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Having endeavoured to shew that the New Testament, is composed of writings by men who were commissioned to declare the mind of God, and who, in doing this, were so inspired that what they wrote is as truly the Word of God as though it had been written by the finger of God, or uttered by a voice from Heaven, we are now prepared to ask, secondly, what is the testimony of these inspired ambassadors of Christ regarding the inspiration of the Old Testament. The Lord Himself continually referred to these Old Testament Scriptures as being, in the strictest sense, the Word of God. Throughout the New Testament God in the Holy Ghost is said to speak by the mouth of His Holy prophets. God, it is said, "at sundry times and in divers manners spake in time past unto the fathers by the prophets." And, again, "This 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." And lest we should suppose that this authority belongs only to what are more strictly called the prophetic books—we are assured that "all Scripture is given by inspiration of God;" and, accordingly throughout their writings, the Apostles quote the Old Testament Scriptures as the very Word of God, and as though God himself actually spake in these holy oracles.

We find Peter classing the epistles of Paul with the writings of the Old Testament, when he speaks of the wickedness of those who pervert these epistles, as they do also the other Scriptures, unto their own destruction. The Old and New Testaments make up but one book which has God for its author; and in this we find the explanation of the otherwise unaccountable fact, that so many books, written by such a variety of men, at such distant periods of time and in such different circumstances, make up a complete and harmonious whole—unfolding one grand scheme of human salvation, bearing consistent testimony to one Saviour, breathing the same spirit of love and holiness, and radiant with the same heavenly hope. If we acknowledge the divine mission of Christ and His inspired ambassadors, we must receive this book as in the highest sense given by inspiration of God. God there speaks to us, and we must either reject it altogether, or receive it as in truth the Word of God.

It is necessary, in order to accurate conception of this subject, to distinguish between revelation and inspiration. A true idea of revelation is necessary to

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