

Scriptures and Doctrine :: The Savior or The Scriptures?

The Savior or The Scriptures?, on: 2008/1/5 14:42

Jesus Christ: 1Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life

His Word: Php 2:16 Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

The Savior or the Scriptures?

By Richard Hollerman

"Throughout history men have fallen into one extreme view or another. This is as true in the spiritual realm as in every other realm of life. Instead of maintaining a balance of truth, we follow one truth to the neglect of an equally valid truth. Others, in reaction, may focus their attention on the neglected truth but thereby fail to give proper attention to the truth that others have wrongly made their exclusive concern. Let us explore how a proper balance has been violated in regard to two equally important and vital truths.

Our Focus on Jesus Personally:

The Lord Jesus declared, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life" (John 8:12). (Unless otherwise noted, the New American Standard Bible is used.) Jesus Himself is the focus of our faith, our life, and our discipleship. Again and again, Christ drew our attention to Himself Personally:

- Â• "I am the door of the sheep" (John 10:7).
- Â• "I am the good shepherd" (John 10:11).
- Â• "I am the resurrection and the life" (John 11:25).
- Â• "I am the way, and the truth, and the life" (John 14:6).
- Â• "I am the true vine" (John 15:1).

This focus on the Lord Jesus is clearly revealed in John, chapter 6. Our Lord declared, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst" (v. 35). Throughout this chapter, Jesus emphasized how essential it is to come to Him (vv. 44-45), behold Him (v. 40), and believe in Him (v. 40). We must even "eat His flesh" and "drink His blood" (vv. 53-56). Only through personally appropriating Him or spiritually consuming Him will we "live forever" (vv. 51,58) and "not die" (v. 50). Only through Him can we have life in ourselves (v. 53), an eternal life (v. 54) that issues in the resurrection (v. 54). Through responding to Jesus personally, particularly in His flesh and blood sacrifice, we will abide in Him and He in us (v. 56). Indeed, our entire life now and forever is utterly dependent on our personal relationship with the Lord Jesus Christ. Christ Jesus knows that our spiritual life now and eternally is directly related to Him personally. In the words of the hymn writer, we must cry to the Lord, "Beyond the sacred page I seek Thee, Lord, my spirit pants for Thee, O living Word."Our Focus on Christ's Word

There is a parallel theme in Scripture to what we have noticed above. The Word of Christ or the Word of God does not conflict with focusing our faith and life on Jesus personally but rather complements this. The Word of God itself is emphasized again and again, not in competition with Christ Jesus but as His active and powerful agent in accomplishing His saving purposes.

Notice how this underlying theme is found throughout the New Testament. Jesus said, "Man shall not live on bread alone, but on every word that proceeds out of the mouth of God" (Matt. 4:4). We "live" (or find spiritual life) through God's word, just as we noticed above that we "live" through Jesus, the Bread of life. Furthermore, Jesus said that the "words" He spoke "are spirit and are life" (John 6:63). Later He said that if one "keeps word he shall never see death" (8:51). While discussing the truth with His opponents, Jesus showed His entire devotion to God's Word with the statement: "The Scrip

ture cannot be broken" (10:35). Jesus held the Word of God in highest esteem. On the night of His betrayal, Jesus said, in prayer to the Father, "Sanctify them in the truth; Your word is truth" (17:17). Jesus so elevated His words that He could affirm, "Heaven and earth will pass away, but My words shall not pass away" (Matt. 24:35).

Not only did the Lord Jesus emphasize His Word (which was actually the Word of God), but this same theme is conveyed in the remainder of the New Testament. In the book of Acts, the apostles began to "speak the word with boldness" (4:31) and were careful not to "neglect the word of God" (6:2). The Samaritans and the Gentiles "received the word of God" (8:14; cf. 11:1). Sergius Paulus "sought to hear the word of God" (13:7) and nearly the whole city of Antioch "assembled to hear the word of God" (13:44; cf. v. 46). We also notice that "the word of God kept on spreading" (6:7) and "the word of the Lord continued to grow and be multiplied" (12:24; cf. 19:20). When Paul preached Christ to the Bereans, "they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so" (17:11).

As we continue reading, repeatedly we find references to the Word of God. In Romans, Paul uses the Scriptures, or the written Word of God, as the basis of his reasoning and argument. He frequently quotes it to end all disputes. He asks, "What does the Scripture say?" (Romans 4:3). To Paul, God's Word is inspired or God-breathed and is "profitable for teaching, for reproof, for correction, for training in righteousness" and through the written Word "the man of God may be adequate, equipped for every good work" (2 Tim. 3:16-17). The Scriptures give encouragement (Rom. 15:4) and lead to salvation through faith in Christ (2 Tim. 3:15). The Hebrew writer reminds us that "the word of God is living and active" and is "able to judge the thoughts and intentions of the heart" (4:12). Peter refers to "the living and abiding word of God" (1 Peter 1:23-25).

An Unbalanced Focus on Either Christ or Christ's Word

We have noticed how the theme of Christ Jesus Himself and the theme of Christ's word (or God's word) are parallel themes that run through the entire New Testament. Both emphases are true and both are essential. We would have no faith in Christ Jesus were it not for the testimony to Him that the Scriptures bear. But we would have no Scriptures were it not for the fact that God inspired them to bear witness to His dear Son. Jesus Christ is the object of our faith and devotion—but so are the Scriptures, the written Word of God. From the time of Christ until the present age, men and women have often emphasized the one while neglecting the other.

Consider a prominent illustration of a nearly exclusive emphasis on the Scriptures alone. Even in the time of His earthly life, we find Jesus interacting with the Pharisees who were intense students of the Scriptures and of the accumulated traditions that were meant to interpret the Scriptures. Yet, very often, all of this devotion to the Scriptures merely involved a dry and academic exercise of the mind that left the Pharisees void of any real devotion to God Himself—the ultimate Author of the Scriptures that they professed to know and obey!

Jesus exposed this hypocrisy by saying to them, "I know you, that you do not have the love of God in yourselves" (John 5:42). He said that they were hypocrites who were outwardly righteous and devoted to God but inwardly they were "full of robbery and self-indulgence . . . of hypocrisy and lawlessness" (Matt. 23:25,28). They worshipped and honored God with their lips but their hearts were far away from Him (Matt. 15:8-9). Although they studied the Scriptures, they did not understand them or the power of God (Matt. 22:29).

The tragedy of the Pharisees was that they seemed to be devoted to the Scriptures but in reality they closed their hearts to God and to His Son, Jesus Christ. Jesus said, "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; and you are unwilling to come to Me, that you may have life" (John 5:39-40). They searched for eternal life in the Scriptures and, in a sense, this is the very source of our knowledge of salvation and Him who gives it (2 Tim. 3:15). But the tragedy is that they went no further than this. They were unwilling to come to Christ Himself, the author and object of Scripture, that they might indeed have eternal life! The example of the Pharisees should be a warning to us of the danger of emphasizing the written Word of God while neglecting a warm and loving relationship with God through Christ Himself!

Others besides the Pharisees have had a misplaced emphasis on the text of Scripture without the needful and corresponding love for the Author of the Scriptures—the very God who inspired them! They too have stressed the importance of knowing the Scriptures. They may spend countless hours reading, studying, and meditating on the written Word of God. All of this is good—and needful. But these same people who seem to be devoted to the Bible may be spiritually dead, void of the Spirit, lacking in a love for Christ, and separated from any deep emotional response to God the Father.

We must acknowledge that most professing Christians plainly do not have a burning desire to know, love, and serve Jesus

us Himself. They may be like those in Ephesus who left their first love (Rev. 2:4) or they may have allowed their love to "grow cold" (Matt. 24:12). They may be similar to the Laodiceans who were lukewarm, and neither hot nor cold, in their devotion to the Lord (Rev. 3:15-16). They make some form of commitment, claiming to be Christians, but their hearts are not ablaze for God! They tragically "profess to know God, but by their deeds they deny Him" (Tit. 1:16; cf. 1 John. 2:3-6). Although they hold to "a form of godliness," they have "denied its power" (2 Tim. 3:5). Inwardly, like the Pharisees, they are cold and devoid of spiritual life.

However, in addition, we must also observe that most professing Christians do not have a burning desire to search the Scriptures, know the Scriptures, and obey the Scriptures (John 5:39-40; Luke 8:21). They have neglected to read, study, and seek truth in the written Word of God. They have either minimized the importance of the Bible or have become entangled in their "desires for other things" that "enter in and choke the word" so that "it becomes unfruitful" (Mark 4:19). In short, they neither have a fervent devotion to glorify and love Jesus personally nor do they have a firm commitment to His Word or delight in seeking the truth of Scripture."

Christ and His Word

Christ Jesus and His Word are so intimately related and connected that if we rightly emphasize Christ we will necessarily emphasize His Word or teaching.

Likewise, the Scriptures are so centered on Christ Jesus that to focus on the Word of God is to focus on Jesus in all of His glory.

We cannot divide Christ from His Word that bears witness to Him.

Notice several passages that reveal this relationship quite clearly. Jesus said, "If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you" (John 15:7). These two relationships-abiding in Christ Himself and His words abiding in us-cannot be divided. It is impossible to abide in Christ if we refuse to allow His words to abide in us. And it is impossible to have Christ's words abide in us if we refuse to abide in Him!

In another place, Jesus said, "He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day" (John 12:48). Judgment will come to those who reject Jesus and do not receive His words or teachings. It is not one or the other-but both.

Consider another instance. Jesus declared, "Whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels" (Mark 8:34). It is not simply being ashamed of Jesus alone but also being ashamed of His words as well.

Jesus is so closely related to His words that we must not separate them.

Peter could see this relationship. After the disciples of Jesus walked away from Him because His teaching was too difficult for them (John 6:60,66), Jesus asked the twelve, "You do not want to go away also, do you?" (v. 67). Peter answered, "Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God" (vv. 68-69). He was convinced that Jesus was the Holy One of God.

But he also was convinced that Jesus spoke "words of eternal life." He saw the relationship between Christ and His words-a relationship that we also need to see.

At the conclusion of His "Sermon on the Plain," Jesus said, "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46). Once again we can see that there is a relationship between Jesus and His words. It is one thing to acknowledge that Jesus is Lord and respond to Him personally but this is only genuine if one actually accepts what Jesus has taught and obeys it. One cannot accept the Person of Jesus while rejecting His teachings.

This intimate relationship between Christ and His words is seen very clearly in John 14. Notice how Jesus expresses this: "He who has My commandments and keeps them, he it is who loves Me" (v. 21a). We relate to Jesus personally when we are willing to respond to His words. He continues, "If anyone loves Me, he will keep My word. He who does not love Me does not keep My words" (vv. 23a, 24a).

It is not simply a matter of loving Jesus and disregarding His words.

Nor is it a matter of obeying Jesus' words and neglecting Him.
Instead, we must love Him personally as well as respecting and obeying His words.

These passages are sufficient for us to see how Christ and His Word must both be accepted. We are never justified in emphasizing Christ while neglecting His Word nor are we justified in having a preoccupation with His Word while neglecting Him personally.

Similar Descriptions

Has it ever come to your attention that some of the same descriptions are given to both Christ and His Word? Notice several of these:

(a) Christ and His Word give life.

Christ: "The dead will hear the voice of the Son of God, and those who hear will live" (John 5:25b).

Word: "The words that I have spoken to you are spirit and are life" (John 6:63).

(b) Christ and His Word will judge.

Christ: "Not even the Father judges anyone, but He has given all judgment to the Son" (John 5:22).

Word: "The word I spoke will judge him on the last day" (John 12:48).

(c) Christ and His Word save.

Christ: "Jesus came into the world to save sinners" (1 Tim. 1:15).

Word: "In humility receive the word implanted, which is able to save your souls" (James 1:21b).

(d) Christ and His Word make disciples.

Christ: "Whoever does not carry his cross and come after Me cannot be My disciple" (Luke 14:27).

Word: "If you abide in My word, then you are truly disciples of Mine" (John 8:32b).

(e) Christ and His Word are truth.

Christ: "I am... the truth" (John 14:6).

Word: "I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice" (John 18:37).

(f) Christ and His Word will prevent spiritual death.

Christ: "This is the bread which comes down out of heaven, so that one may eat of it and not die" (John 6:50).

Word: "If any one keeps My word he will never see death" (John 8:51).

What are we saying by these comparisons? We must conclude that these comparisons may be made because the Word of Christ is an extension of Christ Himself.

Christ is revealed or manifested through His Word.

Christ is so identified with His own Word that what is affirmed of Him may be affirmed of His Word.

Therefore, we must never emphasize Christ to the exclusion of His Word nor must we be so engrossed in His Word that we neglect the One who gave that Word.

Christ as The Word

It is helpful for us to remember that Jesus Himself is called the "Word" (Greek, *logos*). John writes, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). He then identifies this Word: "The Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth" (v. 14). The Word became flesh and was born of the virgin Mary in Bethlehem of Judea 2,000 years ago. The Word was God's "personal manifestation." (W. E. Vine, *Expository Dictionary of New Testament Words*, sv. "Word.") Thus, John could write, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him" (v. 18). Christ, the "Word" has made the Father known to us (cf. NIV). Therefore, His name is declared to be "the Word of God" (Rev. 19:13), and He is called "the Word of Life" by John (1 John 1:1). He has revealed or manifested or personalized God the Father to us (cf. John 14:9-11).

Christ is the personal, living "Word" of God. But He also speaks the Word of God.

Jesus said, "The things which I heard from Him, these I speak to the world. . . . I speak these things as the Father taught Me" (John 8:26b, 28b; cf. 7:16; 8:38). In prayer to His Father, Jesus said, "Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them" (John 17:7-8a). He explains this more fully in this way: "I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me" (John 12:49-50). He said, "The word which you hear is not Mine, but the Father's who sent Me" (John 14:24b; cf. v. 10).

Christ's words were God the Father's words. As we listen to Christ we are listening to God speaking to us! The one who receives Christ is receiving God and the one who receives Christ's words is receiving God's words (cf. Matt. 10:40; John 13:20).

The one who rejects Christ is rejecting God and the one who rejects Christ's words is rejecting God's words (cf. Luke 10:16). This shows the sober responsibility of responding to both Christ personally as well as the words of Christ!

What Have We Seen?

We began with the observation that Christ Jesus is the theme of the Scriptures (cf. Luke 24:25-26, 44-47; John 5:38-40). The Gospels reveal His coming to earth to be the Savior of the world and show how, through His sacrificial death and glorious resurrection, Jesus is the only way for people to be reconciled to God. The book of Acts shows us how Christ was preached and people responded to Him for the forgiveness of their sins. The remainder of the New Testament documents show how our faith in Him is to be manifested in our personal lives and in the body of Christ or community of believers.

We also noticed how crucial the Word of God is to our life. Through God's Word we are led to faith in Christ and nourished in our spiritual life. What we know about Christ is what we have learned from the pages of Scripture. We know the will of Christ and of God from what we see in the written Word.

We know that vast numbers of professing Christians have departed from this proper balance regarding Christ and His Word.

Some have searched for a rich, deep, and meaningful relationship with Christ but have neglected the written Word of God. They have wandered into mystical experiences, emotional excesses, aberrant theology, and false teaching because they have wandered from their Scriptural moorings and have suffered shipwreck in regard to their faith.

Perhaps some few others have diligently applied themselves to the Scriptures and academic disciplines in an attempt to please God and know His will. However, they have become lost in intellectualism or tradition or cold and heartless religion. They have failed to find a rich and real relationship with God through Christ in the Holy Spirit.

Tragically, most professing Christians have taken neither of these routes. They have neither had mystical experiences through a spiritual quest nor have they become preoccupied with God's will in Scripture. They have been content to remain in a worldly and superficial form of religion.

What does God have planned for us? God our Father has reached down to us in the person of His Son, Jesus Christ, and has made provision for our present and eternal salvation from sin, death, and eternal destruction. Those who come to God through Christ enter into a deep, rich, and fulfilling fellowship with Him and with others who are savingly related to Him as His children. This personal and corporate relationship with God in the Holy Spirit has been created, formed, and sustained by God's written revelation that we know as holy Scripture.

Through God's Word we are saved, forgiven, born again, and given new life; through it we grow and are nourished in our new life; and through it we are encouraged to endure to the end. The Word of God is God's divine agent in accomplishing His purposes with men and women.

We disrespect God and Christ if we neglect the Scriptures, and we disrespect the Scriptures if we neglect God and Christ who give us their Word in Scripture.

God's "Love Letters"

Let us imagine that a young man loves a girl but must be parted from her for a long period of time. Each day he writes his beloved a letter, explaining his day, aspects of his character, and describing his continued love and devotion for her. What if we discover that the girl continually receives these letters of love and carefully places them on her dresser-without opening them and without reading them? She may profess to love this young man, but we must question whether she really knows the meaning of love. Why? Because the man's letters are extensions of himself; his words reveal his heart, his mind, his character, his plans, and his dreams. His words also reveal his response toward this girl whom he loves. If the girl really loves him and receives his love, she will eagerly read each letter as soon as it arrives. She will open it expectantly, read over it receptively, search out the meaning of his words and expressions, and find deep delight in his words of love toward her! If she does not respond to his words in this way, her profession of love is in vain.

There is a lesson in this illustration for us. Christ loves us and wants us to respond to Him by responding to His Word. If we do genuinely love Christ and are devoted to Him, we will have a delight in reading, studying, discussing, listening to, and meditating on His revealed Word. If we do not respond to Him by believing His Word, loving His Word, and obeying His Word, we thereby demonstrate our lack of devotion to Him personally.

Think of it in this way. Jesus said, "The mouth speaks out of that which fills the heart" (Matt. 12:34b). Christ speaks to us from what fills His heart. Therefore, we learn something of the heart and mind of our Savior by being receptive to what He has spoken-whether personally or through His chosen apostles and prophets (cf. 1 Cor. 14:37; 1 Thess. 4:2; 2 Peter 3:2; 1 Thess. 2:13).

Since Christ's thoughts and ways are higher than our thoughts and ways (cf. Isa. 55:8-9), the only way we can learn of His mind and heart is through what He has revealed to us. This is why it is so utterly vital that we respond in faith and love to His revealed Word.

And this is also why we must respond in humble submission and total obedience to what He has made known to us in Scripture.

We respond to Jesus Christ personally by responding to His Word, the Scriptures!

We must never separate what God has joined.

* We must never seek a relationship with God or with Christ on our own terms-through subjective revelations or mystical experiences.

But neither must we fall into a cold and heartless devotion to the Scriptures that leaves us devoid of spiritual life and without a warm and vibrant fellowship with God through Christ.

Paul warns, "If anyone advocates a different teaching and does not agree with sound words, those of our Lord Jesus Christ, and with the teaching conforming to godliness, he is conceited and understands nothing" (1 Tim. 6:3-4a).

We must have an absolute commitment to the Lord Jesus Christ Himself and we must have a like commitment to the sound words of our Lord Jesus Christ.

Anything less than this dishonors both Christ and the Word He has given."

Re: The Savior or The Scriptures? - posted by Christinyou (), on: 2008/1/5 17:16

Wonderful truth,

We are even new creatures in Christ Jesus, and there is no other way of salvation.

1 Peter 1:22-24 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

Who is the Word? Who is the Incorruptable Seed
By which we live and abide forever? In Him and Him in us.

Colossians 1:27-28 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

John 1:1-4 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

Making us new creatures in Christ, a new creation Race of Gods people.

2Cr 5:17 Therefore if any man in Christ, a new creature: old things are passed away; behold, all things are become new.

Gal 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

No Baptist, No Catholic, No Protestant, no other anything: Christ Ones' That is what we are by the Word of God Himself .

No other but Christ: 2 Corinthians 5:16-19 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Verse 17. Therefore if any man be in Christ. The phrase, to "be in Christ," means to be united to Christ by faith; or to be in Him, birthed By The Father in Him and He in us, as the branch is in the vine--that is, so united to the vine, or so in it, as to derive all its nourishment and support and nature from it, and to be sustained entirely by it.

There's a secret being in Christ from everlasting; so all that are loved by Him, Him birthed in us, chosen and preserved in Him, to whom He was a covenant head, in His Blood, surety, and are in Him, united to Him, and one with Him; in such sense as the Father is in Him and He in us.

In this Temple of the Holy Spirit; John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

"with", should read, "X his, in, more than, nigh unto".

Christ Ones.

In Christ: Phillip

Re: His Word ~, on: 2008/1/11 0:11

Ten Reasons Why I Believe the Bible is the Word of God

By Reuben Archer Torrey

I was brought up to believe that the Bible was the Word of God. In early life I accepted it as such upon the authority of my parents, and never gave the question any serious thought. But later in life my faith in the Bible was utterly shattered through the influence of the writings of a very celebrated, scholarly and brilliant sceptic. I found myself face to face with the question, Why do you believe the Bible is the Word of God?

I had no satisfactory answer. I determined to go to the bottom of this question. If satisfactory proof could not be found that the Bible was God's Word I would give the whole thing up, cost what it might. If satisfactory proof could be found that the Bible was God's Word I would take my stand upon it, cost what it might. I doubtless had many friends who could have answered the question satisfactorily, but I was unwilling to confide to them the struggle that was going on in my own heart; so I sought help from God and from books, and after much painful study and thought came out of the darkness of scepticism into the broad daylight of faith and certainty that the Bible from beginning to end is God's Word. The following pages are largely the outcome of that experience of conflict and final victory. I will give Ten Reasons why I believe the Bible is the Word of God.

FIRST, on the ground of the testimony of Jesus Christ.

Many people accept the authority of Christ who do not accept that of the Bible as a whole. We all must accept His authority. He is accredited to us by five Divine testimonies: by the testimony of the Divine life He lived; by the testimony of the Divine words He spoke; by the testimony of the Divine works He wrought; by the Divine attestation of the resurrection from the dead; and by the testimony of His Divine influence upon the history of mankind. But if we accept the authority of Christ we must accept the authority of the Bible as a whole. He testifies definitely and specifically to the Divine authorship of the whole Bible.

We find His testimony as to the Old Testament in Mark 7:13. Here He calls the law of Moses the "Word of God." That, of course, covers only the first five books of the Old Testament, but in Luke 24:27 we read, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," and in the forty-fourth verse He said, "All things must be fulfilled which were written in the law of Moses and in the prophets and the Psalms." The Jews, divided the Old Testament into three parts--the Law, the Prophets, and the Psalms--and Christ takes up each of these parts and sets the stamp of His authority upon it. In John 10:35 Christ says, "The Scripture cannot be broken," thereby teaching the absolute accuracy and inviolability of the Old Testament. More specifically still, it is possible, in Matt. 5:18, Jesus says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." A jot is the smallest letter in the Hebrew alphabet--less than half the size of any other letter, and a tittle is the merest point of a consonant--less than the cross we put on a "t,"--and Christ here declares that the Scripture is absolutely true, down to the smallest letter or point of a letter. So if we accept the authority of Christ we must accept the Divine authority of the entire Old Testament.

Now, as to the New Testament. We find Christ's endorsement of it in John 14:26, "The Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Here we see that not only was the teaching of the Apostles to be fully inspired, but also their recollection of what Christ Himself taught. We are sometimes asked how we know that the Apostles correctly reported what Jesus said--"may they not have forgotten?" True, they might forget, but Christ Himself tells us that in the Gospels we have, not the Apostles' recollection of what He said, but the Holy Ghost's recollection, and the Spirit of God never forgets. In John 16:13, 14, Christ said that the Holy Ghost should guide the Apostles into "all the truth," therefore in the New Testament teaching w

we have the whole sphere of God's truth. The teaching of the Apostles is more complete than that of Jesus Himself, for He says in John 16:12, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He shall guide you into all the truth." While His own teaching had been partial, because of their weakness, the teaching of the Apostles, under the promised Spirit, was to take in the whole sphere of God's truth.

So if we accept the authority of Christ we must accept that of the whole Bible, but we must, as already seen, accept Christ's authority.

SECOND, on the ground of its fulfilled prophecies.

There are two classes of prophecies in the Bible--first, the explicit, verbal prophecies, second, those of the types.

In the first we have the definite prophecies concerning the Jews, the heathen nations and the Messiah. Taking the prophecies, regarding the Messiah as an illustration, look at Isaiah 53, Mic. 5:2, Dan. 9:25-27. Many others might be mentioned, but these will serve as illustrations. In these prophecies, written hundreds of years before the Messiah came, we have the most explicit statements as to the manner and place of His birth, the manner of His reception by men, how His life would end, His resurrection and His victory succeeding His death. When made, these prophecies were exceedingly improbable, and seemingly impossible of fulfilment; but they were fulfilled to the very minutest detail of manner and place and time. How are we to account for it? Man could not have foreseen these improbable events--they lay hundreds of years ahead--but God could, and it is God who speaks through these men.

But the prophecies of the types are more remarkable still. Everything in the Old Testament--history, institutions, ceremonies--is prophetic. The high priesthood, the ordinary priesthood, the Levites, the prophets, priests and kings, are all prophecies. The tabernacle, the brazen altar, the laver, the golden candlestick, the table of shewbread, the veil, the altar of incense, the ark of the covenant, the very coverings of the tabernacle, are prophecies. In all these things, as we study them minutely and soberly in the light of the history of Jesus Christ and the church, we see, wrapped up in the ancient institutions ordained of God to meet an immediate purpose, prophecies of the death, atonement, and resurrection of Christ, the day of Pentecost, and the entire history of the church. We see the profoundest Christian doctrines of the New Testament clearly foreshadowed in these institutions of the Old Testament. The only way in which you can appreciate this is to get into the Book itself and study all about the sacrifices and feasts, etc., till you see the truths of the New Testament shining out in the Old. If, in studying some elementary form of life, I find a rudimentary organ, useless now, but by the process of development to become of use in that animal's descendant, I say, back of this rudimentary organ is God, who, in the earlier animal, is preparing for the life and necessities of the animal that is to come. So, going back to these preparations in the Bible for the truth that is to be clearly taught at a later day, there is only one scientific way to account for them, namely, He who knows and prepares for the end from the beginning is the author of that Book.

THIRD, on the ground of the unity of the book.

This is an old argument, but a very satisfactory one. The Bible consists of sixty-six books, written by more than thirty different men, extending in the period of its composition over more than fifteen hundred years; written in three different languages, in many different countries, and by men on every plane of social life, from the herdman and fisherman and cheap politician up to the king upon his throne; written under all sorts of circumstances; yet in all this wonderful conglomeration we find an absolute unity of thought.

A wonderful thing about it is that this unity does not lie on the surface. On the surface there is oftentimes apparent contradiction, and the unity only comes out after deep and protracted study.

More wonderful yet is the organic character of this unity, beginning in the first book and growing till you come to its culmination in the last book of the Bible. We have first the seed, then the plant, then the bud, then the blossom, then the ripened fruit.

Suppose a vast building were to be erected, the stones for which were brought from the quarries in Rutland, Vermont; Berea, Ohio; Kasota, Minnesota, and Middletown, Connecticut. Each stone was hewn into final shape in the quarry from which it was brought. These stones were of all varieties of shape and size, cubical, rectangular, cylindrical, etc., but w

When they were brought together every stone fitted into its place, and when put together there rose before you a temple absolutely perfect in every outline, with its domes, sidewalls, buttresses, arches, transepts--not a gap or a flaw anywhere. How would you account for it? You would say:

"Back of these individual workers in the quarries was the master-mind of the architect who planned it all, and gave to each individual worker his specifications for the work."

So in this marvelous temple of God's truth which we call the Bible, whose stones have been quarried at periods of time and in places so remote from one another, but where every smallest part fits each other part, we are forced to say that at back of the human hands that wrought was the Master-mind that thought.

FOURTH, on the ground of the immeasurable superiority of the teachings of the Bible to those of any other and all other books.

It is quite fashionable in some quarters to compare the teachings of the Bible with the teachings of Zoroaster, and Buddha, and Confucius, and Epictetus, and Socrates, and Marcus Aurelius Antoninus, and a number of other heathen authors. The difference between the teachings of the Bible and those of these men is found in three points--

First, the Bible has in it nothing but truth, while all the others have truth mixed with error. It is true Socrates taught how a philosopher ought to die; he also taught how a woman of the town ought to conduct her business. Jewels there are in the teachings of these men, but (as Joseph Cook once said) they are "jewels picked out of the mud."

Second, the Bible contains all truth. There is not a truth to be found anywhere on moral or spiritual subjects that you cannot find in substance within the covers of that old Book. I have often, when speaking upon this subject, asked anyone to bring me a single truth on moral or spiritual subjects, which, upon reflection, I could not find within the covers of this book, and no one has ever been able to do it. I have taken pains to compare some of the better teachings of infidels with those of the Bible. They indeed have jewels of thought, but they are, whether they knew it or not, stolen jewels, and stolen from the very book they ridicule.

The third point of superiority is this: the Bible contains more truth than all other books together. Get together from all literature of ancient and modern times all the beautiful thoughts you can; put away all the rubbish; put all these truths that you have culled from the literature of all ages into one book, and as the result, even then you will not have a book that will take the place of this one book.

This is not a large book. I hold in my hand a copy that I carry in my vest pocket and yet in this one little book there is more of truth than in all the books which man has produced in all the ages of his history. How will you account for it? There is only one rational way. This is not man's book, but God's book.

FIFTH, on the ground of the history of the book, its victory over attack.

This book has always been hated. No sooner was it given to the world than it met the hatred of men, and they tried to stamp it out. Celsus tried it by the brilliancy of his genius, Porphyry by the depth of his philosophy; but they failed, Lucian directed against it the shafts of his ridicule, Diocletian the power of the Roman empire; but they failed. Edicts backed by all the power of the empire were issued that every Bible should be burned, and that everyone who had a Bible should be put to death. For eighteen centuries every engine of destruction that human science, philosophy, wit, reasoning or brutality could bring to bear against a book has been brought to bear against that book to stamp it out of the world, but it has as a mightier hold on the world to-day than ever before.

If that were man's book it would have been annihilated and forgotten hundreds of years ago, but because there is in it "the hiding of God's power," though at times all the great men of the world have been against it, and only an obscure remnant for it, still it has fulfilled wonderfully the words of Christ, though not in the sense of the original prophecy, "Heaven and earth shall pass away, but my word shall not pass away."

SIXTH, on the ground of the character of those who accept and of those who reject the book.

Two things speak for the divinity of the Bible--the character of those who accept it, and, equally, the character of those who reject it. I do not mean by this that every man who professes to believe the book is better than every man that does not, but show me a man living an unselfish, devoted life, one who without reservation has surrendered himself to do the will of God, and I will show you a man who believes the Bible to be God's Word. On the other hand, show me a man who rejects the Divine authority of that book, and I will show you a man living a life of greed, or lust, or spiritual pride, or self will.

Suppose you have a book purporting to be by a certain author, and the people best acquainted with that author say it is his, and the people least acquainted with him say it is not; which will you believe? Now, the people best acquainted with God say the Bible is His book; those who are least acquainted with God say it is not. Which will you believe?

Furthermore, as men grow better they are more likely to accept the Bible, and as they grow worse they are more likely to reject it. We have all known men who were both sinful and unbelieving, who by forsaking their sin lost their unbelief. Did any of us ever know a man who was sinful and believing, who by forsaking his sin lost his faith? The nearer men live to God the more confident they are that the Bible is God's Word; the farther they get away from Him the more confident they are that it is not.

Where is the stronghold of the Bible? In the pure, unselfish, happy home. Where is the stronghold of infidelity? The gambling hell, the drinking saloon and the brothel. If a man should walk into a saloon and lay a Bible down upon the bar, and order a drink, we should think there was a strange incongruity in his actions, but if he should lay any infidel writing upon the bar, and order a drink, we would not feel that there was any incongruity.

SEVENTH, on the ground of the influence of the book.

There is more power in that little book to save men, and purify, gladden and beautify their lives, than in all other literature put together--more power to lift men up to God. A stream never rises higher than its source, and a book that has a power to lift men up to God that no other book has, must have come down from God in a way that no other book was.

I have in mind as I write a man who was the most complete victim of strong drink I ever knew; a man of marvelous intellectual gifts, but who had been stupefied and brutalized and demonized by the power of sin, and he was an infidel. At last the light of God shone into his darkened heart, and by the power of that book he has been transformed into one of the humblest, sweetest, noblest men I know to-day.

What other book would have done that? What other book has the power to elevate not only individuals but communities and nations that this book has?

EIGHTH, on the ground of the inexhaustible depth of the book.

Nothing has been added to it in eighteen hundred years, yet a man like Bunsen, or Neander, cannot exhaust it by the study of a lifetime. George Müller read it through more than one hundred times, and said it was fresher every time he read it. Could that be true of any other book?

But more wonderful than this--not only individual men but generations of men for eighteen hundred years have dug into it and given to the world thousands of volumes devoted to its exposition, and they have not reached the bottom of the quarry yet. A book that man produces man can exhaust, but all men together have not been able to get to the bottom of this book. How are you going to account for it? Only in this way--that in this book are hidden the infinite and inexhaustible treasures of the wisdom and knowledge of God.

A brilliant Unitarian writer, in trying to disprove the inspiration of the Bible, says: "How irreligious to charge an infinite God with having written His whole Word in so small a book." He does not see how his argument can be turned against himself. What a testimony it is to the divinity of this book that such infinite wisdom is stored away in so small a compass.

NINTH, on the ground of the fact that as we grow in knowledge and holiness we grow toward the Bible.

Every thoughtful person when he starts out to study the Bible finds many things with which he does not agree, but as he goes on studying and growing in likeness to God, the nearer he gets to God the nearer he gets to the Bible. The nearer and nearer we get to God's standpoint the less and less becomes the disagreement between us and the Bible. What is the inevitable mathematical conclusion? When we get where God is, we and the Bible will meet. In other words, the Bible was written from God's standpoint.

Suppose you are traveling through a forest under the conduct of an experienced and highly recommended guide. You come to a place where two roads diverge. The guide says the road to the left is the one to take, but your own judgment passing upon the facts before it sees clear evidence that the road to the right is the one to take. You turn and say to the guide,

"I know you have had large experience in this forest, and you have come to me highly recommended, but my own judgment tells me clearly that the road to the right is the one we should take, and I must follow my own judgment. I know my reason is not infallible, but it is the best guide I have."

But after you have followed that path for some distance you are obliged to stop, turn around and go back and take the path which the guide said was the right one.

After a while you come to another place where two roads diverge. Now the guide says the road to the right is the one to take, but your judgment clearly says the one to the left is the one to take, and again you follow your own judgment with the same result as before.

After you had this experience forty or fifty times, and found yourself wrong every time, I think you would have sense enough the next time to follow the guide.

That is just my experience with the Bible. I received it at first on the authority of others. Like almost all other young men, my confidence became shaken, and I came to the fork in the road more than forty times, and I followed, my own reason, and in the outcome found myself wrong and the Bible right every time, and I trust that from this time on I shall have sense enough to follow the teachings of the Bible whatever my own judgment may say.

TENTH, on the ground of the direct testimony of the Holy Spirit.

We began with God and shall end with God. We began with the testimony of the second person of the Trinity, and shall close with that of the third person of the Trinity.

The Holy Spirit sets His seal in the soul of every believer to the Divine authority of the Bible. It is possible to get to a place where we need no argument to prove that the Bible is God's Word. Christ says, "My sheep know my voice," and God's children know His voice, and I know that the voice that speaks to me from the pages of that Book is the voice of my Father. You will sometimes meet a pious old lady, who tells you that she knows that the Bible is God's Word, and when you ask her for a reason for believing that it is God's Word she can give you none. She simply says:

"I know it is God's Word."

You say: "That is mere superstition."

Not at all. She is one of Christ's sheep, and recognizes her Shepherd's voice from every other voice. She is one of God's children, and knows the voice which speaks to her from the Bible is the voice of God. She is above argument.

Everyone can have that testimony. John 7:17 (R. V.) tells you how to get it. "If any man willeth to do His will, he shall know of the teaching, whether it be of God." Just surrender your will to the will of God, no matter where it carries you, and you will put yourself in such an attitude toward God that when you read this book you will recognize that the voice that

speaks to you from it is the voice of the God to whom you have surrendered your will.

Some time ago, when I was speaking to our students upon how to deal with sceptics, there was in the audience a graduate of a British University who had fallen into utter scepticism. At the close of the lecture he came to me and said:

"I don't wish to be discourteous, sir, but my experience contradicts everything you have said."

I asked him if he had followed the course of action that I had suggested and not found light. He said that he had. Stepping into another room I had a pledge written out running somewhat as follows:

"I believe there is an absolute difference between right and wrong, and I hereby take my stand upon the right, to follow it wherever it carries me. I promise earnestly to endeavor to find out what the truth is, and if I ever find that Jesus Christ is the Son of God, I promise to accept Him as my Savior and confess Him before the world."

I handed the paper to the gentleman and asked him if he was willing to sign it. He answered, "Certainly," and did sign it. I said to him:

"You don't know there is not a God, and you don't know that God doesn't answer prayer. I know He does, but my knowledge cannot avail for you, but here is a possible clew to knowledge. Now you have promised to search earnestly for the truth, so you will follow this possible clue. I want you to offer a prayer like this: 'Oh, God, if there be any God, and thou dost answer prayer, show me whether Jesus Christ is thy Son, and if you show me He is, I will accept Him as my Savior and confess Him before the world.'"

This he agreed to do. I further requested that he would take the Gospel of John and read in it every day, reading only a few verses at a time slowly and thoughtfully, every time before he read asking God to give him light. This he also agreed to do, but he finished by saying, "There is nothing in it." However, at the end of a short time, I met him again, and he said to me, "There is something in that." I replied, "I knew that." Then he went on to say it seemed just as if he had been caught up by the Niagara river and had been carried along, and that before long he would be a shouting Methodist.

A short time ago I met this gentleman again, and he said to me that he could not understand how he had been so blind, how he had ever listened to the reasoning which he had; that it seemed to him utterly foolish now. I replied that the Bible would explain this to him, that the "natural man receiveth not the things of the Spirit of God," but that now he had put himself into the right attitude towards God and His truth, everything had been made plain. That man, who assured me that he was "a very peculiar man," and that methods that influenced others would not influence him, by putting himself into the right attitude towards God, got to a place where he received the direct testimony of the Holy Ghost that this Bible is God's Word; and, any one else can do the same.

Re: - posted by Compton (), on: 2008/1/11 0:40

Tremendous article Annie. Thanks.

I'll share this with my children as well.

MC

Re:, on: 2008/2/21 11:51

I agree with you Brother MC.

I don't think there is a more important message in these days than - "The Spirit of Truth - Who is The Spirit of Jesus and His written Word".

Unless we get our doctrines From His Word and HIS Spirit together, we'll stand before Him having to give an account for what we believed & taught falsely and WILL NOT be able to say - "This teacher taught me that"

I admired how these brothers brought this message out.

I can't think of a more important issue in these days - more than ever.

Joh 14:17 Even "the Spirit of truth"; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Joh 15:26 But when the Comforter is come, whom I will send unto you from the Father, even "the Spirit of truth", which proceedeth from the Father, he shall testify of me

Joh 16:13 Howbeit when he, "the Spirit of truth", is come, he will guide you into all truth: for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

1Jn 4:6 Hereby know we "the spirit of truth", and the spirit of error.

Php 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of "the Spirit of Jesus Christ"

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not "the Spirit of Christ", he is none of his.

1Pe 1:11 Searching what, or what manner of time "the Spirit of Christ" which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

2Co 6:7 By "the word of truth", by the power of God, by the armor of righteousness on the right hand and on the left

Eph 1:13 In whom ye also trusted, after that ye heard "the word of truth", the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise

Jas 1:18 Of his own will begat he us with "the word of truth", that we should be a kind of firstfruits of his creatures.

Act 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and "searched the Scriptures daily, whether those things were so."

2Ti 2:15 "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Joh 14:6 Jesus saith unto him, I AM The way, The Truth, and The life: no man cometh unto the Father, but by Me.

Re: - posted by Compton (), on: 2008/2/21 12:48

Hi Annie,

Among the scriptures you presented this struck me...

Quote:
-----Act 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and "searched the Scriptures daily, whether those things were so."

It is worth noting that these people weren't being commended because they possessed some special internal gift for spiritual truth testing to determine if 'those things were so.' They were commended for searching the documentation of scripture. Sadly such an objective policy is often portrayed as 'unspiritual' today, and I fear it's because our spirituality is not based on the word of God, but on our feelings.

Feelings are but ocean spray in the wind, regardless of how we arrived at them...in the end if we think it is more spiritual to be less cognitive, and more emotional about the things of God, then we can rest assured we are not in the spiritual way of the Written word of God. The call for the Christian is to have their cognitive grasp of the things of God informed by th

e Word, and regenerated by the Spirit...not to abandon doctrine.

Yet, perhaps out of an aversion to mere biblical intellectualism, many find it today to be more spiritual, and not a little convenient, to assert that they can subsist, be taught, and grow entirely via their inner 'relationship' to Christ who is after-all the 'living Word'.

If worldly pragmatic seeker-sensitive Christians form the 'purpose-driven church', then spiritually impractical Christians, those who feel their mystical relationship to Christ is all that is needed to stand against every spurious wind of doctrine, might well form the 'weathervane-driven church.'

Along these lines I find this wisdom from Martin Lloyd Jones very agreeable to God's word.

You cannot separate what a man believes from what he is. For this reason doctrine is vitally important. Certain people say ignorantly, "I do not believe in doctrine; I believe in the Lord Jesus Christ; I am saved, I am a Christian, and nothing else matters". To speak in that way is to court disaster, and for this reason, the New Testament itself warns us against this very danger. We are to guard ourselves against being "tossed to and fro and carried about with every wind of doctrine", for if your doctrine goes astray your life will soon suffer as well.

So it behooves us to study the doctrines in order that we may safeguard ourselves against certain erroneous and heretical teachings that are as rife and as common in the world today as they were in the days of the early Church.

(Exposition to Ephesians)

Blessings,

MC

Re: "...not to abandon doctrine.", on: 2008/2/21 13:30

Bless GOD!

Brother, thank you again for your defense contributions.

I also do not believe in going by "feelings".

The balance is difficult to explain but your post combined with H. Bonar's go well together.

And that's coming from a T.A. Sparks type "mystic" - if you know what I mean.

The Rock is The Word of LIFE.

Bless you for this quote also Brother - I love that man and in his closing days, would be heard telling everyone as he shook their hands after his preaching - "Keep On".....

Quote MC/MLJ -

"You cannot separate what a man believes from what he is. For this reason doctrine is vitally important. Certain people say ignorantly, "I do not believe in doctrine; I believe in the Lord Jesus Christ; I am saved, I am a Christian, and nothing else matters". To speak in that way is to court disaster, and for this reason, the New Testament itself warns us against this very danger. We are to guard ourselves against being "tossed to and fro and carried about with every wind of doctrine", for if your doctrine goes astray your life will soon suffer as well.

So it behooves us to study the doctrines in order that we may safeguard ourselves against certain erroneous and heretical teachings that are as rife and as common in the world today as they were in the days of the early Church.

(https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id22302&forum34&3) DIVINE jealousy for The Truth

Keep On MC. :-)

Re: - posted by Compton (), on: 2008/2/21 13:35

Quote:

-----Keep On MC

You too, dear sister.:-)

MC

Re: By The Book., on: 2008/2/24 1:32

If the enemy knows that God's people 'want' to move with GOD - He will send counterfeit phenomena and such, to take down the people's "discernment". Someone said that the most important desire that the people of God should have, is for (and strive toward, by His Word) 'discernment' because of Jesus' warnings of "those days".

Brother DeltaDom brought up "strange fire" and we are surely in the days that would need to hear about that. Dom's message was timely and that topic of 'strange fire' also came up on RS at the same time that Dom brought it up here.

I'm looking for sermons on "strange fire" and of our need for discernment for what Jesus warned would come via false signs & wonders, etc..

If you can recommend any sermons on SI on this topic, would appreciate it. Also any about the dangers of the passive mind.

Have found this one so far -

(<https://www.sermonindex.net/modules/articles/index.php?viewarticle&aid2618>) **Important Questions** by Richard Owen Roberts

"When revival comes, it will be a fragile blessing, a blessing that will need to be handled with great care. Failure to rightly handle this blessing from God has often, in the past, kept revival from producing its highest and best possible results.

In a very lovely sense, the nature of revival is all eyes on God. If the attention turns to you or to me, to some phenomenon, to some over-emphasis upon a good truth--it matters not what eyes turn to--when eyes are off the Savior, the revival diminishes and soon ceases.

Thus, it is urgent that we prepare ourselves for revival by discerning, as best we can, the nature of true revival and avoiding, at all costs, those disruptive and hurtful factors that Satan is known to use in minimizing the good effects of the work of God in revival."

Re: The Savior or The Scriptures?, on: 2008/2/24 19:48

Brother MC, today Ravi Zacharias @ rzim.org spoke on the radio a message entitled - *"Biblical Authority and our cultural crisis."* If you could find that broadcast on his site, I think you'd appreciate it. He spoke how that now, Truth is not absolute but relative calling it "The Age of Reason" - Truth has been replaced by agnosticism and about Reason & Rationalism.

Also today Norm Geisler on radio, spoke on the emergent church and the death of objective meaning vs. Divine Inspiration. About Anti-foundationalism or logic. The death of objective interpretation. Absolute truth vs. pluralism. - ses.edu

We got 2 books at his Apologetics conference in Charlotte last year with himself and many others. Thought you may appreciate it - www.Y-Jesus.com

Keep on!