

II 3

HAVE been preserved and kept in our Bible. (11.70)

I would be very much interested in reading any of them. But I ~~would~~ have no reason to think that they were inspired, because we do not ^{is} have any reason to think that anything ~~was~~ inspired in this then, except that God intends to have in the Bible. And those books He kept free from error, so that the errors of doctrine, of judgment, or did not find their way into the Bible. So, the verbal inspiration is not necessarily dictation. When you say ~~that~~ verbal inspiration, you do not necessarily mean ~~that~~ dictation. In fact we do not mean dictation, but we do mean words. Many people are very much afraid of that word "verbal." People would say "I do not believe in words as inspired, but thoughts that are inspired." When they say that, they are not ~~using~~ using the word inspiration in the sense in which it has been used in theology. Because you do not in that sense inspire thoughts. Thought are revealed. Words are inspired. You may reveal thoughts through words, or you may reveal thoughts some other way. But inspiration refers to words, not to thoughts. Inspiration means that these words are ~~ke~~ words which are kept from error. Now, this does not mean that completely. I think that that is very important to keep that in mind. We referred to that yesterday. We do not mean that the Bible contains all the wisdom of the universe. God says toward the end of things that in many other ~~senses~~ senses Jesus did which, if they were written, we did not whether the whold world could contain them. That certainly seems to be an exaggeration, but certainly Jesus did and said, as John pointed out. A great many things God did not think it necessary that we have the details of as part of the Word of God. These thoughts are not complete in the sense of everything about the Lord Jesus Christ. They are