All seripte scripture is inspired of God and is profitable for instruction, for ref-reproof, for correction, and for doctrine. Jesus-Paul held that the sp scripture was inspired, the Greek work- word is God breathed, that God has controlled every part of it, that every bit of it is profitable. Peter said in his second epistle that we have not believed in cunningly devised fables, but he said we have have told you what we have seen, we were eye-witnesses of His majesty and he said that the Old Testament came as Holy men of God spoke as they were moved by the Holy Spirit. These are a few of the verses upon which the Christian church rests its doctrine of inspiration.

At this point we have a diffiur diffiurculty quite the proposite to the point that we had in the study of Revelation. Whereas the word Revelation suggests to many people something that is quite foreign to human life today and it has to be explained to them that actually revelation is some simply another word for communication and it is one of the commenest facts of life. Inspiration, is however, is not at all a common fact of life, and yet the word inspiration is commonly used in a sense it quite different from that which Christians have used when they have heard-it-referred the it to the Bible.

One grat- great disadvantage that the- theology suffers under the ist is that so many technical words are also common terms. In Chemistry and physics when a new idea is advanced, a new word is generally coined to represent this idea.

This word may well be something that is utterly unfamiliar and has no suggestion of any other idea. The technical terms of theology have been used so long and so altogether many of them are common terms that they often give an idea often different from what they really mean. Thus, a section of theology is called Apologetics,—theThe average person, when he hears of this, immedatately things of the word apology and thinks of someone as making anex excuse or an apology for his religion. Acutally,