

The PROJECTOR

"Projecting the Light of the Word of God on the Issues of the Day"

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

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MARCH-APRIL, 1986

THE INSPIRATION OF THE BIBLE

By The Late Rev. James M. Gray, D.D.

In this paper the authenticity and credibility of the Bible are assumed, by which is meant (1), that its books were written by the authors to whom they are ascribed, and that their contents are in all material points as when they came from their hands; and (2), that those contents are worthy of entire acceptance as to their statements of fact. Were there need to prove these assumptions, the evidence is abundant, and abler pens have dealt with it.

Let it not be supposed, however, that because these things are assumed their relative importance is undervalued. On the contrary, they underlie inspiration, and, as President Patton says, come in on the ground floor. They have to do with the historicity of the Bible, which for us just now is the basis of its authority. Nothing can be settled until this is settled, but admitting its settlement which, all things considered, we now may be permitted to do, what can be of deeper interest than the question as to how far that authority extends?

This is the inspiration question, and while so many have taken in hand to discuss the others, may not one be at liberty to discuss this? It is an old question, so old, indeed, as again in the usual recurrence of thought to have become new. Our fathers discussed it, it was the great question once upon a time, it was sifted to the bottom, and a great storehouse of fact, and argument, and illustration has been left for us to draw upon in a day of need.

For a long while the enemy's attack has directed our energies to another part of the field, but victory there will drive us back here again. The other questions are outside of the Bible itself, this is inside. They lead men away from the contents of the book to consider how they came, this brings us back to consider what they are. Happy the day when the inquiry returns here, and happy the generation which has not forgotten how to meet it.

I. DEFINITION OF INSPIRATION

1. *Inspiration is not revelation.* As Dr. Charles Hodge expressed it, revelation is the act of communicating divine knowledge to the mind, but inspiration is the act of the same Spirit controlling those who make that knowledge known to others. In Chalmer's happy phrase, the one is the influx, the other the efflux. Abraham received the influx, he was granted a revelation; but Moses was endowed with the efflux, being inspired to record it for our learning. In the one case there was a flowing in and in the other a flowing out. Sometimes both of these experiences met in the same person, indeed Moses himself is an illustration of it, having received a revelation at another time and also the inspiration to make it known, but it is of importance to distinguish between the two.

2. *Inspiration is not illumination.* Every regenerated Christian is illuminated in the simple fact that he is indwelt by the Holy Spirit, but every such an one is not also inspired, but only the writers of the Old and New Testaments. Spiritual illumination is subject to degrees, some Christians possessing more of it than others, but, as we understand it, inspiration is not subject to degrees, being in every case the breath of God, expressing itself through a human personality.

3. *Inspiration is not human genius.* The latter is simply a natural qualification, however exalted it may be in some cases, but inspiration in the sense now spoken of is supernatural throughout. It is an endowment coming upon the writers of the Old and New Testaments directing and enabling them to write those books, and on no other men, and at no other time, and for no other purpose. No human genius of whom we ever heard introduced his writings with the formula, "Thus saith the Lord," or words to that effect, and

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SPIRITUAL APATHY OF CHRISTIAN SCHOOL STUDENTS: WHERE LIES THE CAUSE?

By Dr. Dayton Hobbs

It seems that I am constantly hearing comments or reading articles concerning the deplorable spiritual condition of the students of our Christian high schools and especially of the graduates of Christian schools who go on to Christian colleges and there display an attitude of spiritual complacency and unconcern.

What's The Problem?

"As administrators and faculty members from Christian colleges evaluate incoming freshmen, they see a trend in the product of Christian schools. Many educators will state that the leadership of their college or university comes mostly from public school graduates, while graduates from Christian schools seem often to be spiritually indifferent." This quote from a recent edition of The AACIS Newsletter by Rev. Lee Duncan seems to state the problem as I understand it. He goes on to ask the question, "What has happened to Christian education's goal of producing 'super Christians' in the controlled godly environment of a Christian school?" Those who had such hopes seem to have had their bubble burst for the most part, and even if their dream expected too much from the Christian school, certainly the fruit that some are obviously realizing should not have been the outcome.

Possible Areas Of Blame

Who or what do we blame? There obviously are no "pat" answers, but let's examine the possible areas that could be faulted.

Today's Environment

With each passing day, conditions deteriorate. There are more corrupt distractions for our young folks to face; more pressure to conform, to be like the world. This does not account, however, for the fact that those students who attend public

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Editor's Desk

BY
DR. DAYTON HOBBS

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." II Tim. 4:1, 2

This is a charge that to a large extent is being delegated today by a vast number of Fundamentalist preachers in my opinion, and the catastrophic results are obvious in the lives of our membership, especially our youth.

"I PREACH THE WORD!"

If you were to accuse the professing Fundamentalist preacher of our day of not preaching the Word, he would feel insulted and greatly disturbed that you should question his pulpit presentation; however, preaching of the style and fervor of generations gone by is almost extinct today.

THE TRUTH OF THE MATTER

A large portion of our services are taken up with entertainment. Music, too often, does not set the stage for the preaching of the Word but is the main course. It is not unusual for the preacher to be given the pulpit at a quarter of twelve and expected to be finished by a little after twelve.

Preaching style has changed. As one preacher put it, "I don't like to deal with controversial matters in the pulpit; I handle them in the confines of my office on a one to one basis." Expository teaching is fine in limited amounts, but the "foolishness of preaching" is still God's way of getting the job done.

FEAR OF PEOPLE

The toughest thing I faced as a young preacher was looking my people dead in the eye and dealing with sin; often their personal sin. I don't know about others, but I still find that

difficult, and I still find it necessary. I do 99% of my counseling from the pulpit. Psychology has crept into our churches through the psychology departments of seminaries and Bible colleges and is eating away very subtly at the preaching that comes from the pulpit. What America needs most is the powerful, fearless and uncorrupt preaching of the whole counsel of God.

Letters

Dear Dr. Hobbs:

Back in October 1972 you had a booth at the conference in Fresno. This was my first contact with the PROJECTOR. I was so delighted with the paper that I requested back issues so that my file begins with volume one, number one. The information on Christian Education found in the PROJECTOR has been a great help to me. The year before I had left the public school after 16 years of teaching to begin teaching in a Christian high school. I wanted to learn everything I could about the Christian school movement and your

paper has been most helpful. I appreciate the effort that you have made as I know that it takes a lot of time and effort to publish such a paper.

I am a regular subscriber and at this time I wish to help a little extra. Enclosed is my check.

I am working on an article about Christian marriage and the problem of divorce by Christians. Have you preached on this subject and do you have material or tapes available that could be helpful in my study?

May the Lord continue to bless your ministry.


Sincerely,
R.B., CA

Dear Christian Friends:

Enclosed is a small gift for the PROJECTOR. I do really appreciate this periodical. It is very informative and inspirational. I want to continue to receive it. After I read my copy, I pass it on to someone else.

May God continue to bless you in the work He has called you to do.

In His Service,
R.H., VA

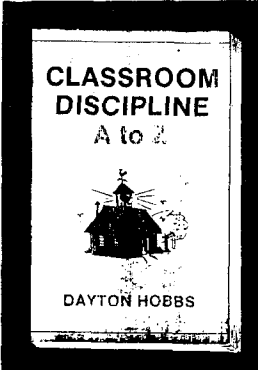


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Stars of the Morning

By "Aunt Carolyn"

Mr. Consistency



On the fifth day of creation God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." (Gen. 1:20-22).

What a marvel God created when He spoke into existence the multitude of "winged fowls" -- that vast family of creatures in which every member has feathers and wings, two legs and a bill, is hatched from an egg, has hollow bones to make him lighter and easier to fly, and has his own built in "air-conditioning" system. Yet, with these chief characteristics alike, each has individual traits that set him apart from other birds. From bluejay, to nighthawk, to crow, to chickadee, each has markings and habits that show God's handiwork and concern for individuality.

Some birds are migratory, that is, they move when the seasons change. When cold weather comes, they fly to a warmer climate and then return when warm weather comes again. Birds do not go to school to learn to study weather signs or read weather instruments or memorize a list of migration dates, but as surely as fall and spring roll around, just that surely, the birds move to their new address. How wonderfully God made them and implanted such valuable instincts within.

Of all the migratory birds, the tree sparrow is one of the most appealing. Its consistency and dependability in its habits and living patterns make it quite an example and challenge to Christians.

The tree sparrow is reliable. You can depend on him. You can count on his arrival and departure time every year. You can rely on his fulfilling the pattern and purpose for living that God has set for him.

"This hardy sparrow, whose major

breeding grounds are beyond the timberline in northern Canada, seems to go out of its way to test its ability to withstand harsh weather.

It seems to take special pride in being able to survive and even prosper in places where other birds could not.

The favored food of the tree sparrow is seed from various weeds and grasses.

Some years ago, the Department of Agriculture estimated that the tree sparrow saves American farmers millions of dollars annually by destroying weeds and grasses detrimental to our agricultural interests.

The perky tree sparrow could more aptly be named 'weed sparrow' as it is much more likely to be seen clinging to the top of a weed stalk than perched in a tree.

Look for a sparrow-sized, brown-backed bird with a chestnut cap and unstreaked white breast accentuated by a dark mark in the center.

. . . This sparrow gives an appealing jumble of notes that sounded to one writer like the name, 'Margareta, Margareta,' repeated over and over again.

Today, at a time when consistency is not held in the high esteem that it once was, the tree sparrow remains a model of consistency. It never appears until Indian Summer is past, never stays until lilacs are in bloom.

Both sexes look alike. It never

deviates from its customary eating habits. It has consistency, dependability, reliability."¹

Maybe it's time for us Christians to examine our lives and see if we measure up like the tree sparrow. God commands us to be "not slothful in business." (Rom. 12:11) He wants to be able to depend on us. Parents need to be able to depend on us. Teachers, pastor, and friends need to know that we can be relied upon. They need to know that if we promise something, it will be done; if we have a duty or responsibility, we will fulfill it without reminders; if we have a job to do, we will complete it diligently without supervision. One mark of maturity is being faithful, consistent, and dependable even when it is difficult or unpleasant. Dependability and consistency are signs of "growing up" as a Christian. God can depend on the tree sparrow to do His will consistently, so let's hear it for "Mr. Consistency," the tree sparrow!

May you also be faithful, consistent, and reliable for the Lord. "Seest thou a man diligent in his business? he shall stand before kings." (Prov. 22:29) God will make a way of service for you if you are faithful and dependable, and someday you may hear His "Well done, thou good and faithful servant." (Matt. 25:21) Be "Mr. Consistency" for the Lord!

¹Tree Sparrow Is Reliable, by Alfred (Bud) Starling. 11-10-79

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FOCUS ON RELIGION

by
Joseph E. Schmuck

MERGER

This is the last year for Denver Baptist Bible College. On January 24, 1986, the Board of Directors of the Colorado school voted to merge with Faith Baptist Bible College located in Ankeny, Iowa. Both schools are currently accredited by the American Association of Christian Colleges and have been approved schools of the G.A.R.B.C.

EXILE

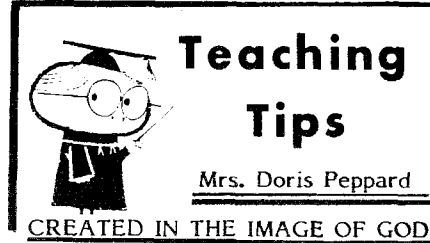
"A Texas court ruled 12-16-85 that the Corpus Christi Peoples' Baptist Church is 'permanently enjoined and restrained from operating the Rebekah Home for Girls and the Anchor Home for Boys.'" Instead of closing the homes, the Roloff organization is moving 150 young people into different facilities in Missouri (Calvary Contender, 2-1-86). Man may attempt to thwart the work of God, but the Lord will have the victory. In fact, sometimes when the world thinks it has gained some sort of victory over Christ's work, the Lord will demonstrate that He is still the Holy One who puts up and down nations. Man may think he can win, but God clearly shows us time and again who is the Creator and Sustainer of this world. Read on.

October, 1985 saw the first building of the Regeneration Reservation in Arizona being dedicated in memory of its founder, Lester Roloff. The ministry is designed to work among American Indians to train Indians to reach Indians. (Baptist Bible Tribune, 1-31-86). How wonderful to be under the watchful care of God who controls everything.

NEW ORGANIZATION

Jerry Falwell in January, 1986 announced the formation of a new political organization called the Liberty Foundation. The Moral Majority will operate under this new group. The move is to broaden involvement in domestic and international issues (Christianity Today, 2-6-86). Again we ponder, how long may we put our eyes upon the things of this world before we take our eyes off the Lord Jesus Christ (Hebrews 12:2).

SEE FOCUS, PAGE 5



The Word of God instructs us to realize that humans are special because they are created in God's image. This does not mean a physical image because God is a Spirit. However, we are created in the spiritual, mental, moral and social image of God. Gen. 1:27 states, "So God created man in his own image, in the image of God created he him; male and female created he them." In teaching this principle to children in a Christian school, we try to explain God's likeness by examining His creation. We need to instruct our pupils to be themselves and to display their own personal qualities which make them different from everyone else. These abstract ideas can be presented in a concrete way by examining a Biblical example and applying it to daily subject matter. This, of course, can not be done in one easy lesson. Each aspect could be taught during various subjects throughout the year. Teaching with this goal in mind helps us to make our education truly Christian and further separates humanistic and Christian education.

I. God's Spiritual Image

- A. You have a personality. Compare and contrast a good and evil personality.
 1. Cain vs. Abel
 2. Jacob vs. Esau
 3. Early explorers of America who came hunting gold vs. Pilgrims.

B. You have a conscience.

- Our conscience may smite us. We must be careful we don't sear it.
1. Adam and Eve hid after they sinned.
 2. Many of Aesop's Fables point to our self-consciousness.

C. You have a will. God allows us to make decisions.

1. We may accept or reject God's plan of salvation - Paul's witness to Agrippa
2. Teach self-discipline. You must tell yourself to do right in various matters:
 - a. Eating
 - b. Clothing
 - c. Behavior

II. God's Mental Image

- A. You have an intellect. You have the ability to think and understand.

1. Mary sat at Jesus' feet.
 2. In Geography lessons point out that we use our intellect to develop and use our land and natural resources properly.
- B. You have a reason. We are created in God's image in that we can decide truth from falsehood.
1. Joshua and Caleb reasoned that God was able to "Give them the land," however, the other spies saw only circumstances that would prevent them entering the Promised Land.
 2. Compare Fairy Tales and True Events, contrast imagination and reality in various literary works.
- C. You have a memory. You can recall things studied, learned or experienced.
1. Timothy taught Scripture from his childhood.
 2. Memorizing verses, poems, Arithmetic facts all show our likeness to God's image.

III. God's Moral Image

A. You have a conscience. It is depraved due to sin.

1. Peter's guilt after betraying Jesus.
2. Story of Philip Nolan - "Man Without A Country."

B. You have the ability to hold to or reject moral standards.

1. David's sin with Bathsheba. David rejected his fleshly desire to get even with Nabal.
2. Fall of wicked empires.

IV. God's Social Image

A. You have the ability to love. All love flows from God.

1. Isaac and Rebecca - husband toward wife.
2. Shunamite woman and son-parent toward child.
3. David and Jonathan - friend toward friend.
4. Robert E. Lee's love of home.
5. Contrast human and animal types of love and loyalty.

B. You have a need for fellowship. We were created to fellowship with God but sin broke that fellowship.

1. Adam found no helpmeet until God created Eve.
2. Church services supply this need. Heb. 10:25
3. Community helpers all cooperate to make their city a good place to live.

Notes from "Biblical Principles of Education" Course by Dr. Dayton Hobbs



HUGH PYLE

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Evangelist Hugh F. Pyle of Panama City, Florida preached for revival meetings in Grace Fellowship Church and Chapel services in Santa Rosa Christian School February 23-26. Dr. Pyle, who received his Doctor of Divinity degree from Tennessee Temple University, has had more than 40 years preaching experience both in the pastorate and in evangelistic work. He pastored the Central Baptist Church of Panama City, Florida, for over 15 years and served as founder and president of Panama City Christian Schools. When he resigned in July of 1973 to enter evangelism, the church had 1600 members and the private Christian school had over 900 students. He is a past-moderator of the Southwide Baptist Fellowship.

Dr. Pyle is the author of 27 books and booklets with others now in the making. Many of his books have to do with the home, marriage and family life. He has frequently been a prize winner in evangelistic sermon contests, and his messages appear in national sermon publications.

In addition to revival meetings, Dr. Pyle conducts Bible and Family Life Conferences and frequently speaks at summer camps in a successful ministry to young people. Dr. Pyle has spoken to many of the nation's leading Christian colleges and Bible schools. His dramatized Bible stories for children and his teen group meetings (The Good Ship Courtship series) help to swell the crowds and attract people to the crusades.

His ministry in Grace Fellowship Church and Santa Rosa Christian School was a great blessing. Souls were saved and hearts were stirred by the messages.

Dr. Pyle may be contacted at P. O. Box 1508, Panama City, Florida 32402.



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FOCUS, FROM PAGE 4

PRESIDENTIAL CONSIDERATION

Pat Robertson, host of the 700 Club and founder of the Christian Broadcasting Network (CBN) is considering running for President. When asked if he had received any specific guidance about it, he replied that he had received a leading similar to the one he had in Virginia Beach to start CBN. Robertson claims he is being encouraged from every sector, from fundamentalists to charismatics (*Christianity Today*, 1-17-86). What kind of man is he and what kind of organization does he have? In the February 7, 1986 issue of *Christianity Today*, an article reports the transfer of the Oral Roberts University law school to CBN University. All ORU law professors have been invited to apply for teaching positions at CBN University. Is this the kind of man fundamentalists should support?

SUPPORT
THE PROJECTOR

INSPIRATION, FROM PAGE 1


yet such is the common utterance of the Bible authors. No human genius ever yet agreed with any other human genius as to the things it most concerns men to know, and, therefore, however exalted his equipment, it differs not merely in degree but in kind from the inspiration of the Scriptures.

In its mode the divine agency is inscrutable, though its effects are knowable. We do not undertake to say just how the Holy Spirit operated on the minds of these authors to produce these books any more than we undertake to say how He operates on the human heart to produce conversion, but we accept the one as we do the other on the testimony that appeals to faith.


4. When we speak of the Holy Spirit coming upon the men in order to the composition of the books, it should be further understood that the object is not the inspiration of the men but the books -- not the writers but the writings. It terminates upon the record, in other words, and not upon the human instrument who made it.

To illustrate: Moses, David, Paul, SEE INSPIRATION, PAGE 6

Santa Rosa Christian Academy



"Where are you going, my pretty maid?"



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INSPIRATION, FROM PAGE 5

John, were not always and everywhere inspired, for then always and everywhere they would have been infallible and inerrant, which was not the case. They sometimes made mistakes in thought and erred in conduct. But however fallible and errant they may have been as men compassed with infirmity like ourselves, such fallibility or errancy was never under any circumstances communicated to their sacred writings.

Ecclesiastes is a case in point, which on the supposition of its Solomonic authorship, is giving us a history of his search for happiness "under the sun." Some statements in that book are only partially true while others are altogether false, therefore it cannot mean that Solomon was inspired as he tried this or that experiment to find what no man has been able to find outside of God. But it means that his language is inspired as he records the various feelings and opinions which possessed him in the pursuit.

This disposes of a large class of objections sometimes brought against the doctrine of inspiration -- those, for example, associated with the question as to whether the Bible is the Word of God or only contains that Word. If by the former be meant that God spake every word in the Bible, and hence that every word is true, the answer must be *no*; but if it be meant that God caused every word in the Bible, true or false, to be recorded, the answer should be *yes*. There are words of Satan in the Bible, words of false prophets, words of the enemies of Christ, and yet they are God's words, not in the sense that He uttered them, but that He caused them to be recorded, infallibly and inerrantly recorded, for our profit. In this sense the Bible does not merely contain the Word of God, it is the Word of God.

Of any merely human author it is the same. This paper is the writer's word throughout, and yet he may quote what other people say to commend them or dispute them. What they say he records, and in doing so he makes the record his in the sense that he is responsible for its accuracy.

5. Let it be stated further in this definitional connection, that the record for whose inspiration we contend is the original record -- the autographs or parchments of Moses, David, Daniel, Matthew, Paul or Peter, as the case may be, and not any particular translation or translations of them whatever. There is no translation absolutely without error, nor could there be, considering the infirmities of human copyists, unless God were pleased to perform a perpetual miracle to secure it.

But does this make nugatory our contention? Some would say it does, and they would argue speciously that to insist on the inerrancy of a parchment no living being has ever seen is an academic question merely, and without value. But do they not fail to see that the character and perfection of the Godhead are involved in that inerrancy?

Some years ago a "liberal" theologian, deprecating this discussion as not worth while, remarked that it was a matter of small consequence whether a pair of trousers were originally perfect if they were not rent. To which the valiant and witty David James Burrell replied, that it might be a matter of small consequence to the wearer of the trousers, but the tailor who made them would prefer to have it understood that they did not leave his shop that way. And then he added, that if the Most High must train among knights of the shears He might at least be regarded as the best of the guild, and One who drops no stitches and sends out no imperfect work.

Is it not with the written Word as with the incarnate Word? Is Jesus Christ to be regarded as imperfect because His character has never been perfectly reproduced before us? Can He be the incarnate Word unless He were absolutely without sin? And by the same token, can the scriptures be the written Word unless they were inerrant?

But if this question be so purely speculative and valueless, what becomes of the science of Biblical criticism by which properly we set such store today? Do builders drive piles into the soft earth if they never expect to touch bottom? Do scholars dispute about the scripture text and minutely examine the history and meaning of single words, "the delicate coloring of mood, tense and accent," if at the end there is no approximation to an absolute? As Dr. George H. Bishop says, does not our concordance, every time we take it up, speak loudly to us of a once inerrant parchment? Why do we not possess concordances for the very words of other books?

Nor is that original parchment so remote a thing as some suppose. Do not the number and variety of manuscripts and versions extant render it comparatively easy to arrive at a knowledge of its text, and does not competent scholarship today affirm that as to the New Testament at least, we have in 999 cases out of every thousand the very word of that original text? Let candid consideration be given to these things and it will be seen that we are not pursuing a phantom in contending for an inspired autograph of the Bible.

II. EXTENT OF INSPIRATION

1. *The inspiration of scripture includes the whole and every part of it.* There are some who deny this and limit it to only the prophetic portions, the words of Jesus Christ, and, say, the profounder spiritual teachings of the epistles. The historical books in their judgment, and as an example, do not require inspiration because their data were obtainable from natural sources.

The Bible itself, however, knows of no limitations, as we shall see: "All scripture is given by inspiration of God." The historical data, most of it at least, might have been obtained from natural sources, but what about the supernatural guidance required in their selection and narration? Compare, for answer, the records of creation, the fall, the deluge, etc., found in Genesis with those recently discovered by excavations in Bible lands. Do not the results of the pick-axe and the spade point to the same original as the Bible, and yet do not their childishness and grotesqueness often bear evidence of the human and sinful mould through which they ran? Do they not show the need of some power other than man himself to lead him out of the labyrinth of error into the open ground of truth?

Furthermore, are not the historical books in some respects the most important in the Bible? Are they not the bases of its doctrine? Does not the doctrine of sin need for its starting point the record of the fall? Could we so satisfactorily understand justification did we not have the story of God's dealings with Abraham? And what of the priesthood of Christ? Dismiss Leviticus and what can be made of Hebrews? Is not the Acts of the Apostles historical, but can we afford to lose its inspiration.

And then, too, the historical books are, in many cases, prophetic as well as historical. Do not the types and symbols in them show forth the Saviour in all the varying aspects of His grace? Has not the story of Israel the closest relation as type and anti-type to our spiritual redemption? Does not Paul teach this in I Cor., 10:6-11? And if these things were thus written for our learning, does not this imply their inspiration?

Indeed, the historical books have the strongest testimony borne to their importance in other parts of the Bible. This will appear more particularly as we proceed, but take, in passing, Christ's use of Deuteronomy in His conflict with the tempter. Thrice does He overcome him by a citation from that historical book without note or comment. Is it not difficult to believe that neither He nor Satan considered it inspired?

INSPIRATION, FROM PAGE 6

Thus without going further, we may say, with Dr. DeWitt of Princeton, that it is impossible to secure the religious infallibility of the Bible -- which is all the objector regards as necessary -- if we exclude Bible history from the sphere of its inspiration. But if we include Bible history at all, we must include the whole of it, for who is competent to separate its parts?

2. *The inspiration includes not only all the books of the Bible in general but in detail, the form as well as the substance, the word as well as the thought.* This is sometimes called the verbal theory of inspiration and is vehemently spoken against in some quarters. It is too mechanical, it degrades the writers to the level of machines, it has a tendency to make skeptics, and all that.

This last remark, however, is not so alarming as it sounds. The doctrine of the eternal retribution of the wicked is said to make skeptics, and also that of a vicarious atonement, not to mention other revelations of Holy Writ. The natural mind takes to none of these things. But if we are not prepared to yield the point in one case for such a reason, why should we be asked to do it in another?

And as to degrading the writers to the level of machines, even if it were true, as it is not, why should fault be found when one considers the result? Which is the more important, the free agency of a score or two of mortals, or the divinity of their message? The whole argument is just a spark from the anvil on which the race is ever trying to hammer out the deification of itself.

But we are insisting upon no theory -- not even the verbal theory -- if it altogether excludes the human element in the transmission of the sacred word. As Dr. Henry B. Smith says, "God speaks through the personality as well as the lips of His messengers," and we may pour into that word "personality" everything that goes to make it -- the age in which the person lived, his environment, his degree of culture, his temperament and all the rest. As Wayland Hoyt expressed it, "Inspiration is not a mechanical, crass, bald compulsion of the sacred writers, but rather a dynamic, divine influence over their freely-acting faculties" in order that the latter in relation to the subject-matter then in hand may be kept inerrant, i.e., without mistake or fault. It is limiting the Holy One of Israel to say that He is unable to do this without turning a human being into an automaton. Has He who created man as a free agent left himself no opportunity to mould his thoughts into

forms of speech inerrantly expressive of His will, without destroying that which He has made?

And, indeed, wherein resides man's free agency, in his mind or in his mouth? Shall we say he is free while God controls his thought, but that he becomes a mere machine when that control extends to the expression of his thought?

But returning to the argument, if the divine influence upon the writers did not extend to the form as well as the substance of their writings; if, in

other words, God gave them only the thought, permitting them to express it in their own words, what guarantee have we that they have done so?

An illustration the writer has frequently used will help to make this clear. A stenographer in a mercantile house was asked by his employer to write as follows:

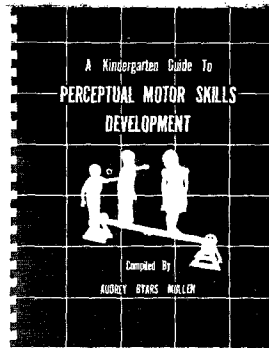
"Gentlemen: We misunderstood your letter and will now fill your order."

Imagine the employer's surprise,
SEE INSPIRATION, PAGE 8

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INSPIRATION, FROM PAGE 7

however, when a little later this was set before him for his signature:

"Gentlemen: We misunderstood your letter and will *not* fill your order."

The mistake was only of a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, the latter was capable and faithful, but he was human, and it is human to err. Had not his employer controlled his expression down to the very letter, the thought intended to be conveyed would have failed of utterance.

In the same way the human authors of the Bible were *men of like passions* with ourselves. Their motives were pure, their intentions good, but even if their subject-matter were the commonplaces of men, to say nothing of the mysterious and transcendent revelation of a holy God, how could it be an absolute transcript of the mind from which it came in the absence of miraculous control?

In the last analysis, it is the Bible itself, of course, which must settle the question of its inspiration and the extent of it, and to this we come in the consideration of the proof, but we may be allowed a final question. Can even God Himself give a thought to man without the words that clothe it? Are not the two inseparable, as much so "as a sum and its figures, or a tune and its notes?" Has any case been known in human history where a healthy mind has been able to create ideas without expressing them to its own perception? In other words, as Dr. A. J. Gordon once observed: "To deny that the Holy Spirit speaks in scripture is an intelligible proposition, but to admit that He speaks, it is impossible to know what He says except as we have His Words."

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SPIRITUAL APATHY, FROM PAGE 1

schools are faced with even more pressure from the worldly environment, and yet there are those who state that these students are more interested in spiritual things when they attend a Christian college than are those students from Christian schools.

Today's Homes

In one sense, a large part of the problem must obviously be placed at the feet of the mothers and fathers, whose children these are. You cannot go over the faulty home and expect any degree of success with students. The longer I deal with students, the more convinced of this truth I become. I must ask, however, if it is only the weak Christian homes that send their children to our Christian schools, while the strongest of our Christian homes send their children to

the public school. This would have to be the case, if the home is the sole cause of the problem.

Open Admission Policies

Open admission policies, where all or almost all who apply are accepted, regardless of their background, could certainly play a very degrading role in keeping a Christian school from the successful accomplishment of its stated purpose, and refusing to expel those who cause problems could add to this dilemma; however, we are faced again with the fact that those Christian students who attend public school live in an environment that is at least as bad as we have described above.

Christian School Teachers

There are those who have attempted to lay the blame for this discouraging problem primarily at the feet of the Christian school teachers. This argument usually says that they are a poor testimony to the student, primarily because they often do not get as involved in the local church ministry as they should; that is, they are often not faithful in visitation and personal soulwinning (or so the indictment goes) and therefore set a bad example before the students in the Christian school; the point being that teachers in public schools are not expected to be Christian testimonies to their students. This argument at least takes us away from the often stated predicament that both the Christian students in the Christian school and those in the public school are faced with the same situation. This argument has merit and within it are the seeds of the real answer to our problem; however, to blame the teachers for the problem is to miss the point entirely.

Where The Blame Must Lie!

It is my belief, after years of studying the problem, that the trouble must be placed at the doorstep of the Fundamental Bible believing Churches of America. If you think about it, the underlying cause really can be nowhere else. After all, the teachers, the administrators, the members of our homes, including the students, all sit under the preaching (or non-preaching) that comes from our pulpits. The problem with the Christian school is that it is a reflection of Fundamentalist churches. When our Christian school students are brought under its influence on a daily basis, they are further infected with the anemic and watered-down hypocrisy that the public school children of that church are exposed to only on Sundays. It is my belief that this condition exists in so many of our churches today because the leadership of Fundamentalism for the last forty

or so years has to a large extent left the primary purpose of the local church, which is, ". . .the perfecting of the saints. . .", that is, developing each individual saint ". . .unto a perfect man, unto the measure of the stature of the fulness of Christ". Ephesians 4:12, 13. Immature Christians obviously cannot turn out mature young people. We have gotten the cart before the horse. We have been led to believe that the only business of the church is evangelism; that the only good church is a large church; that everything else will somehow come out all right, including the next generation, if we will only devote the full force and power of the church and its people in the business of soulwinning. As I understand Ephesians 4:12, our first job as overseers of the flock of God is the perfecting of the saints. The work of the ministry is the work of the saints, primarily done outside the doors of the church. The messages within the doors of the church should be primarily directed to the saints themselves, feeding them the Word of God for their own personal growth. Strong saints will be properly equipped to then go out to be a proper witness and testimony to a lost world.

Many Complications

Obviously, there are many problems involved in this situation that we have not touched upon, and those we have mentioned have certainly not been fully developed. Answers are not easy, and I certainly do not profess to know them all; however, the ax must be laid to the root of the tree; judgment must begin at the house of God. Until we do something about the root of the problem, the fruit will continue to be faulty.

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