

ing to send, who will bear our sins. The Jews had unanimously come to all kinds of false conclusions, as the result of historical process. But here was one case where they came to a true and correct conclusion and the only way they could have done it, is because in this particular matter, the Spirit of God providentially caused that this result be attained, and we know this must be the case, because the Lord Jesus Christ set the seal of His approval upon it. Now you can read the N. T., and you can find it difficult to find any statement in the N. T. anywhere which says that all of the books of the N. T. are inspired. You can find it difficult to find statements in the N. T. which you can prove definitely to be part of the N. T. Paul says to Timothy, All Scripture is inspired of God. What is all Scripture? Does it mean everything that was ever written? That is perfect nonsense. What does it mean? Does it mean the N. T.? He's not talking about the N. T. In the verses before it Paul says to Timothy, You are very fortunate that from your childhood you have been taught these sacred books. ^{What} ~~the~~ ^{was} books ~~that~~ he taught? His mother was a pious Jewish woman who taught him the 39 books of the O. T. Paul says, You are fortunate that from childhood you have been taught the Sacred Scriptures which are able to make you wise unto salvation. And then Paul goes on and says, all these Scriptures inspired of God, are also profitable. The statement of Paul is a statement of about the O. T. We can extend it by inference and implication to the N. T., but it is not specifically about it. All the statements in the N. T. about the inspiration of the Scripture, and about the dependability of the Scripture are statements about the O. T., and the only way we can extend them to the N. T. is by implication and by inference and it is a justified implication, and inference, but it is only by this inference that we can extend it to the N. T. Now then, what is our situation regarding the N. T.? Is it entirely different from the O. T.? Do we accept the O. T. because Jesus Christ set the seal of His approval upon this process and it is an objective matter, these are the books upon which the Jews were unanimous, but regarding the N. T. we have to find out who wrote each book, and if we find out that the man who wrote it was an apostle, we accept it, and if we don't find out, we don't accept it unless we have some proof that it was written by a man whom an apostle commissioned