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by these teachings. That, of course, is exactly what happened to the disciples after the resurrection of Christ. He said to them, "You fools, and slow of heart, not to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory?" And they hadn't understood that in the Old Testament, and then He went on and explained to them, and doubtless in the ten days after His ascension they devoted themselves to studying through the Old Testament and learning more and more to understand the things which had been there previously but ^{to} which they had not had the full key ^{enabled}. Now they had the key and they were ^{enabled} to understand further into the meaning of these matters. Then there is a note under this No. 3. I have indicated it as a small a, to note here also the effect of inspiration. I don't know whether everyone in this class has a full, clear understanding of the difference between inspiration and revelation. Most that we have been discussing in this course so far has been the revelation that God gave to the prophets. Revelation, as you know, is the communication of ideas from one personality to another. Revelation doesn't have to come from God. When I pass on an idea to you from my consciousness to your consciousness, that is revelation just as much as if God passes to one

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The difference, of course, is that if God reveals something, it is revealed by one in whom we have absolute confidence. God cannot lie. And in addition to that, it is one who is not only utterly dependable, that He will tell us what is true, but it is also One who knows. I may in all sincerity give you some information and the information I give you may be wrong. I may even make a slip of the tongue or a slip of the mind and tell you something which at any other time I would know perfectly well was wrong, get some facts mixed for a moment or forget some factor that otherwise would be perfectly obvious, but when God