

**THE PLENARY
INSPIRATION OF THE
HOLY SCRIPTURES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649744183

The Plenary Inspiration of the Holy Scriptures by Eleazar Lord

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ELEAZAR LORD

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BY ELEAZAR LORD,

NEW-YORK:
A. D. F. RANDOLPH, 683 BROADWAY.
1858.

TO
THE REV. JOHN C. BRIGHAM, D. D.,

Senior Secretary of the American Bible Society:

MY DEAR FRIEND:

I inscribe this volume to you, not merely as a token of personal esteem, but also as an expression of the regard which I entertain for your services in the official station which, during five-and-thirty years, you have occupied, in devising and maturing the measures, and extending and guiding the operations of the National Society for publishing and disseminating, throughout this and in foreign lands, the great charter of faith and life—the Holy Word of God.

It is now about twenty years since, on removing from the city to this place, I ceased to act as one of the Publishing Committee of that noble Institution. Its progress in the interim—the enlargement of its operations, its matured and conservative character, its hold on the confidence of the country and the world, its relations to the well-being, to the education, the principles, the thoughts, the words, and to the faith, the conduct, and the immortal hopes of millions of the past and the passing generation—how intimately has your position connected you with all this! And what a significance of purpose, of tendencies, and of results, must a life so occupied have to one whose intellectual and moral convictions, faith and consciousness, unite in the irrefragable certainty that the Holy Scriptures are, "in truth, the Word of God."

I would not, even by implication, commit you to any errors or defects in the ensuing pages. It suffices me to know that you hold the plenary Divine inspiration of the Bible as a foundation principle, both of all effective and saving faith in its contents, and of all true Christian

efforts to disseminate it, as well as of the obligation of every one who has that sacred Book, to aid in furnishing it to others, and of their obligation to study and obey it. This foundation principle is, however, assailed by imposing and specious objections. How, it is asked, can the Scriptures, written, as they are, in the language, styles, and idioms of men, be properly declared to be the infallible Word of God? If I have done any thing towards a satisfactory solution of this chief difficulty, I shall not doubt of your agreeing with me in the main positions which I have advanced, as well as in the cardinal doctrine which I endeavor to defend, whether my auxiliary reasonings and illustrations do, or do not, in all respects meet your approbation.

Wishing you yet many years of uninterrupted service in your wanted and genial post,

I am faithfully yours,

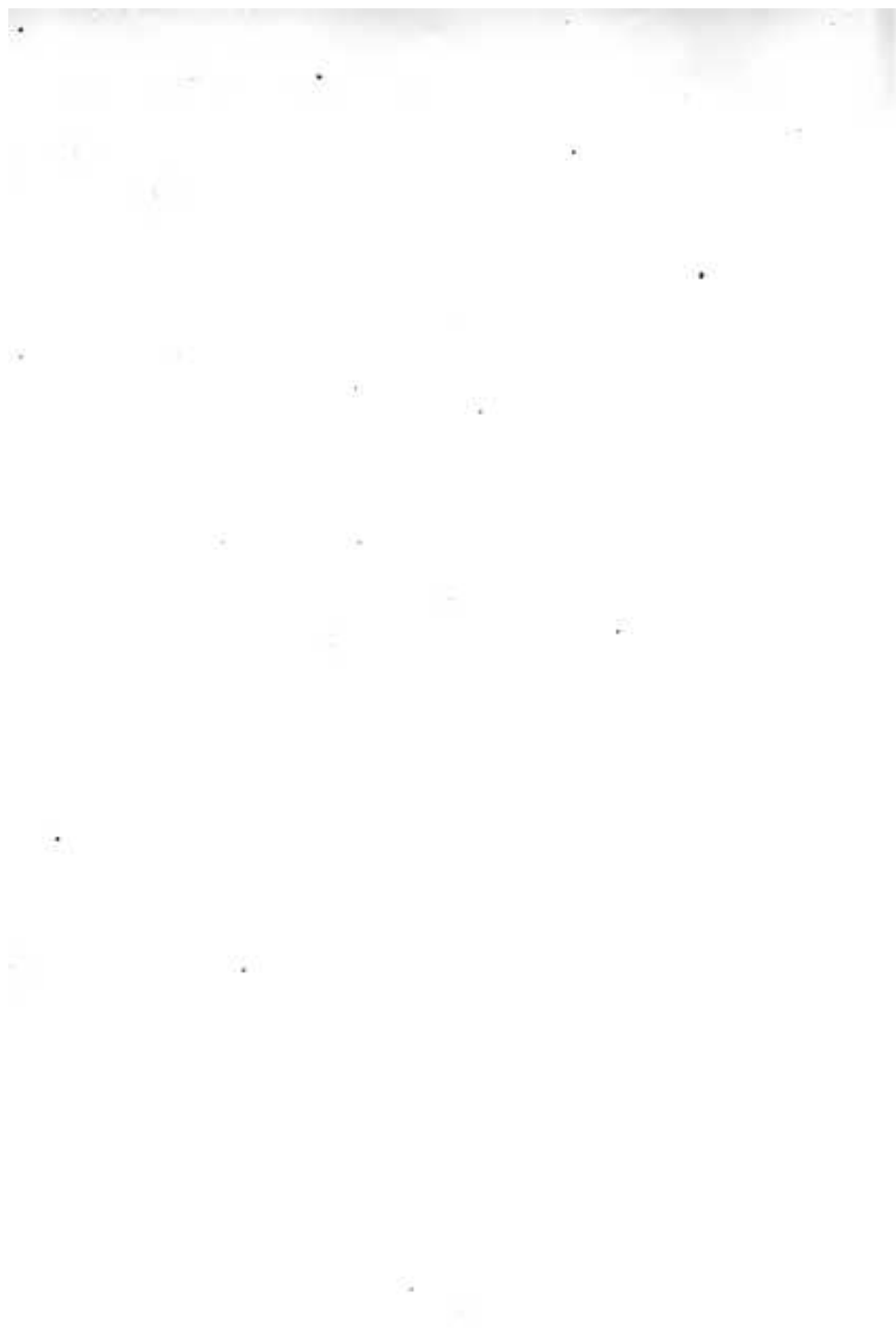
E. LORD.

PIERMONT, ROCKLAND Co., N. Y.

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THE views which are exhibited in the ensuing pages, concerning the nature and effect of Inspiration, differ widely from the theories which have hitherto prevailed. It is shown, or at least attempted to be shown, from the sacred oracles, and from the constitution, experience and consciousness of man, that language is exclusively the medium and instrument of thought; that the conveyance of thoughts from one mind to another necessarily includes a vocal utterance, or a transfer, by inspiration or otherwise, of the words which express them; that inspiration is affirmed, not of the sacred writers personally, but of what they wrote; that we think in words, receive the thoughts of others in their words, intellectually conceive thoughts, are conscious of them, remember them, and express them, only in words and signs equivalent to vocal articulations; and that words intelligibly and legitimately used, necessarily and perfectly signify and express the thoughts conceived in them: and it is therefore argued, that the inspiration of the Divine thoughts into the minds of the sacred writers necessarily comprised the inspiration of the words by which they were rendered intelligently conscious of the thoughts conveyed, and which they wrote as they received them; that on this ground, that which they wrote is in fact, and is therefore expressly denominated the Word of God; and that what they wrote was inspired in the language of common life, and in the style and idioms of the respective writers, to the end that they and their unlearned readers might correctly understand it; and that, when translated into the like phraseology of different nations, it might be level to the capacity and within the comprehension of the common people.

PERMONT, *September*, 1856.



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