



Eng<sup>d</sup> by A. H. Ritchie

*Matthew Lourie*

MEMOIRS  
OF THE  
HON. WALTER LOWRIE

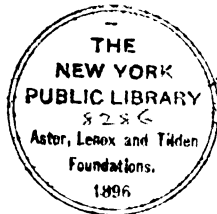
EDITED BY HIS SON  
*J. C. Lowrie*

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## DIVINE REVELATION.

AMONG Mr. Lowrie's papers, under dates of May and September, 1830, has been found a somewhat extended Treatise on Divine Revelation—presumably from his pen, originally. The first part of this treatise is here inserted ; the second and larger part may be published hereafter. It may be remembered that he had begun studies for the ministry in his earlier life ; and his reading in subsequent years was founded not a little on his knowledge of the Sacred Scriptures in their languages ; but it does not appear that at any subsequent period of his life he had intended to resume his purpose of seeking admission to the sacred office.

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1. Divine Revelation is a discovery made by God to man, of Himself, and of His will, higher and clearer than He has made known by the light of nature, or than man can discover by his unassisted reason.

2. Divine Revelation is possible. No man, with the use of his reason, can deny the being of a God. A wicked man may wish, in his heart, that there were no God ; but if atheism have an existence, it is but another name for insanity. No man can deny or disbelieve that he is himself a thinking being ;—he knows that he exists, and that he can act and think ;—to doubt the consciousness of his own existence is to establish its reality. He knows, too, that he did not make himself,—that he is indebted for his being

to Another. As little can any man disbelieve the evidence of his senses. He knows that he can see, and and hear, and feel, and taste, and smell the objects around him, according to the respective properties of those objects. But his consciousness and his senses all afford him the highest possible evidence of the existence of a supreme Being, of infinite power, wisdom and knowledge. This is one degree of revelation, made to man through his senses, and his rational faculties and powers. But if the power of God be infinite, all degrees of power are alike to Him; and the clearness, or the obscurity, of the revelation of Himself, to His creatures, must rest with Himself; whether it be with the clearness enjoyed by the angels around His throne or the obscurity of man upon earth.

## II. NECESSITY OF A DIVINE REVELATION.

3. This subject is embarrassed with some considerations which do not properly belong to it. Where there was no Divine Revelation, the darkness was so great that its necessity was but dimly discovered by a few wise and reflecting men. Where Divine Revelation has been known for centuries, as among Christian nations, the light is so great, so diffused, so incorporated with all our thoughts and reflections, that many, using that very light, attempt to prove that it is not necessary. Take, for instance, the character of God, as revealed in the Bible. The sublime descriptions of the Divine Being, embracing every perfection and excellence, seem at once to be reasonable, and hence are claimed as the effort of reason, when unassisted reason never did discover, and never could have discovered those perfections.

4. With these remarks, let us look at the condition of those nations, ancient and modern, which were without the light of Divine Revelation. Through a long course of ages, what has unassisted reason achieved for them?

The Egyptians, Greeks, and Romans were enlightened and civilized nations, but without Divine Revelation. There we find them grossly ignorant of the most vital and important truths. Their gods were multiplied almost without number. The sun, the moon, and the stars,—demons, and departed heroes,—animals, noxious insects, and even rivers were their gods. Statues of gold and silver, blocks of wood and of stone, the work of their own hands, were the objects of their idolatry; and human sacrifices, obscenity, prostitution, drunkenness and Bacchanalian revels formed a great part of their stated worship.

5. They were ignorant of the true account of creation,—of God's design in making the world,—of the origin of evil, and the original dignity of human nature. Socrates, Cicero, and Seneca, their wisest and best men, doubted even the immortality of the soul. Of the resurrection of the body, they knew nothing. When such men were thus enshrouded in doubt, what must have been the darkness of the mass of the common people? who on all these points had an equally vital interest.

6. A future state of rewards and punishments was too little understood to have a proper influence on the conduct. Hence their morals were corrupt, and corresponded with the moral darkness of the mind. It could not be otherwise. Man is a creature actuated by motives. But where was the motive for holiness, for purity of heart and life, when holiness and the

worship of the heart was not known? It is remarkable, also, that the most civilized and the most barbarous nations were nearly alike in their ignorance of divine things, and in their moral depravity of conduct.

7. This picture of the nations of antiquity, drawn at large by their own historians, will suit the heathen nations of our own time; and here, too, moral darkness and depravity bring to a level the most civilized and the most barbarous. The Chinese, the Burman, take rank here with the American savage and the inhabitant of benighted Africa. The human sacrifices of New Zealand, the slaughter of his attendants at the death of an African king, the funeral piles of India, and the Car of Juggernaut, proclaim with dying groans the necessity of a Divine Revelation.

8. That much moral evil exists in the world is inscribed on every page of its history. At all times, and in all places, the record shows not slight imperfections only, but crimes which the light of reason strongly condemns. By the universal consent of all nations, man is chargeable with guilt; and when his conduct and his actions are arraigned, the verdict must be that of guilty. That this is the actual condition of mankind cannot be questioned. Now the very nature of guilt involves a liability to, and desert of, just punishment. How, then, can the justice of God be satisfied without the punishment of the guilty? Will He extend mercy and pardon, and remit the punishment which justice requires? Does not the infinite perfection of His nature require that the glorious attribute of justice be fully satisfied? If mercy can be exercised, is it the will of God that it should be exercised? And, if so, in what way or on

what terms? All these are questions which unassisted reason never did answer, and never could have answered. The more we try to answer them by reason, the more the darkness increases. Do we argue in favour of mercy? We arraign the justice of the punishment. Do we consider the high claims of infinite justice? Then the case of sinful men is hopeless. How are the claims of mercy and justice to be reconciled? If infinite wisdom be required to devise a way by which the claims of both are preserved—can finite, unassisted reason discover that plan? And can it also discover that God is willing to execute that plan? It is impossible—utterly impossible. Until God reveal these things, the highest created intelligences must remain ignorant of them; and, when revealed, it is no wonder that the angels should desire to look into them. If, therefore, a knowledge of everything dear to man—a knowledge of his eternal well-being, a knowledge of the true God, be necessary, then is a Divine Revelation necessary.

### III. NEW TESTAMENT GENUINE AND AUTHENTIC.

9. The books of the New Testament contain the history of Jesus Christ, the first propagation of His religion, and the principles and precepts of Christianity. They are usually printed together, and bound in one volume, and by many are considered as but one book. They consist, however, of the writings of eight different authors, and of twenty-seven different books, written at different times, and in different parts of the world.

10. The writers of the New Testament claim to have been cotemporary with Him, whose birth, life, pre-

cepts, miracles, death and resurrection they record. They purport to relate what they heard and what they saw. Whatever they have written of Him, of His precepts, of His miracles, or of the spread of His kingdom, either by a direct historical record of facts, or by incidental allusion, they have written as eye and ear witnesses. "That which they had heard, which they had seen with their eyes, which they had looked upon, and their hands had handled" is claimed by them to have been recorded in the books of the New Testament.

11. These witnesses write with impartiality, sobriety, modesty, and every mark of sincerity. They relate their own mistakes, and record their own follies and their faults. There is no enthusiasm, no exclamations against others, no violence. Their testimony is consistent in all its parts. In no one instance is any of them in the least degree inconsistent with himself. With each other there is no contradiction, and the variance in minor points, of incidents and circumstances, shews they neither wrote in concert nor copied from each other. They gave the highest proof of their sincerity, in sealing their testimony by voluntary martyrdom. It is not to be conceived that such a number of witnesses would resign their means of support, fortune, character, and life itself for the assertion of what they knew to be false. They at least believed the truth of their testimony, and it only remains to be proved that, if they believed it to be true, they could not be deceived, and that it must be true indeed.

12. The testimony of these writers did not relate to opinions, nor to abstract points, nor to events distant in time or place; but to facts which they personally

witnessed. By the word of Jesus Christ, they witnessed the blind made to see, the lame to walk, the deaf to hear, and the dead to rise from the grave. They heard a Voice from heaven saying, "This is my beloved Son, hear ye Him." They saw this same Jesus nailed to the cross, they saw His side pierced with a spear, and blood and water flowing from the wound, and they saw Him laid in the tomb. After three days He shewed himself openly to them, he ate and drank in their presence, and conversed with them for the space of forty days. He reprov'd their unbelief, and required them to handle Him and see that it was indeed Himself. He called on Thomas in the presence of the others, to put his fingers into the prints of the nails, and to thrust his hand into His side. Finally He led them out as far as Bethany, and in their sight, and in open day, ascended up into heaven. After His ascension, they themselves, in the name of Jesus of Nazareth, healed the sick, caused the blind to see, the deaf to hear, the lame to walk, and the dead to arise. These are but a few of the prominent facts recorded in their testimony; and in these facts they could not possibly be deceived. In this aspect of the argument, the alternative is presented that their testimony is true, or that they sacrificed their time, their good name, their every earthly comfort, and finally their lives, to impose a falsehood on the world.

13. As these witnesses were not themselves deceived, neither could they deceive others. The facts they relate were public, done openly, before men of learning, sagacity and power; as well as before multitudes of all other classes. If it were false that "the blind and the lame came to Jesus in the temple, and

He healed them," could not His bitter and relentless enemies have shown it was a falsehood? If it were false that Lazarus, after lying four days in the grave, was restored to life, would it not have been more natural for the chief priests to have exposed the falsehood than to have taken counsel to put Him to death? In all places, and in the most public manner, the apostles bear their testimony to the truth of the fact that Jesus Christ rose from the dead and ascended up into heaven. In the Epistle to the Church at Corinth, reference is made to five hundred who had seen Him after the resurrection, most of whom were then living. The miracles which they performed, were all wrought in His name. In the face of the Jewish council, when actually beaten, and threatened with death, they openly state and adhere to this fact, and charge their very judges with His blood. The miracles they wrought in Jerusalem and in all parts of the Roman Empire, and the power they communicated to others of working miracles, were public and known to all. These miracles being recorded in the historical books, and referred to in the various epistles to the different churches, gives us, as will be hereafter fully shown, the testimony of that whole generation to the truth of the facts thus set forth.

14. The Jews were the most violent opposers and haters of Christianity at its beginning, and have continued to the present day to be its most bitter adversaries. Had the books of the New Testament been forgeries of the time they claim to have been written, or had they contained falsehoods, the Jews were both able and willing to have detected the imposture. The things recorded, as already stated, were not said to be done in a corner. The scene of many of the trans-

actions recorded, and especially of the crucifixion and resurrection of Jesus Christ, was Jerusalem, the metropolis of the nation. The highest civil and ecclesiastical rulers of the Jews are referred to by name as actors and as witnesses. The name of the Roman governor is given, and his actions in the scene, and what he said, are minutely set down. Dates are given, places are designated, officers, men and measures are all described. On the supposition of forgery or falsehood it is unaccountable that these things could have passed without exposure. Nor could these writings have been forgeries of a later period, because the Jews still continued their hatred of Christianity, ever watchful to avail themselves of anything to cast odium on that hated name.

15. The primitive Christians of Rome, Corinth, Galatia and other places would not have received those writings as genuine if they had been forgeries. In the epistles to these churches the facts recorded in the historical books are taken for granted, and referred to as known to all. The Apostle Paul writes of his previous labours amongst them, He reproves one church for departing from the right way after the miracles they had seen; he reproves another church for permitting a scandalous incest to remain uncensured; he speaks of the gift of tongues, and other gifts possessed by some of themselves; in his epistle to another church he calls over by name twenty-six of its members. Now if these epistles had been forgeries, it was impossible that these churches should have received them as the genuine writings of St. Paul. Deceived on this subject these churches could not be. They knew whether or not he had ever preached among them. The church in Galatia knew

whether or not they had seen the miracles to which he referred, and whether or not there was ground for his censures ; the church at Corinth knew whether or not a disgraceful incest had taken place ; and the church at Rome knew whether or not the twenty-six persons named by the apostle were of their community. Yet, with all this knowledge, and many items more which might be detailed in these and other churches to which epistles were written, it is a fact that these very epistles were received by them as genuine and authentic.

16. Let it be assumed, what indeed needs no proof, that there exist at this day numerous Christian churches in the world ; that these churches have teachers, and rules, and ordinances, and stated times for public worship ; that they all profess to believe that Jesus Christ was the author of this religion ; that He appointed these ordinances and rules and directed them so to meet for public worship ; and that the books in which all these things are recorded claim to have been written by His immediate followers. These things, being assumed or proved, it follows that the present generation did not forge these writings. It is not impossible that books should have been forged in our age, but, on the supposition of such forgery, it is impossible that these books should have been received as genuine by all the Christian churches throughout the world. If these books did not exist till the present age, how came these Christian churches into existence ? And how came those societies to acknowledge, and venerate, and profess to be regulated by, books which did not even exist ? We do know, therefore, most certainly that the forgery, if it be a forgery, did not take place in our day.

It is as impossible, moreover, that a forgery of the kind supposed could have been imposed on the generation immediately preceding the present. They stood as we now stand, with the same means of judging, with the same ability to detect imposture or forgery. Christian churches existed also in their day, and by those churches were these writings received and venerated. Now these considerations apply with equal force to each of the sixty generations which have existed since the days of the apostles.

17. The citizens of the United States are in the habit of celebrating annually the day of the nation's birth. Whilst that celebration continues it is the annual testimony of a whole people to the truth of the fact that on the 4th day of July, 1776, the Declaration of Independence was adopted. Should any one pronounce this state paper to be a forgery of last year we would consider him insane. If we reasoned with him at all, we might ask how, on the supposition of forgery, he accounted for the existence of the United States as a free and independent people, governed by laws of their own and by agents of their own? Or should he pronounce it a forgery of 1796, the question still recurs, if it be a forgery of that or any other period, how and when did the United States become an independent nation? Would the generation of 1776 have received this document unless it had been both genuine and authentic? And that they knew the facts to which it referred to be true? To suppose the contrary is to suppose what is impossible and absurd. This familiar illustration applies with all its force to the books of the New Testament. The reasoning in the one case, with all its simplicity and clearness, applies with equal simplicity and clearness

to the other. And, as it is impossible that the Declaration of Independence could have been a forgery of 1776 or of any later period, so it is equally impossible that the Christian Scriptures could have been a forgery of the time they purport to have been written or of any later period. The era of the one is annually celebrated by the whole people of the United States; the era of the other is also statedly celebrated by the whole Christian Church in her solemn ordinances. The Declaration of Independence records the birth of an independent nation, which exists at the present day; the New Testament records the beginning of the Christian Church, which also exists at the present day. The one was received as genuine and authentic by our fathers of 1776, because they had knowledge of the truth of the facts to which it refers. In the truth of those facts they could not be deceived. They were written with the blood of fathers, husbands, sons—mothers, wives and daughters. They witnessed and endured scenes of desolation, distress and misery on every side; and in all these thousands of themselves were the sufferers. It is mockery, not reasoning, to say that in these facts they could have been deceived. And how was it with the generation of the New Testament writers? The first history of the Christian Church was also written in the blood of fathers and mothers, husbands, wives and children. They, too, endured the spoiling of their goods; they were persecuted, vilified and oppressed, and their very names cast out as evil; and, for the truth of what they saw and what they believed, they suffered death in all its forms. And will it be contended that, with the most ample means of knowing the truth, they suffered all these things for a forgery or a falsehood?

18. Let us now see what is the evidence of history on this question. Here the evidence negatively is complete. The Jewish historian, Josephus, was a cotemporary of some of the writers of the New Testament. He writes the history of the same period, and relates some things in common with them; but he never intimates that those writings were forged or false. Nor does any other Jewish writer, nor do the Roman historians of that or any later period in the least degree intimate a suspicion of forgery or falsehood. On the contrary, Josephus, in his history of Herod the Great, of Archelaus and of Pontius Pilate, by reference to dates, customs, parties, and to various other points, confirms the New Testament history; and the Roman historians, as will be shown hereafter, expressly state that the life of Jesus Christ was written by His immediate followers.

19. The direct affirmative historical evidence is full and conclusive. The books of the New Testament have been quoted and referred to by a continued series of Christian and other writers from the days of the apostles till the present time.

In the first century we have the five Christian fathers—Barnabas, Clement, Hermas, Ignatius and Polycarp. These writers were contemporaries of the apostles, and the first three are named in the New Testament. They all refer to the books of the New Testament as genuine and authentic Scriptures, received and relied on by the whole Christian Church.

20. In the second century we have the following writers,\* who in like manner bear their testimony

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\* For a detailed account of the Christian and heathen writers, see Appendix, No. 1. See Lardner's *Credibility of the Gospel History*, British Encyclopædia, ninth edition.

to the writings of the New Testament: Papias, in Necropolis, A.D. 114; Justin Martyr, Palestine, 140; Tatian, 170; Hegerippus, 170; Ireneus, Lyon, 170; Athenagorus, 180; Theophilus, Antioch, 181; Clement, Alexandria, 180; Tertullian, Carthage, 190.

21. In the third century, Ammonius, A.D. 220; Julius Africanus, 220; Hippolytus, 225; Origen, 240; Cyprian, Carthage, 250; Dionysius, Rome, 260; Commodian, 270; Theognostus, 270; Victorinus, Germany, 290; Methodius, Tyre, 290; Philias, Egypt, 296.

22. In the fourth century Eusebius, the historian, 315; Marcellus, 320; Athanasius, 326; Juvenius, Spain, 345; Council of Laodicea, 363; Basil, Cappadocia, 370; Jerome, 372; Gregory, 375; Augustin, 394. Several of these writers have left us a catalogue of the books of the New Testament, agreeing with the names of the books as we now have them. So also did the Third Council of Carthage, A.D. 397.

23. During the first, second and third centuries, various heresies sprung up in the bosom of the church. The writings of those who advocated these heresies in various ways afford evidence that the books of the New Testament are genuine and authentic. Thus the Ebionites received the gospel by Matthew, but rejected all the epistles of Paul, whom they called an apostate, because he departed from the Levitical law. On the other hand, the Gnostics contended that the gospel by Matthew, the epistle to the Hebrews, and those of Peter and John, were writings for Jews, not for Christians. All these contests prove the existence of the books of the New Testament.

24. Tacitus, a Roman historian and a heathen, states that this pernicious superstition took its rise from Christ, who, in the reign of Tiberias Cæsar, was

put to death by Pontius Pilate ; that it spread rapidly and had infected great numbers in Rome itself ; and that the Christians suffered a dreadful persecution in Rome by order of Nero, A.D. 65.

The celebrated letters of the younger Pliny to the Emperor Trajan prove that the knowledge of Christianity was general in Pontus and Bythinia ; he states, also, the purity of the lives and the fortitude of the Christians under suffering. The persecution they then endured was the subject of the letter, A. D. 106.

Celsus, A.D. 176, mentions some of the disciples by name, and quotes many passages from the books of the New Testament. He admits most of the facts of the gospel history. He professed to draw his arguments from the writings received by the Christian church, especially the four gospels, and in no one instance from any other writings.

Porphyry, that sensible, learned, but severe and unfair, enemy of Christianity, bears a testimony equally conclusive to the authenticity of the books of the New Testament. He possessed every advantage, which learning, natural abilities or political situation could afford, but, sagacious and acute as he was, he never attempted to deny that the books of the New Testament were genuine. He wrote against the Christians A. D. 263.

One hundred years later, A. D. 360, flourished the Emperor Julian. He systematically and most insidiously set himself to root out Christianity from his empire. He names the four Gospels,—notices the difference between them, and refers to the Acts of the Apostles. In numerous instances he refers to the customs and worship of the Christian church ; and, in his attempts to reform the Pagan superstition, his

arguments and his exhortations are drawn from the Christian practice, as founded on the principles and precepts of the New Testament.

25. It is deemed unnecessary to trace the historical evidence into the fifth and succeeding centuries. In every step of the progress downwards, the testimony becomes more and more crowded, by Christian writers, by the writings of the heretics and by those opposed to Christianity. In the early part of the fourth century, the Christian religion was acknowledged in the palace of the Cæsars, and in the Roman Empire, the mighty structure of the Pagan Idolatry fell to rise no more.

26. From the days of the Apostles numerous Christian churches have existed in all parts of the civilized world. Multitudes of all ranks, abandoned their idol worship, and embraced the pure principles of the Gospel. Now, in the continued evidence of these Christian Churches, and in the concurrence of the multitudes who professed the Christian faith, we have the most conclusive evidence to the truth of the Gospel history. It is the unbroken and the daily testimony of hundreds of thousands of unexceptionable witnesses in all parts of the world. In their local and dispersed situations, in all ages, combination and collusion, for the purposes of forgery and deception, were impracticable; and by their united and continued testimony a chain of evidence, the most conclusive, the most perfect, is established from the first rise of Christianity to the present time.

## IV. NEW TESTAMENT DIVINELY INSPIRED.

27. The writers of the New Testament not only claim to have had perfect knowledge of the things which they saw and heard and taught, but they go further, and in all these claim to have been under a divine and infallible guidance. In reference to the historical facts, they assert "that they were guided by a divine direction, that God Himself taught them all things, and brought all things to their remembrance, whatsoever Jesus Christ had said unto them." In reference to precepts and doctrines, they assert "that they were such as they had received of the Lord," that they spoke "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"; that these things "were not received by man but by the revelation of Jesus Christ." In a word, they claim to have recorded a Divine Revelation as delivered to them "by the wisdom of the Living God."

28. Before proceeding to examine the evidence on which the New Testament writers rest this high claim, it is proper to examine what the claim itself really is, and how it applies to these writings, as consisting of history, precepts and prophecy. On this subject much has been written, and often have attempts at explanation made it more obscure. We are told of plenary inspiration, of an inspiration of superintendency, of a plenary superintendent inspiration, of an inspiration of suggestion, of elevation, etc., etc. It is believed that the use of these different terms is unnecessary and injurious; and that they only darken counsel by words without knowledge.

29. On turning to the pages of the record itself to see what this claim is, we find it expressed and referred to in a great variety of ways. Sometimes the expressions are general and indefinite. The fact that the communication was divine, is distinctly asserted, but not the manner in which it was made to them. "On the day of Pentecost the disciples were all filled with the Holy Ghost, and began to speak with toher tongues as the Spirit gave them utterance." Acts ii, 4. "For I have received of the Lord that which also I delivered unto you." I Cor. xi, 23. "For I neither received it by man, neither was I taught it, but by the revelation of Jesus Christ." Gal. v, 12. "Holy men spake as they were moved by the Holy Ghost." II Pet. i, 21. In some instances the expressions are more definite, and we are informed how the revelation was made. When the apostles were cast into prison, the angel of the Lord sets them free, and directs them "to go, stand and speak in the temple to people all the words of this life." Acts v, 19, 20. "The angel of the Lord spake unto Philip, saying, Arise go towards the south." Acts viii, 26. "The angel of the Lord stood by Paul and spoke to him," Acts xxvii, 23. "And again an angel appeared to John, and explained and revealed to him things to come." Rev. xxii, 16. "The Holy Ghost said, separate me Barnabas and Paul, for the work whereunto I have called them." Acts xiii, 2. Unto the third heavens was the apostle of the Gentiles caught up, and heard unspeakable words whether in the body or out of the body, He did not Himself know. II Cor. xii, 1-3. John, the forerunner of Jesus Christ, at the baptism of His Lord, and the three disciples on the Mount heard a Voice from heaven, saying, "This is my Be-

loved Son in whom I am well pleased." Mat. iii, 17 and xvii, 5; II Pet. i, 17, 18.

A great part of the New Testament message was revealed by Jesus Christ Himself to His disciples. During years of familiar and most endearing intercourse, He revealed and expounded to them the things of His kingdom. From heaven He descended, and in brightness above the mid-day sun, spoke to the violent persecutor of His people, from thenceforth called to be one of His most distinguished witnesses. Acts ix, 1-20. To the same apostle He again appeared in a vision, encouraging and strengthening him. Acts xviii, 9. To him who leaned on his breast at supper, He again appeared in the Isle of Patmos; but so glorious, that the beloved disciple fell at His feet as dead. Rev. i, 17.

30. In all these rich and varied expressions of the New Testament writers, we are taught to consider them as having delivered to us a message from God. That this message in all its parts consists of entire truth, and of such truth as it was the will and good pleasure of God should be revealed to us by them. The communication of these truths to them is in the message itself called "Divine Inspiration."\* This means nothing more nor less than the Divine Revelation, or communication, of these truths to their minds, and thereby enabling them, without error or mistake, to speak and write the things, thus by them received, whether relating to prophecy, moral precepts or historical facts.

31. The Divine Inspiration claimed by these writers, as far as it respects prophecy and moral precepts, is

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\*Theopneustos, I Tim. iii, 16.

easily understood ; but how it applies to historical facts is not so apparent, and hence, as already noticed, the diversity of terms applied to this subject. It is asked, where is the necessity of Divine Inspiration, when a competent witness, in relating a fact, speaks from personal knowledge? There is no doubt but in such a case the truth may be told without Divine Inspiration ; and that a historical fact recorded under divine guidance, and one recorded without it, may be both equally true. But those to whom the relation of the fact is given have not the same certainty of its truth in both cases. In one, there is the possibility of forgetfulness, the possibility of misapprehension and of error, the possibility that the relation of the fact itself is not necessary ; the other is beyond any such possibility. The one testimony is human, the other is Divine.

32. Another inquiry of some moment belongs to this branch of the subject. Does this Divine Inspiration extend to the words, or only to the thoughts or minds of the writers?

Every one who is capable of examining the New Testament in the original language will perceive that it is not written in the pure Greek of Xenophon or Plato. It is Hebraic Greek, or such as was used by the Jews when they spoke or wrote in Greek. The original Greek, also, or even a faithful translation shows a diversity of style amongst these writers. We find also that in relating the same facts there is seldom a verbal agreement.

It is evident, therefore, from the language in which these books were written, that of Hebraic Greek, from the diversity of style of the different writers, and from the verbal differences in the relation of facts,

that, to some extent at least, these writers were left to the resources of their own minds. But we must remember that the clear perception of knowledge enabled them to express it clearly, either in speaking or writing.

The foregoing remarks are illustrated, and indeed are embraced, in another consideration. In translating the New Testament from the Greek into another language, if the translation be faithful, the Divine Inspiration is not lost in the change of words or idioms; it is still a Divine Revelation, though spoken in another tongue. So in secular affairs. The testimony of witnesses admitted to be honest and competent, though spoken in a language unknown to the court and jury, will yet be the foundation for the judgment and verdict of that court and jury even in cases of life and death. Here, of course, the court and jury will first be well assured that the testimony has been faithfully translated.

Whilst, therefore, on the one hand, we are not to consider the words nor the arrangement of the words as being divinely inspired, so, on the other hand, we are not warranted, by anything contained in the message itself, in concluding that no limits were assigned on these points to the minds of the writers. On the contrary, whatever discretion or latitude was allowed, they claim distinctly to have delivered their message, not in the words of human wisdom but in the words as taught by a Divine Teacher. I Cor. ii—3, 13.

33. Having thus considered what Divine Inspiration is, let us now examine the evidence by which the claim to it is supported.

We have already seen (No. 11) that these writers gave the highest evidence of sincerity by their holy

and blameless lives, by their sufferings and by their submitting voluntarily to martyrdom in the support of the truth of the things related. But one of the things thus related by them is the fact that they spake not of themselves but as it was revealed to them. They tell us that they heard a Voice from heaven saying, "This is my Beloved Son in whom I am well pleased." They tell us that on the day of Pentecost they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. They tell us that such and such things were revealed to them by the Lord, and that they delivered His message as they received it. From the very nature of the facts recorded every argument and every consideration, which proves the record to be genuine and authentic, proves its Divine Inspiration.

34. The miracles performed by Jesus Christ are conclusive proof that his was a divine mission. As such he appeals to them (John v, 36); and as such the sincere enquirers after the truth considered them; (John iii, 2 and ix, 31). The writers of the New Testament also appeal to the miracles performed by them as full proof that their message was divine (Acts v, 32); and these appeals are conclusive; they are beyond the reach of cavil; the miracles set the broad seal of heaven to the divine mission of the Lord Jesus Christ, and to the truth of the testimony of the apostles.

35. The enemies of Divine Revelation have felt the force of this part of the Christian argument, and their utmost efforts have been made to lessen or evade it. Down to the time of the Emperor Julian, the opposers of Christianity ascribed the miracles to

magic. Neither Celsus, Porphyry nor Julian denied the fact that the miracles recorded in the New Testament had been performed. But they contended that Jesus, when in Egypt, had learned magic, and these were the fruits of His skill. "Let us grant," says Celsus, "that they were performed ; must we not say that these are the artifices of wicked and miserable men?" "Jesus," says Julian, "did nothing in his lifetime worthy of remembrance, unless any one thinks it a mighty matter to heal lame and blind people, and exorcise demoniacs in the valleys of Bethsaida and Bethany." One skeptic of modern date has contended that, from the nature of the fact itself, as being contrary to our experience, no proof could establish a miracle. And the infidels of our day content themselves with a naked denial of their existence.

The objections of the heathen opposers are now no further worthy of notice than to show how the ground of opposition has been shifted since that time. The sophistry of Hume and his followers never deceived a sincere enquirer after truth. If we are to believe nothing but what we see and hear, for the objection amounts to that, then is our knowledge small indeed. To this day the writer of these remarks never saw or felt an earthquake, or a waterspout, or a volcanic eruption. It is contrary to all his experience that either of these ever existed. But the principles of human testimony are not contrary to his experience, and, therefore, he has no doubt that these things have been seen and felt by others. In common with those who preceded them, the Carlisles, the Wrights and the Owens of the present time contend that human reason is sufficient in all cases. Yet, on this subject,

they will not reason. If they are invited to an examination of the historical evidence of the New Testament, they answer by naked assertion or coarse and contemptible ridicule and invective. While they pursue this course, argument is of no avail; reason itself is useless; so to him who is blind, and to him who obstinately and wilfully shuts his eyes, the light is equally useless.

#### PROPHECY.

36. If prophecy exist at all, every one will concede that it is an evidence of Divine Revelation; and that the knowledge of future events is a knowledge derived immediately from heaven. If the fact of any one prophecy and its fulfilment be proved, the fact of the Divine Inspiration of the agent announcing the prophecy is also proved.

37. A few only of the numerous prophecies contained in the New Testament are selected to illustrate this branch of the subject.

*E.* We find the Lord Jesus Christ informing his disciples beforehand that he would be betrayed to the chief priests and scribes; that they would condemn him to death, and deliver him to the gentiles; and that, after the most insulting and cruel treatment, he would be crucified, and after three days rise again from the dead. Matt. xvi, 21; xvii, 22; xx, 18-19; Mark viii, 31; ix, 31; x, 33-34; Luke ix, 22; xviii, 31-33. All these predictions to the very letter were fulfilled in the sufferings, death and resurrection of our blessed Lord.

*F.* The descent of the Holy Ghost upon the apostles, and the power of working miracles and speaking with other tongues are distinctly foretold,

and the full accomplishment of all these distinctly recorded. Luke xxiv, 49 ; Mark xvi, 17-18 ; Acts ii.

G. The destruction of Jerusalem and its celebrated temple, the period when this awful event would take place, the signs which would precede it, the dreadful miseries and calamities, and the total ruin that would then befall the Jewish nation, are clearly, distinctly and minutely predicted. Mat. xxiii, 37-38 and xxiv, 2-21 ; Mark xiii, 2-22 ; Luke xiii, 34-35 and xix, 23 and xxi, 6-24. In the history of Josephus, and in the Roman and other historians, of that and later periods, and in the history of the homeless, fugitive Jews, scattered through all nations for 1800 years, we have the full and distinct account of the perfect fulfilment of this most remarkable and stupendous prediction.

#### THE OLD TESTAMENT GENUINE AND AUTHENTIC.

38. The writings of the Old Testament, although usually bound in one volume, and like the New Testament, by many considered as but one book, consist of thirty-nine different books, written by nearly as many different authors, at different times during a period of more than a thousand years, from the death of Moses, A. M. 2555 to the close of the prophecy of Malachi in A. M. 3580.

39. The best account we have of these writers is contained in the books themselves and in the books of the New Testament, and it would be an interesting employment to draw the character of each writer as given in those authentic records. But here that would be out of place, and it must suffice to observe that amongst them we find statesmen rich in the

experience and wisdom acquired in the government of mighty empires, distinguished warriors, powerful kings, humble shepherds, poets, prophets, and historians, and embracing talents and arguments, modes of thought and expression as various, as were their learning, natural abilities, occupation or employment.

40. We have the uncontradicted tradition of the Jews, whose political history these books record, to their genuineness and truth. From the time the first of them was written, their care and preservation were assigned to a particular tribe, specially set apart for that and similar purposes. On their face they have every mark of genuine and authentic records. They contain many things to the disadvantage of the nation; they abound in particulars of dates, places and persons; but above all, they record the final deliverance from bondage, and the written laws and ordinances of a whole people, existing at the present time, and adhering to and regulated by these laws and ordinances.

41. It will scarcely be contended by any that the Declaration of Independence, the Constitution of the United States, and the Laws of Congress did not exist from the time they purport to have existed. This illustration in part, has already been used in reference to the books of the New Testament (No. 17). As it respects the five books of Moses the parallel is complete. The 4th day of July is the birthday of one people, from the oppression of Great Britain; the 15th day of the month Abib, is the birthday of the other people from the bondage of Egypt; and these days are annually celebrated by each people respectively. The constitution and laws of the

United States have, since their first existence, been received by the people of the United States, and by them are our people at this time regulated and governed. The laws, ordinances and ceremonies given by Moses to the Hebrews, were also received by that people, and by them are the Jews, at this time, regulated and governed. By reference to the cases already considered (Nos. 16, 26) it will be seen that the supposition of forgery and falsehood in either of these cases is impossible and absurd.

42. The nations existing at the time the books of the Old Testament were written have all disappeared. These books, and these alone, give us the history of the rise and fall of Edom, Moab, Ammon, Midian, Philistia and of Amalik. Ancient Egypt is now no more; Assyria, Nineveh and Tyre have for ages ceased to exist, and many generations have passed away since the once great and mighty Babylon has been swept with the besom of desolation; their records, their histories, their monuments have shared the same fate—destruction and oblivion have passed upon all. With the solitary exception of one Jewish historian, when we leave the pages of the Old Testament writings, fable, tradition, and a few scattered fragments of the historians of later nations, are all that remain. The history of Josephus is the only one which speaks of the times and the things related in these books, and he wrote fourteen hundred years after the first, and four hundred years after the last of the Old Testament writers. But it will be shown hereafter that this absence of historical evidence is abundantly supplied by proof of another kind, the most decisive and conclusive.

## THE OLD TESTAMENT DIVINELY INSPIRED.

43. *Miracles*.—The writers of the Old Testament claim to have written under the guidance of Divine Inspiration, and they prove the truth of their claim by miracles and prophecy. If it be admitted that the claim to both or to either is well founded, the question is settled by that admission. Let us examine them separately.

The miracles performed by Moses hold the first place as to time and greatness. Of these, it might be sufficient to observe that they are recorded in the same books which contain the constitution, laws and ordinances of the Hebrew nation. If it has been proved (Nos. 40, 41) that these laws have existed from the time they are said to have existed, the fact that the miracles were then performed is also proved. But as this point is of acknowledged importance, let us examine it more particularly. These miracles are: That for the deliverance of Israel, ten destructive plagues, at the word of Moses, were brought upon the Egyptians; that an arm of the Arabian Gulf was divided, and the whole host of Israel passed through on dry land; that a cloud by day and a pillar of fire by night went before them; that in the desert manna from heaven was their daily food, water from the barren rock was their daily drink for the space of forty years; that while encamped at Mount Sinai they witnessed a most astonishing, awful and stupendous display of Divine power, majesty and glory. These and other miracles are said to have been witnessed by a whole nation, by the entire population, consisting of six hundred thousand men, besides

women and children, and a mixed multitude from other nations.

Now it will be admitted, or can easily be proved, that this same people exist at the present day, and that they firmly believe that these miracles were performed, and seen by their fathers, as we find them recorded in the books of Moses.

If the account of these miracles is false, and is a forgery, it must be an imposition of the age when they are said to have been performed, or an imposition of some subsequent age. But it could not be the first, because a whole people had personal knowledge of the subject; it relates to facts about which they could not be mistaken or deceived, and by no possibility could they be brought to believe what they knew to be false. Neither could the account be an imposition of a later period. The books which record the miracles contain also the constitution and laws of the whole people. They claim to have been written at the time of that deliverance, and assert that the generation then existing witnessed all the facts, and submitted to and were regulated by the laws there recorded. Now, suppose all this to be a forgery first brought forward 100 or 500 years after the Exodus. Is it possible that the generation then existing could be induced to believe that for 100 or 500 years they and their fathers had been governed by peculiar laws, of which they had never heard till that time? Or that numerous and stupendous miracles had been performed in the presence of their forefathers, of which also they had never heard before? The statement of these questions shows the supposition to be impossible and absurd.

44. *Prophecies.*—The numerous and astonish-

ing prophecies of the Old Testament prove its divine origin. A few of these only can be here noticed.

Of Ismael, the son of Abraham, and the father of the tribes of Arabia, it was foretold before his birth that he should be a wild ass man :—That his hand should be against every man, and every man's hand against him—and that he should be the father of a great nation. The accomplishment of the prophecy has been written in the history of this remarkable people for the last four thousand years. In every age and to this day these tribes are as free as the wild ass of the desert. “Their house is in the wilderness and the barren land their dwelling.” They have repelled the greatest efforts, of Egypt, of Assyria and of Rome, made against them in the days of the greatest strength and power of those kingdoms ; and as in former times, so at this day “they scorn the multitude of the cities, their hand is still against every man, and the hand of every man is still against them.”

45. The prophecies relating to the property of Abraham, Isaac and Jacob are numerous ; many have been fulfilled, some are now fulfilling, and some are yet future. Let us examine one delivered by Moses three thousand two hundred years ago. “And the Lord shall scatter thee among all people from the one end of the earth even unto the other ; and among all these nations shalt thou find no ease, neither shall the sole of thy foot have rest ; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind ; and thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance for thy life ; and thou shalt become an astonishment, a proverb and a bye-word,

among all nations whither the Lord shall lead thee." Deut. xxviii, 64-67.

These few lines contain the history of the Jews for the last seventeen hundred years ; and no historian could describe their actual condition during that period, and as now existing in language more appropriate than that used by the prophet thirty centuries ago. The wonderful accomplishment of the prophecy comes home to our personal knowledge. We know that this people, separate and distinct from all others, are scattered among all nations ; and we know that their condition in every country is here truly described. And what is most extraordinary, and apparently impossible, is that our own blessed country, this enlightened land of equal rights, this home of the oppressed and persecuted of all nations, forms no exception ! Even with us, public sentiment is against them, and proscribes and persecutes them in a thousand ways ; in many things dearest to the heart of man, our equal right to them are but a name ; and altho' the existence of this fact is not honorable to us, yet we do know that the Jew is still a proverb and a bye-word amongst us. Their existence as a distinct people, thus dispersed, and thus persecuted, is a standing miracle, which all the infidel philosophers in the world cannot contradict, nor on their principles explain.

46. In the year B.C. 975, we find the union of the Hebrew states broken, and the tribes of Israel existing under two separate and hostile governments. The able but ambitious and profligate ruler of the ten tribes, acting on the councils of a crooked worldly policy, had erected places of worship in his own dominions, to prevent his people from going to the

territories of the rival where the temple was built, and where by the law of Moses the whole people were required to assemble. In this state of hostile rivalry a prophet from Judah, in the presence of Jeroboam, predicted "that a child born unto the house of David, Josiah by name, should defile his altar, and burn the bones of dead men upon it," I Kings xiii, 2. This prophecy could not take place until the power of two tribes, governed by the house of David, should be extended over the other ten, which at that time was most unlikely. Yet in three hundred and fifty years we have the record of its fulfilment to the very letter. II Kings xxiii, 15.

47. About the year B.C. 600 we find the kingdom of Judah under subjection to the king of Babylon. Part of the people had been carried captive into Assyria, and part were in India under Zedekiah, the tributary of Nebuchadnezzar. After a reign of eleven years of oppression and injustice Zedekiah rebelled against the king of Babylon. At this time the prophet Jeremiah resided in Jerusalem, and the prophet Ezekiel in the land of Assyria. Each predicted the result of the coming contest, and particularly what would befall the Hebrew monarch. An apparent direct contradiction between these two prophets afforded abundant ground of cavil to the persecuting infidels, and time-serving courtiers of that day. Jeremiah predicted that Zedekiah should see the king of Babylon, and be carried to Babylon. Ezekiel, that he should not see Babylon. Jeremiah, that he should die in peace, and be buried after the manner of his ancestors. Ezekiel, that he should die at Babylon, Jer. xxxii, 1-5; Ez. xii, 13. But the history shewed both prophets to have been right, and that there was

no error in the Spirit by which they spoke. "So they took the king, and brought him up to the king of Babylon to Reblah; and they gave judgments upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." II Kings xxv, 6-7.

48. Egypt, Ethiopia, Nineveh and Tyre were at different times the most powerful states of antiquity; and Edom, Moab, Ammon and Philistia were communities of more or less importance and all of long standing. All these were the objects of minute, definite and specific prophecy; and their history and their present desolation shew that the predictions of their fate, were given by Him who knows the end from the beginning.

49. Babylon was long the seat of power and dominion in the eastern world; and there also was the seat of commerce, of manufactures, and of the mechanic and fine arts. Learning and science took up their abode there. Her buildings, her hanging gardens, her walls and brazen gates have in all ages been the wonder of the world. In the year B.C. 550 this empire was in the full height of strength and power under an able statesman, the first warrior of that age. How strange to those who would neither believe nor regard, must have appeared the predictions of the utter ruin, and perpetual desolation of such a mighty empire. But years in advance had the God of Israel by his prophets foretold her overthrow, and placed on record the very name of her conquerer. And as if to leave the infidels of the present day without excuse for saying that these predictions were forgeries after the events had taken place, the pen of Divine Inspira-

tion has described the perpetual ruin, which yet rests upon this glory of kingdoms ; and thus from age to age, has a standing miracle been exhibited to the world, which stamps the record with the seal of Divine truth, and sets infidelity and cavil at defiance.

“Babylon shall become a possession for the bitterns, and pools of water, the wild beast of the desert shall dwell there ; and the owls shall dwell therein. Babylon the glory of kingdoms, shall become heaps, a dwelling place for dragons, an astonishment, and an hiving without an inhabitant ; she shall sink and shall not rise from the evil that I shall bring upon her. As God overthrew Sodom and Gomorah, and the neighbouring cities thereof, so shall no man dwell there, neither shall any son of man dwell therein. It shall be no more inhabited forever ; neither shall it be dwelt in from generation to generation. Neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall be there, and their houses shall be full of doleful creatures, and owls shall dwell there, and dragons in their pleasant palaces.” Isa. xlv, 1-3 ; Jer. l, 39-40, and li, 26, 37, 64 ; Isa. xiii, 19-22, 50.

The prophet Daniel was preëminent in wisdom and piety, and the most distinguished statesman of the age. Under the greatest Babylonian monarch and his successors, and under Cyrus and Darius, from his youth to extreme old age, we find him filling, with purity and ability, the most responsible trusts in the greatest empire in the world. Whilst yet a young man he acquired the well-founded confidence of Nebuchadnezzar ; and his distinguished merits and abilities insured to him the lasting friendship and esteem of Cyrus and of Darius. In his writings the

transfer, by conquest, of the empire to the Medes and Persians, the subversion of that power by the Grecians, the division into four parts which followed the death of the Grecian conquerer, and the rise of the Roman government, were all foretold in language so definite, that the historian of these great events has but filled up the specific outline of the prophet. Dan. ii, 39-40, and vii, 17-24, and viii and ix.

This series of remarkable prophecies has very much annoyed and pressed the advocates of infidelity. Distinguished and able men of that party have given reasons for their unbelief directly in conflict with each other. The learned and sagacious Porphyry, in the third century, contended that, between the prophecies of Daniel and the record of history, the parallel was so complete that the predictions were forgeries of a period after the events had occurred. Jefferson, however, in the nineteenth century, thought otherwise; but equally unwilling to admit the agency of Divine influence, he contends, "that the whole of the prophecies were fumes of the most disordered imagination; that it was only by the aid of allegories, figures, types, and other tricks and words, that the events now and then turning up in the course of ages could be accommodated to these vague rhapsodies."\* No argument is shaken by naked assertion or indecent cavils; and the cause must be desperate which affords its ablest advocates no other ground of defense. In the present case, the operation of the one shows that he had compared the prophecy with the historical evidence of its fulfilment; but instead of going one step further, and examining the evidence for the

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\* Jefferson Mem., vol. iv, p. 325, let. 153.

time when the prophecy was written, he rests the argument on an assertion which is contradicted by the clearest testimony. The contemptible cavil of the other shews only that he had not examined the subject at all. It is just what might be expected from one who declares that "he rested on the writings of Priestly and Middleton as the basis of his truth."\* A poor basis truly, and a strange faith which thus rests contented in ignorance and unbelief.

51. The series of prophecies in the Old Testament respecting the Messiah, and their accomplishment in the person of Jesus Christ, as recorded in the New, furnishes to every lover of truth a field of most interesting inquiry, and leads to results on which the human mind can rest with perfect certainty. If these prophecies have been fulfilled, they prove the divine origin of the Old Testament. If they have been fulfilled in Jesus Christ, they prove Him to have been the promised Messiah. Our Lord Himself challenges investigation on this point. "Search the Scriptures, for they are they that testify of me." Again and again do the New Testament writers assert, that in the instances they were then recording, the ancient prophecies were fulfilled. To reach the truth on this most important subject, no great or splendid talents are necessary. It is level to the capacity of all. Here is the prophecy; there is what is said to be the fulfilment. Are they parallel? Do they correspond with each other? A few instances, as specimens merely, will be here noticed.

*H.* Where the Messiah should be born.

*Prophecy.*—"And thou Bethlehem Ephratah,

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\* Jefferson's Mem., vol. iv, p. 206, let. 112.

though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose going forth has been of old, from the days of eternity." Micah v, 2.

*Fulfilment.*—"And Joseph went forth from Galilee, out of the City of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed, with Mary, his espoused wife, being great with child. And so it was, that while they were there the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Luke ii, 4-7.

*I. The Messiah should be born of a virgin.*

*Prophecy.*—"Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. vii, 14.

*Fulfilment.*—"But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for He shall save his people from their sins." Mat. i, 20-21; also Luke i, 26-35.

*J. The Messiah should be God and man.*

*Prophecy.*—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Is. ix, 6; also Ps. ii, 7 and cx, 1; Mec. v, 2.

*Fulfilment.*—In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." John i, 1, 14. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen." Rom. ix, 5. "For in Him dwelleth all the fulness of the Godhead bodily." Col. ii, 9. "But now ye seek to kill me, a man that hath told you the truth." John viii, 40. "This is the true God and eternal life." I John v, 5-20; also Heb. i, 1-8; Mat. xxii, 42-44 and i, 23.

*K.* Messiah should be destitute of outward power.

*Prophecy.*—"He is despised and rejected of men; a man of sorrow and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." Is. liii, 3.

*Fulfilment.*—"And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." Luke ix, 58. "For ye know the grace of our Lord Jesus Christ, that, though He was rich yet for your sakes He became poor, that ye through His poverty might be rich." II Cor. viii, 9.

*L.* His Mission and Doctrines confirmed by miracles.

*Prophecy.*—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame leap as an hare, and the tongue of the dumb shall sing." Is. xxxv, 5-6.

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant, for a light to the Gentiles; to

open the eyes of the blind, to bring out the prisoners from the prison, and them that set in darkness out of the prison house." Is. xlii, 6-7.

*Fulfilment.*—"And Jesus said unto them, Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached unto them." Mat. xi, 4-5; also Mat. iv, 23-24 and xv, 31; Luke viii, 54.

*M.* Messiah should suffer insult and cruel mockings.

*Prophecy.*—"But I am a worm and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn, they shoot out the lip, they shake the head saying, He trusted in the Lord that He would deliver Him; let Him deliver Him seeing he delighted in Him." Ps. xxii, 7-8.

*Fulfilment.*—"And they that passed by reviled Him wagging their heads, and saying Thou that destroyest the temple and buildest it in three days, save Thyself. If Thou be the Son of God come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others Himself He cannot save. If He be the king of Israel let Him now come down from the cross and we will believe in Him. He trusted in God; let Him deliver Him now if He will have Him; for He said 'I am the Son of God.'" Mat. xxvii, 39-43; also Mark xv, 31-32; Luke xxiii, 35-36.

*N.* Messiah should suffer death for the sins of others.

*Prophecy.*—"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our fear was upon Him; and with His

stripes we are healed. . . . He was taken from prison and from judgment ; and who shall declare His generation ? for He was cut off out of the land of the living : for the transgression of my people was He stricken. . . . He poured out His soul unto the death ; and He was numbered with transgressors ; and He bore the sins of many, and made intercession for the transgressor." Is. liii, 5, 8, 12.

*Fulfilment.*—"And it was the third hour and they crucified Him. And with Him they crucify two thieves, the one on His right hand, and the other on His left. And the Scripture was fulfilled, which saith, and He was numbered with the transgressors." Mark xv, 25-28. "Who His own self bore our sins in His own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed." I Pet. ii, 24 ; also Mat. viii, 17 ; John i, 29 ; Heb. ix, 28.

*O.* The manner of the death and burial of the Messiah.

*Prophecy.*—"And His grave was appointed with the wicked ; But with the rich man was His tomb." Isa. liii, 9.\*

*Fulfilment.*—"When the even was come, there came a rich man of Asemathea named Joseph,

\*Bishop Lowth translation.

ויהן את רשעים קברו  
ואת עשיר במתיו

The parallel passages, Deut. xxxii, 13 ; Is. lviii, 14 ; Amos iv, 13 ; Mic. i, 3 ; Isa. xiv, 14 ; Job. ix, 8, shew that **במתי** signifies heights or high places. From II Chron. xxxii, 33, and Isa. xxii, 16, the Jewish graves are shown to have been in high situations. Notes Bishop Lowth's Isaiah.

who also himself was Jesus' disciple; he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock; and he rolled a great stone to the door of the sepulchre and departed." Mat. xxvii, 57-60.

*P.* The Messiah should arise from the dead and ascend to heaven.

*Prophecy.*—"For Thou wilt not leave my soul in the grave, neither wilt Thou suffer Thine holy one to see corruption." Ps. xvi, 10. "Thou hast ascended up on high; Thou hast led captivity captive." Ps. lxviii, 18.

*Fulfilment.*—"And the angel said unto them, fear ye not, for I know that ye seek Jesus which was crucified. He is not here; for he has risen as He said, "Come see the place where the Lord lay." Mat. xxviii, 5-6. "To whom also He showed Himself alive after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And when He had spoken these things, while they beheld, He was taken up; and a bright cloud received Him out of their sight." Acts i, 3-9; also, Acts ii, 31 and xiii, 35; Luke xxiv, 5-6, 51; Mark xvi, 19.

52. The distinct testimony of Jesus Christ and His apostles to the truth and Divine Inspiration of the Old Testament, is of itself conclusive and most abundantly supplies any want of historical evidence, occasioned by the loss and destruction of the ancient records of other nation. . . . From numerous references the following are selected: Mat. xi, 13

and xxii, 40-43 ; Luke xvi, 16 and xx, 42 and xxiv, 25-44 ; Acts i, 20 and iii, 22 and vii, 35-37 and xxvi, 22 and xxviii, 23 ; Rom. x, 5 ; II Cor. iii, 7-15 ; II Tim. iii, 14-17 ; Heb. vii, 14 and x, 28.

#### V. Internal evidences.

53. In considering what are usually called the internal evidences, it is proper distinctly to disclaim all intention of bringing the doctrines and precepts of the Bible to be judged of by the fallible standard of human reason. Much injury has resulted from this practice, and it cannot be too carefully guarded against the councils, and the purpose of the Divine mind,—what is proper for the Almighty to do, and what is proper for Him to reveal, lie all beyond the safe legitimate exercise of our reasoning powers. Giving these considerations, however, their full weight, it will be found that a careful examination of the writings of the Old and New Testaments will lead to very satisfactory conclusions.

54. The works of Creation and Providence reveal to us much of the power, wisdom and goodness of God. But it is in the Bible alone that we have revealed to us His true character and perfections. “God is a Spirit and they shall worship Him, must worship in Spirit and in truth.” John iv, 24. “He is the King eternal, immortal invisible, and the only wise God.” I Tem, i, 17. “He is the Father of Light, in whom there is no variableness, neither shadow of turning.” Jam. i, 17. “His greatness is unsearchable.” Ps. cxlv, 3. “And God said unto Moses, I am that I am; and he said, Thus shalt thou say unto the children of Isrsel, I am, hath sent me unto you.” Ex. iii, 14. “He that loveth not knoweth not God, for God is Love.” I John iv, 8. “And the Lord

passed by before him, and proclaimed the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clean the guilty." Ex. xxxiv, 6-7; also Col. i, 16; Dan. iv, 34-35.

A comparison is most confidently invited between these extracts, which might be continued to great extent, and anything that ever was written in any age and nation, not having the Bible.

55. As matters of fact we are quite able to compare the system of Divine truth as revealed in the Holy Scriptures with the different systems of religion which do now exist; or which in any prior age have existed in the world. None who have the Bible are now found to advocate the ancient or the modern superstitions of heathenism. Modern infidelity indeed contends for the sufficiency of human reason. The truths of Divine Revelation, which the human mind in a long course of ages had not discovered are now used and boasted of, as the productions of enlightened reason. If this were so, how did it happen that these truths were known to the sages and philosophers, of Egypt, of Babylon, of Greece and Rome? It is between the writings of these sages and philosophers aided by their consuls, their kings and their emperors on the one side, and the writings of the shepherds, the herdmen and the fishermen of Bethlehem, of Tekoa, and of Gallilee on the other, that the comparison fairly rests. Compare then the systems produced by this array of wealth, human learning and intelligence, with the truths of the Bible, and unless Divine Inspiration be admitted, on no principle known to us can we explain the difference.

56. From the beginning to the end of the books of the Old and New Testament we find "Holiness to the Lord" written as with a sunbeam on every page; most appropriately, indeed, when these records are bound in one are they called the Holy Bible. There we find that God is most Holy, that heaven is a holy place, and all its inhabitants are holy; that the law of God is holy, that the road to heaven is a holy road, and that without holiness no man shall see the Lord. "And one cried to another, and said, Holy, holy, holy, is the Lord God of Hosts; the whole earth is full of his glory." Isa. vi, 3. "Be ye therefore holy, for I am holy." Ex. xi, 45. "God sitteth upon the throne of his holiness." Ps. xlvii, 8. "And there shall in no wise enter into it anything that defileth, or worketh abomination, or maketh a lie." Rev. xxi, 27. "For thus saith the High and the Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Is. lvii, 15. "Wherefore the law is holy; and the commandment holy, and just, and good." Rom. vii, 12-13. "Worship the Lord in the beauty of holiness." I Chr. xvi, 29. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; the wayfaring men, though fools, shall not err therein." Is. xxv, 8.

The holiness and purity revealed in the Bible, and thus required by all its precepts, afford the most convincing and satisfying evidence of its heavenly origin. Such a book cannot be the work of wicked men,—purity and holiness is the very opposite of all they say or do. Neither can it be the work of good

men,—because they would not attempt to deceive the world by a fabrication. Infidelity has been so pressed by these considerations, that its leaders have been forced to deny the holiness of the Divine Record. “The God of the Jews” says one “would be deemed a very indifferent man with us.” \* “The religion of the Jews, as taught by Moses, had presented for their worship a being of terrific character, cruel, vindictive, capricious and unjust.” † With such deliberate blasphemy reason has nothing to do. An appeal is made to the Bible itself; the extracts on this page alone from the thousands in the Bible, set the question at rest.

57. The Divine origin of the Holy Scriptures is proved from their power and efficiency on the hearts and conduct of men. “He that believeth hath the witness in himself.” However unlearned, however ignorant, every child of grace knows his Bible to be true, and can tell you “Whereas I was blind, now I see.” The infidel hears this with supreme contempt; the feelings of a few deluded enthusiasts are unworthy of his examination and regard. But it is not merely a few of whom we thus speak. Tens and hundreds of thousands, have in all ages given the same account; and amongst these are multitudes of superior learning and abilities, and of acknowledged integrity and sober judgment; and their professions have been followed by a correspondent change of the outward conduct, and a walk and conversation as becometh the gospel.

The effects of the Bible on human society are

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\* Jefferson’s Mem. Vol. 4, pp. 271, let. 130.

† Jefferson’s Mem. Vol. 4, pp. 326, let. 153.

equally evident. The spirit of its Divine precepts gives to society its firmest bond and cement. Here the marriage contract reposes on the principles of its first institution; and women, unnaturally degraded in every heathen land, have been restored to their loved and honored place in the family. Are these the effects of a cunningly-devised fable? Or rather are not these things produced by the words of eternal life?

The uncorrupted preservation of the books of the Old and New Testaments.

58. In general the facts and arguments already used to prove these books genuine and authentic, prove also their uncorrupted preservation. But more particularly the Hebrew Nation have in every age regarded their sacred books with peculiar reverence. Their own historians assert that no torments could induce them to change a single letter.\* In our Saviour's time upon earth the nation was divided into various sects, yet we do not find that they charged each other with having corrupted their Scriptures. The Pentateuch contained their constitution and laws; the book of Joshua recorded the division of their possessions, and designated the boundaries of the different tribes. In these books, forgery at first, or alteration afterwards, was impossible. The book of Psalms was in daily use in the temple worship; the proverbs of Solomon were in every cottage, in every tent. While the temple worship continued, and the nation existed in Palestine, in these books no alteration could take place. In the historical records, the parts humbling to their national pride would have been first altered, if any alteration had been made;

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\* *Phi. a. lus. Ev. lib, 8, c. g, Jos. Con. Ap. lib. 1, § 8.*

but these parts, and they are numerous, are still there. The Samaritan Pentateuch, the Chaldaic paraphrase, and the Greek translation, were each a separate guard against alteration. The prophets from Samuel to Malachi were faithful reprovers of every sin; yet they say not a word of any corruption, either of the historical, preceptive or prophetical books. To all these considerations may be added, what is indeed of itself conclusive, that Jesus Christ and his apostles never bring any such charge against the Jews, but repeatedly refer to these books as the oracles of God, consisting of the Law, the Prophets and the Psalms, Luke xxiv, 25-27, 44-46; Rom. iii, 2.

59. Since the Christian era, the books of the Old Testament have been appealed to and revered both by Jews and Christians. No alteration could have been made by either without being detected by the other. The Greek translation had been made 265 years before that period; it was read by those Jews who understood Greek, and by such Greeks as chose to read it, in every part of the Roman Empire. In the second century, if not in the first, these books were translated into the Syriac and Latin, and in the following centuries into various other languages. The Hebrew manuscripts, amounting to above eleven hundred in number, all agree with each other. Under all these circumstances, alteration by design was impracticable and impossible. Mistakes in copying have indeed taken place; but a careful examination of the different copies will always lead to true reading. Thus we see:

1. That the Hebrew Scriptures were in the hands of both Christians and Jews, and appealed to, and revered, and guarded by each.

2. That a Greek translation existed in the days of the apostles, and that translations into other languages quickly followed.

3. That amongst the numerous manuscripts collected from all parts of the world, there is an agreement perfectly substantial. To these three considerations nothing further need be added to prove that the Old Testament has come down to us uncorrupted and unaltered.

60. As it respects the books of the New Testament, this branch of the subject has been in a great measure anticipated. The facts and arguments adduced (Nos. 14-27) to prove that the books of the New Testament are genuine and authentic, prove also that they have come down to us pure and uncorrupted. It will not be contended that any alteration in these books could take place during the lives of the writers; and no historical fact is better established, than that during their lives Christian churches were established at Jerusalem, Rome, Corinth, Ephesus, Damascus, Antioch, and many other cities in every part of the Roman Empire. In every church the public reading and exposition of the Holy Scriptures was a part of their stated worship. No alteration could take place without the knowledge and acquiescence of both teachers and people, and without consent on the part of all the churches. For their future hopes founded on their belief of the truth of these writings, the primitive Christians suffered the loss of all things, endured every species of persecution, and in thousands of instances, death itself. Under all these circumstances, to suppose that all these churches would themselves deliberately alter these writings, is impossible and absurd.

61. The hostility of the Jews was co-eval with the first rise of Christianity, and has continued to the present day. If any change had been made in the sacred books of the Christians, these bitter opponents, as well as their heathen adversaries, would soon have charged them with it. Various sects also soon made their appearance in the Christian Church; and various heresies existed from the days of the apostles. In all controversies with their different opponents, the Christian Church appealed to the Scriptures as to a perfect standard. With so many seeking occasion against them, with so many continually watching to do them hurt, with Jews, heathens and heretics on every side, alteration or corruption in the record was impossible.

62. Another satisfactory consideration arises from the agreement of all the manuscripts of the New Testament, which have come down to us. Mistakes in copying exist in great numbers; but in no one material article do these mistakes make any alteration. The worst manuscript extant would not pervert one doctrine, or destroy one moral precept. By a comparison of these manuscripts with each other these mistakes are discoverable, and scriptural criticism has already in most cases restored the true reading. The agreement of so many separate and independent witnesses from all parts of Asia, Africa and Europe, proves that the sacred pages have come down to us pure and unaltered.

63. The agreement of the various translations of the New Testament with each other, and with our present Greek text, shows to a demonstration that from the period when these translations were made, no change has taken place in the original record. The

Latin and Syriac translations were made in the second century, if not in the first, as many learned men believe, the Gothic, A.D. 400; the Egyptian, A.D. 500; the English, A.D. 700; the Persian, A.D. 900. These dates are placed at periods when all admit that these translations existed. As we descend towards our own time many others were made; and in the year A.D. 1383, the art of printing placed the whole Bible beyond the reach of alteration either from mistake or design.

64. The quotations of the Christian fathers, as far as these quotations extend, afford clear and positive testimony to the uncorrupted purity of the books of the New Testament. Limiting this evidence to the verses actually quoted, a great part of the New Testament, as we now have it, is proved from this source alone. To notice this evidence in detail, would far exceed the limits assigned to this work; and a simple reference to it is all that is here intended.