

**A COURSE OF LECTURES  
ON THE INSPIRATION OF  
THE SCRIPTURES**

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A Course of Lectures on the Inspiration of the Scriptures by R. S. Bayley

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COURSE OF LECTURES  
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OF  
THE SCRIPTURES,

*Delivered in Queen Street Chapel, Ratcliff, on Sunday Evenings in April  
and May, 1852.*

BY THE REV.  
R. S. BAYLEY, F.S.A.

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TO

THE CHURCH AND CONGREGATION

ASSEMBLING IN

QUEEN STREET CHAPEL, RATCLIFF,

THE FOLLOWING LECTURES, ON

THE FIRST FUNDAMENTAL ARTICLE OF THE CHRISTIAN

FAITH,

ARE AFFECTIONATELY DEDICATED, BY

THEIR FAITHFUL FELLOW-SERVANT,

THE AUTHOR.

## P R E F A C E.

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The following lectures, delivered in the ordinary course of pastoral addresses to his congregation, stand in need, as the author is deeply aware, of all the clemency that christian candour ought to be expected to give; but they ask no indulgence from the opponents of the Inspired records, either on account of the form into which they have been cast, or of the facts and reasonings on which they are built. *Prælectiones ad clericos*, the author had no right to offer; and arguments purely scholastic, would have been as inappropriate to the audience, as a defence of our sacred books, constructed mainly on the *ἀντὶς ἰφα* of antiquity, or of modern theologians, would have been deemed insufficient. One course only, therefore, remained,—to present the evidence for the Inspiration of the Scriptures, in such a form, as christians of intelligence would readily appreciate, and which those oppugners of the doctrine, whose convictions are genuine, would be likely to examine.

Should another edition of these Lectures be required, the author cherishes the hope that he will be able to offer the substance of that further evidence, to which he has referred at pages 87 and 137, as arising from the

examination of the several books of Scripture, individually considered. It is much to be regretted that this labor has never been undertaken; especially as many sceptical writers object to deal with the books of Scripture as a fasciculus, and flatter themselves that by untying the bundle, they would be able, by Æsop's hint, to overcome the authority of the Bible. We shall be happy to yield to this demand, confident as we are that we shall gain immensely by such an inquisition; and that the rejectors of the Scriptures, either in whole, or partially, have nothing to hope for by this course, and everything to loose. Many christian writers have done immense disservice to the cause of the Bible, by their rash and ill-considered concessions on the topic of its Inspiration; they have consented to act only on the defensive, where they ought to have carried the assault boldly into the quarters of the enemy; and while they have won a transient reputation for spurious candour, they have had the mortification to see their works oftener quoted by the antagonists of the Bible, than by its friends. Modern notions of propriety forbid the specification of names, but we have the solace of knowing that favorite "calves of the people" do not last for ever.

No doubt some christians will regard these Lectures as lost labour, believing as they do, that they merely prove what no one doubts. Such, however, are no competent judges; for they cannot be aware how the hosts of the enemy are mustering, far and near, to give us battle for all the vital doctrines of our faith. The learning of Germany, the wit of France, and the industrious thought of England, have been summoned under a new



staff of leaders, to this great conflict; and though we are confident that, like all preceding struggles, this will end in the higher intellectual position of Christianity, we must remember that if we fight no longer against the Moor and the Pagan, we have to contend with false churchmen, with able men of science and art, with practised masters of logic, and subtle declaimers, with nature-worshippers, and traditionists, with erudite scholastics of no faith, and a world of slipshod reasoners who think it their interest to destroy the credit of a volume that aspires to command human credence, and to legislate for the whole region of moral life, and that admits no appeal from its authority. A glance at the literature of the past forty-five years will show that it is animated by a spirit of bolder and more profound hostility to the evangelistic theory than the church of Christ has witnessed at any previous time; and the author of the following pages is of opinion that it will also shew that English christians are more indebted, for masterly refutation of the various assaults on the biblical canon, to such writers as Gausson, Grandpierre, and Vinet, than to many of their own teachers. One question alone involves all the antagonist literature of our age,—*Is the whole Bible an Inspired book?* If it be, *all* that it contains is authoritative; if it be not, nothing that it teaches is infallible. And it is because the author believes that this is the great point towards which christian investigation should be adequately and primarily directed, that he has kindled his small beacon-fire.

London, May 27th, 1862.

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L E C T U R E S  
ON THE  
INSPIRATION OF THE SCRIPTURES.

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FIRST LECTURE.

"IF THE OLD TESTAMENT WERE NOT AN INSPIRED VOLUME, JESUS CHRIST WAS EITHER HIMSELF DECEIVED, OR HE DECEIVED THE JEWS AND HIS FOLLOWERS."

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"All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2. Tim. iii, 16.

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My object in the delivery of these Lectures is to defend the variously-assailed doctrine of the Inspiration of the Scriptures, and to put the defence briefly, in that form which appears to me conclusive. I solicit your attention to this most important article of our faith, because it is its foundation; and I shall need your patience and candor, for I have not sought the sentiments guaranteed by illustrious names, but give utterance chiefly to what are my own. Least of all the thousands of Israel, the speaker's heart knows too well is he; but Truth, like the Hebrew angels, is wont to sojourn with the afflicted, the poor, and