

mentioned in Rom. 15:4 under the heading of things written "aforetime" for us. We rightly understand God as the responsible source of the Bible. But the actual writers (in the majority of cases) were men moved upon by God.

The fact is that God did not very often tell these men the exact things to say (although this was done occasionally). He governed them so that in expressing His will they were free from error in fact, doctrine, and judgment. Accordingly the vocabularies of different books of the Bible are not the same. Paul uses words not found in the Gospels. The writer of Ecclesiastes uses words not found in Isaiah. Synonyms are widely employed. In the Hebrew Old Testament, for instance, the word translated "son" is "ben" (Heb.); but an alternate Aramaic word "bar" is also used occasionally. Hebrew and Aramaic are kindred languages and both were likely known by a great mass of people. Whether he used "bar" or "ben" might have reflected a person's cultural background, but made no difference in the message. Although the Holy Spirit would not allow a writer to call a male child "bat" (daughter), whether the writer used "bar" or "ben" was left in the hands of the author. But God breathed on these men to make certain they did not use either incorrect or invalid words.

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Why should God exercise such care? Could He not see to it that the spiritual portions of the Bible were correct in themselves? How would errors in history or geography affect these things? The answer is obvious. If the Bible is not correct in areas where it may be tested, who is to know if it is correct in areas where it may not be tested? The only way the Bible could be made believable about eternal things, was to be certain that it was believable about temporal things. God cared for this by the process of inspiration. We refer to this as "plenary, verbal inspiration" . . . meaning that every word is correct and