Now we say that the Bible is the revelation from God. And we say that the distinguish sharply
Bible is inspired. It think that it is very helpful if di- we dustubgyusg sgarokt between the meanings of these two words. When we say it is a revelation, we mean it simply that God spoke, as Hebrewil says, God who has in various times and in different manners spoke in time past to the fathers by the prophets has indeed last days spoken unto us by His own Son. God spoke. What do you mean by revelation? The Old and New Testaments are God's speaking. But God s poke to the prophets and gave them new understanding. God spoke to the writers and gave them new ideas. Jesus Christ came and the people saw Him, and heard Him speak, and that was revelation of God. That was a revelation. Barts of the Bible are given by revelation. But all the Bible is inspired. All the Bible is free from error. Now there is-- are many verses in the New Testament which brings out this thought very clearly, but to me one of the strongest of all, one which is the incidence in Luke 24. In Luke 24 we have a case of Jesus Christ on the road to Emmaus. You notice-there how Jesus had told the disciples, where w we are total. in the gospels that Jesus had told the disaples that he was going to be crucified and be raised from the dead the third day, but they had not sensed it. They could not understand it. It is easy for anyone of us to overlook, to fail to comprehend things that do not fit with our ideas of what ought to be. / And they just did not understand it, and it disappeared out of their minds. But he idid it a number of times, and then he was crucified, and he was raised from the deae- dead. But very few have seen him again. And on that evening of that resurrection day we read here in Luke 24: from verse 13 on, "And that there were two disciples who were on their way to Emmaus, a short distance away from Jerusalem, and they were talking together, and as they talked, Christ drew near and went with them, but we read that their eyes were