

# History and Belief in Inspiration

By Ken Johnson

The Apostle Peter believed he preached a Divinely inspired word – **sure and from God its source**: "*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. 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.*" (II Peter 1:19-21). Many today stand in pulpits, teach in seminaries, and evangelize (?) the world teaching from a Bible they deny and blaspheme. They should be ashamed to take their salary; their faces should be flushed with embarrassment for preaching their doubts to a dead people who doubt their preaching.

I thank God He has **always** had a people He perpetuated who believe a Bible they believe He preserved. In January 1849 the **Western Baptist Review** (Vol. IV; no.5; p.162) in true Baptist style reported on the Waldenses – "**They declared that Christ was the one Head of the Church, and that the Bible was the only infallible rule of faith and practice.**" (emph. mine).

What a contrast to a Roman Catholic testimony concerning the Word of God. J. A. Wylie in his great work, **The History of Protestantism**, has recorded for those fortunate to read his pages: "Baronius confesses that in the sixth century few in Italy were skilled in both Greek and Latin...Musculus says that many of them (Catholics) never saw the scriptures in all their lives. It would seem incredible, but it is delivered by no less an authority than Amama, that an Archbishop of Mainz, lighting upon a Bible and looking into it, expressed himself thus: 'Of a truth I do not know what book this is, but I perceive everything in it is against us.'" (Wylie is quoting Bennets' **Memorial of The Reformation**, p.20; Edinburgh, 1748 in his **T. H. of P.**; vol.1, p.4; cir.1875). What is a worse shame is the existence of some Baptists (?) who do not believe they have ever seen the Word of God by their own definition!

Alexis Muston quotes a Vaudois MS from Trinity College Library, Dublin, C,V,22 (Muston, **Israel of The Alps**, Vol.1, pp.20,21) concerning these Baptists (I contend) and their Bible: "We believe that all which is contained in the Old and New Testaments is sealed and authenticated by the seal of the Holy spirit,...and that the whole Law of Christ is so firmly established in truth, that not **one letter nor one point of it can be lacking or fail.**" (emph. mine).

These people believed they had an infallible Bible to base their personal faith. I am also of this faith. If you will bear with me through the years of history, I will try to produce evidence that will show Baptist of old had the Bible, believed it to be without error, and depended upon God to perpetuate His people who depended on the Word of God magnified even above His name – Ps. 138:2. It has become the popular expression among Baptist and others to retreat to a qualification of what is God's Word by expressing they believe "inspiration is only in the Divine Originals." This arena of debate claims no viable history earlier than the mid 1800's. Earlier history simply expresses belief that God's Word in hand is **divinely inspired**.

**Second Century**

William Gilly – **Waldensian Researches**:

p.50–Gilly speaks of Ireneaus, a disciple of Polycarp, Bishop of Lyons: "The first herald of the Gospel to the natives of our Subalpine valleys.

–This (his similar doctrine to the Waldenses) appears in his opposition to all doctrine **which could not be supported by Scripture**...In his declaration that Scripture alone is sufficiently **clear and perfect for our instruction** in the faith." (emph. mine; from p.51).

George S. Bishop – **The Doctrines of Grace**:

p.70–Quotes Scrivener who says: "It (referring to Codex D) may well have been brought into Gaul by Ireneaus and his Asiatic companions A.D. 170."

Codex D contains Mk. 16:9-15 and Jn. 8 to 12 re – the Textus Receptus. But, Codex D is notoriously corrupted with interpolations in both its Greek and Latin. To me (KJ) this indicates the hands of Rome were present explaining away. (–c/f Burgon's **Revision Revised**, p.11ff).

Alexis Muston – **Israel of The Alps**:

p.97, Vol.1 – A Vaudois speaking in testimony to the Reformers cir. 1532 said: "The Reformers were greatly rejoiced to see that people, who had ever proved faithful–the Israel of The Alps, to whose charge God had committed for so many centuries the ark of the covenant–thus eager in His service. And examining with interest the manuscript copies of the Old and New Testaments in the vulgar tongue which were amongst us (the Vaudois) **correctly copied with the hand at a date beyond all memory** (emph. mine), they (the Reformers) marvelled at that favor of Heaven which a people so small in numbers had enjoyed, and rendered thanks to the Lord that the Bible had **never been taken from them** (emph. mine). Then, also, in their great desire that the reading of it might be made profitable to a greater number of persons, they adjured all the other brethren, for the glory of God and the good of Christians, to take measures for circulating it, showing how necessary it was that a general translation should be made of it into French, **carefully compared with the original texts**, and of which large numbers should be printed."

E. F. Hills – **The King James Version Defended** (S.A.E.):

p.172–"The Peshitta Syriac Version, which is the historic Bible of the whole Syrian Church, agrees closely with the traditional text found in the vast majority of the Greek N.T. Mss. Until about one hundred years ago it was almost universally believed the Peshitta originated in the 2nd century and hence was one of the oldest N.T. Versions."

Norman L. Geisler and William E. Nix – **General Introduction To The Bible**:

p.171–Geisler and Nix date the Peshitta as 2nd century. I ask, "How did these missionaries translate this Bible if they did not have a Textus Receptus (T.R.) canon to work from?" This amounts to secondary evidence for the T.R. being the Greek used in the 2nd century.

## **Third Century**

### **E. F. Hills – King James Version Defended:**

p.174–(Re. the Sinaitic Syriac MS)–It "...contains a type of text which is very old, although not as old as the text of the Peshitta. Critics assign an early 3rd century date to the text of the Sinaitic Syriac manuscript. If they are correct in this, then this manuscript is remarkable for the unexpected support which it gives to the Traditional Text."

### **Giesler and Nix – General Introduction To The Bible:**

p.320–These writers date the Sinaitic Syriac as 4th Ct. and call it Western text type. But they also say, "They are representatives...which 'date from the close of the second or beginning of the third century.'" (They quote from Bruce Metzger).

## **Fourth Century**

### **Peter Allix – Ancient Churches of The Piedmont:**

p.11–"In the fourth century they consecrated churches but to God alone, and distinguished them from those places where the bodies of martyrs were buried.

They read only in the churches the canonical Scriptures, with the respect due unto the Word of God."

p.15–Allix speaks relative to St. Ambrose (d.397 A.D.) of Milan, Italy:

"If we desire to know what he believed concerning the Scripture, he maintains, that there we are to learn that which makes the object of our faith; because therein the Father, the Son, the Prophets and the Apostles, satisfy and answer the questions of believers. Lib.1, de. Fide, ad Gratin. c.4.

Would you know, according to what standard he believed the versions of the Scripture ought to be examined? He will answer you that it must be by the original.

If the Scripture seems anywhere obscure, what is to be done in this case, according to his judgment? We compare the several passages..."

Allix points out several obvious points in the belief of Ambrose (pp.16ff):

–The Rock is the Lord Jesus on which the church is built.

–He believed in two ordinances.

–He believed in Salvation by faith; no mention of works.

-He doesn't mention Mass.

**All of this in the midst of the great Arian Controversy when Liberius had gone into this apostasy!**

p.18-Allix remarks concerning Philastrius, the Bishop of Brescia, a contemporary of Ambrose:

"He did not believe that the Church of Rome could authorize the Canon of Scripture...He asserts, that the Apostles and their successors determine the number of the canonical books, which only ought to be read in the church."

**Benjamin C. Wilkinson – Our Authorized Bible Vindicated:**

p.33-Wilkinson states, "In the fourth century, Helvidius (a Waldenses pastor c/f pp.48,92), a great scholar of Northern Italy, accused Jerome, whom the Pope had empowered to form a Bible in Latin for Catholicism, with using **corrupt Greek manuscripts** (emph. mine-N.B. See Jerome, **Nicene and Post Nicene Fathers**, Vol.VI; pp.338ff for 2 places Jerome says this is Helvidius' accusation). How could Helvidius have accused Jerome of employing corrupt Greek MSS if Helvidius had not had the pure Greek MSS?"

**Alexis Muston (Vol.1) – The Israel of The Alps:**

p.12- "The Ambrosian office, which the Vaudois were reproached for having retained after it had been abolished elsewhere, was not set up except in the 4th century. And the Epistle to the Laodiceans, which they preserved in some of their manuscripts, also leads us back to the same date."

### **Fifth Century**

**Peter Allix – Ancient Churches of The Piedmont:**

p.24-"...At the beginning of the fifth age is Rufinus, Presbyter of Aquileia (of Italy).

As for the rule of faith, which is the Scripture Rufinus sets down a catalog of books of Holy Writ, the same that is at present received by the Protestants.

p.25-He (Rufinus) plainly asserts the perspicuity of the Scriptures, when he accuses the heretics and Jews of darkening it by their perverse explications. Accordingly he also maintains, that the Lord's prayer contains all things necessary to salvation, (serm. 2. p.275) which is not very agreeable to the palate of the doctors of Rome..."

(N.B.-At the close of this century the Huns under Attila ravaged the cities of Italy. Attila burned Aquileia and destroyed Milan and Pavia etc. Later the Goths under Theodoric came and plundered the area. See the sequence following in the 6th Ct.).

### **Sixth Century**

Peter Allix – **Ancient Churches of The Piedmont:**

p.28–Allix records of Laurentius that he returned to Milan about the year 507. (N.B.–Note the historical context mentioned above.) His preaching was borrowed from Chrysostom and illustrates his stand on Bible truths. He is followed by Ennodius who also rejects Rome and preaches the Word and commends Ambrose and his successors for orthodox bishops.

S. H. Ford – **The Origin of The Baptists:**

pp.78-80–Ford quotes two Donatist writers of the sixth century who take a stand against the actions of Rome. Their words indicate they hold the Word of God as their guide in all things:

Petilian, a Donatist leader, wrote–"Did the apostles ever persecute any one? or did Christ ever deliver any one over to the secular power? Christ commands us to flee persecutors, (Mt. 10:23)...

Another Donatist writer says, "Is it that God is unable to punish offenses against himself? Hear what the Lord says: '*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.*'"

### **Seventh Century**

Peter Allix – **Ancient Churches of The Piedmont:**

p.39–Allix speaks of the liturgy of the churches of Milan as following Ambrose and **using Scripture texts** from Psalms and various other quotations from the **Italic**–(This is the T.R. in use in the churches of Italy).

Benjamin C. Wilkinson – **Our Authorized Bible Vindicated:**

p.35–Wilkinson speaks of the Italic of this age saying: "Thus when Christianity, emerging from the long persecutions of Pagan Rome, was raised to imperial favor by the Emperor Constantine, the Italic Church in Northern Italy–later the Waldenses–is seen standing in opposition to Papal Rome. Their Bible was of the family of the renowned **Itala**. It was that translation into Latin which represents the Received Text. Its very name "**Itala**" is derived from the Italic district, the regions of the Vaudois. Of the purity and reliability of this version, Augustin, speaking of different Latin Bibles (about 400 A.D.) says:

‘Now among translations themselves the Italian (Itala) is to be preferred to others, for it keeps closer to the words without prejudice to clearness of expression.’"

### **Eight Century**

Peter Allix – **Ancient Churches of The Piedmont:**

p.50–Allix speaks here of **Paulinus** and his concept of the Lord’s Supper being totally opposite to Rome’s concept.

p.52—He quotes Jn. 3:13 as the T.R.

He then quotes Jn. 6:53-55 as the T.R. (This shows his teaching is exactly as we view the mediatorial work of Christ.)

p.55—"He (Paulinus) lays it down as an inviolable maxim of Christianity, that we cannot believe but in God only, in opposition to that which is taught by the Church of Rome."

### **Ninth century**

Peter Allix – **Ancient churches of The Piedmont:**

pp.63-65—Allix writes concerning **Claude**, Bishop of Turin, who wrote commentaries of Mt.-815; Gal.-816; Eph., Ex.-821; and Lev.-823, and Ruth.

Allix says, "Claudius, in his illustration of the Scripture, plainly shewed himself to be very free from those errors which at this day are in vogue in Romish communion."

—He condemned the doctrine of works

—He denied traditions

—He believed in salvation by faith alone

—He held churches subject to error

—He denied prayers for the dead

—He condemned idolatry

(all this in his Galatians Commentary.)

p.86—Allix shows Claude's teaching endured to the 9th and 10th centuries in the Valleys of the Piedmont.

William S. Gilly – **Waldensian Researches:**

p.6—Gilly, a Waldensian pastor, quotes Claude of Turin as saying, "Long before the Roman Church, (that new sect, as Claude Bishop of Turin in 840, called it) stretched forth its arms to stifle in its Antaeian embrace the independent flocks of the great Shepherd, the ancestors of the Waldenses were worshipping God in the hill countries of Piedmont..."

Gilly also quotes Sir J. Mackintosh ("History of England" in **Lardner's Cabinet Cyclopaedia**, vol.1, p.321) who said, "With the dawn of history we discover some simple Christians in the Valleys of the Alps, where they still exist under the ancient name of Vaudois, who, **by the light**

**of the New Testament** (emph. mine) saw the extra ordinary contrast between the purity of primitive times, and the vices of the gorgeous and imperial hierarchy which surrounded them."

George S. Faber – **History and Theology of the Ancient Vallenses and Albigenses:**

p.51—"Peter Siculas, the Historian in 870, says of the Paulicians that they possessed the N.T., '**free from all interpolation and erasure and corruption,**' in the precise words of **the genuine copies used by the whole church catholic.**" (Thus it would be T.R.)

p.55—"Their copies of the books which they possessed were **free from all corruption** and verbally correspond with the copies used by the whole Catholic Church." Thus the implication is they are T.R. Mss!

### **Tenth Century**

Peter Allix – **Ancient Churches of The Piedmont:**

p.87—Allix says, "This century was generally devoted to ignorance and debauchery..."

William S. Gilly – **Waldensian Researches:**

p.224—Gilly remarks, "If then, in those ignorant and gloomy periods, the tenth, eleventh, and twelfth centuries, the Waldenses had copies of the Scriptures in their native tongue, we may readily believe that they possessed such **previously to the tenth century, and that they have preserved this privilege through the course of successive ages, from their first reception of the Gospel** to the present time."

Gilly also quotes one of Perrin's notes of 1618 saying: "Perrin who published his **History of The Waldenses** in 1618, relates that he had in his possession a New Testament in parchment, in the Waldensian language, very well written, though in a very ancient letter. Leger makes mention of an ancient Vaudois Bible which he found in the mountains of Val Clusone."

N.B.—It is important to note:

—In 1600 they used the Olivetan in French.

—In 1500 they used the Diodati in Italian.

—In 1200 and before they used the **Italic**.

All of the Bibles mentions are from the T.R. The Waldenses **never changed**—I identify them as Baptist; we still use the same Bible with confidence that we have the **Word of God!**

Alexis Muston – **Israel of The Alps:**

p.15–Muston records of the history of Peter Waldo, "In 1179 Waldo presented to Pope Alexander III a translation of the Bible into the Vulgar tongue...Waldo was condemned in the Council of Verona (by Lucius iii, in 1184), when the emperor engaged to exert himself for the extirpation of heretics. It was in consequence of this condemnation, between 1185 and 1188, that Waldo was expelled from Lyons with his disciples."

### Eleventh Century

Fred C. Connybeare – **The Key of Truth:**

p.CXL–In the introduction Connybeare quotes Ecbeate, Abbot of Schonauge, 1160, saying, "When I was at Canar at Bonn, I and my like minded friend, Bertolphus, frequently disputed with such persons, and I paid great attention to their errors and defences.' We learn from him (Schonauge) that these heretics were very numerous in all countries, and were called in Germany **Cathari**, in Flanders **Piphles**, in France **Tixerant**, because they were weavers. **They were well equipped with sacred texts to defend their own errors and assail the catholic faith: they taught that the true faith of Christ existed nowhere except in their own conventicles...**"

Alexis Muston – **Israel of The Alps:**

p.19, Vol.1– Muston notes the Waldenses preachers were taught to speak in "Latin, the Romance Language, and in Italian." (This parallels the Bibles they used in their mission work!)

Antoine Monastier – **The Vaudois Church:** p.77–Monastier records, "Among the original works of the ancient Vaudois, we must recon a translation of the Bible into the Romance Language." This is quoted often in the "**Noble Lesson**" and has verses quoted that indicates the text is T.R.; this conclusion is based on Blairs copy of the Noble Lesson:

1. Quotes the last chapter of Mark (16) as the T.R. gives evidence. Vol.1, p.479.

2. Quotes their 1120 confession of faith naming the Bible books as we have our canon and comments on the Apocryphal Books as non-Scripture but read as a history book.

N.B.–The Apoc. is mentioned as being read as the O.T.; the N.T. is mentioned as following and read; thus, they had the Scripture in their own language and accepted it as authoritative in a translation.

3. In the exposition of the Apostles' Creed, I John 5:7 is quoted showing their Scriptures carried in from their ancient past contained this **T.R. reading**. Blair, Vol.1, p.523.

Adam Blair – **History of The Waldenses:**

p.249, Vol.1 – Blair writes concerning Waldo and the Scriptures saying, "Some affirm that he was master of various languages, and translated the greater part of the books, adding a number of ancient testimonies. In this work he was aided by the writing of the Albigenses of Provence,



whom we have mentioned in 1114. Having acquired considerable skill in the Scriptures, and in the works of the Christian fathers..."

William S. Gilly – **Waldensian researches**:

p.142–Gilly quotes the Noble Lesson: "If we would love Christ and know His doctrine—we ought to watch and read the **Scriptures**. (emph. mine).

Alexis Muston – **Israel of The Alps**:

p.73–Muston accounts for the Waldenses having the Scriptures saying, "They could say, indeed, like the Hebrews, setting out for the promised land, 'The Tabernacle of the Lord shall go before us,' for they bore with them their hereditary Bible, the gospel of consolation and of courage, that holy Ark of the New Covenant and of peace of heart."(The year noted is 1340).

George S. Faber – **The History and Theology of the Ancient Vallenses and Albigenses**:

p.51–Faber accounts for the purity of the Paulicians and their Scriptures indicating they were never Manichean saying: "Cedrenus, the copyist of Peter Siculus at a considerably later period, similarly admits, that the New Testament of the Paulicians, which they probably at that time had completed by the addition of the Apocalypse and the two Epistles of St. Peter, was precisely the same as the N.T. of the entire Catholic Church; but he states, that they interpreted it perversely.

In the days of Cedrenus who flourished during the twelfth century, any interpreting of the N.T., which ran counter to the prevailing superstition would be deemed a perversion. His testimony is important: in as much as it thence appears, that, in the course of the three hundred years which elapsed between Peter Siculus and himself, **no corruption** of the N.T., to serve the purpose **of the Manichean** heresy, had ever been attempted by the Paulicians." (Emph. mine). Yet to extract Manicheism out of the genuine and unadulterated N.T. is, I conceive, a moral impossibility."

p.55–Faber also points out they possessed and believed the O.T.: "For my own part, as they were indisputably acquainted with the O.T., so I think they likewise possessed it."

### **Thirteenth Century**

Fred C. Conybeare – **The Key of Truth**:

p.165–In Appendix VI, Conybeare's translation of the "Albigenses' Ritual of Consolamentum," written before 1250 in the Proventual Tongue, gives evidence they used the T.R. Scriptures for they quote Mk. 16:18 which is the T.R. ending of Mk.

p.79–Evidence is present here that shows no acceptance of Manicheanism: "...As the Spirit of God beareth witness in the sequel." (The book is referring to the fall in the O.T. and then goes on to quote Christ in the N.T. This is proof they had and believed both testaments and therefore were not manichean in theology).

Adam Blair – **History of The Waldenses:**

p.271, Vol.I–Blair reports evidence of the Waldenses spreading the Word of God saying: "About the **year** (Blair is quoting Sismondi and leaves out the word "year") 1200 the Albigenses made proselytes at Metz, and there circulated the sacred Scriptures translated from the Latin into the Roman language."

Benjamin C. Wilkinson – **Our Authorized Bible Vindicated:**

p.27–Wilkinson gives more evidence of what Bible was in use by the Waldenses at this time when he quotes Jacobus' **Catholic and Protestant Bibles Compared** and speaks of the Latin as the Old Latin of the Albigenses: "The Old Latin versions were used longest by the western Christians who would not bow to the authority of Rome-e.g. the Donatists; the Irish; Britain, and the Continent: Albigenses, etc." (Jacobus p.200).

N.B.–This is not the Vulgate of 380 A.D.; it was the Old Latin or Italic which Jacobus (p.4) says was for 900 years the Bible of the Waldenses, Britain, Ireland, etc. They did not use the Vulgate but the Old Latin based on the T.R. Greek! Dobshuts (pp.61,62) in **Influence of The Bible on Civilization** (p.29 of Wilkinson) is quoted as saying: "Differences of Bible text had something to do with the pitiful struggles which arose between the churches and ended in the devastation of the older one."

### **Fourteenth Century**

John Christian – **A History of The Baptists:**

p.94–Christian quotes Erasmus concerning the Husites: "They deny orders and elect officers from among laity; they receive no other rule than the Bible."

He quotes Frank, the father of German history, and states he says these Baptists are "**still living**" and "they held the Scriptures to be the **Word of God.**"

Robert Robinson – **Ecclesiastical Researches:**

p.527–Robinson traces the Bohemian Brethren's steadfast stand for truth and religious liberty from 1100 to 1570 and reports a confession of a nobleman named Wencslaus, Lord of Budowitz, who said, "My hope is not founded in my conjecture, but on the infallible Word of God."

### **Fifteenth Century**

Alexis Muston – **Israel of The Alps:**

p.27, Vol.I–Muston notes their opposition to the Church of Rome **was always founded upon the Bible**, f.n. - "In no polemical writing of the time will we find so large a number of quotations

from the Bible as in those of the Vaudois." (See also their own claim to base everything on the Word of God (p.32 in 1308).

## Sixteenth Century

Adam Blair – **History of The Waldenses:**

p.567, Vol.I–In a confession of faith dated 1508 to Uladislaus of Bohemia, the Bohemian Brethren Waldenses confessed concerning the canonical Scriptures: They are "to be accounted true and most certain; and in all things, and upon all accounts, ought to be preferred before any other writings whatever, as for as holy things are to be preferred to profane, and divine to human. They are likewise to be entirely and absolutely believed...They were delivered and inspired by God Himself, as Peter, Paul, and others affirm. They are publicly read and recited, especially the epistles and gospels, in all our churches in our mother and vulgar tongue, after the manner and custom of the primitive churches, to the end, chiefly, that they may be understood by all."

Antoine Monastier – **The Vaudois Church:**

p.156–Monastier records of a French pastor of the mid 16th century who was captured by the Catholics and challenged of his faith: "But when he required that the discussion be in due form and order, and offered to maintain it in Latin, Greek, or Hebrew, whichever they chose...these eager gainsayers withdrew in confusion..." Muston in vol.I, p.279, names this man as Hubert Artus, a Waldensian pastor of Bobi-1565.

Alexis Muston – **Israel of The Alps:**

p.263; Vol. I–Muston gives the testimony of ancient Baptists and their attitude of the Scripture and its preservation saying, "We promise to maintain the Bible, entire and without admixture, according to the usage of the true Apostolic Church, steadfastly continuing in this holy religion, although it should be at peril of our lives, in order that we may be able to leave it to our children intact and pure, as we have received it from our fathers..."

William S. Gilly – **Waldensian Researches:**

p.144–Gilly records a Waldensian confession of 1556 which says, "We believe in all that is written in the Old and New Testaments."

William Jones – **History of The Waldenses:**

p.285, Vol.II–William Jones relates an account around 1551 concerning the University of Paris when, "The faculty of Theology at Paris declared before the assembled parliament, **that religion was undone, if the study of Greek and Hebrew was permitted.**"

One of the contemporary Monks was reported by Conrad of Heresback, an author of this period, to have said, "They have invented a new language, which they call Greek; you must be carefully on your guard against it; it is the mother of all heresy. I observe in the hands of many persons a

book written in that language, which they call the New Testament. It is a book of daggers and poison. As to the Hebrew, my dear brethren, it is certain that all those who learn it immediately become Jews."

Careful attention to this statement would note five things:

1. The Monks knew no Greek.
2. The Monks knew no Hebrew.
3. The "ancient heresy" is Biblical.
4. The Waldenses had many Greek N.T.'s.
5. The Waldenses had the O.T. Hebrew and must have believed it which means they were not Manichee. (c/f the Paulicians of the 9th Ct.).

### **Seventeenth Century**

Hanserd Knowles – **An Exposition of the Whole Book of The Revelation:**

p.2–Hanserd Knowles, the English Baptist, shows his belief in the inspiration of the Scripture when he says, "In the first verse we have the title of this book, (the Revelation of Jesus Christ.). As the whole Scripture being given by inspiration of God, is the Revelation of His Holy will, Eph. 3:4,5. So this last part of the Holy Scripture is the Revelation of Jesus Christ..."

Note he evidently believed he possessed the book in his day!

William Kiffin – **Right To Church Communion:**

p.B2,3– William Kiffin confessed, the "...Scriptures, which were given for our own instruction, II Tim. 3;16, written by the immediate dictates of the Spirit; preserved by the gracious providence of God in the Church from the injuries of time, ignorance, and fraud, through all ages; they have been kept with much greater care, than any other Books..."

p.B5ff–He says, "Now it is no less than blasphemy to charge either of these (viciousness & defect) upon the pure and perfect Word of God."

Adam Blair – **History of The Waldenses:**

p.321, Vol.II–Adam Blair records of Wenceslas Von Budowa, a pastor who was beheaded for his faith, who said, "My hope is founded upon the unerring word of God."

William S. Gilly – **Waldensian Researches:**

p.80—Gilly records how Leger, a Waldensian pastor used the Diodati translation in Italian. This man was using a Bible the basis of which was the T.R.

This is our heritage...A Bible from God and preserved by God in His sovereign care. These men believed they had the Word of God; they never doubted its authority but preached its message with perfect confidence! **I believe I have the same Bible and am privileged to preach with the same confidence in the pure Word of God!**

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