

But there is revelation, and much of the Bible is direct revelation from God to individuals. That's the first great miracle--that God reveals Himself.

But the second great miracle we call inspiration. We hesitate about that word inspiration because it is so misused. The devil is very ready to confuse our use of words, and change the meaning of our theological words. If you go in a library and look for books published 100-150 years ago and find books discussing the divinity of Christ, there is much discussion of the divinity of Christ. Today you don't hear anybody speak of the divinity of Christ. Because the unbeliever said, Yes Christ is divine; and the divine is in all of us. We are all somewhat divine. So we had to take another word, and the word deity today has completely displaced among Christians the word divinity as it relates to Christ.

I'm wondering whether the word inerrancy is going to displace the word inspiration. Because when they said inspiration 100 years ago what they meant was exactly what we mean today by the phrase inerrancy. Coleridge said, I believe the Bible is inspired because it inspires me. And the parts that are most inspired are the parts that inspire me the most!" Well, it is very obvious to us that he has used the word inspire there in a sense utterly different than we are using it when we speak of Scripture.

When we speak of inspiration we refer to a special act of the Holy Spirit, it refers to nothing else but the Bible. A special act by which he guided the writers of the Scripture so that their words would present to us the ideas that He wanted to be presented and would omit any He did not wish presented so that they would fit with the writings of the other inspired writers-- I should not say inspired writers--the other inspired books.

David was inspired when he wrote the Psalms. I don't think he was inspired when he wrote the note to kill Uriah and put him in the forefront of the battle where he would be killed (the note he wrote to Joab). I don't think there are inspired writers; there are inspired books. That is God inspired writers to write only those books that He intended to be part of the Scripture. So the main thing in inspiration--I should not say the main thing--what I mentioned already is very important, but perhaps the central thought of it is that He kept them from putting into these writings any error. In other words, our inerrancy idea. These writings were to be free from errors of fact, of doctrine or of judgment. In a way it's a negative concept.

It is that God led these writers and when they describe what they saw, when they told what they thought, when they told how God has revealed something particular to them, God kept them free from error and led them to express what He wanted His people to know then and in future ages. So God had a plan in it all, and that's part of inspiration. He had a plan in it, and it was kept free from error and so these books in the original writings we believe were absolutely free from error. They presented exactly the ideas God