

# The Inspiration of the Bible, and Its Requirements

by B.A. Cundiff

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*The Bible teaches that sanctification is the will of God and that it is a know-so religion, not a hope-so religion.*

**Scripture:** Psalm 1:5, Psalm 9:17, Proverbs 14:32, Isaiah 3:10, John 17:21, Acts 17:30, 1 Thessalonians 4:3, 2 Timothy 3:16, Hebrews 13:12, 2 Peter 1:21

**Topics:** "Biblical Inspiration", "Entire Sanctification"

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## Description

B.A. Cundiff discusses the inspiration behind the Bible, arguing that it could not have been written by wicked men due to its condemnation of wickedness, nor by good men without divine inspiration as claimed by the writers. He emphasizes the importance of believing in the Bible as an inspired book, linking it to the doctrine of entire sanctification as evidenced by various scriptures that speak of sanctification through Jesus' blood and the Holy Spirit. Cundiff challenges listeners to consider whether they believe in the Bible's teaching on sanctification and the requirement for all to be sanctified, urging them to seek sanctification through faith and prayer.

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## Transcript

Do you believe that the Bible was written by inspired men? If you do not, I will ask you how do you account for its existence? If you are intelligent, and have sufficient education to read the Bible, you are impressed with the fact that it was composed by intelligent persons. We cannot believe that wicked men composed it. We admit that wicked men can compose books; or there would not be so many worthless books in the world; but they do not publish books that condemn themselves, as the Bible condemns the wicked. Just think, how would the following Scripture sound from the mouth of a wicked man: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him?" Isa. iii. 10, 11. "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. xiv. 32. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Psa. 1. 5, 6. "God judgeth the righteous, and God is angry with the wicked every day." Psa. vii. 11. "The wicked shall be turned into hell, and all the nations that forget God." Psa. ix. 17. Now if wicked men were to compose a book to give to the world, they would doubtless leave out such sentences as would condemn themselves. Therefore we conclude that wicked men did not compose the Bible.

Did good men compose it? We know that good men can write, or we would not have so many invaluable books. But we cannot believe that good men, uninspired, composed the Bible; for the writers of the scriptures claimed to be inspired. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1. 21. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. Now if good men were writing a book they would not make use of such sentences as the above, unless they were inspired by the Holy Ghost; if they did they would deceive the people, condemn themselves and become hypocrites, And the Bible pronounces the heaviest woes upon this character. "Woe unto you, Scribes and Pharisees, hypocrites." Matt. xxiii. 25. "Fearfulness hath surprised the hypocrites." Isa. xxxiii. 14. "The hypocrite's hope shall perish." Job viii. 13. If good men were composing a book, and were to claim that they were inspired, knowing at the same time that they were not, they would realize that they had forfeited their character and had become hypocrites, and they would doubtless leave out such sentences. Therefore we conclude that good, uninspired men did not compose the Bible. It was written by inspiration, and we must regard it in that light.

We now repeat our first question: Do you believe the Bible is an inspired book? If you do, then you believe that it teaches the doctrine of entire sanctification. If you do not believe this, I ask you to read the following scriptures: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. xiii. 12. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Heb. x. 14, 15.

"For both he that sanctifieth and they who are sanctified are all of one." Heb. ii. 11. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. xv. 16. "For this is the will of God, even your sanctification." 1 Thess. iv. 3. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. iii. 15.

"Sanctify yourselves therefore and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. xx. 7, 8. These scriptures mean something; ask yourself why God put them in his book. If you believe the Bible to be the inspired word of God, you must admit that Jesus is the Christ, that he was crucified, and the object of his suffering was: "That he might sanctify the people with his own blood." If Jesus sanctifies us with his own blood are we not made perfect?

Certainly we are. "For by one offering he hath perfected forever them that are sanctified;" and we have the direct witness of the Holy Spirit testifying to this great work when we are sanctified. As saith the scripture: "Whereof the Holy Ghost also is a witness unto us." Moreover Christ considers us one with him and the Father. After he had prayed for his disciples, and for those who should believe on him through their word, he says: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

John xvii. 21. If any one asks how are we sanctified, we answer, Jesus sanctifies us "With his own blood;" and we are "Sanctified by the Holy Ghost." And this is according to the will of God, for it is written, "This is the will of God, even your sanctification." It is also written, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (Why did an inspired man pray for our sanctification, if we cannot be sanctified?)

But when will God sanctify us wholly? Whenever we give him full possession of our hearts, "But sanctify the Lord God in your hearts." That is, give him full possession of the temple, and he will make it holy; or sanctify yourselves wholly to God, and he will sanctify you and make you holy. Read carefully the following scripture: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii: 16, 17.

Do you now believe that the Bible teaches the doctrine of sanctification? If you do, do you believe that God requires you to be sanctified? If you do not, I will ask you to read the following scriptures: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him." Acts x. 34, 35. "For there is no respect of persons with God." Rom. 11:11. "So then every one of us shall give account of himself to God." Rom. xiv. 12. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. These scriptures mean something. They show that God is not a respecter of persons, but he does respect character. If the apostle prayed for the sanctification of the church . if Christ prayed for the sanctification of his disciples, and those who believed on him through their word; if he died to sanctify the people with his blood; then this is the character which he respects; and if he requires me to be sanctified, he requires it of all, therefore, of you. "The Lord loveth the righteous." Psa. cxlvi. 8. "God is angry with the wicked every day." Psa. vii. 11.

If God will save one righteous man, he will save every righteous man; and "Verily there is a reward for the righteous." Psa. lvi. 11. If he will send one wicked man to hell, he will send every wicked man to the same place; "For there is no respect of persons with God," and, it is written, "The wicked shall be turned into hell." Psa. ix. 17. If God commands one sinner to repent, he requires the same thing of all sinners. He "now commandeth all men everywhere to repent." Acts xvii. 30. If God requires one penitent sinner to "Believe on the Lord Jesus Christ," he requires the same of all penitent sinners. He says, "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

John iii. 36. If God requires one man to be born again, he requires it of all men; and he said to Nicodemus, "Ye must be born again." John in. 7. If it is the will of God that one of his children should be sanctified, it is his will that all should be sanctified; and "This is the will of God, even your sanctification." 1 Thess. iv. 3. If God will sanctify one of his children, he will sanctify every one who will do his will, or sanctify themselves; for he says, "Sanctify yourselves therefore and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. xx. 7, 8.

We now repeat our question, "Do you believe that God requires you to be sanctified? If you do, then, are you sanctified? and if not, why not?" You may answer that you do not know this would indicate that you are not: for the religion of the Bible is a know-so religion. Job said, "I know that my Redeemer liveth." Job xix. 25, St. John says, "We know that we have passed from death unto life." St. Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal the heavens." 2 Cor. v.

1. If you say that you hope you are sanctified, this expresses a doubt; and if you doubt you are not sanctified. You may say that you hope to be sanctified. Then you express a desire, and an expectation of something which you have not yet received; go on, and may you realize your hope. If you are not

sanctified, but desire to be, then read the following Scriptures: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi. 13. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. v. 6. " Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Heb. x. 14, 15. If these Scriptures impress you with the willingness of God to give you the desire of your heart; to give you the Holy Spirit; to fill you with righteousness; also with the ability of Jesus to save you to the uttermost, then are you willing to hunger and thirst after righteousness till you are filled with the Holy Ghost and of faith? till you are saved to the uttermost? If you can say now that you are sanctified, I will say, Praise the Lord! "Is thine heart right as my heart is with thy heart?" ... "If it be, give me thine hand," and let's walk hand in hand, and work side by side, for the glory of God, and the salvation of the people; for this is the great business of life; to prepare for heaven, and to be instrumental in getting others to go to that good world.

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