

plied until centuries after Timothy was dead. Therefore, he could not have had the Bible in its present form, and the scripture with which he was acquainted when a child was not that which is now called the holy scriptures. What did he have? Why, Timothy, with the rest of the people who believed in the Old Testament scriptures among the Jews, had the law and the writings of the prophets. They had some books that we do not have. We can read about them in those that we do have. He certainly did not have the New Testament. He did not have the four gospels, as they are called, nor the epistles that the Apostles wrote to the churches. He had the letter, after he got to be a man, that Paul wrote to him; but when he was a child he did not have any of the New Testament, and he may not have had some of the books that we call the Old Testament.

The saying of the Apostle Paul to Timothy, then, has no particular bearing upon the question of the authenticity of the scriptures as we have them, nor as to the value of the scriptures as an unerring guide. It is written here, "All scripture is given by inspiration of God." But you will find the word "is" in italics. What does that signify? It signifies that the translators, when translating the New Testament, interjected that word to make sense, as they understood it. It is not claimed that the men who translated the Old and New Testaments in the time of King James were inspired of God. They were learned men, experienced men, educated men, and no doubt they did the best they could and gave to the work committed to them the benefit of their erudition, their experience and their research. But sometimes they found passages that would not make exact sense as they read them in the original, and therefore they interpolated some words, which are placed in italics in this translation. Suppose we read this passage without that little word: "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Don't you think that would make a good deal better sense? It seems to me that it would. And let me here say, from what we have learned by direct revelation from God to the people in these days, that is the correct rendering. That is the spirit of it, and the understanding that we should have is that all scripture which is given by inspiration of God is profitable. When you say that *all* scripture is given by inspiration of God you say something that is not true; for scripture means anything that is written, and there are a great many things written that are not written by inspiration of God. But all scripture that is given by inspiration of God is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, no matter when it is given or by whom it is given, so long as it comes from God through the channel that He has appointed. When God reveals anything to mankind, and it is written, that is Holy scripture, and it is profitable, more particularly to those to whom it is specially given. There are many things contained in the Bible which were specially written for the people who lived at the time they were

given. They are profitable to us, although we live under different circumstances and conditions, that we may read what God gave to people in former times, and also that, so far as they are adapted to us, we may apply them in our lives and profit by them. But after all we are more particularly interested in that which God has for us, and our minds should be directed to the Lord to obtain that which is for our guidance, for our profit, for our edification. It is well to have these things that God revealed in ancient times, and if anything therein is applicable to all people, in all generations, among all races and under all circumstances, why, then they are very valuable to us. And as this Bible has been handed down to us in these times, and it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

But to go back to the idea in regard to the authenticity of these scriptures. Are all the books that are contained in the Bible written by inspiration of God? The book itself does not claim it anywhere that I can find. In fact, as I told you, this book is a compilation of books made hundreds of years after the inspired Apostles and Prophets, whose writings are contained therein, were gone from this stage of action; and some things that the holy Prophets wrote were thrown away or lost, and are not to be found in this compilation. What proof have we that all the books contained in this record were inspired of God? Why, someone will say, did not Jesus say, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me?" Yes, He did. But let us look at that. This is one of the texts quoted by those who claim special and verbal inspiration for the Bible. Now, what scriptures did Jesus refer to? He could not refer to the New Testament—not a line of it was written when Jesus uttered that momentous saying, "Search the scriptures." What scriptures? Why the scriptures they had, not the scriptures they had not. What were these scriptures? Did He mean that the book of Chronicles was scripture? Did he mean the book of Jonah was scripture? He did not say so. Did He mean that the book of Kings or the book of Esther was scripture? He said, "They are they which testify of me." Now, you turn over the pages of the Old Testament and find out the books contained therein which testify of Jesus—which foreshadow His coming, which predict His appearance, which tell of the works He will do, which speak of the plan of redemption, which refer to Him in any way; they are the scriptures that He referred to. He did not say that they had eternal life in them. But He found that the Pharisees, the Sadducees, the Scribes and the rest of the sects were in the same condition that people are in today—worshipping the word, bowing down before the letter; and he said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me," and "I am the way, the truth, and the life"—not the dead word, not scripture, not anything that is written; not a book that can be buried in the fire, but the living Christ. "I am the way, the truth, and

the life; no man cometh unto the Father, but by Me." So Jesus Christ was not a scripture worshipper, and the very words that are quoted by those who worship the Bible—the bibliolaters—go right against their theory. The Old Testament contains a number of books which speak of the Messiah. They are valuable to us. They point out His coming; not only His first coming, when He was led "like a lamb to the slaughter," but His second coming, in the clouds of heaven, with power and great glory, as the King of kings and Lord of lords. They speak of Him being led, as I say, like a lamb to the slaughter, and "as a sheep before its shearerers was dumb so opened He not His mouth;" but they also speak of His coming and placing His feet upon the Mount of Olives and its dividing in the midst thereof. They speak of Him as coming as a meek and lowly person, and also as the Great I Am, to sit upon the throne of His father David and reign as king of all the earth. These, I say, are valuable books, and all the books contained in the Old Testament are valuable to us who live in these times; but it does not follow that every word that they contain is the very word of God. Take some parts of the book of Chronicles and they will not comport with what we read in the book of Kings; there is contradiction in minor things. So in regard to other books. If we take just the letter of the Old Testament we find a great many things that are foolish. I might quote a number of them if there were time. I will quote one in the book of Isaiah. It speaks about a great battle that was fought, and says:

Then the angel of the Lord went forth and smote in the camp of the Assyrians, a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.—Chap. 37, v. 36.

There is some mistake there in the wording. God does not make mistakes.

In the third chapter of the book of Genesis we read that Adam and Eve "heard the voice of the Lord God walking in the garden in the cool of the day." Well, voices do not walk. There is a verbal mistake.

In Genesis xxiii we read that "God did tempt Abraham," while in the New Testament (James i) it says God tempts no man. How do we account for this? Infidels bring such passages forth as proof that the Bible is not the word of God; and it is not the word of God in the sense that people try to make it appear. The Bible itself does not claim any such thing.

There is a great dispute as to whether Moses wrote the Pentateuch—the "five books of Moses," as they are called. What is the reason of so much contention? We say, in the first place, that Moses wrote the books. How do we know? Because the Lord said so. He has said that He inspired Moses to write these books. But years after the time of Moses—in the time of Ezra—these books were revised; and there may have been other revisions; and the books as they have been handed down to us are not just as they were originally written. For instance, in the last chapter of the Book of Deuteronomy we read:

So Moses the servant of the Lord died