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The punishment was really for the ... heart which ~~led~~ led to the census, and the result of it was to bring both Israel and David nearer to the will of God.

A little further down in the same paragraph. It says that the logic of the later protestantism produced "what the logic of the later protestantism produced a $\frac{1}{2}$ degree of fundamentalism, bibliolatry," (as Coleridge ~~at~~ calls it) that maintained every word which is Divinely and equally inspired. When this ~~insensible view was~~ indefensible view was attacked... As this is expressed in time, it sounds as if the view that every word of the Bible is inspired and ^{were} is free from error ~~is~~ an indefensible view. Actually it is the view which the Christians have held all through the ages. Of course, we must understand what is meant by being equally inspired. It does not mean that every verse is equally inspiring or that every verse is equally, contains equally amount of important truths. It simply means that each word ~~equally is seen~~ is equally true and represents the mind of God. When it says, *The cloak that kept at Troy* ^{bring with thee.} Take a little wine for thy stomach's sake, and for thy feeble infirmity, it is ^{not} in the same class of spiritual truth as when it says God is love. But both are equally true. The statement and that God is love is true. God is absolute true love. // It is His desire that we should follow him in showing love to all men particularly those who are saved. The statement given to Timothy, Take a little wine for thy stomach's sake and feeble infirmity, is an indication of God's will that we should use whatever means are available in our age in order to keep our health right, and not expect him to ~~do~~ allow us to disregard the laws of hygiene or of medicine as known in our age, and expect God to cure us. God is necessarily able to cure us without the use of such means. Both of them ~~became Divine~~ contained the Divine truth. But one contains much greater spiritual truth, much more important truths than the others. Yet, each of them is equally free from error, and that is what