

The Importance of a High View of Scripture

You have magnified your word above all your name. Ps 138:2

A hundred years ago the church was beset with the advances of liberalism and modernism which led to a debased view of the authority of the Bible. Miracles were denied, God was ignored, and an evolutionary template applied to the development of doctrine, writing and scripture. Evangelical teachers initiated a series of attacks against these errors, beginning with 'The Fundamentals', and a number of sound developments occurred over the following decades. By the 1960s a number of good Reformed books and resources were becoming available through organisations like: The Banner of Truth, The Sovereign Grace Union, IVP (formerly IVF) and others. Even Arminian and Pentecostal organisations championed the inspiration and inerrancy of the Bible so that by the 1970s there was general unanimity about the importance of scripture, even if there were differences on individual doctrines. Many strands of the early Charismatic Movement were based upon acceptance of the authority of the Bible, even if there was a faulty interpretation of it.

All this has now changed for the worse.

Today we are faced with churches that claim to be evangelical (which essentially means accepting the authority of scripture) but which place no real value on the authority of the Bible and do not practically accept it as God's revealed word. The rise of the Charismatic Movement has done untold damage to Biblical authority; chiefly by emphasising the trusting of false subjective impulses which are claimed to be the Holy Spirit.

In practice many 'Christians' do not believe that the Bible is authoritative, infallible, inspired or inerrant. They do not look to scripture as the foundation of what they do in church or their own Christian walk. They do not test what they read and hear by searching the Bible and checking it out. They do not prepare themselves for spiritual warfare by learning Biblical truth. They never judge error by comparing it with scripture, and thus tolerate everything. They do not even begin to form a clear conception of God because they know nothing about his word; thus they fall foul of every wind of doctrine, which is often pagan in origin. Some Charismatic churches have openly denied any value in the Bible at all and, consequently, have fallen into the most serious heresies.

Let me make my position clear at the outset: supposed 'Christian' churches that act in this way are not Christian in any sense at all. They are sub-Christian and do not walk in the truth. For this reason we need to look at the importance of the doctrine of scripture today.

I do not propose to evaluate the authenticity of the Bible, my paper 'The Authority of the Bible' does that, or discuss the canon of scripture; here I seek to show why the Bible is inerrant, inspired, infallible and vital in understanding God's self-revelation to man. Consequently, we must see that unless we rigorously hold to scripture, we will make a shipwreck of our faith. Indeed, if one does not have a high view of scripture, it is doubtful that they could be a Christian at all.

The Son is the revelation of God

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. Jn 1:1-4

Any expression of God to the world of men is made by the Second Person of the Trinity, the eternal Son. Theophanies of God, or the Angel of the Lord, in the Old Testament are appearances of the Son in his pre-incarnate state. The person of the Trinity that brings light to men is the Son; thus the creation speaks of God because the Son made it; creation was through him, for him and by him (Col 1:16).

The Second person is the Word, the revelation or declaration of God; Christ is the truth just as the sacred written word is the truth:

Jesus said to him, 'I am the way, the truth, and the life.' Jn 14:6

The entirety of your word is truth. Ps 119:160

Your word is truth. Jn 17:17

When God is declared, it is Christ doing the declaration. When the Son was incarnated as a man, God spoke through him to men (Heb 1:1-2). The fulness of God in human form is the Son, the Lord Jesus Christ (Jn 14:9; Col 2:9), who is both God and man in one person. Jesus manifested God's character in his person (2 Cor 4:6), God's doings in his work (Jn 17:4) and God's words in what he said (Jn 14:10).

The Bible is the word of God, the revelation of God and thus is the revelation of the Son. All of Scripture points to the Son and demonstrates something of his nature, person and work. This is done through a variety of expressions: symbols, types, historical narrative, doctrine, poetry and so on. Everything in Scripture points to Christ (Jn 1:45; Lk 24:27). For instance, the offerings symbolise different aspects of Christ's sacrifice for man's sin; the priesthood speaks of Christ's mediatorial ministry; the tabernacle typifies Christ as the dwelling place of God; the Song of Songs illustrates Christ's love for the elect: and so on.

To understand God we must know Christ (Jn 14:7). To know Christ we must understand his word – the Bible (Jn 8:31, 14:23). If we have no love for scripture, we cannot know Christ (Jn 12:48, 14:24). It is, therefore, vital that we understand this link:



It is the most extreme folly to pretend to honour Christ as the revelation of God, while at the same time denying that the Bible is God's word, the expression of Christ.

The Bible is the special revelation of God, in Christ, by the Spirit, through inspiration.

The word 'revelation' in the Bible means an uncovering, unveiling or disclosing of what is hidden. It refers especially to the revelation of Jesus Christ (Rm 16:25-26; Gal 1:12; Rev 1:1). Whilst there is a measure of revelation of God in nature and man's conscience, this is very limited and cannot save (Ps 19:1; Rm 1:20). In the Bible God reveals himself fully, culminating in the full expression of his character in the person of Jesus Christ (Jn 1:14). Without scripture we could not know the Father or Christ.

The process by which this revelation is made is called inspiration.

God's word is out-breathed (inspiration).

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. 2 Tim 3:16-17

The word 'inspiration' is the Greek word *theopneustos*, which literally means 'God-breathed', and thus 'inspired by God'. It is not a 'breathing in' but a 'breathing out'. It is the breath of God's thoughts, by the Spirit, into men. It is a divine, creative act.

Thus inspiration is not inspired men, illuminated men, the clever ideas of men, nor the reverent thoughts of men; neither did God breathe authority into the words of men; but inspiration is the placing of God's ideas into chosen men's hearts in the form of words. Thus scripture is verbally inspired. In other words, every word that we see in scripture is the word that God chose to be there. Just as God is sovereign over every hair on a man's head, so he was sovereign over every choice of word written down by his prophets and apostles. God's thoughts went into men's thoughts through the medium of words. Those words were then written down as scripture. Note what Peter states:

Knowing this first, that no prophecy of Scripture is [lit. 'arises'] of any private interpretation, for prophecy never came [*ou ginetai* - 'does not occur'] by the will of man, but holy men of God spoke as they were moved [*pheromenoi* - 'borne along'] by the Holy Spirit. 2 Pt 1:20-21

What this affirms is:

1. Scripture does not arise, or originate (*ginetai*), from man's thoughts, understanding and imagination.
2. God's word does not come from man's will or human inspiration.
3. Scripture originates in God.
4. Prophets were continually borne along by God's Spirit in the process of divine inspiration to produce scripture. This was not being led, or guided, but entirely carried along (*pherein*) by the Spirit.

Thus there is no human contribution, or co-authoring, in the process of divine inspiration. Yet the prophets were not passive, or merely acting like robots, in this since their mind and character were involved. Their intelligence and personality was used in this process of reception; however, their intelligence was not active in creating the received message.

Verbal inspiration means that every part of the Bible, in its original form, is the product of divine creativity. Every word, every letter, every emphasis, and even the punctuation as far as it existed in Hebrew and Greek, were breathed out by God. Thus the Bible is the self-revelation of God; the manifestation of the divine mind and will.

Thus the choice of Biblical words is very important in the definition of doctrines. For instance, God chose the word ‘propitiation’ regarding the atonement, not ‘expiation’ [as translated in some modern Bible versions: Rm 3:25; Heb 2:17; 1 Jn 2:2, 4:10 - *hilasmos*]. Propitiation means the turning away of wrath, while expiation is merely the turning away of sin. Modern translators don’t like the idea of God being angry with sinners, but the Bible demonstrates this very clearly and thus uses propitiation in Rm 3:25; Heb 2:17; 1 Jn 2:2, 4:10. God’s wrath had to be appeased in the penal substitution of Christ.

The inspiration of scripture was immediate; that is, without any means. It was a direct operation by God upon prophets and was not the elevation of special gifts in the prophet. This inspiration was unique; there is no adding to or taking away from God’s word through chosen men.

Inspiration was plenary (‘full’); that is, the action of God breathing out the words was sufficient to produce scripture, which is infallible in every part. The Bible does not merely contain the word of God, it is the all word of God (Matt 5:18).

Inspiration is objective; that is, the inspiration is in the words written down. Most men will not perceive the Bible as God’s word, but it remains God’s word. Neo-orthodoxy (Karl Barth et. al.) denies this by teaching that the Bible only becomes God’s word when the Spirit enlightens men to perceive it.

Practical note:

It is vital to see the importance of the practical application of this apostolic statement: ‘[scripture] is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.’ Without an understanding of scripture we can do nothing spiritual or of any worth. If we want to do good works, we must understand and apply Biblical teaching. If we want to walk righteously, we must be Biblical. If we want instruction and knowledge about God, it will only come from a Biblical understanding. If we want to understand doctrine and theology, we must be scriptural. Nothing in the Christian life will succeed if it is not based upon sound Biblical teaching. A complete Christian life comes via Bible knowledge.

Proof of verbal inspiration

You shall speak all that I command you. Ex 7:2

The LORD said to him, ‘Who has made man’s mouth? Or who makes the mute, the deaf, the seeing, or the blind? *Have* not I, the LORD? Now therefore, go, and I will be with your mouth and teach you what you shall say. ... I will be with your mouth ... and I will teach you what you shall do.’

Ex 4:11-15

And you shall write very plainly on the stones all the words of this law. Deut 27:8

Then the LORD put forth His hand and touched my mouth, and the LORD said to me: ‘Behold, I have put My words in your mouth.’ Jer 1:9

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ. Gal 1:11-12

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 1 Cor 14:37

You received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe. 1 Thess 2:13

For the Scripture says, 'You shall not muzzle an ox while it treads out the grain,' and, 'The labourer *is* worthy of his wages.' 1 Tim 5:18 [Note: Paul quotes Deut 25:4 and Lk 10:7; thus he equates a Gospel as sacred writing.]

The prophets ... prophesied of the grace *that would come* to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating ... To them it was revealed. 1 Pt 1:10-12 [Note: Peter states that OT prophets had the Spirit in them revealing God's words.]

'The word of the LORD endures forever.' Now this is the word which by the gospel was preached to you. 1 Pt 1:25 [Note: Peter equates apostolic Gospel writing with the eternal word of the Lord.]

No prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit. 2 Pt 1:20-21

The prophets wrote scripture. What they said as prophecy was given to them by God in the form of words, then God told the prophet to write down the words that he prophesied to Israel (Isa 8:1, 30:8; Jer 36:2; Dan 12:4; Habb 2:2-3) and these scrolls became the Old Testament. The apostles in the New Testament applied the same process.

Practical note

For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you. The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear ... 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him. But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.' Deut 18:14-20

Note four things here:

1. Further evidence that God's prophet (consummated in the appearance of Christ as 'The Prophet') will speak the very words of God, not vague impressions or thoughts. God's prophet speaks all that God commands him so that hearing the prophet is hearing God.
2. Failing to obey the words of a true prophet results in death. This is especially true of ignoring the words of Christ, the ultimate Prophet.
3. Speaking a word in God's name that is not in words given him by God results in death. How many Charismatic prophets have deigned to say, 'Thus says the Lord', only for their words to be heresy, subjective impressions, or wishful thinking? According to this the penalty is death. There is no fear of God in such people.
4. Any supposed prophecy that is in the form of pagan practices is condemned by God. God's prophet speaks God's actual words; he is precise, clear, accurate and to the point. Anything less than this is divination (seeking supernatural knowledge by various means) or soothsaying (i.e. sorcery, augury, spiritualism). Thus the Charismatic version of the word of knowledge is pagan divination and spiritualism (relying on the word of an angel). So too is the building up of emotionalism in order to generate prophecy.

Warning

All of the Bible is inspired, but not every word in it is true. The Bible faithfully records the words of heretics, demons and sinners. When it does so it records their lies. For instance, the words of Satan to Eve (Gen 3:4) were false. Genesis accurately recorded the lies spoken by the devil. Similarly, scripture records the words of Job's friends, but these were a mixture of truth and falsity, and God condemned them.

Other vital features of the Bible

Infallibility and Inerrancy

Since the Bible is the actual words of God written down, all the contents are infallible, all the contents are true. There are no mistakes in scripture. Scripture does not contradict itself, does not err and is fully consistent in all that it teaches. Thus a simple herdsman prophet like Amos wrote down statements that are entirely doctrinally consistent with what Paul, a very intellectual apostle, wrote many centuries later. The moral principles revealed in the Old Testament are identical to the ethical commands in the New. The Bible is also without error in what it says about non-religious matters, such as: science, astronomy and medicine. All that it asserts is true.

This does not mean that the Bible is to be evaluated in the technical way modern critics judge literature. Scripture, according to the times in which it was composed, rounds numbers up and down; uses hyperbole freely; is sometimes loose with time periods; has variations in accounts for emphasis of a point, and paraphrases quotations. It uses 'son' for descendant or 'father' for ancestor and freely uses many other figures of speech. It is pointless to subject scripture to modern technical and precise evaluation and must be judged as ancient literature, which was written in the more free style common in that time.

This fact of scripture is sometimes described as infallibility, and at others as inerrancy.

All the accusations of errors in the Bible have been dispelled by writers through the ages. Some passages are difficult to explain, but no real claim of error has been sustained.

Perspicuity, self-authentication and sufficiency

This simply means that the essential truths of the Gospel are clear to see. The Bible does not need specially appointed men to authorise an official interpretation of the Gospel, as in the Roman Church, the truths of the Bible can be privately discovered and the scriptures interpreted by all who truly search them.

However, there are two caveats to this.

1. The truth of the Bible will only be discerned by a person who has been regenerated and indwelt by the Holy Spirit. It is his job to guide the believer into the truth of scripture. A true Christian, with the aid of the Holy Spirit, can learn the essential truths of the Gospel.
2. This truth does not dispel the need for Bible teachers. Christ has given the gift of pastor-teachers to the church and these are vital to explain Biblical doctrines. Teachers open up the scriptures with a special discernment that is gifted them by Christ; they explain and apply Biblical teaching to the Lord's people. Having been taught, perspicuity means that the church can then see the truths of scripture for themselves and confirm what they have been taught (Acts 17:11); or alternatively (in the case of a false teacher) discern error. While essential Gospel truths are plainly seen, there are more difficult sections of scripture, which require careful interpretation and exposition by gifted men. God trains these men through revelation, diligence, education and suffering.

The doctrine of perspicuity is connected to the Bible's self-authentication or self-evidencing: the Bible carries within it its own evidence to support the claim that it is God's word. Spiritual blindness prevents sinners from seeing this, which is why the ministry of the Spirit is required to open men's eyes to it. It is also associated with the Bible's

sufficiency: scripture, as understood and revealed by the Spirit to believers, is sufficient to understand all of God's counsel and all that is necessary for salvation and faith.

The Bible is not a technical, complicated manual that is out of the reach of ordinary people. It is not a sacred book that can only be understood after an authoritative official has told you what to think (the officials in all religions that claim this authority often contradict each other). With the aid of the Spirit, the true Christian can learn the essentials of the Gospel for himself. However, genuine Bible teachers are given to the church by God to lead believers forward into the depths of God's word and help people to systematise and apply doctrines.

Authority

The Bible is the final authority for all matters pertaining to God, faith, ethics and salvation. In any church or doctrinal controversy, it is the Bible that must have the final say. No man has any authority to introduce a new teaching or practice that has no Biblical sanction. If this doctrine were to be observed the church today would have very few problems.

The areas where people get led astray are:

- a) Appealing to extra-Biblical authority: for instance by popes or Charismatic apostles and prophets.
- b) Mysticism: appealing to subjective, inner feelings that are presumed to be the Spirit.
- c) Rationalism: appealing to the speculative, imagined constructs of the mind (or someone else's mind) to produce new doctrines and interpretations.

All these are traps to fool the gullible. The doctrines of perspicuity and sufficiency deny that these have any value in establishing precedents. Any leader that appeals to any of these to support his ideas (at the expense of scripture) is false and to be condemned.

We must also mention the problem of confusing the Old and New Covenants. Apostolic teaching makes very clear that there is both a dichotomy and a unity in these covenants, and it is important to understand the connections. The unity is in God's decrees, the revelation of Christ and the Gospel; the discontinuity is in the mode of operation. Thus the offerings reveal Christ in many ways but cease to be performed after the cross, which is the fulfilment of all sacrificial offerings. The mode of worship under the Old Covenant was very different to the New; the Old is external and symbolic while the New is internal and spiritual. Thus: musical instruments, massed choirs, sacrifices, pomp and ceremony, an officiating priesthood, Jewish forms and dedicated buildings are all abolished under the New Covenant dispensation. We must not import Old Covenant features into New Covenant church life, but must carefully discern what the Bible actually teaches. We must give priority to Christ's final words by his Spirit through the apostles (see arguments in Jn 16, Colossians, Galatians and Hebrews).

Versions

The authority of scripture rests completely in the original autographs; only these were inerrant. The authority in modern translations is only derived authority; they are authoritative as far as they faithfully represent the originals. This means that great care must be observed in selecting a Bible version. Some versions are shockingly poor translations, and some of the most popular are very shoddy indeed, being based on faulty principles. It is of first importance that believers use a sound Bible version for study.

Any meaningful study must include examination of the Greek and Hebrew texts based upon an accurate textual source. Discussing this is outside our remit here, but the caveat must be mentioned. I will give you my preference based upon considerable study. I believe that the most accurate NT textual source is the Byzantine family, not the Alexandrian. This

would limit acceptable versions to the AV and the NKJV. Of these two versions I prefer the NKJV which has fewer errors, better manuscript sources and a modern style for easier communication. However, all versions have some errors, hence the need for looking at the Greek and Hebrew texts.

All modern versions that are paraphrases or based upon the dynamic equivalence translation principle should be avoided. This includes the appalling NIV, which sometimes even adds words to the Hebrew text without justification to affirm Arminian ideas. Some modern versions that are literal translations (e.g. the NASB) are reasonable, but still suffer from being based upon Alexandrian family (eclectic) manuscripts. These differ from the Byzantine text in thousands of places, some of them very important; they also delete verses that equate to the size of Peter's two letters. Furthermore, the chief Alexandrian manuscripts contradict each other in thousands of places.

Titles of scripture

The Bible, 'book'

This derives from a transliteration of the Greek word *biblion* [from *biblos* meaning a scroll; Latin *biblia*] meaning 'book'. It is the book above all books, The Book. This title appears, for example, in Isa 34:16; Mk 12:26; Lk 4:17; Acts 1:20; Rev 22:19; Psalm 40:7.

Scripture, or the Holy Scriptures

It is called this in 2 Tim 3:15-16; Acts 8:32. 'Scripture' means 'sacred writing' and the plural was sometimes used of the various books of the Bible. This was because in the early church very few people would have owned a whole Bible, which would have comprised many rolls of parchment at great cost. Some folk would have one book or a few scrolls. This continued until the time of the Reformation when printing by moveable type had recently been invented, allowing the cheap production of Bibles.

The Word of God, word of the Lord, or oracles of God

See Rm 3:2; Mk 7:13; Heb 4:12; 1 Pt 4:11. The word of God is the collection of God's words; 'oracles' means divine utterances.

Summary

Inspiration is the process whereby God placed his actual words into men's minds, who then wrote down precisely what God wanted them to say. This process was without an error, failing or mistake; it requires no addition or deletion. The Bible is the actual words of God; his unique self-revelation. It is infallible, inerrant and authoritative. There is no other rule for faith, worship, ethics, theology and practice than the Bible.

Thus the Bible itself tells us that the scriptures are truth (Dan 10:21); holy (Rm 1:2); sacred (2 Tim 3:15) and the oracles or sayings of God (Rm 3:2).

When Joshua is commissioned to lead the Israelites into the Promised Land, the Lord sets his mind upon the following:

Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall

meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Jos 1:7-8

God commands Joshua to observe all his revealed word, not to turn from it at all, to meditate on it night and day and do all that is written in it. Only then was success in completing God's will guaranteed. This is a precedent for us all today; absolute obedience to God's revealed word is required of us by the Lord. If we ignore the study of scripture, we are doomed to fall.

Quotes

On plenary inspiration and infallibility

The sacred writers were so moved and inspired by the Holy Ghost, both in respect to thought and language, that they were kept from all error and their writings are truly authentic and divine.

Francis Turretin, [Reformed Theologian]; *Principles of Elenctic Theology*, 2. 4. 5; WGT Shedd's translation. (cf. Vol 1, p62-63 GM Giger's translation.)

Whatever [Christ] wished us to read concerning his words and deeds, he ordered to be written down as if with his own hands; and he who reads the narratives of the evangelists will believe them as if he saw Christ himself writing by their hands and pens.

Augustine, [Church Father]; *De Consensus Evangelistarum*, 1. 35.

Even the smallest lines in Scripture are due to the minute care of the Holy Spirit, so that we must pay careful attention to every slightest shade of meaning.

Gregory of Nazianzus, [Church Father]; *Orat.* 2, 105.

The Church has held from the beginning that the Bible is the Word of God in such sense that its words, though written by men and bearing indelibly impressed upon them the marks of their human origin, were written, nevertheless, under such an influence of the Holy Ghost as to be also the words of God, the adequate expression of His mind and will. It has always recognised that this conception of co-authorship implies that the Spirit's superintendence extends to the choice of words by the human authors (verbal inspiration, but not a mechanical dictation!) and preserves its product from everything inconsistent with a divine authorship – thus securing, among other things, that entire trustfulness which is everywhere presupposed in and asserted for Scripture by the Biblical writers (inerrancy).

The doctrine of plenary inspiration holds that the original documents of the Bible were written by men, who, though permitted to exercise of their own personalities and literary talents, yet wrote under the control and guidance of the Spirit of God, the result being in every word of the original documents a perfect and errorless recording of the exact message which God desired to give to man.

BB Warfield, [American Reformed Theologian]; *The Inspiration and Authority of the Bible*, p173.

The biblical concept of Scripture, then, is of a single, though complex, God-given message, set down in writing in God-given words; a message which God has spoken and still speaks.

J.I. Packer, [English Reformed Theologian]; *Fundamentalism and the Word of God*, p88-89.

On authority

All the books of the Old and New Testament are given by inspiration of God, to be the rule of faith and life.

Westminster Confession, 1.2.6.

Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

The Thirty Nine Articles of the Church of England.

The divine authority of the Scriptures and their inspiration are two distinct, but inseparable, truths. The authority of the Scriptures proceeds from their inspiration, and their inspiration establishes their authority; just as the tempering of the metal produces the steel, and the steel results from the tempering. If the authority of the Scriptures falls, their inspiration falls; if, on the contrary, it be the inspiration that is taken from us, the authority likewise vanishes away. The Scripture without inspiration is a cannon from which the charge has been removed.

J.H. Merle d'Aubigné, [Reformed Historian]; *The Authority of God*, p48.

The Word of God shall establish articles of faith, and no one else, not even an angel.

Martin Luther, [German Reformer]; *The Smalcald Articles*, Part 2, art. 2:15.

Scripture is the school of the Holy Spirit, in which, as nothing is omitted that is both necessary and useful to know, so nothing is taught but what is expedient to know.

John Calvin, [French Reformer]; *Institutes of the Christian Religion*, 3:21.3; (Vol 3, p412 Battles Version).

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