

On his way to the cross he said to the Father, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (John xvii, 12). While hanging on the fatal tree as our sin-bearer the soldiers gambled for his seamless coat, "that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." A little later "Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." It seems that he was scanning the wide field of ancient prophecy to see if any minute prediction remained to be accomplished, and, although he was suffering intolerable agony, he refused to bow his head in death until all was fulfilled. The soldiers brake not his legs, "that the Scripture should be fulfilled, A bone of him shall not be broken" (John xix, 24, 28, 36). When we find this apparently trivial prediction hid away, as it were, in a chapter about the paschal lamb, written fifteen hundred years before the crucifixion, we must be impressed with the importance and verbal accuracy of the least line of Scripture (Exod. xii, 46).

Nothing is more certain than the respect which our Lord Jesus Christ manifested for the Old Testament in every particular, and it is equally obvious that he knew nothing of the silly conceits of men who have invented "the inspiration of suggestion," of "superintendence,"

of "elevation," "dynamic inspiration," and the "inspiration of the concept." With him there was but one kind of inspiration, extending equally to every part of the Old Testament, for it was all from God. Hence his rebuke of the scribes and Pharisees, "God commanded, saying, Honor thy father and mother. . . . Thus have ye made the commandment of God of none effect by your tradition," a rebuke he might well repeat to those who deny the inerrant inspiration of his word (Matt. xv, 4, 6).

NEW TESTAMENT WORDS ARE INSPIRED.

On one occasion our Lord told his apostles that they should be brought before councils and governors and kings for his sake. "They were unlearned and ignorant men," and how were they to defend themselves? "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" (Matt. x, 19, 20). On another occasion he said to them, "Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark xiii, 11). At another time he commanded them, "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke xii, 11, 12).

Here then at three different periods of our Lord's ministry he positively forbids the apostles to arrange their plan of defense, to think of what they should say, to premeditate for one moment on the best way of presenting their cause, or on the strongest arguments to be advanced; for they were to give themselves no more concern about their speeches than children three years old.

Why? "It is not ye that speak, but the Spirit of your Father speaketh in you." Why? "It is not ye that speak, but the Holy Ghost." Why? "The Holy Ghost shall teach you in the same hour what ye ought to say." If this is not the promise of an inspiration that should extend to the very words, and dictate the very words, it is impossible to express any concept whatever in human language.

It is not surprising, therefore, to find at the first opportunity for testimony given to the apostles after the death of the Saviour, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave then utterance" (Acts ii, 4). There were people in Jerusalem that day from sixteen different countries and provinces, speaking various dialects, and they exclaimed with amazement, "How hear we every man in our own tongue, wherein we were born?" If this is not verbal inspiration no such thing is possible; for men who knew nothing of foreign languages instantaneously preached the Gospel in these languages, the very words being given to them without the slightest previous education. There is no way to account for it except by believing that they "began to speak with other tongues, as the Spirit gave them utterance."

But did the inspiration, extending to the words, continue with them? Let us see. The apostle Paul, who was an enemy of Christ on the day of Pentecost, says of himself, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii, 13). The very words, therefore, were communicated to him by the Holy Ghost. Hence he places his words on the same high plane of authority with the words of the Lord Jesus: "Unto the married I command, yet not I, but the Lord. . . . But to the rest speak I, not the Lord;" and they were under

equal obligation to obey both. A man came running up the other day, thinking that he had a strong argument against the apostle's claim of inspiration, and saying, "Paul wrote, 'I speak this by permission, and not of commandment.'" He was flattened out with a single question: "From whom did he obtain permission?" So it is with the oft-quoted text, "I think also that I have the Spirit of God." Read it as the Revised Version properly gives the translation, and notice the immense difference in the meaning: "I think that I also have the Spirit of God." Do the Judaizing teachers who deny my apostolic authority claim that they speak by the Spirit? "I think that I also have the Spirit of God;" and thus he reproves their insolence with a biting sarcasm.

But what he afterward says sets the question completely at rest. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. xiv, 37). Again he writes: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. ii, 13). The conclusion he draws from this is logical and inevitable: "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit" (1 Thess. iv, 8).

So it is with the other writers of the New Testament. James writes, "Do ye think that the Scripture saith in vain, The spirit that he placed in us jealously desireth us?" (James iv, 5.) Peter writes a second epistle, that we "may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (2 Peter iii, 2), putting the commandment of the apostles side by side

with the authority of the words spoken by holy men of God, who spake as they were moved by the Holy Ghost. John says, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (1 John iv, 6). Jude says, "Remember ye the words which were spoken before by the apostles of our Lord Jesus Christ" (Jude 17). Everywhere the exhortation is, "Hold fast the form of sound words" (2 Tim. i, 13); "Preach the word" (2 Tim. iv, 2); "Holding fast the faithful word" (Titus i, 9). "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv, 12). Then in the last book we come to the same admonition in substance that is found in the last book of the Pentateuch: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii, 18, 19).

UNWILLING WITNESSES.

The ass on which Balaam rode with a desire to curse Israel rebuked the madness of the prophet, for "the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" (Num. xxii, 28.) Even the higher critics must admit that this is a clear case of verbal inspiration, and it will not do for them to say that no such event ever occurred, for this would make the

apostle Peter a liar, and perhaps they are not yet prepared to go to such lengths (2 Peter ii, 16).

Balaam himself said to Balak, "Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." Accordingly, "The Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus." The king was greatly grieved because the curse was turned into a blessing; but Balaam answered and said unto Balak, "Told not I thee, saying, All that the Lord speaketh, that I must do?" Once more the king complained, and Balaam said, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak" (Num. xxiii, 16, 26; xxiv, 13). Here, then, we have a man who was willing to do Balak's bidding, but was compelled to speak the very words which God put into his mouth, giving another illustration of verbal inspiration.

So it was with Saul, to whom Samuel said, "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Sam. x, 6). This occurred twice in the history of Saul; and even of his messengers, whom he sent to take David, we are told that "when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied" (1 Sam. xix, 20). There is no way of accounting for such a scene unless we acknowledge that the Spirit of God forced these men to give expression to words they were unwilling to utter.

"Behold, there came a man of God out of Judah by the word of the Lord unto Bethel." He was sent to

proclaim the wrath of Jehovah upon Jeroboam for the idolatrous worship which the king had there established, and he was forbidden to eat bread or to drink water in the place. "Now there dwelt an old prophet in Bethel," and hearing from his sons of all that had occurred he hastened after the other prophet and informed him that an angel commanded him to be the guest of the prophet of Bethel. "And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back : and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water ; thy carcass shall not come unto the sepulcher of thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him : and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass " (1 Kings xiii, 1-24).

The poor, foolish, slain prophet did not know what the apostle knew when he wrote, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed " (Gal. i, 8). The prophet who brought him back, under the pretense that an angel had reversed the divine command, "lied unto him," and was obliged most unwillingly to pronounce the doom of his guest ; while the lion may stand for the devil, as he is so represented in Scripture (1 Peter v, 8), and the ass for the theological professor who denies the authority and inerrancy of the

word of God, and looks down with feeble rumination on the dead body of the disobedient servant of the Lord.

“One of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself” (John xi, 49-51). If he did not speak this of himself it is obvious that the Spirit of God put the words in his mouth, making him an unwilling witness of the purpose and results of the death of our Lord Jesus Christ. How can those who deny verbal inspiration explain the facts here mentioned? Men were forced by supernatural power to bear testimony which they never would have given if left to themselves; and it is easier to disbelieve the entire Bible than to deny that both holy men of God, and sometimes even wicked men, spake as they were moved by the Holy Ghost. An old Christian, who told a higher critic that he believed everything in the Bible, was asked by the learned gentleman whether it was not at least a strange narrative which informs us that an ass opened its mouth and spake like a man? “No,” he quietly replied, “it does not seem half so strange as when a man opens his mouth and speaks like an ass.” All the difficulties that gather about miracles and about verbal inspiration instantly disappear when faith brings God upon the scene.

THE NAMES OF SCRIPTURE.

These are sufficient to show that the Bible is not only unlike any other book, and above all other books, but that the charge brought against it by the higher critics, that it is full of errors and mistakes—a charge refuted a thousand times—is without a shadow of foundation. Again and again it is called by our Lord “the word of

God" (Mark vii, 13; Luke viii, 11; xi, 28; John x, 35). He says of it in his great intercessory prayer, "Sanctify them through thy truth: thy word is truth" (John xvii, 17). It is named "the oracles of God" (Rom. iii, 2). It is "the word of this salvation" (Acts xiii, 26); "the word of his grace" (Acts xiv, 3); "the word of the Gospel" (Acts xv, 7); "the word of the Lord" (Acts xv, 35); "the word of reconciliation" (2 Cor. v, 19); "the word of truth" (Eph. i, 13); "the word of life" (Phil. ii, 16); "the word of Christ" (Col. iii, 16); "the faithful word" (Titus i, 9); "the word of God, which liveth and abideth forever" (1 Peter i, 23). At least forty times in the New Testament do we read of "the word of God;" and the Lord Jesus plainly declares, "He that is of God heareth God's words" (John viii, 47). It is impossible that such a book can contain errors and mistakes, as it came from the hands of men to whom and through whom God was pleased to reveal his truth and will.

WHAT THE BIBLE DOES FOR US.

By it we are begotten. "Of his own will begat he us with the word of truth" (James i, 18). By it we are born again. "Being born again, not of corruptible seed, but of incorruptible, by the word of God" (1 Peter i, 23). By it we grow. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter ii, 2.) By it we are built up. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up" (Acts xx, 32). By it we are sanctified. "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Eph. v, 25, 26). By it we are defended. "Take . . . the sword of the Spirit, which is the word of God" (Eph. vi, 17). By it the secrets of the heart are laid bare. "The word of

God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv, 12). A book of which these things are truthfully affirmed cannot contain historic, or scientific, or any other kind of error or mistake.

But why seek to enumerate its manifold excellences and virtues? Speaking of these the translators of our common version well say, "And what marvel? the original thereof being from heaven, not from the earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the apostles and prophets; the penmen such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that shall never fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night."

THE END.