

INFALLIBLE WORD OF GOD



Charles Spurgeon

Course IWG

(Complete)

Name: _____ Student ID: _____ Date: _____

Instructions for this course

The reading material for this course is *The Infallible Word of God* by Charles Spurgeon, which is included in this study guide. All materials you need to take this course are included in this study guide, except for a Bible and answer sheets.

Before each lesson: pray for God to give a teachable heart and understanding.
Begin the lesson by reading the related section in this study guide.

Answer the questions for the corresponding lesson in this study guide.

Use the required answer sheet format, putting your name and course information on each sheet (sample after the Table of Contents). Use any standard note paper (or the answer booklets if provided).

Skip a line between answers.

Always use your own words in your answers.

Try to be as clear and concise as possible.

Please do not rush! Meditate on what God wants you to learn.

Don't go to the next question until completing the current one.

If, and only if, you are taking the course as ***correspondence study*** (with written feedback from others):

After completing all the lessons, send the completed answer sheets to your course coordinator.

Only mail your answers sheets, not other materials.

All sent answers are handled confidentially.

Label the envelope's lower left with: student ID, course, and lesson numbers.

Two months are allotted for course completion.

Extensions may be granted upon request.

Your answer sheets are returned to you after review.

Keep all materials and returned answers together for future reference.

THE INFALLIBLE WORD OF GOD

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Sample Answer Sheet

_____	_____	<u>IWG</u>	_____	_____
Your name	Student ID	Course number	Lesson number	Date

Question Answer

skip a line between questions

This course uses the text from the first two parts of “The Infallible Word of God” by Charles Spurgeon, printed by Chapel Library, from the *Metropolitan Tabernacle Pulpit*: Lesson 1 – Vol. 34, No. 2013; Lesson 2 – Vol. 35, No. 2084. The text in this study guide has been abridged and simplified.

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THE INFALLIBLE WORD OF GOD

Lesson1

The Infallibility of Scripture

“The mouth of the Lord hath spoken it.”—Isaiah 1:20

Introduction

Isaiah 1:20 says, “The mouth of the LORD hath spoken it.” What Isaiah said was, therefore, actually spoken by Jehovah. It was audibly the voice of a man; but really it was the words of the Lord Himself. The lips that delivered the words were those of Isaiah, but yet it was the very truth that “The mouth of the LORD hath spoken it.” All Scripture, being inspired of the Spirit, is spoken by the mouth of God, and therefore infallible.¹ However this sacred Book may be treated nowadays, it was not treated scornfully, negligently, or questioningly by the Lord Jesus Christ, our Master and Lord. It is noteworthy how He revered the written Word. The Spirit of God rested upon Him personally without measure, and He could speak out of His own mind the revelation of God, and yet He continually quoted the Law, the prophets, and the Psalms. He always treated the sacred writings with intense reverence [and authority]—strongly in contrast with the irreverence of “modern thought.” I am sure, brethren, we cannot be wrong in imitating the example of our divine Lord in our reverence for Scripture, which “cannot be broken” (Joh 10:35).

The like value of the Word of the Lord is seen in our Lord’s apostles, for they treated the ancient Scriptures as supreme in authority, and supported their statements with passages from Holy Writ. The utmost degree of regard and respect is paid to the Old Testament by the writers of the New. We never find an apostle raising a question about the degree of inspiration in this book or that. No

¹ **infallible** – not capable of error.

disciple of Jesus questions the authority of the books of Moses or of the prophets. If you want to suspect or find fault, you find no sympathy in the teaching of Jesus or any one of His apostles.

1. Our Authorization for Teaching Scriptural Truth

“The mouth of the LORD hath spoken it”: this is our authorization for teaching scriptural truth. We preach because “The mouth of the LORD hath spoken it.” It would not be worth our while to speak what Isaiah had spoken, if in it there was nothing more than Isaiah’s thought; neither should we care to meditate hour after hour upon the writings of Paul, if there was nothing more than Paul in them. We feel no commanding call to teach what has been spoken by men; but since “The mouth of the LORD hath spoken it,” it is woe unto us if we preach not the gospel!

Dear friends, as “The mouth of the LORD hath spoken it,” we speak the divine truth with courage and full assurance...We preach Christ crucified (1Co 1:23), and we speak boldly as we ought to speak, because it is God’s Word and not our own. We cannot use “ifs” and “buts,” for we are dealing with God’s “shalls” and “wills.” If He says it is so, it is so, and there is the end of it. Controversy ceases when Jehovah speaks.

Those who fling aside our Master’s authority may very well reject our testimony: we are content they should do so. But, if we speak that which the mouth of the Lord has spoken, those who hear His Word and refuse it, do so at their own peril. The wrong is done, not to the ambassador, but to the King; not to our mouth, but to the mouth of God, from Whom the truth has proceeded. One word of God is worth more than libraries of human history. “It is written” is the great gun that silences all the weapons of man’s thought.

I would stir you all up to be instant, in season and out of season, in telling out the gospel message. Specially repeat such a word as this: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Joh 3:16). And this: “Him that cometh to me I will in no wise cast out” (Joh 6:37). Tell it out boldly, tell it out in every place, tell it out to every creature, “For the mouth of the LORD hath spoken it.” Everywhere let this be your great motive: you proclaim the gospel because “The mouth of the LORD hath spoken it.” Let nothing be silent that hath a voice when the Lord hath given the Word by His own dear Son.

2. God's Word: Its Claim upon Your Attention

“The mouth of the LORD hath spoken it” is also the claim of God's Word upon your attention.

a. Infinite majesty

Every word that God has given us in this Book claims our attention, because of the infinite majesty of Him that spoke it. I see before me a parliament of kings and princes, sages and senators. Doth He not say, “Keep silence before me, O islands [nations]” (Isa 41:1)? What voice is like His voice? “The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon...The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh” (Psa 29:4-5, 8). See that you refuse not Him that speaks.

O my hearer, let it not be said of you that you went through this life, God speaking to you in His Book, and you refusing to hear! It matters very little whether you listen to *me* or not, but it matters a very great deal whether you listen to God or not. It is He that made you; in His hands your breath is; and if He speaks, I implore you, open your ear and be not rebellious. There is an infinite majesty about every line of Scripture, but especially about that part of Scripture in which the Lord reveals Himself and His glorious plan of saving grace, in the person of His dear Son Jesus Christ. The cross of Christ has a great claim upon you. Hear what Jesus preaches from the tree. He says, “Incline your ear, and come unto me: hear, and your soul shall live” (Isa 55:3).

b. God's stooping down to us

God's claim to be heard lies, also, in the condescension² that has led Him to speak to us. It was something for God to have made the world and bid us look at the work of His hands; creation is a picture-book for children. But for God to speak in the language of mortal men is still more marvelous, if you come to think of it. I wonder that God spoke by the prophets; but I admire still more that He should have written down His Word in black and white, in unmistakable language, which can be translated into all tongues, so that we may all see and read for ourselves what God the Lord has spoken to us; and what, indeed, He continues to speak; for what He has spoken He still speaks to us, as freshly as if He spoke it for the first time. O glorious Jehovah; do You speak to mortal man? Can there be any that neglect to hear You? If You are so full of lovingkindness and tenderness that You will stoop out of heaven to converse with Your sinful creatures, none but those who are less reasonable than an ox will turn a deaf ear to You!

² **condescension** – action of descending or stooping to things unworthy.

c. Importance in its nature

God's Word has a claim, then, upon your attention because of its majesty and its condescension; but yet, further, it should win your ear because of its important nature. "The mouth of the LORD hath spoken it"—then it is no trifle. God never speaks vanity. No line of His writing treats of the silly and meaningless themes of a day. That which may be forgotten in an hour is for mortal man and not for the eternal God. When the Lord speaks, His speech is God-like, and its themes are worthy of One Whose dwelling is infinity and eternity.

God does not play with you, man—will you trifle with Him? Will you treat Him as if He were altogether such a one as yourself (Psa 50:21)? God is in earnest when He speaks to you: will you not in earnest listen? He speaks to you of great things, which have to do with your soul and its destiny. "It is not a vain thing for you; because it is your *life*" (Deu 32:47). Your eternal existence, your happiness or your misery, depend upon your treatment of that which the mouth of the Lord has spoken. Concerning eternal realities He speaks to you. I pray you, be not so unwise as to turn away your ear. Act not as if the Lord and His truth were nothing to you. Treat not the Word of the Lord as a secondary thing, which might wait your leisure and receive attention when no other work was before you: put all else aside, but hearken to your God.

d. Urgent necessity

Depend upon it; if "The mouth of the LORD hath spoken it," there is an urgent, pressing necessity. God breaks not silence to say that which might as well have remained unsaid. His voice indicates great urgency. Today, if you will hear His voice, hear it; for He demands immediate attention. God does not speak without abundant reason; and, O my hearer, if He speaks to you by His Word, I beseech you, believe that there must be overwhelming cause for it! I know what Satan says: he tells you that you can do very well without listening to God's Word. I know what your carnal³ heart whispers: it says, "Listen to the voice of business, and of pleasure; but listen not to God." But, oh! if the Holy Spirit shall teach you reason to be reasonable, and put your mind in mind of true wisdom, you will acknowledge that the first thing you have to do is to heed your Maker. Thou can hear the voices of others another time; but your ear must hear God first, since He is first and that which He speaks must be of first importance. Without delay, make haste to keep His commandments. Without reserve answer to His call and say, "Speak, [Lord]; for thy servant heareth" (1Sa 3:10).

Do hear Him, I beseech you. I am not asking a favor of you when I request you to hear the Word of the Lord: it is a debt to your Maker that you are bound to pay.

³ **carnal** – fleshly as opposed to spiritual.

Yea, it is, moreover, kindness to your own self. Even from a selfish point of view, I urge you to hear what the mouth of the Lord has spoken, for in His Word lies salvation. Hearken diligently to what your Maker, your Savior, your best friend, has to say to you. “Incline your ear, and come unto me: hear, and your soul shall live” (Isa 55:3). “Faith cometh by hearing, and hearing by the word of God” (Rom 10:17).

3. God’s Word: Its Special Character

And now, thirdly, this gives to God’s Word a very special character. When we open this sacred Book and say of that which is here recorded, “The mouth of the LORD hath spoken it,” then it gives to the teaching a special character.

In the Word of God, the teaching has *unique dignity*. This Book is inspired as no other book is inspired, and it is time that all Christians declared this conviction...Where are we if our Bibles are gone? Where are we if we are taught to distrust them? If we are left in doubt as to which part is inspired and which is not, we are as badly off as if we had no Bible at all. I hold no “theory” of inspiration; I accept the inspiration of the Scriptures⁴ as a fact...

You should remember that the Lord has hid these things from the wise and prudent, and has revealed them unto babes (Mat 11:25). We believe with the apostle that “the foolishness of God is wiser than men” (1Co 1:25). It is better to believe what comes out of God’s mouth and be called a fool, than to believe what comes out of the mouth of philosophers and be, therefore, esteemed a wise man.

There is also about that which the mouth of the Lord has spoken an *absolute certainty*. What man has said is unsubstantial even when true. It is like grasping fog: there is nothing of it. But with God’s Word you have something to grip at, something to have and to hold. This is substance and reality; but of human opinions we may say, “Vanity of vanities, all is vanity” (Ecc 1:2; 12:8). Though heaven and earth should pass away, yet not one jot or tittle of what God has spoken shall fail (Mat 5:18). We know that and feel at rest. God cannot be mistaken (Joh 17:17). God cannot lie (Num 23:19).

⁴ **inspiration of the Scriptures** – Inspiration is the work of God, by His Holy Spirit, communicating His Word to the writers of the Bible and enabling them to write that Word without error, addition, or deletion. Thus, though fallible human penmen were employed, the Holy Spirit ensured the production of infallible writings, true in all respects, both as to their ideas and their words. These writings are, in the strictest sense, *God’s Word*, and are therefore authoritative, the final rule of faith and practice [i.e., there is no other standard as a final authority in the Church].—Alan Cairns, *Dictionary of Theology* (Ambassador Emerald International, 2002); 237.

Again, if “The mouth of the LORD hath spoken it,” we have in this utterance its special *unchangeable character*. Once spoken by God, not only is it so now, but it always must be so. The Lord of Hosts hath spoken, and who shall make it invalid? The rock of God’s Word does not shift like the quicksand of modern scientific theology. One said to his minister, “My dear sir, surely you ought to adjust your beliefs to the progress of science.” “Yes,” said he, “but I have not had time to do it today, for I have not yet read the morning papers.” We cannot adapt our religious belief to that which is more changeful than the moon...If “The mouth of the LORD hath spoken it,” we behold in His revelation a gospel that is without variableness, revealing “Jesus Christ, the same yesterday, today, and for ever” (Heb 13:8).

Here let me add that there is something unique about God’s Word because of the *almighty power that attends it*. “Where the word of a king is, there is power” (Ecc 8:4); where the word of a God is, there is omnipotence⁵ (Rev 19:6). If God’s Word be brought forward in its native simplicity, no one can stand against it (Nah 1:6). The adversaries of God must fail before the Word as chaff⁶ perishes in the fire. Oh, for wisdom to keep closer and closer to that which “the mouth of the Lord hath spoken”!

4. God’s Word: A Ground of Great Alarm to Many

Fourthly, this makes God’s Word a ground of great alarm to many. Shall I read you the whole verse? “But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it” (Isa 1:20). Every threat that God has spoken, because He has spoken it, has a tremendous dread about it. Whether God threatens a man or a nation, or the whole class of the ungodly, if they are wise they will feel a trembling take hold upon them, because “The mouth of the LORD hath spoken it.” God has never yet spoken a threat that has fallen to the ground.

a. Prophecy against nations

When He told Pharaoh what He would do, He did it; the plagues came thick and heavy upon him. When the Lord at any time sent His prophets to denounce judgments on the nations, He carried out those judgments. Ask travelers concerning Babylon, Nineveh, Edom, Moab, and Bashan, and they will tell you of the heaps of ruins that prove how the Lord carried out His warnings to the letter.

⁵ **omnipotence** – almighty; “The all-powerfulness of God, His unlimited ability to act according to His own perfect will.” (Cairns, 313)

⁶ **chaff** – husks of grain of no value; must be separated from the grain before it is usable.

One of the most awful things recorded in history is the siege of Jerusalem. You have read it, I do not doubt, in Josephus⁷ or elsewhere. It makes one's blood run cold to think of it. Yet it was all foretold by the prophets (2Ki 21:12-13; Isa 10:11; Jer 7:34; Eze 15:6-8; Amo 2:5; Mic 3:12), and their prophecies were fulfilled to the bitter end (2Ki 24:10-15; 25:8-10; Lam 1:7; Mat 23:34-37). You talk about God as being "love," and if you mean by this that He is not severe in the punishment of sin, I ask you what you make of the destruction of Jerusalem. Remember that the Jews were His chosen nation, and that the city of Jerusalem was the place where His Temple had been glorified with His presence. Brethren, if you roam from Edom to Zion, and from Zion to Sidon, and from Sidon to Moab, you will find amid ruined cities the tokens that God's words of judgment are sure.

b. Prophecy regarding judgment against sin

Depend on it, then, that when Jesus says, "These shall go away into everlasting punishment" (Mat 25:46), it will be so. When He says, "If ye believe not that I am he, ye shall die in your sins" (Joh 8:24), it will be so. The Lord never plays at frightening men. His Word is not an exaggeration to scare men. There is emphatic truth in what the Lord says. He has always carried out His threats to the letter and to the moment; and depend upon it, He will continue to do so, "For the mouth of the LORD hath spoken it."

It is of no avail to draw personal opinions from the nature of God, and then to argue "God is love, and therefore He will not execute the sentence upon the unrepentant." He knows what He will do better than you can think; He has not left us to opinions, for He has spoken pointedly and plainly. He says, "He that believeth not shall be damned" (Mar 16:16)—and it will be so, "For the mouth of the LORD hath spoken it." Draw opinions as you like from His nature; but if you have an opinion that is contrary to what He has spoken, you have concluded a lie—and you will find it to be so.

"Alas," says one, "I shudder at the severity of the divine sentence." Do you? It is well! I can heartily sympathize with you. What must he be that does *not* tremble when he sees the great Jehovah taking vengeance upon iniquity! The terrors of the Lord might well turn steel to wax. Let us remember that the gauge of truth is not our pleasure or our terror. It is not my shuddering that can disprove what the mouth of the Lord hath spoken—it may even be a proof of its truth. Did not all the prophets tremble at manifestations of God? Remember how one of them

⁷ Titus Flavius **Josephus** (AD 37 - c.100) – first century Romano-Jewish scholar and historian; born in Jerusalem; became interpreter to the Roman general Vespasian after the Roman-Jewish war ended in AD 67. His most important works were *The Jewish War* (c. 75, concerning the destruction of Jerusalem) and *Antiquities of the Jews* (c. 94).

cried, “When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones” (Hab 3:16). One of the last of the anointed prophets fell at the Lord’s feet as dead (Rev 1:17). Yet all the shrinking of their nature was not used by them as an argument for doubt.

O my unconverted and unbelieving hearers, do remember that if you refuse Christ, and rush upon the keen edge of Jehovah’s sword, your unbelief of eternal judgment will not alter it nor save you from it. I know why you do not believe in the terrible threats: it is because you want to be easy in your sins! A certain skeptical writer, when in prison, was visited by a Christian man, who wished him well, but he refused to hear a word about religion. Seeing a Bible in the hand of his visitor, he made this remark, “You do not expect me to believe in that book, do you? Why, if that book is true, I am lost forever.” Just so! Therein lies the reason for half the unbelief in the world.

Ah! my friends, if you would believe it to be true and act accordingly, you would also find in that which the mouth of the Lord hath spoken a way of escape from the wrath to come, for the Book is far more full of hope than of dread. This inspired volume flows with the milk of mercy and the honey of grace. It is not a Doomsday-Book of wrath, but a Testament of Grace. Yet, if you do not believe its loving warnings nor regard its just sentences, they are true all the same. If you dare its thunders, if you trample on its promises, and even if you burn it in your rage, the holy Book still stands unaltered and unalterable, for “The mouth of the LORD hath spoken it.” Therefore, I pray you, treat the sacred Scriptures with respect, and remember that “These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (Joh 20:31).

5. God’s Word: The Reason and Rest of Our Faith

In the fifth place, this makes the Word of the Lord the reason and rest of our faith. “The mouth of the LORD hath spoken it” is the foundation of our confidence. There is forgiveness, for God has said it. Look, friend; you are saying, “I cannot believe that my sins can be washed away, I feel so unworthy.” Yes, but “The mouth of the LORD hath spoken it.” Believe over the head of your unworthiness. “Ah,” says one, “I feel so weak I can neither think, nor pray, nor anything else as I should.” Is it not written, “When we were yet without strength, in due time Christ died for the ungodly” (Rom 5:6)? “The mouth of the LORD hath spoken it”; therefore, over the head of your inability still believe it, for it must be so.

I think I hear some child of God saying, “God has said, ‘I will never leave thee, nor forsake thee’ (Heb 13:5), but I am in great trouble; all the circumstances of my life seem to contradict the promise”—yet, “The mouth of the LORD hath spo-

ken it,” and the promise must stand. “Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Psa 37:3). Believe God in the teeth of circumstances. If you cannot see a way of escape or a means of help, yet still believe in the unseen God and in the truth of His presence, “for the mouth of the LORD hath spoken it.” When friends forsake me, and foes belie me, and my own spirit goes down below zero, and I am depressed almost to despair, I am resolved to hang to the bare Word of the Lord, and prove it to be in itself an all-sufficient stay and support. I will believe God against all the devils in hell, yea, and against my own heart. His purpose shall stand, “For the mouth of the LORD hath spoken it.”

By-and-by we shall come to die. The death-sweat shall gather on our brow, and perhaps our tongue will scarcely serve us. Oh that then we may say, “Mine eyes have seen thy salvation” (Luk 2:30) and, “Our help is in the name of the Lord” (Psa 124:8). When we pass through the rivers He will be with us, the floods shall not overflow us (Isa 43:2)—“for the mouth of the LORD hath spoken it.” When we walk through the valley of the shadow of death we shall fear no evil, for He will be with us; His rod and His staff shall comfort us (Psa 23:4)—“The mouth of the LORD hath spoken it.” Ah, what will it be to break loose from these bonds and rise into the glory? We shall soon see the King in His beauty and be ourselves glorified in His glory, for “the mouth of the LORD hath spoken it.” “He that believeth hath everlasting life”; therefore a glad eternity is ours.

Brethren, we have not followed cleverly made fables, but we are resting on firm ground. We abide where heaven and earth are resting, where the whole universe depends, where even eternal things have their foundation: we rest on God Himself. If God shall fail us, we gloriously fail with the whole universe. But there is no fear; therefore let us trust and not be afraid. His promise must stand, for “The mouth of the LORD hath spoken it.” O Lord, glory be to Thy name, through Christ Jesus! Amen.

Study Questions Lesson One

The Infallibility of Scripture

Please read Lesson 1 before answering these questions. Please answer the questions below from the information in the reading. Please read slowly enough so you understand what you read. Please also pray before each lesson asking the LORD for wisdom to apply what you learn to your life, and to enable you to love Him with all your mind, heart, soul, and strength, for this is the greatest commandment (Mar 12:30).

Very Important Note: We ask you to always use your own words in your answers. The answers to most questions are found in the reading text, but please do not merely quote the text for your answer. Rather, read what the text says, think about the meaning of what it says, and summarize its meaning in your own words for your answer. In this way, you will learn much more than simply a “search, find, quote” method for answering the questions.

Introduction

1. a. Who “spoke” what the prophet Isaiah said?
b. Why is this so?
2. What does the fact that Jesus Christ quoted so much from the Law, the Prophets, and the Psalms tell us about Scripture?

Our warrant for teaching scriptural truth (1)

3. Why can we proclaim the gospel confidently?

God’s Word: Its claim upon your attention (2)

Infinite majesty (a)

4. Why should the Bible claim our attention?

God’s stooping down to us (b)

5. How is God’s speaking to us in the written words of men more marvelous than His creating the world?

Importance in its nature (c)

6. What depends upon your treatment of God’s Word?

Urgent necessity (d)

7. Why are God’s words urgent?
8. What is the meaning of each of the following?
 - a. Isaiah 55:3
 - b. Romans 10:17

God's Word: Its special character (3)

9. Summarize briefly the doctrine of the "inspiration of the Scriptures."
10. Why is God's Word absolutely true and certain?
11. What results from God's words being unchangeable?
12. How is there omnipotence in God's Word?

God's Word: A ground of great alarm to many (4)

13. Why should men feel dread when God threatens?

Prophecy against nations (a)

14. Some say God will not be severe in His punishment of sin because He is "love."
What does history tell us about this?

Prophecy about judgment against sin (b)

15. a. What does Scripture say about judgment against sin?
b. Why should we take this seriously?
c. *Making It Personal* Do you take this seriously? Why or why not?

*Note: By "making it personal" we ask you to share your own viewpoint.
The answer is not in the reading text.*

16. When is it dangerous to draw a conclusion based on your own opinion about Scripture?

Our response (c)

17. What in the Bible tells us that the severity of God's promised punishments is no reason to doubt them?
18. a. Why do many not believe God's terrible threats?
b. *Making It Personal* Do you believe His threats? Why or why not?
19. What is the message of John 20:31?

God's Word: The reason and rest of our faith (5)

20. a. What is the answer to feeling unworthy of God's forgiveness?
b. What is the answer to feeling so weak that we cannot please God?
21. What is the answer to feeling that our "bad" circumstances contradict God's promises of blessings?

Lesson 2

The Bible Tried and Proved

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.”—Psalm 12:6

Introduction

a. A contrast

In this Psalm, our text stands in contrast with the evil of the age. The psalmist complains that the “godly man ceaseth; for the faithful fail from among the children of men” (Psa 12:1); it was a great grief to him and he found no consolation except in the words of the Lord. What if men fail: the Word of the Lord lives on! Live in communion with the Word of God and, even in the absence of Christian friends, you will not lack for company.

Furthermore, the verse stands in fuller contrast still with the words of the ungodly when they rebel against God and oppress His people. They said, “With our tongue will we prevail; our lips are our own: who is Lord over us?” (Psa 12:4). They boasted, they domineered, they threatened. The psalmist turned away from the voice of the boaster to the words of the Lord. He saw the promise, the precept, and the doctrine of pure truth, and these consoled him while others spoke every man vanity with his neighbor. He had not so many of the words of the Lord as we have, but what he had—made his own by meditation—he prized above the finest gold...The voices of earth are full of falsehood, but the Word from heaven is very pure. There is a good practical lesson in the position of the text; learn it well. Make the Word of God your daily companion and then, whatever may grieve you in the false doctrine of the hour, you will not be too much cast down, for the words of the Lord will sustain your spirit.

b. An inspiration

I do not know of any other inspiration, neither am I able to conceive of any, that can be of true service to us. We need a plain revelation upon which we can exercise faith. If the Lord had spoken to us by a method in which His *meaning* was infallible, but His words were questionable, we should have been rather puzzled than edified—for it is a task indeed to separate the true sense from the doubtful words. We should always have been afraid that the prophet or apostle had not, after all, given us the divine sense.

But we believe that holy men of old, through using their own language, were led by the Spirit of God to use words that were also the words of God (2Pe 1:21). The divine Spirit so operated upon the spirit of the inspired writer that he wrote the [very] words of the Lord, and we therefore treasure up every one of them. To us “every word of God is pure” and full of soul nutrition. “Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live” (Deu 8:3; Mat 4:4; Luk 4:4). We can heartily declare with the psalmist, “Thou art my portion, O LORD: I have said that I would keep thy words” (Psa 119:57)...God would have us think highly of His words, too: as He said to Israel by Moses, “Therefore shall ye lay up these my words in your heart and in your soul” (Deu 11:18).

We believe that we have the words of God preserved for us in the Scriptures. We are exceedingly grateful that it is so. If we had not the words of the Lord thus recorded we should have felt that we lived in an evil time, since neither voice nor oracle⁸ is heard today. I say, we should have fallen upon evil days if the words that God spoke of old had not been recorded under His superintendence. With this Book before us, what the Lord spoke two thousand years ago He virtually speaks now, for He “will not call back his words” (Isa 31:2). His Word remains forever, for it was spoken not for one occasion, but for all ages. The Word of the Lord is so instinct with everlasting life and eternal freshness, that it is as vocal and forceful in the heart of the saint today as it was to the ear of Abraham when he heard it in Canaan.

By the Holy Ghost the words of Scripture come to us with a present inspiration: not only has the Book been inspired, it *is* inspired. This Book is more than paper and ink: it talks with us. Was not that the promise, “When thou awakest, it shall talk with thee” (Pro 6:22)? We open the book with this prayer, “Speak, Lord; for thy servant heareth” (1Sa 3:10); and we often close it with this feeling, “Here am I; for thou didst call me” (1Sa 3:8). As surely as if the promise had never been uttered before, but had been spoken out of the excellent glory for the first time, the Lord has made Holy Scripture to be His direct word to our heart and conscience.

In trying to handle my text, there will be three points to dwell upon. First, the *quality* of the words of God—“The words of the Lord are pure words”; secondly, the *trials* of the words of God—“As silver tried in a furnace of earth, purified seven times”; and then, thirdly, the *claims* of these words—derived from their purity and the trials which they have undergone. Eternal Spirit, help me to speak rightly concerning Thine own Word, and help all to hear rightly!

⁸ **oracle** – direct revelation from God outside of the Bible.

1. The Quality of the Words of God

First, then, beloved friends, consider the quality of the words of God: “The words of the LORD are *pure* words” (Psa 12:6).

a. Uniformity of character

From this statement I gather, first, the uniformity of their character. No exception is made to any of the words of God, but they are all described as “pure words.” They are not all of the same character—some are for teaching, others are for comfort, and others for rebuke—but they are so far of a uniform character that they are all “pure words.” I conceive it to be an evil habit to make preferences in Holy Scripture; we must preserve this volume as a whole. Those sin against Scripture who delight in doctrinal texts, but omit the consideration of practical passages. If we preach doctrine, they cry “How sweet!” They will hear of eternal love, free grace, and the divine purpose; and I am glad they will. But remember that men of God in old time took great delight in the commands of the Lord. They had respect unto Jehovah’s precepts and they loved His Law. If any today refuse to hear of duties and ordinances, I fear that they do not love God’s Word at all. He that does not love it all, loves it not at all! On the other hand, they are equally mistaken who delight in the preaching of duties, but care not for the doctrines of grace. They say, “That sermon was worth hearing, for it has to do with daily life.” I am very glad that they are of this mind; but if, at the same time, they refuse other teaching of the Lord, they are greatly faulty. Jesus said, “He that is of God heareth God’s words” (Joh 8:47). I fear you are not of God if you account a portion of the Lord’s words to be unworthy of your consideration.

Beloved, we prize the whole range of the words of the Lord. We do not set aside the histories any more than the promises. Above all, do not drop into the semi-blasphemy of some who think the New Testament vastly superior to the Old. This I say: that the Old Testament and New Testaments are of equal authority, and that they cast such light upon each other that we could not spare either of them. “All scripture is given by inspiration of God, and is profitable...” (2Ti 3:16). In the whole Book, from Genesis to Revelation, the words of Jehovah are found—and they are always pure words.

Neither is it right for any to say: Thus spoke Christ Himself, but such-and-such a teaching is Pauline. Nay, it is not Pauline: if it is recorded in the Bible, it is of the Holy Ghost. Whether the Holy Ghost speaks by Isaiah, Jeremiah, John, James, or Paul, the authority is still the same. Even concerning Jesus Christ our Lord this is true, for He says of Himself, “The word which ye hear is not mine, but the Father’s which sent me” (Joh 14:24). In this matter He puts Himself upon the level of others who were as the mouth of God. He says again, “For I have not spo-

ken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak” (Joh 12:49). We accept the words of the apostles as the words of the Lord, remembering what John said, “We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1Jo 4:6). A solemn judgment is thus pronounced upon those who would set the Spirit of Jesus against the Spirit that dwelt in the apostles. The words of the Lord are not affected in their value by the medium through which they came. Revealed truth is all of the same quality even when the portions of it are not of the same weight of metal.

b. Purity

Abiding by the text, we observe, next, the purity of the words of the Lord: “The words of the Lord are *pure* words.” In commerce there is silver and silver,⁹ as you all know: silver with alloy and silver free from baser metal. The Word of God is the silver without the dross:¹⁰ it is as silver which has been purified seven times in a crucible of earth in the furnace, till every worthless particle has been removed—it is absolutely pure. David said truly, “Thy word is truth” (Joh 17:17).

1). *Good*. It is truth in the form of *goodness, without admixture of evil*. The commandments of the Lord are just and right. We have occasionally heard opponents find fault with certain coarse expressions used in our translation of the Old Testament; but the coarseness of translators is not to be set to the account of the Holy Spirit, but to the fact that the force of the English language has changed, and modes of expression that were circulating at one period become too gross for another. Yet, I have never yet met with a single person to whom the words of God have of themselves suggested any evil thing...The saddest story of Holy Scripture is a beacon [of truth] and never a lure [toward evil]. This is the cleanest, clearest, purest Book extant among men; nay, it is not to be mentioned in the same hour with the devised records that pass for holy books. It comes from God, and every word is pure.

2). *True*. It is also a book pure in the sense of *truth, being without admixture of error*. I do not hesitate to say that I believe that there is no mistake whatever in the original Holy Scriptures from beginning to end. There may be, and there are mistakes of translation, for translators are not inspired;¹¹ but even the historical facts are correct. Doubt has been cast upon them here and there, and at times

⁹ **silver and silver** – two different kinds of silver.

¹⁰ **dross** – worthless scum formed from impurities on the surface of molten metal.

¹¹ Other causes of differences are scribal copying errors, interpreting incorrectly, and different authors describing the same event from different points of view, or even referring to different things that we construe to be the same.

with great show of reason—doubt that has been impossible to meet for a season—but only give space enough, and search enough, and the stones buried in the earth cry out to confirm each letter of Scripture. Old manuscripts, coins, and inscriptions are on the side of the Book, and against it there are nothing but theories.

The Book has been of late in the furnace of criticism, but much of that furnace has grown cold from the fact that the criticism is so out of line as to deserve no reaction whatsoever. “The words of the Lord are pure words”: there is not an error of any sort in the whole compass of them. These words come from Him Who can make no mistake, and Who can have no wish to deceive His creatures (Jam 1:13; 1Jo 1:5; 4:6). If I did not believe in the infallibility¹² of the Book, I would rather be without it. If I am to judge the Book, it is no judge of me. If I am to sift it, like the heap on the threshing-floor, and lay *this* aside and only accept *that* according to my own judgment, then I have no guidance whatever—unless I have conceit enough to trust to my own heart (Pro 3:5-6). New theories deny infallibility to the words of God, but practically impute it to the judgments of men; at least, this is all the “infallibility” that they can get at. I protest that I will rather risk my soul with a guide inspired from heaven, than with the differing leaders who arise from the earth at the call of “modern thought.”

3). *Reliable.* Again, this Book is pure in the sense of *reliability*: it has in its promises *no admixture of failure*. Mark this. No prediction of Scripture has failed. No promise that God has given will turn out to be mere words. “Hath he said, and shall he not do it” (Num 23:19)? Take the promise as the Lord gave it, and you will find Him faithful to every jot and tittle of it.¹³ Some of us are not yet entitled to be called “old and grey-headed,” though the iron-grey is pretty conspicuous upon our heads; but hitherto we have believed the promises of God, and tested and tried them; and what is our verdict? I bear my solemn testimony that I have not found one word of the Lord fall to the ground. The fulfilment of a promise has been delayed sometimes beyond the period that my impatience would have desired; but to the right instant the promise has been kept, not to the ear only, but in deed and in truth. You may lean your whole weight upon any one of the words of God and they will bear you up. In your darkest hour you may have no candle but a single promise, and yet that lone light shall make high noon of your midnight.

Glory be to His name, the words of the Lord are without evil, without error, and without failure.

¹² **infallibility** – characteristic of being not capable of error.

¹³ **jot and tittle** – “jot,” the smallest letter in the Hebrew alphabet; “tittle,” the smallest stroke used to make Hebrew letters (Mat 5:18); therefore, minute detail.

c. Preciousness

Furthermore, on this first head, the text not only speaks of the uniform character of God's words and of their purity, but of their preciousness. David compares them to refined silver, and silver is a precious metal: in other places he has likened these words to pure gold...In the words of God you have the solid money of truth: it is not fiction, but the substance of truth. God's words are as bullion. When you have them in the grip of faith, you have the substance of things hoped for (Heb 11:1). Faith finds in the promise of God the reality of what she looks for: the promise of God is as good as the performance itself. God's words, whether of doctrine, practice, or comfort, are of solid metal to the man of God who knows how to put them in the purse of personal faith.

As we use silver in many articles within our houses, so do we use God's Word in daily life: it has a thousand uses. As silver is current coin of the merchant, so are the promises of God a currency both for heaven and earth: we deal with God by His promises, and so He deals with us. As men and women deck themselves with silver by way of ornament, so are the words of the Lord our jewels and our glory. The promises are things of beauty that are a joy forever. When we love the Word of God, and keep it, the beauty of holiness is upon us. This is the true ornament of character and life, and we receive it as a love-gift from the Bridegroom of our souls.

Beloved, I need not enlarge in your presence upon the preciousness of the Word of God. You have, many of you, prized it long and have proved its value. I have read of a German Christian woman who was accustomed to mark her Bible whenever she met with a passage that was especially precious to her; but towards the end of her life she ceased from the habit, for she said, "I find it unnecessary, for the whole of the Scripture has now become most precious to me." To some of us the priceless volume is marked from beginning to end by our experience. It is all precious, and altogether precious.

d. Permanence

Furthermore, this text sets before us, not only the purity and preciousness of the Lord's words, but the permanence of them. "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times" (Psa 12:6). They are as silver that has passed through the hottest fires. Truly, the Word of God has, for ages, stood the fire, and fire applied in its fiercest form, "tried in a furnace of earth"—that is to say, in that furnace which refiners regard as their last resort. If the devil could have destroyed the Bible, he would have brought up the hottest coals from the center of hell. He has not been able to destroy one single line. Fire, according to the text, was applied in a skillful way: silver is placed in a crucible of

earth, that the fire may get at it thoroughly. The refiner is quite sure to employ his heat in the best manner known to him, so as to melt away the dross; so have men with diabolical skill endeavored, by the most clever criticism, to destroy the words of God. Their object is not purification—it is the purity of Scripture that annoys them—they aim at consuming the divine testimony! Their labor is vain, for the sacred Book remains still what it always was: the pure words of the Lord. However, some of our misconceptions of its meaning have happily perished in the fires.

The words of the Lord have been tried frequently, ay, they have been tried perfectly—“purified *seven* times.” What more remains I cannot guess, but assuredly the processes have already been many and severe. It abides unchanged. The comfort of our fathers is our comfort. The words that cheered our youth are our support in age. “The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isa 40:8). These words of God are a firm foundation, and our eternal hopes are wisely built thereon. We cannot permit anyone to deprive us of this basis of hope. In the olden time, men were burned rather than cease to read their Bibles; we endure less brutal oppositions, but they are far more subtle and difficult to resist. Still let us always remain faithful to the everlasting Word, for it will always remain faithful to us (Isa 55:11).

Unchanged and unchangeable are the words of the Ever Blessed. They are as silver without dross, which will continue from age to age. This we do believe and in this we do rejoice. Nor is it a tax upon our faith to believe in the permanence of the Holy Scripture, for these words were spoken by Him Who is Omniscient and knows everything; therefore there can be no mistake. They were spoken by Him Who is Omnipotent and can do everything, and therefore His words will be carried out; spoken by Him Who is immutable, these words will never alter. The words that God spoke thousands of years ago are true at this hour, for they come from Him Who is the same yesterday, today, and forever (Heb 13:8). He that spoke these words is infallible, and therefore they are infallible. When did He ever err? Could He err, and yet be God? “Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good” (Num 23:19)? Rest you sure of this: “The words of the Lord are pure words.”

2. The Trials of the Words of God

Secondly, and carefully, let us consider the trials of the words of God. They are said to be as silver that has been tried in a furnace. The words of God have been tested by blasphemy, by ridicule, by persecution, by criticism, and by candid observation. I shall mention some common-place trials of God’s Word that have

come under my own notice, and probably under yours also, which may be more helpful. The Lord enable us!

a. The sinner's resistance

We have tested the words of the Lord in dealing with the sinner's resistance. There are men who cannot be convinced or persuaded; they doubt everything and with closed teeth they resolve not to believe, though a man declares it unto them. They are encased in the armor of prejudice, and they cannot be wounded with the sharpest arrows of argument, though they profess great openness to conviction. Will the words of God convince them?

There are some in this place today of whom I would have said, if I had known them before their conversion, that it was a vain task to preach the gospel to them: they so much loved sin and so utterly despised the things of God. Strangely enough, they were among the first to receive the Word of God when they came under the sound of it. It came to them in its native majesty in the power of the Holy Ghost; it spoke with a commanding tone to their inmost heart; it threw open the doors that had long been shut up and rusted on their hinges, and Jesus entered to save and reign. These, who had defiantly brandished their weapons, threw them down and surrendered unconditionally to almighty love, willing believers in the Lord Jesus. Brethren, we have only to have faith in God's Word, and speak it out straight, and we shall see proud rebels yielding. No mind is so desperately set on mischief, so resolutely opposed to Christ, that it cannot be made to bow before the power of the words of God.

The Holy Spirit uses the Word of God: this is His one battering-ram with which He casts down the strongholds of sin and self in those human hearts with which He effectively deals. The Word of God will bear the tests furnished by the hardness of the natural heart, and it will by its operations prove its divine origin.

b. The penitent's despair

Will the words of the Lord overcome the penitent's despair? The man is full of terror on account of sin and hell has begun to burn within his bosom. Tell him of a dying Savior; dwell on free grace and full pardon; speak of the reception of the prodigal son and of the Father's changeless love (Luk 15). Attended by the power of the Spirit, these truths must bring light to those who sit in darkness. The worst forms of depression are cured when Holy Scripture is believed.

O ye that are in bondage under fear of punishment, you shall come forth to liberty yet: your chains shall be broken if you will accept the words of God. My Master's Word is a great opener of prison doors: He has broken the gates of brass and cut the bars of iron asunder (Psa 107:16). That must be a wonderful word that, like a battle-axe, smashes in the helmet of presumption and at the same

time, like the finger of love, touches the tender wound of the bleeding and heals it in an instant. The words of the Lord, for breaking down or lifting up, are equally effectual.

c. The seeker's uniqueness

In certain instances, the words of God are tried by the seeker's "uniqueness." How frequently have persons told us that they were sure there was nobody like themselves in all the word! They were men up in a corner; strange fish, the like of which no sea could yield. Now, if these words be indeed of God, they will be able to touch every case—but not else. The words of God have been put to that test, and we are amazed at their universal adaptation. There is a text to meet every remarkable and out-of-the-way case. In certain instance, we have heard of an odd text, concerning which we could not before see why it was written; yet it has evidently a special fitness for a particular person to whom it has come with a divine authority. The words of this book are proved to be the words of God, because they have an infinite adaptation to the varied minds that the Lord has made...Personally, when I have been in trouble, I have read the Bible until a text has seemed to stand out of the Book and salute me, saying, "I was written specially for you." It has looked to me as if my story must have been in the mind of the writer when he penned that passage, *and so it was* in the mind of that divine Author Who is at the back of all these inspired pages. Thus the words of the Lord have stood the test of adaptation to the unique situations of individual men.

d. In time of sore trouble

We frequently meet with people of God who have tested the words of God in time of sore trouble. I make here an appeal to the experience of the people of God. You have lost a dear child: was there not a word of the Lord to cheer you? You lost your property: was there not a passage in the Scriptures to meet the disaster? You have been slandered: was there not a word to console you? You were very sick and withal depressed: had not the Lord provided a comfort for you in that case? The fact is that you never were high but the Word of the Lord was up with you; and you never were low but what the Scripture was down with you. No child of God was ever in any ditch, pit, or cave, but the words of God found him out. How often do the gracious promises lie in ambush to surprise us with their lovingkindness! I adore the infinity of God's goodness as I see it mirrored in the glass of Scripture.

e. In time of perplexity

Again, the Word of God is tried and proved as a guide in perplexity. Have we not been forced, at times, to come to a pause and say, "I do not know what to think about this. What is the proper course?" This book is a source of divine communication to the simple-hearted man in mental, moral, and spiritual per-

plexity. Oh, that we used it more! Rest assured that you never will be in a difficulty so complicated that this Book, blessed of the Spirit, will not help you through. This is the compass for all mariners upon the sea of life: by its use you will know where lies the pole. Abide by the words of the Lord and your way will be clear.

f. In time of temptation

Beloved, the words of God endure another test: they are our preservatives in times of temptation. You can write a book that may help a man when he is tempted in a certain direction; will the same volume strengthen him when he is attracted in the opposite direction? Can you conceive a book that shall be a complete ring-fence, encircling a man in all directions?—keeping him from the pit yonder *and* from the sinkhole on the other side? Yet such is this Book. The devil himself cannot invent a temptation that is not met in these pages; and all the devils in hell together, if they were to hold parliament and to call in the aid of all bad men, could not invent a device that is not met by this matchless library of truth. It reaches the believer in every condition and position, and preserves him from all evil. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” (Psa 119:9).

g. In time of death

Lastly, on this point, here is a grand test of the Book: it helps men to die. Believe me, it is no child’s play to die! You and I will find ourselves in that solemn place before we are aware, and then we shall need strong comfort. Nothing upon earth ever gives me so much faith as to visit members of this church when they are about to die. It is very sad to see them wasting away or racked with pain; but, nevertheless, the chief effect produced upon the visitor is gladsome rather than gloomy. I have this week seen a sister well known to many of you, who has a cancer in her face and may, in all probability, soon be with her Lord. It is a dread affliction; but the gracious patient knows neither murmurs nor fears. She spoke to me with full confidence that, living or dying, she is the Lord’s, and she had bright anticipations of being forever with the Lord (1Th 4:17)—a sweetly reasonable, quiet, and assured hope of eternal joy (Phi 1:23).

Now, if this inspired volume, with its wonderful record of the words of God, helps us in the trials of life, directs us in our daily paths, and enables us to weather the last great storm, surely it is precious beyond description, “as silver tried in a furnace of earth purified seven times.”

3. The Claims of the Words of God

Now, thirdly, what are the claims of these words of the Lord? The claims of these words are many.

a. Study. First, they deserve to be studied. Beloved, may I urge upon you the constant searching of inspired Scripture? The “modern doctrine” is only new in name; it is, after all, nothing but a hash of stale heresies and moldy speculations. If God has spoken, listen! If the Lord has recorded His words in a Book, search its pages with a believing heart. If you do not accept it as God’s inspired Word, I cannot invite you to pay any particular attention to it; but if you regard it as the Book of God, I charge you, as I shall meet you at the judgment-seat of Christ, study the Bible daily. Treat not the Eternal God with disrespect, but delight in His Word.

b. Believe. Do you read it? Then believe it. Oh, for an intense belief of every word that God has spoken! Do not hold it as a dead creed, but let it hold you as with an almighty hand. Have no controversy with any one of the Lord’s words. Believe without a doubt. All the words of the Lord are out of the region of debate: they are to us absolute certainties. Until a doctrine becomes an absolute certainty to a man, he will never know its sweetness: truth has little influence upon the soul until it is fully believed.

c. Obey. Next, obey the Book. Do it freely, do it heartily, do it constantly. Err not from the commandment of God. May the Lord make you perfect in every good work to do his will (Heb 13:21)! Jesus said, “If ye love me, keep my commandments” (Joh 14:15). You that are unconverted, may you obey that gospel word: “He that believeth and is baptized shall be saved” (Mar 16:16). Repentance and faith are at once the commands and the gifts of God; neglect them not.

d. Preserve. Furthermore, these words of God are to be preserved. Give up no line of God’s revelation. You may not know the particular importance of the text assailed, but it is not for you to assess the proportionate value of God’s words: if the Lord has spoken, be prepared to die for what He has said...This Book deserves the sacrifice of our all for the maintenance of every line of it.

e. Proclaim. Believing and defending the Word of God, let us proclaim it. Go out this afternoon and speak in the street the words of this life. Go to a cottage-meeting, a workhouse, or a lodging-house and declare the divine words. “Truth is mighty, and will prevail,” they say; but it will not prevail if it be not made known. The Bible itself works no wonders until its truths are published abroad. Tell it out among the heathen that the Lord reigns. Tell it out among the multitude that the Son of God has come to save the lost (Luk 19:10), and that whosoever believeth in Him shall have eternal life. Make all men know that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Joh 3:16). This thing was not done in a corner: keep it not a secret. Go ye into all the world, and preach the gospel to every creature; and may God bless you! Amen.

Study Questions Lesson Two

The Bible Tried and Proved

Please read Lesson 2 before answering these questions. Always get your answers from the reading, but put them into your own words, in order to indicate your understanding of what you have read.

Introduction

A contrast (a)

1. How is the Word of God different from the words of men?

An inspiration (b)

2. Why do we need truth from God composed of the very words of God?
3. Why is God's Word fresh today?
4. How do the Scriptures become God's *direct* word to our hearts?

The quality of the words of God (1)

Uniformity of character (a)

5. When some Scriptures are for teaching, others for comfort, and others for rebuke, how are they uniform?
6. Why is it important to embrace both doctrinal and practical passages?
7. Of what relative value are the Old and New Testaments? Why?

Purity (b)

True (2)

8. If two passages of Scripture describe the same event somewhat differently, what is the likely reason?
9. How have archeological discoveries in the last 200 years proven the accuracy of Scripture?
10. a. What is the likely reason some men pride themselves in finding supposed errors in the Bible?
b. What should be our response to this?

Reliable (3)

11. In what ways are the Scriptures reliable?

Preciousness (c)

12. In what ways are the Scriptures precious?

Permanence (d)

13. a. How has the Word of God been tried in fire?
b. What is the real objective of those who do the trying?

14. Describe the meaning of each of the following.
- a. Isaiah 40:8
 - b. Isaiah 55:11
 - c. Numbers 23:19

The trials of the words of God (2)

15. a. Why does the resistant sinner fight against God?
b. *Making It Personal* When were you last in this condition?
16. How does the Word prove itself,
- a. To those who resist? d. In times of sore trouble?
 - b. To those in despair? e. In times of perplexity?
 - c. To those who believe f. In times of temptation?
their situation unique? g. In times of death?

The claims of the words of God (3)

17. List each of the claims of the Word of God, and for each explain why we should heed it. *Use letters 'a'-'e' to mark your answer.*
18. *Making It Personal*
- a. What are the main lessons you have learned during this course?
 - b. What value is this to you?

Thank you for taking this course. Please contact your course administrator now for your next course.