

THE DOCTRINE OF REVELATION

**BOOKLET THREE
PART TWO
THE HOLY BIBLE**



A. W. Pink

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1. The Holy Bible God's Written Communication

In our preceding chapters [booklets 1 and 2] we have called attention to some of the evidences which demonstrate the existence of God as seen in the revelation which He has made of Himself in creation, in man himself, in His shaping of human history, and in the Person of His incarnate Son. We turn now to that written communication which He has vouchsafed us, namely, the Scriptures, commonly designated "the Bible," which means "The Book," or more reverently "The Holy Bible"—the Book which is separated from and exalted above all others, the Sacred Book. Concerning it the Psalmist averred, "Thou hast magnified Thy Word above all Thy name" (Psa. 138:2): that is, beyond all previous manifestations of the Divine Being. In the Holy Scriptures God has made a full discovery of Himself and a complete disclosure of His will. There His glories are set forth in their meridian clarity and splendour. The Word is a glass in which the character and perfections of God may be seen, and in order to become better acquainted with Him we need to more diligently peruse the same. Alas that so very few of this generation do so. Alas that so many preachers discourage such a duty.

Nearly 40 years ago, in one of our earliest publications, we wrote: "To all who are acquainted with the spiritual conditions of our day it is apparent that there is being made at this time a determined attempt to set aside the authority of the Bible. In the

press, the pulpit and the pew, its Divine Authorship is being questioned and denied. The Serpent's words to Eve 'Yea, hath God said?' are being heard in every quarter of Christendom. The ancient 'landmarks' of our fathers are being abandoned, the foundation of our religion undermined, and for the most part the Bible is no longer regarded as the Word of God."

"In every age the Bible has been the object of attack and assault: every available weapon in the Devil's arsenal has been used in the effort to destroy the Temple of God's Truth. In the first days of the Christian era the attack of the enemy was made openly—the bonfire being the chief instrument of destruction. But in these 'last days' the assault is made in a more subtle manner, and comes from a more unexpected quarter. The Divine origin of the Scriptures is now disputed in the name of 'Scholarship' and 'Science,' and that, too, by those who profess to be the friends and champions of the Bible. Much of the learning and theological activities of the hour are concentrated in the attempt to discredit and destroy the accuracy and authority of God's Word. The result is that thousands of nominal Christians are plunged into a sea of doubt and tossed about by every wind of the destructive 'Higher Criticism.' Many of those who are paid to stand in our pulpits and defend the Truth of God are now the very ones engaged in sowing the seed of unbelief and destroying the faith of those to whom they minister."

Today we behold some of the fearful crops which have resulted from that evil sowing: "some of," we say, for it is greatly to be feared that the full harvest does not yet appear. Shocking and appalling is the situation which is already spread before us. It has become increasingly evident, even to man who make no pretensions unto spirituality, that the restraining hand of God has been more and more removed from the world, till a spirit of utter lawlessness and recklessness now possesses a large proportion of mankind. But only those with an anointed eye can perceive *why* this is so, namely because the influence formerly exerted by God's Word was suppressed. The majority of church-goers of the preceding generations had instilled into them doubts upon the

authenticity of Holy Writ: theological professors and “up-to-date” preachers openly denied its supernatural character. Once the awe-inspiring authority of God’s Word was removed, the most potent bridle upon the lusts and passions of the masses was gone. Where there is no longer any fear of Divine judgment after death, what is left to curb the activities of sin?

The present state of society is due to the infidelity of “the churches” during the past century, and the apostasy of Christendom began by losing its grip upon the basic truth of the Divine inspiration of the Scriptures. And there is no hope whatever of Christendom being recovered from its present corrupt condition and woeful plight until it regains that grip, until it recognizes and avows that the Bible is a messenger from Heaven, a direct communication from God, imperiously demanding complete subjection of conscience to its authority and total subjugation of the mind and will to its requirements. It has, therefore, become the imperative duty of God’s servants to put first things first: to affirm with clarion voice the Divine inspiration and authority of the Holy Bible, to present to their hearers some of the many “infallible proofs” by which it is authenticated, that they may “know the certainty of those things” (Luke 1:4) wherein they are instructed. Thereby God Himself will be honoured, a sure foundation laid for faith to rest upon, the only specific provided for the disease of materialism and infidelity, and the lone barrier against the inroads of Romanism.

There is not a shadow of doubt in our mind that Rome was behind the “Higher Criticism” movement of the last century, just as she was of the introduction and spread of Arminianism in England (through Laud) shortly after the Reformation. The Papacy was shrewd enough to recognize that the authority of God’s Word must be undermined and its influence upon the nation weakened, before she had any hope of bringing it within her deadly toils. There is nothing she hates and dreads so much as the Bible, especially when it is circulated among the common people in their own tongue, as was clearly shown in the days of

Queen Mary, of infamous memory. The organization of the Bible Societies, with their enormous output, was a rude shock to Rome, but she promptly countered it through “Modernism,” by discrediting the inerrancy of the Scriptures. The promulgation of the so-called “Higher Criticism” has done far more for the spread of infidelity among the masses than did the coarse blasphemies of Tom Paine; and it is among those who have no settled convictions that Rome wins most of her converts!

Now, the most effective way to oppose error is to preach the Truth, as the way to dispel darkness from a room is to let in or turn on the light. Satan is well pleased if he can induce those whom God has called to expound His Law and proclaim His Gospel to turn aside and seek to expose the fallacies of the various cults and isms. When the disciples of Christ informed Him that the Pharisees were offended at His teaching, He bade them, “Let them alone: they be blind leaders of the blind” (Matthew 15:14)—waste no time upon them. When the servants of the Householder asked permission to remove the tares which His enemy had sown in His field, He *forbade* them (Matthew 13:29). The business of Christ’s ministers is to sow, and continue sowing the good Seed, and not to root up tares! Their work is to be a positive and constructive one, and not merely a negative and destructive thing. Their task is to “preach the Word” (2 Tim. 4:2), faithfully and diligently, in dependency upon the Spirit, looking to God for His blessing upon the same. And what is so urgently needed today is that they proclaim with earnest conviction, “All Scripture is given by inspiration of God” (2 Tim. 3:16).

That claim is no empty one, but rather one that is attested by unimpeachable witnesses and verified by incontrovertible evidence. It bears in it and upon it the infallible tokens of its Divine origin, and it is the bounden duty and holy privilege of God’s servants to present, simply and convincingly, some of the various and conclusive evidence which demonstrates the uniqueness of the Bible. They cannot possibly engage in a more important and needed task than in seeking to establish their

hearers in the Divine inspiration of the Scriptures, for it is of the greatest possible moment they should be thoroughly settled in that truth. The human mind cannot engage itself with any inquiry more momentous than this: "Has the Bible come from God? Is it a Divine revelation and communication addressed unto us personally from our Maker?" If it is, then it has claims upon us such as are possessed by no other writings. If it is not, then it is a wicked imposter, utterly unworthy of our serious consideration. Those are the sole alternatives. Hence, this is "the doctrine of doctrines: the doctrine that teaches us all others, and in virtue of which alone they are doctrines" (Gausson).

Before we call attention to some of the abundant and varied evidence which makes manifest the Divine inspiration of the Scriptures, perhaps we should meet an objection which a few may be inclined to raise: Is it not largely a waste of time for you to furnish demonstration of a truth which no genuine Christian doubts? We do not think so. All of God's people are not equally well established, and in any case faith cannot have too firm a foothold, especially in a day when the tide of infidelity is seeking to sweep everything away into the sea of scepticism. It is good for Christians themselves to be more fully assured that they have not followed "cunningly devised fables," but have an unmistakable, "Thus saith the Lord" as the foundation of all their hopes. Moreover, as another has pointed out, "Faith needs food as well as foothold, and it is upon these Divine verities, so plainly revealed and so clearly established in the Word of Truth, that faith finds its choicest provision."

Further, these evidences are of value to the Christian in that they enable him to give an intelligent and rational answer to those who inquire after knowledge. God requires His people to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence" (1 Pet. 3:15). Thus we must be able to reply to any who seriously ask us, Wherefore do you believe the Bible to be the Word of God? But our chief desire and design will be to furnish young preachers with material to use in sermons, aimed at

resolving the perplexities and removing the doubts which perturb not a few of their hearers, and so counter and nullify the infidelities of modern “education.” Yet here again we must anticipate an objection: Since the regenerate alone are capable of discerning spiritual things, why attempt to convince the unregenerate that the Bible is a Divine book? If faith be the sole ear competent to hear the voice of God, why try to reason with unbelievers?

While it is true that no arguments, however convincing in themselves, can remove the veil of prejudice from the understanding of the unregenerate or convert the heart unto God, yet that is far from allowing that such means possess no value. It has often been said by good men that the Scriptures are addressed to *faith*. That is true, yet only a part of the truth, for if it were taken absolutely it must follow they are not addressed to any devoid of faith, which is a palpable error. Our Lord bade the sceptical Jews, “search the Scriptures,” and declared, “He that rejecteth Me and receiveth not My words hath one that judgeth him: the Word that I have spoken the same shall judge him in the last day” (John 12:48), thereby showing plainly the natural man is under binding obligations to heed and be subject unto the Word! The fact is that the Word is addressed to man as a rational creature, as a moral agent, as a responsible being, and it carries its own evidence—evidence which is addressed both to the reason and conscience.

“These arguments are such as are able of themselves to beget in the minds of men—sober, humble, intelligent and unprejudiced—a firm opinion, judgment and persuasion that the Scripture doth proceed from God” (J. Owen). They are evidences which show the irrationality of infidelity, and render those faced with them without excuse for rejecting the same. They are such as nothing but perverse prejudice can restrain men from assenting thereto. It is a fact that of those who have written against the Bible not one has soberly and seriously undertaken to refute the evidence which they knew had been adduced for the veracity of its history, the fulfilment of its miracles, and the purity and

consistency of its doctrine. They close the mouths of gainsayers. Such arguments afford relief to the mind from the objections of sceptics, for if weighed impartially they must produce a moral assurance of the truth of Scripture. Thus they dispose the mind to approach the Bible with confidence and pave the way for receiving it as God's Word.

Such arguments go to show that Christians are not a company of credulous simpletons, but have good reason for their faith. They are a means of strengthening and establishing those who have accepted the Bible on less satisfactory grounds. Few look farther than human authority and public countenance. The majority believe the Scriptures in the same way as Mohammedans do the Koran: because it is the tradition of their fathers. But wisdom is to be justified of her children, so that they walk in her ways by a rational choice. When the Spouse is asked, "What, is thy Beloved more than another beloved?" (Song. 5:9), she is not backward in making reply; and when the worldling asks, "What, is your Bible above what the heathen appeal to in support of their superstitions," we should be able to give an intelligent answer.

Nevertheless some are still apt to conclude it is useless to enter into such a discussion, insisting that the Bible is to be believed and not argued about, that arguments at best will only produce a *human* faith. But it is not a thing to be despised if we can prepare the young to *respect* God's Word, and then seek the Spirit's confirmation. Sometimes a human faith makes way for a Divine. The testimony borne by the woman from the well issued in that very sequel: "Now we believe, not because of thy saying, but we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world" (John 4:39, 42). It is much to be thankful for when we can persuade people upon good grounds that the Bible is the Word of God, so that they are induced to make trial of it for themselves, for often that leads to their obtaining an experimental verification from the Holy Spirit. The revelation which God has made of Himself unto mankind through His wondrous works, both in creation and in providence, are

addressed unto their reasoning faculty, and render them without excuse for their unbelief of His existence. Equally so is the more complete discovery of Himself which God has given to the world in His written Word addressed to the intelligence and conscience of those favoured with it, and therefore will it in the Day to come condemn all who refused to conform unto the Divine will as it is there made known to them. Hence it behooves preachers to press the inerrancy and Divine authority of the Holy Bible.

2. The Holy Bible Addressed to Reason and Conscience

That the Living Oracles of Truth are addressed to the reason of men as well as their conscience is definitely established by the fact that God Himself appeals to *prophecy* in proof of the unrivalled character of the communications He made through His servants. Their messages were retrospective as well as prospective, treating of things of the remotest antiquity as well as of those which lay centuries ahead, and thus commanded the entire horizon of history past and future. Their Divine Author places such peculiar value and attaches such importance to those supernatural disclosures as an evidence of inspiration that not less than seven times in the prophecy of Isaiah alone He challenges any false faith or idolatrous cult the world over to produce any revelations like unto His. “Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Let *them* bring forth and show us what shall happen: let them show 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” (41:21, 22).

“Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them” (42:9). “Let all the nations be gathered together and let the people be assembled: who among them can declare this, and show us former things? [such as the creation of the earth, and everything else recorded in the book of Genesis]: let them bring forth their witnesses, that they may be justified [in their claims]; or let them hear, and say, it is truth” (43:9). “I have declared the former

things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass” (48:3). None of the seers of false religion can show either “the former things” or the “latter things:” their outlook is restricted to the *present*. Only the Omniscient One can endow His messengers with a vision which reaches back before history began and which looks forward to ages not yet historic.

Again—that the Word of God is addressed to the reason of men is proven from the fact that appeal is made to *the miracles* recorded therein. “And many other signs [i.e. miracles—Acts 2:22] truly did Jesus in the presence of His disciples (who have recorded many of them) which are not written in this book. But these are written *that ye might believe* that Jesus is the Christ, the Son of God: and that believing, ye might have life through His name” (John 20:30, 31). The record of the various wonders wrought by God are given in Scripture not merely to furnish information, but to convince us that He is the Author of the Book which chronicles the same, and to bring our hearts and lives in full submission to His authority—and that we receive as our personal Lord and Saviour the One who is Himself God manifest in flesh, and therefore the final Spokesman from Heaven. Those whom God employed as His penmen gave to the world a Divine revelation, and He accredited the same with due evidences, so that any receiving them are left without excuse if they despise and reject them.

Now it should be quite evident that if God is to give a personal communication unto fallen man, who is full of unbelief and scepticism, it will be supported with something more than the ordinary evidence of human testimony—that it will be supplemented by extraordinary evidence. A Divine revelation will be confirmed by Divine insignia. If God is to speak audibly to those who forsook Him, it can only be in a way out of the common course. If He commissions messengers to declare His will, they must possess such credentials as demonstrate that they come from Him. Each Prophet sent from Him must be authenticated by Him. Those bearing supernatural messages will

reasonably be expected to possess supernatural seals and be accompanied with supernatural phenomena. If God directly intervenes to instruct and legislate for the children of men, then clearly revelations and miracles must cooperate and combine. But here the Infidel will at once demur, and deny that miracles are either possible or credible.

Nothing is easier than for an atheist to affirm that since the universe exists by eternal necessity and is subject to no change, that miracles cannot take place; but it is impossible for him to make anything approaching a satisfactory demonstration of that assertion. We do not propose to enter upon a lengthy discussion of the subject, deeming it sufficient to appeal to what has been presented in the previous chapters [booklets] as proof that God is, that He created the universe, and is now presiding over it. And then to point out, first, that what men term “the course of nature” is nothing but the agency of God. To declare that either a suspension or an alteration of the laws of nature is impossible, is to endow those laws with the attributes of Deity, and to be guilty of the absurdity of saying that the Lawgiver is subordinate to His own laws. The workman is ever superior to his works, and if God be the Creator and Governor of Heaven and earth then He must be free to interfere in His own works whenever He pleases, and to make such interference manifest, by suspending or altering those laws by which He is pleased normally to regulate them.

“What is called the usual course of nature, then, is nothing else than the will of God, producing certain effects in a continual, regular, constant and uniform manner; which course or manner of acting being in every moment arbitrary, is as easy to be altered at any time as to be preserved. . . . To assert the impossibility of a miracle is absurd, for no man can prove, nor is there any reason to believe, that to work a miracle is a greater exercise of power than those usual operations which we daily witness. To restore life to a dead body and to bring it forth from the grave is not attended with any more difficulty than to communicate life to a foetus and to bring it forth from the womb. Both are equally beyond the power of man; both are equally possible with God. In

respect of the power of God, all things are alike easy to be done by Him. The power of God extends equally to great things as to small, and to many as to few; and the one makes no more difficulty or resistance to His will than the other” (Robert Haldane).

To proceed one step farther. In a world which is upheld and governed by the living God, miracles are not only possible but *credible*, because probable. If the arrangement of nature be designed for the glory of its Maker and the good of His creatures, then it becomes in the highest degree likely that when any end of extraordinary importance is to be attained, that the laws of nature in their uniform course should be altered and made subservient to that event, that it should be heralded and evinced by extraordinary manifestations. Not only will the laws of the natural world become subservient to any great moral end, but they will be made to promote it. Since the laws of nature be under the direct management of their own Legislator, then not only may He moderate those laws at His own pleasure, but it is reasonable to conclude that He will make those modifications palpable and visible to His creatures when He purposes to effect some unusual influence upon them. Miracles could only be incredible if they were contrary to God’s known perfections or contradicted some prior revelation of His will.

“Everything we see is, in one sense, a miracle: it is beyond our comprehension. We put a twig into the ground, and find in a few years’ time that it becomes a tree; but how it draws its nourishment from the earth, and how it increases, we know not. We look around us, and see the forests sometimes shaken by storms, at other times yielding to the breeze; in one part of the year in full leaf, in another naked and desolate. We all know that the seasons have an effect on these things, and philosophers will conjecture at a few immediate causes; but in what manner these causes act, and how they put nature in motion, the wisest of them know not. When the storm is up, why does it not continue to rage? When the air is calm, what rouses the storm? We know not, but must, after our deepest researches into first causes, rest

satisfied with resolving all into the power of God. Yet, notwithstanding we cannot comprehend the most common of these appearances, they make no impression on us, because they *are* common, because they happen according to a stated course, and are seen every day. If they were out of the common course of nature, though in themselves not more difficult to comprehend, they would still appear more wonderful to us, and more immediately the work of God.

“Thus, when we see a child grow into a man, and, when the breath has left the body, turn to corruption, we are not in the least surprised, because we see it every day; but were we to see a man restored from sickness to health by a word, or raised to life from the dead by a mere command, though these things are not really more unaccountable, yet we call the uncommon even a miracle, because it is uncommon. We acknowledge, however, that both are produced by God, because it is evident that no other power can produce them. Such, then, is the nature of the evidence which arises from miracles; and we have no more reason to disbelieve them, when well attested and not repugnant to the goodness or justice of God, only because they were performed several ages ago, than we have to disbelieve the more ordinary occurrences of Providence which passed before our own time, because the same occurrences may never happen again during our lives. The ordinary course of nature proves the Being and Providence of God; these extraordinary acts of power prove the Divine commission of that person who performs them” (T. H. Horne).

Finally, miracles are not only possible and credible, but, as indicated in an earlier paragraph, in certain circumstances they are *necessary*. If there was to be a restoration of that intercourse with God which men had severed and forfeited by their defection, it must obviously be by supernatural means. Divine revelation, being of an extraordinary nature, requires extraordinary proofs to certify it. Since it was not to be a revelation made separately to every individual, conveyed to his mind in such a way as should remove all doubting, but rather a revelation communicated to a few and then published to the world, it follows that miracles were

called for to confirm the testimony of the messengers of God, to convince others that they spoke by higher authority than their own, and therefore the necessity of miracles was in proportion to the necessity of a revelation being made. By the miracle performed through His servants God gave proof to those who heard them that they were not being imposed upon by fraud when they claimed to utter a, “Thus saith the Lord.”

A miracle is a supernatural work. It is something which could not be produced by the laws of nature, and it is therefore a deviation from their normal operations. A miracle is an extraordinary Divine work, where an effect is produced contrary to the common course of nature. God was pleased to perform such prodigies to testify His approbation of those who acted as His mouthpieces, to avouch their messages—the miracles they performed were their letters patent. Whatever God has confirmed by miracles is solemnly and authoritatively ratified. The miracles wrought by Moses and Elijah, and by the Apostles of the New Testament were such as were manifestly beyond the powers of any creature to produce and therefore they attested the Divine origin of their messages. Obviously, God would not work such wonders through imposters or in order to confirm *lies*, but only to witness unto the truth of a Divine revelation—see Mark 16:20; Hebrews 2:4; though miracles were both probable and necessary to authenticate unto men a revelation from God, yet it could not reasonably be expected that such sensible tokens or marks of Divine interposition should be renewed in *every* age or to each individual in the world, for that would completely subvert the regular order of things which the Creator has established. Nor was there any need for such a *continual* repetition of miracles. Once Christianity was established in the world, those extraordinary interventions of God ceased. It was fitting that they should, for God does nothing unnecessarily. The Jews, every time they heard the Law read to them, did not expect a recurrence of the supernatural happenings of Sinai: those were one solemn confirmation of the Ten Commandments, which were to serve for all generations. Likewise, the Christian doctrine is the same now

as it was in the first century, and will remain unchanged to the end of the world: we have a sure and authentic record of it in the Bible. Miracles, like any other facts, may be certified by reliable testimony.

It is by means of testimony that we obtain by far the greater part of our knowledge, and the trustworthiness of such testimony may be as conclusive as sense or mathematical demonstration. Evidence is necessary to establish the fact of revelation, though revelation existed before a line of Scripture came to be written. Those to whom the revelation was not personally made are required to believe it on the testimony of those who received it from the mouth of God. And it is just as unreasonable and illogical not to credit those witnesses as it would be to decline the trustworthiness of the atlas. I might as well refuse to believe there is any such country as New Zealand because I have never seen it for myself or personally spoken to those who have lived there, as reject the Bible as a Divine revelation because I did not personally witness the miracles God wrought to attest its original penmen, nor have had personal converse with them. It is only by the *evidence* of testimony of their contemporaries and then through historians that we know such men as Alexander and Napoleon ever existed.

“On the same grounds of historical testimony, but furnished to us in a measure far more extensive, and connected moreover with a variety of other kinds of evidence, we are assured of the fact that Jesus Christ appeared in the world and that He was born, and lived, and died, in the country of Judea. This is attested by contemporary historians, and no man acquainted with history can be so absurd as to admit the reality of the existence of Julius Caesar and at the same time deny that of Jesus Christ. This is admitted by the greatest enemies of Christianity; and it is also acknowledged on all hands that the Christian religion which is professed at this day took its rise from Jesus Christ, and in the age in which He lived. Till then it is never mentioned; but from that period it begins to be noticed by historians, and shortly after becomes the subject of public edicts, and later produces

revolutions in government, both more important and more permanent than that which Julius Caesar effected” (Robert Haldane).

We have pointed out that our knowledge of and belief in all those events of the past which we did not personally behold are based upon the testimony of *witnesses*, and that we who live in this twentieth century have far better and surer evidence—judged from an historical standpoint—to be assured that Jesus Christ was an historical reality, than we have for believing that Julius Caesar existed. The only objection made against that fact which has even the appearance of substance is, that whereas the history of Julius Caesar followed the ordinary course of events, that of Jesus Christ was radically different, so much so that the latter makes a far greater demand upon our credence than does the former. Those who preceded us have shown that this objection, so far from presenting any real difficulty, only serves to render our belief easier, for it calls attention to just what should be expected in such a case, thereby rendering it more credible. Had the career of Jesus Christ flowed in normal channels—were there no extraordinary features to mark it, then we should indeed have good reason to suspect the records of it.

If Jesus Christ were the Son of God incarnate then we should naturally expect Him to be born in a way none other ever was. If He came here on a unique mission, of supreme importance to the whole human race—a Divine Mission, having for its purpose a climacteric display of God’s perfections, and the saving of His people with an everlasting salvation—then His life would obviously be without any parallel, yea, characterized by the supernatural. The very nature of His mission required that miracles should attest His teaching. Those very miracles being matter of fact, evident to the senses of those who witnessed them, of such a nature they could not be misunderstood, were, equally with common occurrences, the subject of *credible testimony*. They were not of a momentary nature, but permanent in their effects. They were not performed in secret, but in broad daylight in the midst of multitudes. They were not few only, but

numerous. They were not performed only in the presence of friends but before enemies, and under a government and priesthood which bitterly hated their Performer and the doctrine He supported.

The miracles wrought by the Lord Jesus were, both in their beneficent character and in their wondrous nature, worthy of Him who did them and of the mission which engaged Him. They were not performed as spectacular displays of power, but directed to such gracious and practical ends as feeding the hungry and healing the sick. Moreover, it is to be carefully borne in mind that those wonders were specifically *predicted* centuries before He was born at Bethlehem. Wrought as they were in the open, before friends and foes alike, had there been any deception practiced, it must have been detected. But the fiercest of His detractors were compelled to acknowledge their reality (John 11:47; 12:18, 19), though ascribing them to a diabolical influence. It is an historic fact that Christ's miracles were not denied in the age in which they were performed, nor for many centuries afterwards. They are related to us by eye-witnesses and are inseparably connected with the rest of the history of which they form a part. They are in perfect accord with what the rest of the Bible reveals of the power and goodness of God.

When Moses beheld the bush burning and not consumed, and heard the voice of the Lord speaking to him there from, not only were his senses convinced, but the awe-inspiring effect upon his heart was self-attesting evidence that the living God was there revealed to him. But those to whom he related that startling experience, especially when he declared he had then received a Divine commission to act as their leader, would require some convincing *proof* that God had indeed spoken to him. When the Lord bade him return into Egypt and inform the elders of Israel that the God of their fathers had appeared unto him in Horeb, Moses was fearful that his report would be received with scepticism, saying, "They will not believe me, nor hearken to my voice." Whereupon the Lord, in His condescending grace, told him to cast his rod on the ground, and it became a serpent; and

take it by the tail and it became a rod in his hand; so that repeating these miracles, “they may believe that the LORD God . . . hath appeared unto thee” (Exod. 4:1-5). Thereby the mission which God had entrusted unto Moses would be *confirmed* beyond all dispute.

Upon this particular point we know of none who has written more lucidly and convincingly than Mr. J. C. Philpot, from whom we shall now quote and paraphrase. “In such a matter as Divine revelation, which, being supernatural, is to fallen men naturally incredible, there is a necessity that the ordinary evidence of human testimony should be as it were backed and supplemented by extraordinary evidence, that is, the evidence of miracle and prophecy . . . Let us see the combined effect of testimony and miracle when Moses goes to execute his mission.” “Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped” (Exod. 4:29-31).

“First, there is *testimony*: ‘And Aaron spake all the words which the LORD had spoken unto Moses.’ Next there is *miracle*: ‘And did the signs in the sight of the people.’ Thirdly, there is *belief*: ‘And the people believed.’ Fourthly, there is *worship*: ‘they bowed their heads and worshipped.’ Thus we see that the weakness of testimony [“weak” under *such* circumstances as those—a single weakness unto an unexpected and unprecedented occurrence: A.W.P.] is made up for and supplemented by the strength of a miracle. Without testimony, the miracle would be purposeless; without a miracle, the testimony would be inefficacious. Testimony is to miracle what Aaron was to Moses—‘instead of a mouth;’ and miracle is to testimony what Moses was to Aaron—‘instead of God’ (Exod. 4:16). But why should a miracle possess this peculiar strength? For this simple reason: that it shows the special interposition of the Almighty.

Thus the magicians, when baffled and confounded, confessed to Pharaoh, ‘This is the finger of God’ (Exod. 8:19).”

Another instance of the place and value of miracles in connection with testimony is found in 1 Kings 18. Half a century before, 10 of Israel’s tribes had revolted from the throne of David. Jeroboam their king had set up the worship of the golden calves in Dan and Bethel, which marked the extremities of his kingdom. Two generations had grown up in idolatry and, “for a long season Israel [in contradistinction from Judah] had been without the true God, and without a teaching priest, and without law” (2 Chron. 15:3). But in the days of the wicked Ahab, God raised up the Prophet Elijah, and His messenger announced that, “there shall not be dew nor rain these years, but according to my word” (1 Kings 17:1), and for three years there was an unbroken drought (James 5:17), which resulted in famine and great distress. Yet when the Lord’s hand was lifted up in such manifest judgment “they would not see” (Isa. 26:11), but Jezebel slew the Prophets of the Lord (1 Kings 18:13), while Ahab vowed vengeance upon Elijah himself. Nor did the common people evince any sign of repentance.

Elijah gave orders that all Israel should be gathered together unto mount Carmel, with the 450 prophets of Baal and the 400 prophets of the grove. He then came unto the people and said, “How long halt ye between two opinions: if the LORD be God, follow Him; but if Baal, follow him. And the people answered him not a word” (1 Kings 18:21)—apparently because they were nonplussed, perceiving not how the controversy might be determined. Whereupon the servant of God proposed, “Let them therefore give us two bullocks: and let them choose one bullock for themselves, and cut it in pieces, and lay on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the LORD: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken” (verses 23, 24). The controversy should be decided by a *miracle!* Nothing could be fairer than what Elijah

proposed; no test more convincing than the one here put to the proof. The people unanimously assented, and forthwith the trial was made.

For hours the prophets of Baal called upon their god to answer by fire, but there was no response; they leaped up and down at the altar, cutting themselves with knives till the blood gushed out upon them, but there was not “any that regarded”—the desired fire fell not. After their vain pretensions had been fully exposed, Elijah, to make more evident the miracle that followed, called for four barrels of water and poured it on the bullock which he had cut up and upon the wood until, “the water ran round about the altar, and he filled the trench also with the water.” Then Elijah prayed unto the Lord God of Abraham, Isaac and Jacob saying, “Let it be known this day that Thou art God in Israel, and I Thy servant, and that I have done all these things at Thy Word. Hear me, O LORD, hear me, that this people may know that Thou art the LORD God, and that Thou hast turned their hearts back again” (verses 36, 37). Nor did the Prophet supplicate in vain. “Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw they fell on their faces, and they said, The LORD He is the God; the LORD, He is the God” (verses 38, 39).

Now what we would particularly note in that memorable scene on Carmel is the light which it casts upon the evidential value of miracles. That was made unmistakably plain in Elijah’s prayer. The supernatural fire which came down from Heaven in the sight of that vast assembly, consuming not only the bullock but the very stones on which it was laid, and the water in the trench round about the altar, was designed to make manifest, first, that Jehovah was God in Israel. Second, that Elijah was His authorized servant. Third, that his mission and work was according to the Word of the Lord. Fourth, that God still had designs of mercy in turning the hearts of Israel back again unto Himself. Here, then, is another case in point where the evidence of testimony was ratified by the evidence of a miracle. The

mission of Elijah was authorized by the miracles performed in answer to his prayers: the special interposition of God attested the Divine origin of his message, for obviously the Lord would not work such wonders in answer to the petitions of an impostor. God was pleased to perform those prodigies to testify His approbation of those who served as His mouthpieces, thereby leaving “without excuse” all who turned a deaf ear unto them.

Herein we may at once perceive how futile and senseless is the method followed by the “Modernists” and “Higher Critics.” They are obliged to acknowledge the canonicity of the books of the Bible, for the whole of the Old Testament was translated into the Greek more than 200 years before Christ. While there is independent evidence for the existence of the books of the New Testament from a very early date in the Christian era: yet they refuse to believe the *miracles* recorded *in them*. But that is utterly irrational. One has but to read attentively either the Pentateuch, the four Gospels, or the Acts, to discover that their historical portions and their miraculous portions are so intimately related we cannot logically accredit the former without accrediting the latter. They necessarily stand or fall together: if the history is true, so also are the miracles; if the miracles be spurious, so is the history. We could not delete the miraculous plagues upon Egypt and the supernatural destruction of Pharaoh and his hosts at the Red Sea without rendering completely meaningless the historical portions of the book of Exodus. The same holds good of the book of Acts: remove the miracles recorded therein, and much of the narrative become unintelligible.

The same feature obtains in connection with the wonders wrought by the Saviour. “Take, for instance, the raising of Lazarus from the dead. How can we separate the narrative from the miracle, or the miracle from the narrative? To see this more clearly, let us look at the narrative as distinct from the miracle. How simply, and so to speak naturally, is it related, and with what a minuteness and particularity of circumstances, which could not from their very nature have been invented. The name of the sick and dying man; the place where he lived, not far from

Jerusalem, and therefore open to the closest investigation and examination; the names of his two sisters; the absence of Jesus at the time; the deep grief of Martha and Mary, and yet the way in which it was shown, so thoroughly in harmony with their characters elsewhere given (Luke 10:38-42). The arrival of Jesus: His conversation with them; His weeping at the tomb, and the remarks of the bystanders—what an air of truthfulness pervades the whole! There is nothing exaggerated, nothing out of place, nothing but what is in perfect harmony with the character of Jesus as reflected in the mirror of the other Gospels.

“But this narrative portion of the sickness and death of Lazarus cannot be separated from the miraculous portion—the raising of him from the dead. The first precedes, explains, introduces, and harmonizes with the second. Without the narrative the miracle would be unintelligible. It would float on the Gospel as a fragment of a shipwrecked vessel on the waves of the sea, furnishing no indication of its name or destination. So without the miracle the narrative would be useless and out of place, and of no more spiritual value than the sickness and death of a good man who died yesterday. But narrative and miracle combined, interlaced and mutually strengthening each other form a massy web which no Infidel fingers can pull to pieces. What we have said with respect to the miracle wrought at the grave of Lazarus is equally applicable to the other miraculous works of our blessed Lord. Narrative introduces the miracle, and miracle sustains the narrative—their combined effect being to prove that Jesus was the Son of God, the promised Messiah of whom all the Prophets testified” (J. C. Philpot).

To the miracles which He wrought, the Lord Jesus again and again appealed as evidence of His Divine mission. Thus, His forerunner, while languishing in prison and dismayed by his non-deliverance there from, sent two of his disciples unto Him with the inquiry, “art Thou He that should come, or do we look for another?” To which our Lord made reply, “Go and show John again those things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf

hear, the dead are raised up, and the poor have the Gospel preached unto them” (Matthew 11:4, 5). The Lord there authenticated the Gospel which He preached by the supernatural works He performed: those displays of Divine goodness and power being the plain and irrefutable evidence that He was the Messiah “who should come,” according to the unanimous declarations of the Old Testament Prophets. On another occasion, after mentioning the testimony which John had borne unto Him, the Redeemer said, “But I have greater witness than of John: for *the works* which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me” (John 5:33, 36).

When the unbelieving Jews came and said unto Him, “How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.” Jesus answered them, “I told you, and ye believed not; *the works* that I do in My Father’s name, *they* bear witness of Me” (John 10:24, 25). If it be asked, How could any eye-witnesses of those mighty works refuse to believe if they were indeed proofs of His Divine mission? Because, since they rejected His *teaching*, God blinded their eyes and hardened their hearts (John 12:37-40). But others *were* convinced. Many believed in His name, when they saw the miracles which He did (John 2:23); and on the feeding of the great multitude with five loaves and two small fishes, we are told, “Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world” (John 6:14). Said Nicodemus, “We know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with Him” (John 3:2): such displays of Divine power demonstrated that His mission and message were Divine.

Another striking illustration and exemplification of the value of miracles authenticating one employed upon a Divine mission is found in Acts 2. Less than two months after the death and resurrection of the Lord Jesus, and His subsequent departure from this world, we find the Apostle Peter declaring openly, “Ye men of Israel, hear these words: Jesus of Nazareth, a man

approved of God *among you* by miracles and wonders and signs, which God did by Him *in the midst of you* as ye yourselves also know” (verse 22). This was not said to a company of Christians in private, but to a vast “multitude” in Jerusalem (verses 5, 6). It formed part of an appeal made to the whole mass of the Jewish populace, and it was not contradicted by them, as it most certainly had been if Peter were making an empty boast. The Apostle was reminding them that Christ had dispossessed demons, raised the dead, not in a corner, but in the most public manner. Those miracles were incontestable, and the significance of them could not be gainsaid: they were so many testimonies from God of His approbation of the One who wrought them. They declared and demonstrated that Jesus Christ was the promised Messiah and Saviour. They certified His mission and doctrine. Much failure attaches to *us* at every point. Our paramount desire to enjoy intimate and unbroken fellowship with the Lord, though sincere, is neither as intense nor as constant as it should be. Our efforts after the realization of that desire, our use of those means which promote communion with Him, are not as diligent and wholehearted as is incumbent upon us. Our pressing forward unto the mark set before us is often most feeble and faulty. But there is no failure with our God: His purpose will be accomplished, He will perfect that which concerns us (Psa. 138:8).

3. The Holy Bible Fills Man’s Need for Divine Revelation

If the Bible is the Word of God, if it immeasurably transcends all the productions of human genius, then we should naturally expect it to be attested by marks which evince its Divine origin. That such an expectation is fully realized we shall, at some length, seek to show. Those marks are not vague and uncertain, but definite and unmistakable, and are of such a character as man could not be the author of them. The indications that the Bible is a Divine revelation are numerous, various, and conclusive. They are such as appeal severally to those of different tastes and temperaments, while taken together they present a case which

none can invalidate. The Bible is furnished with such credentials as only those blinded by prejudice can fail to recognize it is a messenger from Heaven. They are of two kinds—extraordinary [miracles and prophecies] and ordinary, and the latter may be distinguished again between those which are objective and subjective—the one addressed to reason, the other capable of verification in experience. Each has the nature of a distinct witness, yet there is perfect agreement between them—united, yet independent.

1. *Man's Need.* We may well draw our first argument for an intelligible and authoritative revelation of God *from* our imperative requirement of the same. We have presented evidence to show God exists, that He created man a rational and moral being, endowed with the power to distinguish between good and evil, and, therefore, that he was [originally] capable of knowing God, obeying Him, and worshipping Him. But man could neither intelligently obey nor acceptably worship God unless he first had a direct revelation from Him of how He was to be served. In order for there to be intercourse between man and his Maker, he must first receive from Him a communication of His mind prescribing the details of his duty. Accordingly we find that immediately after the creation of Adam and Eve God gave them a particular statute. He first informed them what they might do (Gen. 2:16), and then specified what they must not do. Thus, from the outset, was man made dependent upon his Creator for a knowledge of His will, and thus, too, was his fidelity unto Him put to the proof.

If such were the case with man in his pristine glory, as he was made in the moral image of God, how much greater is his need of a Divine revelation since he has left his first estate, lost the image of God, and become a fallen and depraved creature! Sin has defiled his soul: darkening his understanding, alienating his affections, vitiating all his faculties. Should a critical objector here say, But you are now *assuming* what has not yet been proved, for you are taking for granted the authenticity of Genesis 3 [wherein the defection of man from his Maker is recorded]. It

should be sufficient reply at this stage to ask, What other alternative remains? Only this: that God created man in his present woeful plight, that he has never been in any better condition. But is not such a concept abhorrent even to reason? Surely a perfect God would not create so faulty a creature. Could One who is infinitely pure and holy make man in the awful state of iniquity in which we now behold him? How, then, has man become such a depraved being?

Why is it that the world over, mankind are so intractable and wayward, that so many are regulated by their lusts rather than reason, that if the restraints of human law and government were removed and everyone given free rein, the earth would speedily become a charnel-house? During the first half of this twentieth century, despite our vaunted education and civilization, enlightenment and progress, we have witnessed the most appalling proofs of human depravity, and that on a scale of enormous magnitude. So far from beholding any indication that man is slowly but surely *ascending* from the ape to the Divine, there is abundant evidence to show that the larger part of our race has *descended* to the level of the beasts. But how comes this to be, if man at the beginning was a sinless and holy creature? Apart from the Bible, no satisfactory answer is forthcoming: neither philosophy nor science can furnish any satisfactory explanation. Here again we see the urgent need of a revelation from God: that Divine light may be cast upon this dark mystery, that we may learn how man forfeited his felicity and plunged himself into misery.

What has just been pointed out makes manifest yet another aspect of man's deep *need* of a plain revelation from God. Man is now a fallen and polluted creature—no one who reads the newspapers or attends the police courts can question that. How, then, do the ineffable eyes of God regard him? How is it possible for fallen creatures to regain their former glory? *Reason itself* tells us that one who has rebelled against God's authority and broken His laws cannot at death be taken into His presence, there to spend a blissful eternity, without his sins being first pardoned

and his character radically changed. The convictions of conscience reject any such anomaly. But apart from Divine revelation, how are we to ascertain what will satisfy the thrice holy God? In what way shall a guilty soul be pardoned, a sinful soul be purified, a polluted creature made fit for the celestial courts? All the schemes and contrivances of human devising fail utterly at this vital point—at best they are but a dream, a guess. Dare you, my reader, risk your *eternal* welfare upon a mere peradventure?

Turning back from the future to the present: how is God to be *worshipped* by man? Such a question is necessarily raised by the being and character of God and of man's relationship to Him as His creature. That the Deity should be acknowledged, that homage ought to be rendered unto Him, has been owned by the majority of our fellows in all climes and ages. True, their conceptions of Deity have varied considerably, and so, too, their ideas of how to honour Him; yet the conscience of all nations has convicted them that some form of worship is *due* unto God. It has been generally felt and avowed that there should be an acknowledgment of our dependency upon God, that supplications for His favour should be offered, that confessions of sin should be made, that thanksgivings for His mercies should be returned. Low as man has fallen, yet until he be steeped in vice, the dictates of reason and the promptings of his moral nature have informed him that God ought to be worshipped. Yet without a special revelation from God, how is it possible for any man to know that he worships *aright*, that his efforts to honour God are *acceptable* to Him? The crude and debasing idol worship of those who are ignorant of or have spurned God's Word will clearly evince the need for such a revelation.

From the works of creation, the voice of conscience, and the course of Providence, we may learn enough of God and of our relation to Him as to make us the accountable creatures of His government. But of that knowledge which is necessary to our *salvation*, we can discover nothing whatever. Unwritten revelation is inadequate to meet the needs of a sinner. We need a

further revelation in order to learn our real character and ascertain how we may be acceptable unto God. Creation as such exhibits no Saviour, announces no redemption, and supplies not the least indication that the forgiveness of sins is *possible*, much less likely. If we break the laws of nature we must suffer the penalty. Ignorance will not exempt us nor will penitence remit the suffering. Nature's laws are inexorable and are no respecter of persons. A child falling into the fire will be burned as surely as the vilest criminal. If we had nothing more than the visible world from which to draw our conclusions, we could never infer a hope of mercy for the transgressor of law. Nor would our moral instincts hold out any prospect of future relief—for conscience condemns us and informs us that punishment is just.

Religion [from *re-ligo* "to bind back"] must have something to tie to. It must have a foundation, a basis, an ultimate appeal. What *is* that appeal? Many say *tradition*: to the teaching of "the Fathers," to the decree of Councils, to an authority lodged in the Church as a Divine corporation, indwelt and made infallible by the presence of the Holy Spirit. That is the doctrine of Rome—a doctrine which binds to a system assumed to be supernatural, but which is "as shifting as the decrees of councils have shifted, contradictory as the statements of church fathers have been conflicting, blind and confusing; a congeries of truths and errors, of affirmations, and denials, of half lights and evasions from Origen to Bellarmine" (G. S. Bishop). The Papacy's claim to be the seat of Divine authority is refuted by historic fact and personal experience. Her career has been far too dark and checkered, her influence on human life, liberty and progress, much too unsatisfactory for any impartial investigator to be deceived by such an arrogant pretension.

Others make their own *instincts* the supreme arbiter. That which commends itself to their "intuitions" or appeals to their sentiments is accepted, and whatever accords not therewith is spurned. But since temperaments and tastes differ so widely, there could be no common standard to which appeal may be made, and by which each one might test the rightness or

wrongness of his preferences. Each separate individual would become a law unto himself: nay, if nothing be right or good save what I approve of, then I am my own god. This may be termed the religion of nature, and it accounts for every vagary from the myths of Paganism to the self-delusion of mis-called “Christian Science,” for everything put forth from Homer to Huxley. Such self-limitation exposes its utter poverty. Self cannot advance beyond the bounds of an experience which is limited by the present. How can I know anything about the origin of things unless I be taught by One who existed before them? Apart from a special revelation from God, what can I possibly know of what awaits me after death?

Human reason is the ultimate court of appeal for the majority of this generation. But reason is not uniform: what appears to be logical and credible to one man, seems the very opposite to another. Most of what was pointed out in the last paragraph obtains equally here—reason can know nothing of what it has no experience. The great subject of controversy between Infidels and Christians is whether reason [the intellect and moral faculties] be sufficient to enable us to attain all that knowledge which is necessary for bringing us to virtue and happiness. That question is not to be answered by theorizing but by experiment; not by conjectures, but facts. It must be submitted to the test of history. At what conclusions did the reason of the ancient Egyptians, Greeks and Romans arrive? So far from formulating any adequate conception of Deity, they worshipped birds and beasts, and invented gods of the most revolting character. There was no agreement among their most renowned thinkers. Their systems of moral philosophy were woefully defective and their framers notoriously profligate. Even today where the Bible is rejected reason rises no higher than agnosticism: I *know* not—whether there be a God, a soul which survives the death of the body, or what the hereafter may hold.

If it be asked, What purpose does *reason* serve in connection with spiritual things? We answer, first, its province is to form a judgment of the evidence of Christianity: to investigate and to

estimate the grounds on which it claims to be a Divine revelation. Its duty is to weigh impartially and determine the force of such arguments as we have advanced in the preceding discussion and those we will present. Second, its office is to examine carefully the contents of Scripture, to acquaint ourselves with its teachings, to attentively consider the demands they make upon us—which we could not do if we had no more understanding than the irrational beasts. Third, its function is to subordinate itself unto the authority of Divine revelation—the absurdity of the opposite is self-evident. Reason is certainly not to constitute the judge of what God says, but is rather to consider and test the evidence which demonstrates that He *has* spoken. The wisdom of God is not placed on trial before the bar of human foolishness. Man is the scholar, and not the Teacher—his reason is to act as a servant and not a lord. We act most *reasonably* when we thankfully avail ourselves of the light which God has vouchsafed us in His Word.

Having shown the limitations and inadequacy of man's own faculties—manifested everywhere in the records of history, both ancient and modern—we return to our opening postulate: man's *need* of a special and infallible revelation from God. He needs such in order to deliver from a state of spiritual ignorance—a state which is fraught with the utmost peril to his soul. Consider how prone is the mind of man to embrace error, how ready and fertile to invent new religions. Even when unfallen man required that his path of duty be made known to him by his Maker. Much more so does man, considered as a fallen creature, require an unerring Mentor to instruct him in spiritual things, one outside himself, infinitely above him. In a world of conflicting opinions and ever-changing theories, we must have a sure Touchstone, an unvarying Standard, an ultimate Authority to which appeal can be made. Amid all the sins and sorrows, the problems and trials of life, man is in urgent need of a Divine Guide to show him the way to present holiness and happiness and to eternal glory.

2. *A Presumption in its favour.* This follows logically from all we have presented. Since man sorely needs such a revelation from God, and He is able to furnish it, then there is a strong

probability that He will do so. He who endowed man with his intellectual faculties, is certainly capable of granting him a further degree of light by some other medium. “Revelation is to the mind what a glass is to the eye, whether it be intended to correct some accidental defect in its structure, or to enlarge its power of vision beyond its natural limits” (Professor Dick). To argue that we should be *uncertain* whether such a revelation be genuine or not would be tantamount to saying that because there are so many impostors in the world, therefore there is no truth—that because so many are deceived, none can be sure that he is right. It is both presumptuous and unreasonable to affirm that God is unable to supply a communication unto mankind which is lacking in those marks that would authenticate it as coming from Himself. Cannot Deity legibly inscribe His signature on the work of His own hand?

We might indeed draw the conclusion that since man is so vilely apostatized from his Maker, that God will justly abandon him to misery. Yet we perceive that, notwithstanding the criminal conduct of His creatures, God still makes His sun to shine and the rain to fall upon them, providing them with innumerable blessings. Thoroughly unexpected as it might well be, we behold God exercising *mercy* unto the sinful sons of men, ameliorating those evils which they have brought upon themselves, and providing means by the use of which their sufferings are much alleviated. Though we could not from those things warrantably draw the conclusion that God would proceed any further in our behalf, yet if He should be pleased to extend His care unto our souls as well as our bodies, it would only be an enlargement of the scope of that benevolence already displayed in His provisions for us. It would be in perfect accord with the method He has employed with His creatures, if He further interposed to rescue fallen men from ignorance, guilt and perdition.

“From man at the head of creation, down to the lowest organized structure, there is not a necessity for which provision has not been made, and that in exact proportion to its wants. You yourself came into this world a poor, helpless, naked infant, full

of necessities, and would have perished from the womb unless provision had been made for you. Who filled for you your mother's breast with milk and your mother's heart with love? But you have a soul as well as a body—no less naked, no less necessitous. Shall then the body have its necessities, and those be provided for—and shall the soul have its necessities too, and for it no provision made? Is there no milk for the soul as well as the body? no 'sincere milk of the Word' that it may grow thereby?" (J. C. Philpot). The goodness of God, the benevolence of the Creator, the mercy of our Governor, all point to the likelihood of His ministering to this supreme need of ours, without which everyone of us must assuredly perish.

Brother Philpot draws a further argument in support of this conclusion from the relations which God sustains to us as our sovereign Master and our judge, pointing out that a master's will must be known before it can be obeyed, that a judge's law must be declared before it can be transgressed. Why are theft and murder punished? Because the law of the land expressly forbids those crimes under a prescribed penalty; but since no human statute prohibits ingratitude, none are penalized in human courts for the same. It is a recognized principle that "where there is no law there is no transgression" (Rom. 4:15). Then does it not clearly follow from this that God will give unto us His laws—direct, positive, authoritative laws, binding upon us by Divine sanctions? How could He justly punish what He has not forbidden? And if He has forbidden sin, how and when has He done so? Where is the statute book, written by His dictation, which makes known His will to us? If it be not the Bible, we are left without any!

If it would be a far greater tax upon our credulity to believe that the universe had no Maker, than that, "In the beginning God created the heavens and the earth." If it involves immeasurably greater difficulty to regard Christianity as being destitute of a Divine Founder, than to recognize that it rests upon the Person and work of the Lord Jesus Christ. Then is it not far more unreasonable to suppose that God has left the human race without

a written revelation from Him, than to believe the Bible is such? There are times when the most thoughtful are uncertain as to which is the right course to pursue, when the most experienced need a guide their own wisdom cannot supply—will the One who furnishes us with fruitful seasons deny us such counsel? There are sorrows which rend the hearts of the stoutest—will He who has given us the beautiful flowers and singing birds to regale our senses, withhold that comfort we so much need in the hour of bereavement? Which is the more reasonable—that the Maker of sun and moon should provide a Lamp for our feet, or leave us to grope our way amid the darkness of a ruined world?

The third of eight booklets.

Booklet Three Contents

Part Two

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- 2. The Holy Bible Addressed to Reason and Conscience**
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