

THE BIBLE IS THE WORD OF GOD:

By Pastor Del Wray

The Bible, the King James Version Bible is the absolute, inerrant, infallible, inspired and preserved Words of Almighty God for the English speaking people. The Bible is the Word of God, the very Words of God spoken from His throne in heaven and imparted to men by the Holy Spirit. The words that men speak ARE NOT! Let me be clear! I say again, the words that men verbally communicate ARE NOT. Except, they are from the Holy Bible, accurately delivered by the power of God's Holy Spirit, Himself! There is a vast difference. The Holy Spirit empowered preacher can go no further than the Words of Holy Scripture. The Holy Ghost never works in the preacher outside the bounds of Holy Writ. GOD'S PEOPLE MUST BE CLEAR ON THIS POINT! The Holy Ghost is the preacher using the lips of men. The following, I pray, and as I pen this writing, is an attempt to put forth biblical truth, Scripture validating the same. I pray it to be an emphatically clearer explanation.

What is the difference between "the word of men" and "the Word of God?" By "the word of men" we may first, then, understand that general mode of communication between man and man, by which every transaction of human life is carried on. I need not explain that everything in the way of communication between man and his fellow is carried on by words; for if writing is used, it is only worded in another form. The use of language to communicate thought is one of the grand distinctions between man and the brute creation, and without its continual use and exercise the whole frame of society would fall to pieces like a ship cast by a storm upon the rocks. This, then, is the province of the word of men, to communicate to each other their mutual thoughts, and to link society together by a participation of mutual interests. As long, therefore, as the word of men is engaged in its regular province, it is what God meant it to be; what he who devised language and gave us power of thus uttering and making known to others our thoughts, needs, plans, and intentions, and of understanding those of our fellow men, designed it to accomplish. The apostle is not disparaging or discarding the word of men and thus engaged in its natural province of communication between man and man, or even its higher employment when used as the instrument of preaching the gospel. As long then and as far as these words of men are words of truth and uprightness, words of integrity, sincerity, and honesty, they fulfill a purpose without which the world itself could not stand or society be carried on.

But when we approach the domain of heavenly things; when we leave earth, with everything earthly, and come to heaven and things heavenly, there the word of men necessarily fails. Words are but the expression of thought or the communication of knowledge. But what can man, as man, think or know of the deep mysteries of God? Are they not completely out of his sight and out of his reach? "It is as high as heaven; what can you do? Deeper than hell; what can you know? The measure thereof is longer than the earth and broader than the sea." Job 11:8-9. As, then, God's thoughts are not our thoughts, and his ways not our ways, what can we know of them but by a divine revelation? Thus everything concerning God, and especially his existence in a trinity of Persons and Unity of Essence; everything connected with the co-equality and co-eternity of his dear Son; everything connected with his acceptable worship, or how a sinner can be saved; everything connected with a future state of happiness and misery; in a word, every doctrine we find in the Scriptures is beyond all the comprehension and conception of man's heart by nature. And as it is beyond his conception, it must be beyond his expression. We see, therefore, from this, that there is a need of something beyond the word of men to communicate to us a knowledge of that which concern our eternal and immortal interests. The word of men, then, is good as far as it is connected

with the things of men; but there is a necessity for something beyond the word of men if we are to know anything of those heavenly truths and divine realities which are not only for time but for eternity.

Here, then, comes in the necessity and the nature of the "Word of God"; for though God uses in it human words, yet he communicates by them what none could have known but by divine revelation. Besides, then, the use of "the word of men" as the instrument of ordinary speech, there is a higher sense in which "the word of men" is made a means of communicating the Word of God. The knowledge, the thoughts, the inspiration are divine; but the words in which they are expressed, though dictated by God, are as human language and so far only the words of men.

Now the apostle was sent to preach the Word of God. To do this was the end and object of his life; and that what he preached as the Word of God should be received as the Word of God, was the joy and delight of his soul. But how came he to know it was the work of God? What evidence had he in his bosom that the gospel he preached was not the word of men; that there was something in it supernatural and divine; and that in a way so pre-eminent that it was as much the Word of God from his lips as if God Himself spoke it. To see this, let us look at the apostle's call when the Lord Himself appeared to him at Damascus' gate, and hear what was the commission which the very Jesus whom he was persecuting there and then gave him, "But rise, and stand upon your feet, for I have appeared unto you for this purpose, to make you a minister and a witness both of these things which you have seen, and of those things in which I will appear unto you" Acts 26:16. This commission was renewed three days after when Ananias came with a message from the Lord. "The God of our fathers has chosen you, that you should know His will, and see that Just One, and should hear the voice of His mouth. For you shall be His witness unto all men of what you have seen and heard" Acts 22:14-15. Here, then, we have Paul's own clear, indubitable testimony that there was something spoken to him by God; that there was something supernatural and divine which he had seen, which he had heard, which he had tasted, felt, and handled, and which he was to declare as a special revelation from God to him, not only for his own soul but also for the souls of others.

In an almost similar way he speaks in his epistle to the Galatians, "But I certify you, brethren, that the gospel preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" Gal. 1:11-12. He, therefore, speaks in a similar way in the first Epistle to the Corinthians, "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him. But God has revealed them unto us by his Spirit, for the Spirit searches all things, yes, the deep things of God." And to show that the very words wherein he spoke to them were given from above, he adds, "Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual" 1 Cor. 2:9, 10, 13.

Is it not evident from these testimonies that what Paul spoke in the name of God, he spoke as the very Word of God? As God spoke to him, so God spoke by him, and what he uttered by his lips was in fact uttered by the Holy Spirit through him; that divine and heavenly Teacher making use of his tongue to express the things revealed to his soul. He, therefore, declares of his preaching that it was "in demonstration of the Spirit and of power" 1 Cor. 2:4.

Now without this inspiration which was thus given to the apostle and to the other writers of the Old and New Testament, we have no evidence or certainty that the Bible is the Word of God, and as such contains a revelation of his mind and will. The whole matter lies in a very narrow compass. The Bible is either the Word of God or not. If it is the "Word of God," it is not the "word of men;" if it is the "word of men" it is not the "Word of God." Surely those who received it as the Word of God must have known whether God did or did not speak unto them. And see what a conclusion we must come to if we deny this. Moses,

Isaiah, Jeremiah, Ezekiel, and all the prophets of the Old Testament, and the apostles of our Lord in the New, must either have received words into their heart directly and immediately from God, when they said "the Word of the Lord came unto them," and that God spoke unto them, or they must be the worst impostors that ever lived. There can be no other conclusion but one of these two. They must either be what they profess, prophets and apostles, inspired by the Holy Spirit, and receiving their message direct from God, or they must be the worst deceivers, and the worst of impostors, in pretending that God spoke unto them when he never spoke to them at all. Thus, whatever men may say against inspiration generally, or against verbal and plenary inspiration in particular, we are brought to this point, that these men of God must either have been what they said they were, inspired by the Holy Spirit with a message from God, which they have delivered to us, or else must have been some of the basest impostors the world ever knew.

To this point then we are come, that the gospel which Paul preached was not the word of men that is of natural, unenlightened, uninspired men but the Word of God. This you will say might have been true of the gospel which Paul preached when he preached it. But Paul is dead; and what evidence have we that we have Paul's gospel now? Our evidence is that the same Paul wrote the Epistles who preached the gospel; so that what he once spoke by his tongue, he now speaks by his pen. He, therefore, says to the Corinthians, "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. 14:37. He also says to the Romans, "I long to see you that I may impart unto you some spiritual gift." Rom. 1:11. Now that spiritual gift which he would impart to them by his mouth, he imparts to us by his hand. We have therefore the same gospel, the same Word of God in his writings which the Thessalonians had in his words.

WHAT THE APOSTLES ONCE SPOKE BY THEIR TONGUE THEY NOW SPEAK BY THEIR PEN.

WHAT THE HOLY SPIRIT PREACHED BY THE TONGUES OF MEN HE NOW PREACHES THROUGH THE PENMANSHIP OF THE WORD.