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REVIEW SECTION.

I.—THE INERRANCY OF SCRIPTURE.

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THE title indicates the particular point to the discussion of which, by the kind invitation of the Editor, this paper is limited. Much will have to be assumed, or simply affirmed, respecting collateral issues, some of which are of fundamental importance, for the discussion of which there is here no space.

SCRIPTURE.

The word Scripture is used in this discussion for the written record of the special supernatural Revelation which God has made of Himself for the salvation of a lost world. Anterior to this is the general, natural Revelation of God, mediated through His works, through providence, and through the soul. Had man never fallen, we have no reason to suppose that any other than this primary Revelation would have been needed. At all events, the question whether in that case God would have given a written Revelation, like the question whether in that case there would have been an Incarnation, belongs to the domain of speculation. The Bible as we have it, like the Incarnation as we know it, is for a fallen world.

THE SCOPE OF SCRIPTURE.

The essential significance and scope of Scripture lies in its relations to the Revelation of which it is the embodiment, not in its relations to the truths of Natural Theology, much less in its relations to the general truths of Natural Science, apart from their relations to God. The Revelation of which Scripture is the Record is special as contrasted with the general Revelation of God, supernatural as contrasted with the natural, and a Revelation of God for spiritual ends, or more specifically for salvation, given to man as a sinner, as contrasted with Revelation for the satisfaction of man's original mental and moral needs as God's creature. The scope of Scripture is thus to be determined by the scope of its constituent Revelation