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Holiness Writers

**PROOFS OF
INSPIRATION**

By

Carl L. Howland

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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Editor of the Free Methodist

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Of The Inspiration
Of The Scriptures

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PREFACE

Let it be understood that little originality is claimed for the matter contained in this booklet. Portions of the outline and perhaps all the thoughts here presented are found in the writings of G. R. Gleig, Benjamin Field, W. J. Bryan, W. G. Moorhead, A. C. Gaebelein, L. W. Munhall, A. T. Pierson, F. Bettex, James M. Grey, or in other more or less forgotten sources.

However, as the printing-press, as we now have it, is not the product of one mind, but a later inventor, having built upon all the Work of those Who have gone before, offers what to him seems an improvement, so a given product of the press may have its greatest value in the conservation of useful information which has been gathered from many sources. This is true in this booklet.

The writer has digested, as he Was able, and restated fundamental truth Which is now passed on to the readers With the hope that things already believed may be hereby use fully confirmed.

C. L. H.

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INTRODUCTION The Presumptive Evidence of Revelation

Christians believe that God has given to the world three exterior revelations of Himself. The one is in nature. The material universe, With its mountains, seas, clouds, stars, flowers, trees, cattle, birds and men, has an existence. It is good philosophy to say that all this has had a cause, and that the cause was sufficient. That cause we call God. The revelation in nature, then, tells us that God is.

This revelation goes further. The sweep of the universe from the particles of matter which move in prescribed orbits too small to be seen by high-powered microscopes to flaming orbs millions of times larger than our sun, all arranged so that there is order, sustenance, comfort and beauty for the inhabitants of the earth, testify of power, goodness, wisdom and central personality too wonderful for the understanding of man. Surely it is the fool who hath said in his heart, "There is no God"; and it is a fool who does not find much about God revealed in nature.

The second revelation is in Jesus Christ who was God incarnate.

The third revelation believed in by Christians is a printed book. That this book is a revelation from God is denied by some men. It is worth while to examine some of its credentials or evidences.

There is what has been called presumptive evidence. It grows out of the fact, first, that the light of nature is insufficient for man's highest welfare. The heathen man, who is so largely guided by instinct, has no proper conception of God and in some cases has no name for such a being. His "religion" is the basest superstition, and his conduct corresponds. But the religious condition in the high civilizations of Egypt, Babylonia, Greece and Rome was better in no essential particular. In those enlightened regions there was no adequate idea of God, of the origin of man, of human responsibility, of heaven, or of the usefulness of prayer. There was no knowledge of how one might be free from his guilt or the consequences of it. There was religion indeed, but it was of human invention and not only failed to bring any truth for the comfort and guidance of "Mansoul," but was without moral restraints. The most gross immoralities were practiced, not contrary to the religion but associated with it and often commended by it. "The world by wisdom knew not God." Dr. Gleig notes that Socrates, Plato and Cicero have each confessed that there was need for some divine teacher to appease their longings for truth. The grossness, darkness and hopelessness of the heathen and pagan world testify that the ancient philosophers were right. Men need a revelation beyond nature.

If a revelation beyond nature is necessary to man, We pass to consider Whether God could make such a revelation. This question would seem superfluous if it Were not that some have denied such a possibility. If God is indeed omnipotent, then He can do anything which does not involve contradictions. No contradiction would anywhere be involved, surely, in speaking to His creatures. The Lord who made men's lips, ears and minds so that they can intelligently communicate with each

other, is He not able to speak to them Himself? To deny Him this power would be to make Him less than man, for one man can speak to another so as to be understood. Upon conclusion that a supernatural, divine revelation is necessary and possible, We are led to consider whether it is probable. The earth is full of the goodness of the Lord. For man's shelter He has given timber, clay and stone; for his warming, the sun, coal, oil and gas; for his industry and power, the water fall, electricity and iron; for his clothing, cotton, wool, and flax; and for his food, He has given the plants and beasts of the earth in a thousand varieties, ministering not only to his material necessities but to his delight.

There are wonderful resources for his intellectual needs, however small or great the capacity, and there is provision for his social requirements and dependency in the general social order, and especially in the marvel of the family life.

Query! Would the God who has provided so bountifully for man's lesser needs be indifferent to his highest welfare? If a supernatural revelation would help men to find God, to love Him, and to have happiness, would the author of man's other good deny to him this greatest boon? While perhaps the intelligent answering of this question would not prove that such a revelation has been given, yet the correct answer would strongly prejudice us in favor of that conclusion. We are so convinced of such a revelation that we start out to find it.

Is the Zend Avesta that revelation? These writings are a collection of uncertain authorship and date. They are on theology and philosophy, but are hardly a professed revelation. There is nothing about them which suggests anything above human gropings. The Books of Confucius are the chief sacred writings of China. It is well known that Confucius did not write most of these. Neither did he claim that they were a divine revelation or that they were in any way inspired. They are what he claimed—the accumulated wisdom of the ancient Chinese nation. In seeking for a revelation it is needless to examine seriously any sacred books except the Koran, the book of Mohammed, and the Bible, the Book of the Christian.

The Koran contains the doctrines of Mohammed, but was written by his followers after his death. It is a strange mixture of truth and falsehood. Its teachings are "partly heathen, partly Christian, but for the most part borrowed from Talmudic Judaism." In speaking of this book S. M. Zwemer says, "The defects of its teachings are many: (a) It is full of historical errors; (b) it contains monstrous fables; (c) it teaches a false cosmogony; (d) it is full of superstitions; (e) it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women, and petrifies social life. All this, however, is of minor importance compared with the fact that the Koran ever keeps the supreme question of salvation from sin in the background, and offers no doctrine of redemption by sacrifice. In this respect the Koran is inferior to the sacred books of Egypt, India and China, though unlike them it is monotheistic." This book is evidently not only not from God, but from men who were both bad and ignorant.

Then with absolute certainty we may declare that if the Bible of the Christian is not a supernatural revelation, then no such revelation exists. If it is such a revelation, it is inspired or God-breathed. Christians allow, truly, that it is a man-made book in that men were the agents in its writing, and it is freely admitted that it is colored by the types of mind through which it has passed; but it is as

surely God's Book in that as it came from the hands of the sacred writers it contained all that God wanted in it and nothing besides. The position of the intelligent believer is not that it contains the Word of God, but that it is the Word of God.

Bible inspiration may be considered by the examination of cumulative evidence. Such evidence is that which is made up of parts and has grown large by additions. In some cases one of these parts alone is sufficient to prove the thing presumed. With the piling up of such evidence a thing may be proved beyond the possibility of a doubt. The cumulative evidence that the Bible is an inspired book is overwhelming. Some of that evidence Will be presented in the following articles.

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CHAPTER 1

The Boldness of Its Condemnations

The Bible, as no other sacred book, condemns man and all his works. It does not praise his art, his science, his literature or philosophy. There is no admiration expressed for his family tree. There is record of how his first ancestors basely and wantonly sinned against a holy God, and the constant teaching that men have been doing so ever since. This book represents him as a miserable sinner, helpless, undone and hell-bound.

But will men allow such audacity? They have. Hundreds of millions have read the Book and cherished it. Scores of millions during the centuries have been conscience-stricken by the teachings of its pages, and have sided with it against themselves and cried for mercy. Could the critics write such a book of such condemnations and make it attractive to men?

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CHAPTER 2

The Impartiality of Its Biographies

When a famous biographer was asked why he had omitted a very important fact in recording the life of a great man, he answered that to have told the truth would have hurt the sale of the book. In the interest of popularity or "the sale of the book" the truth is often suppressed, or the evil of great men condoned in the printed records. Not so in the Bible. Abraham's twisting of the truth and his deserved reproof by Abimelech are faithfully recorded. Moses, the great lawgiver, is not spared. We are shown how, when the Lord told him to speak to the rock, he became impatient and smote it, and how, because of this, he received the pain of exclusion from "the land."

The awful crimes of David and God's wrath at them are described to show how ease and lack of watchfulness may help a man to fall, how God knows no difference between a king and a beggar when a man goes wrong, and to show the fury of divine justice, the possible depth of human repentance, and the wonder of God's forgiveness. Probably no other part of the record of David's life so powerfully shows the divine hand in the writing as do those crime and repentance portions of Samuel and Psalms.

There was Peter, the spokesman of the disciples, the declarer of Christ's divinity, the fiery evangelist and writer. Is that all? No. The record shows how, when his Lord was treading the winepress alone, he denied Him and cursed and swore. It is a statement of dreadful faithlessness. Then there is Judas, disciple, member of the church, backslider in heart, thief, betrayer, suicide. What a record! Human biographies are not written so.

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CHAPTER 3 The Character of Its Christ

It is said that as in England all roads lead to London, so in the Bible all roads lead to Christ. Yes, He is the center of it all. H. G. Wells, probably the world's most famous evolutionist and rejecter of Christianity, declares that Christ was the greatest man who ever lived, and that the Book of Mark which tells of Him is the greatest book ever written. Mr. Wells is not quoted because he is good authority but because this dean of the evolutionists admits that the world's greatest man lived 2,000 years ago. He is not alone in this opinion. The wisest of the orators, warriors, statesmen, educators, historians and men of letters of the centuries have vied with each other in acclaiming the unequaled excellence of the Man of Galilee. If the great who have denied His claims and rejected His authority yet admit Him to be the outstanding character of history, then certainly He has mightily impressed the world.

Four brief "gospels" — about 100 pages in an ordinary Bible — record almost all that we know of His life. These records were written by four men. They are so different that they could not have been written in collusion. They are so alike that they must be true. The four men were not scholars or professional writers. One was a physician, one a tax-gatherer, one a fisherman, while the fourth was of unknown occupation. We do not know that one of them wrote one page of literature outside of their contributions to the Bible. Yet they wrote so wondrously here that those productions are the world's greatest literature, and they wrote so equally well that, if required to give up one of the four, we would not know which to spare!

Consider the difficulties under which they wrote. 1. Their subject, as Matthew repeatedly points out, was the object of hundreds of prophecies. These prophecies must be fulfilled in Him. 2. Their subject uttered many prophecies which they record. These must be fulfilled or posterity would discredit Him. 3. Their subject, they show, was a perfect man. The masters of the world's fiction have labored to produce such a character. They have absolutely failed to invent one as nature has failed to produce one. But see Him, according to these records, never committing one sin, never having one fault, never making one mistake, giving to every man his exact due, meeting every emergency of His life without confusion, and behaving under every circumstance with absolute perfection. 4. Their subject, they claim, was God. What master of letters would not err in showing what God in human form would be and think and say and do? But the records of these four men declare His deity.

Is His life a fiction? Did four such men write such fiction? Embarrassed by the first requirement alone, no master of literature could do it. Embarrassed by the second, none could do it. Embarrassed by the third, none could do it. Embarrassed by the fourth, none could do it. Did these writers meet these four requirements? After 2,000 years of attacks by Christ's enemies and 2,000 years of study by the world's best scholarship, these records, despite these great demands, are the world's most read literature. Out of the centuries there comes the verdict that the Christ whom the evangelists said was object of prophecy, prophet, perfect man and God was so.

But given such a character was it not easy to write such gospels, by human wisdom and literary ability? No. Geikie's, Hanna's, and Edersheim's lives of Christ are from 1,200 to 2,100 pages each. No one of these works by one of these great scholars could possibly be accepted by the world instead of any one of the "gospels." It has been suggested that in twenty-five or fifty times as much space no one of these authors has been able to give us a life of Christ comparable in value to any "gospel."

If the life of Christ was so full of great events as to occasion the hyperbole of John (John 21:25), as to the world being able to contain the books that would give a complete record, who taught an "evangelist" to sift the material so as to give us His record so simple, so brief, so sublime? And wonder of wonders! Who multiplied this miracle by four so that four men could so write? Matthew, Mark, Luke and John were not sufficient cause for such writings. If they were God-breathed, then we can understand how they came to be as well as we can understand any miracle.

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CHAPTER 4 The Sublimity of Its Doctrines

The gods of men's making have been hideous, sensual and often stupid or indifferent to human need. They have been provincial — good for the territory that lies between two mountain ranges, able to care for a certain nation, or to take after certain departments of human interests. They were oversized men with usually greater power than humans and as great wickedness. Other doctrines of human religion are equally gross.

The Bible reveals God as an eternal Spirit — omnipotent, holy, kind, wise, just, faithful, merciful, omniscient and loving. He is the creator and sustainer of the universe. He is the God for all men and for all their affairs.

It reveals man as made by God after His moral image and responsible to Him. This man is a sinner by practice and by nature. His trouble is not with his mind or his conduct, but with his heart. According to the Scripture, it is the motive out of the heart that determines the moral quality of the act. He can not save himself. Forgiveness and cleansing are provided, not on the basis of wealth, political influence, position, or learning, but to all men on the basis of repentance and faith.

In this Book men are vested with immortality. Final, blessed, felicitous salvation among angels and all holy beings is open to all men, regardless of color, nation or age. Rejection of proffers of salvation means separation from God in the present and forever — this to great and small.

We can not appreciate the sublimity of such teachings because we have known nothing else. But when one compares them with the gross beast worship of the Egyptians, with whom Israel became a nation, or with the base idolatries of the other nations of Western Asia, he knows that a company of slaves, a few fishermen and other common folk associated with some "better minds" never produced the sublime doctrines of the Scriptures which have stood the testings and criticisms of the centuries.

Enlightened nations of the past never showed any capacity for discovering such doctrines. They never moved toward them. These wondrous teachings appeared suddenly among men. They have not been improved during the last 2,000 years.

Such sublime teachings must have had a sufficient cause. Since the men by whom they were given to the world were not such a cause, and since they claimed that they got them by revelation, and since there is no other explanation, we must accept their statement.

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CHAPTER 5 The Universality of Its Adaptation

The Bible was produced entirely within the Jewish nation. At periods of their history they were far below the nations about them in civilization. They were often narrow and bigoted, and usually reluctant to admit other peoples into their benefits. We have a right to expect their Scriptures to be as provincial and limited in their adaptation as are the sacred writings of the Taoism or Confucianism of China or the Shintoism of Japan.

But here is a marvel. The Scriptures are as much adapted to the Egyptians who enslaved the Jews, to the Babylonians who carried them into captivity, and to the Samaritans, whom at times they most bitterly hated, as they are to the Jews themselves. They are suited to every nation of antiquity, regardless of degree, of degradation or enlightenment. They are suited to every nation of today—yellow men, brown men, black men, red men and white men.

The Bible is the best book for the Hottentot or Bantu of Africa, for the head-hunting Dyak of Borneo, and for the wild man of Tibet. It is infinitely the best book for Oxford, Cambridge, Chicago and Leland Stanford Universities. It is suited to the men of no letters who grow up untutored in our civilization, but not to these only. Sir Isaac Newton, Gladstone, Lincoln, Roosevelt, Wilson, Bryan, Prof. Agassiz, Dr. Carroll and 10,000 other men of mind have recognized it as the most important book for their days of mature thinking.

This Book is good for the prison-house when friends and earthly hope are gone. It is good for the hospital when health is gone. It is good for the madhouse if reason gets the throne for one hour. It is good for the hovel, the shack, the backwoods home, for the farmhouse, the cottage and the palace. It is good for the doctor's office and for the judge's bench. It is best for the home, the school and the state.

It is soothing in sorrow, consoling in distress, comforting in disappointment, guiding in bewilderment, balancing in prosperity. It is best for childhood, great for youth, unsurpassed for middle life. For old age it is the one great indispensable book. It is the best reading for the sinner and the best for the saint. It is best for earth affairs and best to light the way to heaven.

Is this cosmopolitan production, suited to all times, climes, ages, minds, races and conditions, telling to all what they most need to know, a human production? If so, will not our wonderful critics with their boasted intelligence and the help of modern libraries produce for us one more such book? No, they will not because they can not. They can not because they are not inspired. They are "destructive" critics. They can not destroy the Book, but they can destroy the men who believe them.

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CHAPTER 6

The Purity and Excellence of Its Precepts

Here again we do not wonder. We ask, "Why should the precepts not be good? They come from the book of our religion." We think that honesty, moral purity, consideration for women, help for the weak, ministry to the suffering, kindness to men and beasts, reward to the faithful, is but right and good. But where did We get such a standard? Not from heathen literature, sacred or otherwise. The missionary can tell us how much the standards of the unchristian world can miss the mark. It is the Bible which has taught us high thinking.

Read the precepts and promises. The ten commandments stand out as the basis of all the laws of civilization. Written 3,500 years ago, no one of them is obsolete today. As they stand summarized and glorified by our Lord in Matthew 22:37-40, they cover the entire scope of human duty. In this basic law found in Exodus and Matthew there never has been and there never can be any improvement.

Gautama or "Buddha," in his gropings after light, forbade certain evils, as stealing, adultery, murder, etc. However, he never showed any way to keep the rules he laid down. So far as commands are concerned he gave an imperfect code, while the Scriptures give a perfect one. In all the commands in heathen literature there is no such sublime one as, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." And Jesus showed a way to keep His commands, which no heathen or pagan teacher could do.

But the marvelous difference between the precepts of heathen literature and those of the Scriptures is that while those of the one are more or less good, always dealing with the outer man and offering no reward, the Scripture precepts are perfectly good and many of them go to the core of the being. "Let that mind be in you which was also in Christ Jesus." "Blessed are the pure in heart." "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness." "Keep thy heart with all diligence, for out of it are the issues of life." Such heart passages as Phil. 4:8; 2 Peter 1:5-7; Psa. 1; Matt. 5:3-9; 1 Cor. 13 and a thousand others have a depth so far beyond man's works that we are sure he did not make them.

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CHAPTER 7 The Blessedness of Its Influence

First, this blessing has been to the individual. Thomas Olivers lived in one of the most demoralized periods of English history. He says he was so wicked that he was driven out of one of the worst towns in England because he was too bad for the place. He came in contact with the religion of the Bible and was so mightily transformed that he was able to write that sublime hymn, "O Thou God of My Salvation." Augustine, from a wild and dissipated young man, became a saint and example of piety.

A thousand well-known men and women have been brought from worthlessness, vulgarity, immorality, pride, conceit, hopelessness, or a combination of these, into purity, humility, hope and happiness, and into the good places which they hold in history. Millions more of inconspicuous persons have been blessed by contact with the Christian Scriptures. Every one who has taken the way of the Bible has declared the blessedness of his choice. And, too, these benefits have reached not only the man who has chosen the Bible, but all who have associated with him.

Also the benefits of the Bible to society in general are not to be calculated. By the Bible came the hospital, the homes for the feebleminded, for the poor, for the aged, for the orphans. By the Bible came better justice in the courts, and by it came humanity in dealing with the prisoner. By it slavery and polygamy have been destroyed. It has made man to recognize the weaker and less favored as his brother, and it has glorified human labor. It has sanctified the home, and made it happy and beautiful. It has given to man one day in seven in which to rest. In spite of temporary reverses, by it the liquor traffic is on the toboggan-slide in all civilized nations, and by it women have been liberated, respected and enfranchised.

China's civilization has been stagnated because she has had the books of Confucius instead of the Bible; Arabia is a thousand years behind the times and sunken in a pit of moral miasma because she has the Koran instead of the Bible. South America has its hideous moral standards in its church life and its backwardness in secular affairs because the Bible is suppressed. France had its bloody revolution while the Bible was dragged through the streets of Paris tied to the tail of an ass. The World War was one of the results of the efforts of the rationalists of Germany to dislodge the Bible. The war was a by-product of their movement.

The Scriptures have blessed the nations which have exalted them. Queen Victoria was asked by an African chieftain the source of England's greatness. The good woman held up a copy of the Bible, saying, "This, sir." Yes, the Scriptures have made England great. America and England stand in the forefront of the nations in invention, in industry, in commerce, in power and in influence because of the Bible. They are as great as they are because they have heeded the Bible as much as they have; they are not greater because they have heeded it so little.

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CHAPTER 8

The Unity of Its Parts

Our Scriptures, as we now have them, are composed of sixty-six books. They were produced by about forty different men, writing over a period of 1,600 years. The writers were sometimes men of high scholarship — what we would call men of the schools — as Moses and Paul. More often they were without special training, as Amos, Peter and John. Such separation in time and natural sympathies would tend to produce a discordant book. Let us look at it.

It begins before time, declaring the councils of the Almighty before matter was, and long, long before man. It sweeps human history, taking man to the judgment at the end of time and placing him finally in eternity. This record in history and prophecy is begun by a scholar, contributed to by a variety of men, and closed by a fisherman. Nevertheless, the harmony is perfect.

All history is selective. The records in the Bible are so, but such selection! From beginning to end it is a record of the kingdom of God. Pharaohs, kings, Caesars, Herods, wise men, foolish men, bad men, and good men are mentioned, but it is because they came in contact with the kingdom. Who taught these men what to write? How did men of such varied tastes get the same peculiar philosophy of history?

Then, there is the person of the book. The central theme of historian, poet and prophet of the Old Testament is Jesus Christ. The New Testament is a looking backward to His sojourn upon earth and a looking forward to His coming again. Who taught 1,600 years of writers to give Him such a place? Not only so, but from Genesis to Revelation, in type, symbol, and direct statement, He is a slain one, slain for others, dying vicariously. Whence such unity?

Bad men have often tried to prove that the Bible contradicts itself. After so much effort on their part and for so long a time, Arthur T. Pierson, scholar and thinker, says of the sacred writers, "All the criticism of more than 3,000 years has failed to point out one important or irreconcilable contradiction in the testimony and teachings of those who are farthest separated—there is no collision, yet there could be no collusion."

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CHAPTER 9 **The Accuracy of Its History**

The historicity of the Bible has been attacked. The critics have pointed out seeming discrepancies in the Scripture records, or they have said that these records do not agree with other historical documents and therefore can not be correct.

It should be stated that perhaps no informed person believes that the various translators and copyists of the Bible were inspired. We know that as the sacred writings came from the hands of the prophets and apostles they were "the very word of God, and consequently wholly without error." Every student of the subject knows that there are many minor discrepancies and disagreements found in the extant manuscripts. These were occasioned by mistakes of copyists or translators. They are of no practical consequence, because by a comparison of the various manuscripts these errors have been discovered and, as some one has suggested, no doctrine vital to man is affected by the slight differences in the various readings, and, further, no manuscript is so bad but that the very worst one would show the way to heaven. All this is stated because it is the accuracy of the history, as it came from the hand of the inspired writer, with which we are here concerned.

Historic inaccuracies have been said to exist in the Bible in scores if not hundreds of places. Of those who have spoken against the faithfulness of the record, a few have been honest. Many have not been so, but have sought to point out difficulties with the definite object of discrediting the Book and its authority.

The attacks have been made for hundreds of years by the best minds infidelity has controlled. Yet so weak has been the case presented against historic accuracy that Benjamin Field says, "On no one point has criticism discovered a single contradiction to known facts, while it has brought to light an astonishing accordance with them. Exactly in proportion as our knowledge of the countries, circumstances, and nations alluded to in the Scriptures has become more precise and minute have all the statements of Scripture been more and more verified. Where ground has apparently existed for impugning its accuracy, further information has proved the objections to be only the product of human ignorance; and it is natural to conclude that what further information has done for some difficulties it would do, should it be vouchsafed to us, for all."

In the limitations of this chapter it is manifestly impossible to discuss this large subject. Those who really want to know the recent developments which go to substantiate the historical records of the Scriptures should read the article, "The Testimony of the Monuments to the Truth of the Scriptures." The author Prof. George W. Wright, D.D., LL.D., in discussing the controversy over Bible statements concerning the Hittites, and in showing the complete victory of the defenders of the Bible in the recent testimony of the monuments concerning the Hittite nation, says, "It was pure ignorance, not superior knowledge, which led so many to discredit these (the Bible) representations."

M. G. Kyle, D.D., LL.D., Egyptologist, has an article on "The Recent Testimony of A archaeology to the Scriptures." In his discussion this scholar says, "When we come to look more narrowly at the details of archaeological testimony, the historic setting thus afforded for the events of the Bible narrative is seen to be exactly in harmony with the narrative." And again he says, "The recent testimony of archeology to Scripture, like all such testimony that has gone before, is definitely and uniformly favorable to the Scriptures at their face value, and not to the Scriptures as reconstructed by criticism."

Ordinary history, written in the day of the Old Testament, was so mixed with legend and fiction as to be in parts untrustworthy. If the bitter attacks made upon the historicity of the Bible by its enemies have failed to discredit the records, and if the force of those attacks is continually weakened, as we know it is, by the testimony of the monuments and other disclosure of archaeology, then the believer is not only delighted to find that he has, in his Book, a correct statement of facts as regards the past, but he has a right to claim that such a book, being free from historical errors, must have been protected from such errors by the brooding and breathing Spirit of God.

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CHAPTER 10 The Exactness of Its Science

It is obvious that if the theory of evolution is true the Bible is not. The evolutionary hypothesis is taught as science. H. G. Wells is probably the most famous evolutionist in the world and is supposed to be very learned. In his "Outline of History," as a substitute for what the Bible tells us about creation, he begins by saying, "The earth upon which we live is a spinning globe" (page 1). This is his "explanation" of how matter came to be. As a substitute for what the Bible tells of the beginnings of life, he says, "We do not know how life began on the earth. Biologists, that is, students of life, have made guesses about these beginnings, but we will not discuss them here" (page 5, note the "guesses"). As a substitute for what the Bible says of the origin of man he says, "The origin of man is very uncertain." Continuing and discussing some evolutionary ideas of man's ancestors, he dismisses them by saying, "These are very fanciful ideas, to be mentioned only to be dismissed." And again on the same page we find, "The current idea among those who are qualified to form an opinion (as to man's ancestry) seems to be that he was a 'ground ape' and that the existing apes have developed in the arboreal direction" (page 46).

Marvelous science, this! It does not know how matter came to be, nor how life came to be, nor how man came to be. Yet these are the great fundamentals concerning which it presumes to speak. It assumes that because Luther Burbank produced Shasta daisies out of poorer field daisies, Burbank potatoes out of the seed of poorer potatoes, and better wheat out of less prolific wheat, therefore evolution could produce solar systems out of nothing, potato bugs out of gravel stones, and Miltons and Shakespeares out of jellyfishes and tadpoles if it had time enough. Time, we are told, is what evolution needs — time. This "science" is just a little more silly. It teaches that without a good mind like Burbank's, or any mind at all, matter could be; the inanimate could become animate; the oyster could become a man. Evolutionists do not speak in simple words like this. They cover lip such foolishness by the use of big words. This is the "science" that is in conflict with the Bible.

Magazines and newspapers sometimes treat us to an account of the finding of a tooth or a bone of a man who lived tens of thousands or hundreds of thousands of years ago, or perhaps it is the product of human hands that is very, very old. Some years ago in excavating in North Africa a vessel, obviously of human origin, was found. Very learned men measured the strata above the place of the "find." Then they calculated how many thousands of years it would take to lay down the many feet of deposit above it. Their results caused them to herald to the world that they had found a product of human hands which was many thousands of years older than the race, according to the Scripture record. But, alas, they went on digging and found a Roman brick below the very old vessel. Again and again men who call themselves scientists have made such mistakes. It is constantly assumed that man is older than the Scripture account allows. Why does not some one prove it?

What we call "science" is continually changing. If the Bible had agreed with all the "science" of 1500 or even 100 years ago it would be out of date now. That it does not appear to harmonize with

some of today's "science" might suggest that our "science" has not yet "arrived," or that our understanding of the Scripture is faulty, or both.

It is frankly admitted that the Bible is written in popular rather than scientific language. If it had been written in the language of twentieth-century science, would it have been understood 1,500 years ago? It does speak of the sun as though it has its course about the earth; but do not our modern almanacs speak of its "rising" and "setting"? Do we accuse the almanac of being unscientific? The Bible was given to teach religion, not science; but being God's Book it can not contradict true science.

Benjamin Field says, "Attempts have been made, again and again, to show that scripture and science are at variance; all that has been proved is that scientific theories are often in conflict with the Scriptures." Again he asserts that apparent conflicts between revelation and science generally arise, either out of a mistaken interpretation of a text of scripture, or out of a mistaken interpretation of some phenomenon of nature.

Dr. Arthur T. Pierson, world famous as preacher and scholar, has said, "No scientific fact is ever misstated, though common, popular phraseology may be employed ... After a study of the Word on the one hand and natural science on the other, I believe we may safely challenge any living man to bring one well-established fact of science against which the Bible really and irreconcilably militates! God led inspired men to use such language as, without revealing scientific facts in advance, accurately accommodates itself to them when discovered. The language is so elastic and flexible as to contract itself to the narrowness of human ignorance, and yet expand itself to the dimensions of knowledge."

As quoted by Dr. Pierson, Mr. Tullidge makes this extraordinary statement, "With the advance of discovery, the opposition supposed to exist between revelation and geology has disappeared; and of the eighty theories which the French Institute counted in 1806 as hostile to the Bible, not one now stands."

The fact that all ancient literature, profane or religious, except the Bible, is mixed with statements absolutely contrary to the facts of science (witness Koran of Mohammedanism), while the Bible, produced in times of great intellectual darkness, has avoided all statements contrary to proved science, and has actually made statements which could only be understood as men have advanced in learning, is most positive proof that our Book was protected and indited by divine wisdom.

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By

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CHAPTER 11

The Marvel of Its Preservation and Place

The Bible has been and is the most hated book in the world. This is strange since around it have been built the world's greatest civilizations. The nations of modern times that have been first in accepting and popularizing the Bible have stood first in invention, in commerce, in science, in discovery, in communication, in scholarship, in humanity, in morality and in all human achievement and advancement. That this association of the Bible and progress is no accident Queen Victoria stedfastly believed. She said that the Bible was the "cause of England's greatness." Mr. Bryan, the most influential American of the last thirty years, said that if the world had to take its choice between all the other books in the world and the Bible, it would be better off to choose the Bible and let the rest be destroyed.

Yet, from the times of Roman emperors to our day it has been hated. Before printing came to the western world and while the number of Bibles were few, secular and religious authorities made campaign after campaign to destroy the Book. Sometimes it was the Roman emperor who demanded that the Scriptures be surrendered upon pain of death and who did destroy many copies and put to death many who would not give lip their Scriptures. Sometimes it was the religious authorities who suppressed publication and common knowledge of the Word and inflicted death upon those who circulated it. These were attempts to destroy the Book physically.

A more crafty and subtle attack upon the Bible has been the one upon its authority. During the centuries man after man has arisen, saying, "This is not God's Word." He has delivered his lectures and written his books on "The Mistakes of Moses" or the "Age of Reason" or something else and has ridiculed and blasphemed and has died-some of them have died and some are dying. What has been the result of all this tearing and burning and speaking and writing against the Word? The campaign of the centuries has been a failure. The Bible is now printed in every important language of the globe and in scores of unimportant languages and dialects. As a book it is out of all comparison the world's best seller. Millions of copies are issued annually. What book is this, produced in the dark times of human history and science, wading through fire and water and blood and hatred and all the findings and developments of our modern civilizations and standing today above all other books as the heavens stand above the earth?

The marvel of its preservation and place is proof of its divine origin. Human books do not possess such vitality.

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CHAPTER 12 The Fulfillment of Its Prophecy

True prophecy, in the sense of fore telling events, is a miracle of knowledge. While almost any one can guess ~ hat is to be and may sometimes be right, only God or some one to whom He has revealed the future knows it. Real prophecy, then, becomes a credential of divine authority.

Dr. A. C. Gaebelein says, "Other nations possess books of a religious character, called sacred books"! Not one of them contains any predictions concerning the future. If the authors of these writings had attempted to foretell the future, they would have thereby furnished the strongest evidence of their deceptions. The Bible is the only book in the world which contains predictions. It is preeminently that which no other book could be, and none other is, a book of prophecy. These predictions are declared to be the utterances of Jehovah; they show that the Bible is a supernatural book, the revelation of God."

Using the power to foretell as a credential the Lord by the mouth of Isaiah challenges the heathen gods, saying, "Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:22, 23). Of Himself He says, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:9,10).

The subjects of Biblical prophecy are varied. Many nations and individuals now in history were mentioned or described before they had any being. Sometimes the descriptions are so accurate as to cause the enemies of the Bible to claim that certain prophecies were written after the events occurred. This effort shows to what length those will go who start out to discredit God's Word. Of special interest is the passage in Isa. 44:28-45:1. Here, two hundred years before he was born, Cyrus is mentioned by name and his greatness and his part in the restoration of the Jews to their native land are described.

It is said that when Frederick the Great asked his chaplain for brief proof of the inspiration of the Bible he answered, "Your Majesty, the Jew." One familiar with the Scriptures knows that the Old Testament is full of references to the future of the Jewish people. They are found in Numbers, Leviticus, Jeremiah, Hosea and in many other books. The long passages concerning the Jews most Wonderfully fulfilled are Dent. 28 and Dan. 11. The one chapter tells of those things in general that have been and are in the Jewish nation; the other was most explicitly fulfilled in the period between the Old and New Testaments.

The outstanding object of prophecy, however, is our Lord and Savior Jesus Christ. The details of His life were marked out hundreds of years before He was born. He is promised as the seed of the woman (Gen. 3:15). He is to be a descendant of Abraham (Gen. 22:18) - He will come out of the

"stem" or "root" of Jesse (Isa. 11:1; 11:10). He is to be of David's descendants (Jer. 23:5) He is to have a forerunner (Mal. 3:1). His mother is to be a virgin (Isa. 7:14). Bethlehem is pointed out as His birthplace (Mic. 4:2). He is to come to His temple (Hag. 2:7, 8 and Mal. 3:1). He is to come out of Egypt (Hos. 7:1).

The righteousness, faithfulness, grace, wisdom and lovingkindness of His ministry are foretold (Psa. 40:10; 45:2; Isa. 11:2-5; 41:1-3) — The place of His ministry, "beyond Jordan, in Galilee of the Gentiles," is told (Isa. 9:1,2).

The triumphal entry is promised (Zech. 9:9). His miracles are foretold (Isa. 29:18; 32:3-6) — The rulers will be opposed to Him (Psa. 2:1-3). His silence at the trial is shown (Isa. 53:7) - The scourging and contempt are revealed (Isa. 50 - 6, 52.14,53.1-3). The insults are described (Psa. 22:7, 8)

As to His death: They were to part His garments and cast lots for His vesture (Psa. 22:18) — They were to give Him vinegar to drink (Psa. 69:21). His bones were not to be broken (Num. 9:12; Psa. 22:17). He was to make His grave with the wicked, and be with the rich in His death (Isa. 53:9). He was crucified with the thieves and buried in the tomb of Joseph, the rich man.

He was to die by crucifixion (Psa. 22:16), a form of punishment absolutely unknown in the time the Psalm was written. It was invented by the Romans hundreds of years later. His death was to be vicarious (Isa. 53:4, 5, S, 11, 12). He was to be a victor (Isa. 53:11). He was not to see corruption (Psa. 16:10).

Every Bible student knows how wonderfully and accurately the above-cited prophecies have been fulfilled. Others may know if they will "take the pains" to know.

If the Bible tells of things that shall be in hundreds or thousands of years after the prophesying, and if that very foretelling is made a challenge to heathen gods and to unbelief, and if those things which were obviously beyond the scope of human knowledge actually took place in due time, then there is proof of a miracle of knowledge. This miracle of knowledge, interwoven with the claim on the part of the writer that God is speaking through him, leaves a thinking person nothing to do but to acknowledge the truthfulness of that claim.

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CHAPTER 13

The Nature of Its Testimony

Why one may say of himself is often much discounted. Especially is that true if the person is known to be bad or of indifferent character. On the other hand, if a man is known to be good and truthful, what he says of himself has real value. If such a man's statements are corroborated by other good evidence what he says is very important. All this is true of a book.

Dr. J. W. Munhall has made a careful study of the Bible's testimony to itself. Following are some of his findings: "Turning to the books called prophetic, we find Isaiah saying, 'Hear the word of the Lord' (Isa. 1:10); and no fewer than twenty times does he explicitly declare that his writings are the 'words of the Lord.' Almost one hundred times does Jeremiah say, 'The word of the Lord came unto me,' or declare he was uttering the 'words of the Lord,' and the 'word of the living God.' Ezekiel says that his writings are the 'words of God' quite sixty times. Here is a sample: 'Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go get thee to them of the captivity, unto the children of thy people, and speak unto them and tell them, Thus saith the Lord God' (Ezek. 3:10, 11). Daniel said, 'And when I hear the voice of his words' (Dan. 10:9). Hosea said, 'The word of the Lord' (Hosea 1:1) — 'The word of the Lord that came to Joel' (Joel 1:1). Amos said, 'Hear the word of the Lord' (Amos 3:1). Obadiah said, 'Thus saith the Lord God' (Oba. 1:1). 'The word of the Lord came unto Jonah' (Jonah 1:1). 'The word of the Lord that came to Micah' (Micah 1:1). Nahum said, 'Thus saith the Lord' (Nah. 1:12). Habakkuk wrote, 'The Lord answered me and said' Hab. 2:2). 'The word of the Lord which came to Zephaniah' (Zeph. 1:1) 'Came the word of the Lord by Haggai the prophet' Hag. 1:1). 'Came the word of the Lord unto Zechariah' (Zech. 1:1) - 'The word of the Lord to Israel by Malachi' (Mal. 1:1) And in the last of the Old Testament books, it is twenty-four times said, 'Thus saith the Lord.'"

Giving the New Testament testimony the same author says, "The Scriptures are called 'The oracles of God' (Rom. 3:2); 'The word of God' (Luke 18:11); 'The word of the Lord' (Acts 13:48); 'The Word of Life' (Phil. 2:16); 'The Word of Christ' (Col. 3:16); 'The Word of truth' (Eph. 1:13); 'The Word of faith' (Rom. 1:8); and by these and similar statements do they declare, more than two thousand times, that the Bible is the Word of God — that the words are God-breathed, are inspired (*theopneustos*)."

Benjamin Field says, "Our Lord recognized the whole body of the Old Testament, included by the Jews in the threefold division of 'the Law, the Psalms, and the Prophets'; paid the highest honor to those ancient records, repelling every onset of the tempter with, 'It is written' (Matt. 4:4, 6, 7, 10); extending His full sanction to every 'jot and tittle' of 'the Law and the Prophets.'"

Now here is a dilemma. Every intelligent person knows that in the purity of its precepts, grandeur of its ideals, sublimity of its doctrines, and the blessedness of its influence and in its condemnation of deception the Bible surpasses infinitely every other book. We either must admit that it is a

God-inspired book as it has declared in substance two or three thousand times, and as it implies from cover to cover, or that the book has in all these places and ways been deceiving and lying.

We have the further dilemma when we consider that Jesus, who professed for Himself all goodness and all wisdom, and who has been in truth the light and life of the world, and upon whom multitudes depend for salvation, gave the most positive and constant testimony to the Old Testament as the Word of God. We conclude that the Bible to which He gave testimony is either God's Word or He was grossly deceived or a deceiver. In either case we could not trust Him.

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CHAPTER 14

The Relation to Its Believer

Any discussion of the proofs of Bible inspiration should contain a reference to Christian experience. This kind of evidence, which is worth nothing, or about that, to the person who knows not God, is one of the strongest of evidences, if not in fact the very strongest evidence, to the child of God.

He was a sinner — undone, burdened and condemned as the Bible described. He repented of his sins and forsook them as the Bible told him to do. He believed on the Son of God as the Bible directed. There came rest and joy and hope. During the years, if years there have been, the Book has become more and more precious and sacred. It has shown the way to God and holiness and heaven. It is the Word of God not to his mind only, but to his soul. It is a part of His experience. Not only the mind of the Christian, but his heart tells him that the Bible is God's Book.

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CONCLUSION

In the preceding pages it has been noted that there is presumptive evidence that God has given a written revelation to the world and that the Bible is that revelation, and cumulative evidence has been cited. There is no mathematical proof of Scripture inspiration. To give such proof would be like putting a man in chains to take him off to heaven. Such things can not happen in a moral universe. The nature of any proof that can be offered leaves it possible for one who wishes to reject God, to reject Him and His Word. But, thank God, the proof of divine inspiration is so satisfactory to the willing heart that he is not only able to maintain his "intellectual self-respect" while he believes in it, but his confidence in that inspiration is in him with all the strength of moral certainty.