

Indeed, the fundamental principle of Biblical exegesis to which the Reformers gave their ~~XXXXXXXXXX~~ theoretical consent and tried to give their practical allegiance was that every passage in Scripture has but one meaning --- the original native connotation of the words --- and in the practise of that principle no one succeeded so well as ~~XXXX~~ did John Calvin. PAGE 85

..... This principle implied scientific investigation. It demanded that we get back to the original sense of the Book. The result was often deadly literalism. The student wishes at times that he could escape from it into the freedom of allegory which did at least give scope to spiritual insight and imagination PAGE 86

This, then, is the conclusion of the matter. It is impossible that a Book written two to three thousand years ago should be used in the twentieth century A.D. without having some of its forms of thought and speech translated into modern categories. When, therefore, a man says, I believe in the immortality of the soul but not in the resurrection of the flesh, I believe in the victory of God on earth but not in the physical return of Jesus, I believe in the reality of sin and evil but not in the visitation of demons, I believe in the ~~newness~~ ^{newness} and friendship of the divine Spirit but I do not think of that experience in terms of individual angels, only superficial dogmatism can deny that that man believes the Bible. It is precisely the thing at which the Bible was driving that he does believe. Life eternal, the coming of the kingdom, the conquest of sin and evil, the indwelling and sustaining presence of the Spirit --- these are the gist of the matter once set forth in ancient terms, but abidingly valid in our terms too, and valid also in other terms than ours in which our children's children may express them. PAGE 129