

## Divine Inspiration

There are a few great *principles* that should guide us in the reverent study of the Word of God.

I. In the first place, we must face the fact that the Bible absolutely declares itself to be the product of Divine inspiration.

The Bible does not define inspiration; it defines nothing,—not even God. It gives the materials from which to construct a definition, but it constructs no definition. Yet it indirectly defines, just as an artist indirectly defines a landscape when he puts it on canvas. There are three texts that deserve careful consideration: they supply a kind of key-note to the whole subject of inspiration: II Tim. III: 16, “All scripture is given by inspiration of God”—divinely inbreathed. Here the reference seems to be to man's creation. We are told in Genesis II: 7 that “God formed man out of the dust of the ground, and breathed into his nostrils the breath of life.” That is to say, there was a form that was earthy, and there was a breath that was heavenly and divine. There is a similar combination in the Word of God: there is a form that is human,—human letters, language, paragraphs, writers and style; but there is a breath that is Divine. Like the writing on the wall Belshazzar saw in his palace, it is a man's hand, but the handwriting is God's. Then in I Peter I: 10-12, and II Peter I: 16-21, are two of the fourmost passages of scripture to throw light on the nature of inspiration.

(The Bible and Spiritual Criticism—Being the Second Series of Exeter Hall Lectures on the Bible by Arthur T. Pierson, New York: The Baker & Taylor Co. 1905, 10-11)