

JULIUS A. BEWER, Union Theological Seminary, 1930—Old Testament
 HENRY J. CADBURY, Harvard University, 1930—New Testament
 EDGAR J. GOODSPEED, University of Chicago, 1930—New Testament
 JAMES MOFFATT, Union Theological Seminary, 1930-1944 (deceased)—Old Testament and New Testament, Executive Secretary
 WILLIAM R. TAYLOR, University of Toronto, 1931-1951 (deceased)—Old Testament
 WALTER RUSSELL BOWIE, Union Theological Seminary, 1937—New Testament
 GEORGE DAHL, Yale University, 1937—Old Testament
 FREDERICK C. GRANT, Union Theological Seminary, 1937—New Testament
 WILLIAM A. IRWIN, University of Chicago, 1937—Old Testament
 WILLARD L. SPERRY, Harvard University, 1937—Old Testament
 LEROY WATERMAN, University of Michigan, 1937—Old Testament
 MILLAR BURROWS, Yale University, 1938—Old Testament and New Testament
 CLARENCE T. CRAIG, Oberlin Graduate School of Theology, 1938—New Testament
 ABDEL R. WENTZ, Lutheran Theological Seminary, Gettysburg, 1938—New Testament
 KYLE M. YATES, Southern Baptist Theological Seminary, 1938—Old Testament
 WILLIAM F. ALBRIGHT, Johns Hopkins University, 1945—Old Testament
 J. PHILIP HYATT, Vanderbilt University, 1945—Old Testament
 HERBERT G. MAY, Oberlin Graduate School of Theology, 1945—Old Testament
 JAMES MUILENBURG, Union Theological Seminary, 1945—Old Testament
 HARRY M. ORLINSKY, Jewish Institute of Religion, New York, 1945—Old Testament
 FLEMING JAMES, University of the South, 1947—Executive Secretary of the Old Testament Section

What has happened, in our opinion, is that the modernists, men who question the inerrancy of the Scriptures and doubt basic, fundamental doctrines, fought first to capture the larger Protestant bodies

which made up the leadership of the Federal Council of Churches, now the NCC. Having accomplished this task and established themselves in these churches for the acceptance of the "inclusive church"—where believers and unbelievers can live and work together and the church may harbor all kinds of contradictory opinions concerning the Bible, Jesus Christ, and the way of salvation—these men have now laid hands on the holy Bible to use it for their own end and glory.

IX

NEO-ORTHODOX DOCTRINE IN PREFACE

The preface of this book is longer than that of the American Standard Version and does something which the American Standard Version does not presume to do. In its concluding paragraph, the preface of the NCC Bible contains a statement concerning the Bible itself. The American Standard Version simply explained in its preface the methods, procedures, and details of the translation, and made no comment, but the liberals in the National Council decided for some reason that they would move on into the realm of the very nature of the Bible itself and deliver a paragraph on this theme. They have given expression to the popular neo-orthodox viewpoint concerning the Bible.

Here we have the new modernism expressing itself in such a way that no reference whatever is made to the fact that the Bible is the Word of God or that the Bible is *inspired* by God. Following we give and discuss the entire paragraph.

"The Bible is more than a historical document to be preserved. And it is more than a classic of English literature to be cherished and admired."

One would think that with a statement of this kind we would then be told that the Bible is the Word of God, given by inspiration of God—that holy men of God spake as they were moved by the Holy Ghost. But, no, since it is something extra, the writers of this, together with the NCC, simply tell us:

"It is a record of God's dealing with men, of God's revelation of Himself and His will."

Notice the reference to "a record." It is a reference to a record. It is not called an "inspired" record