

Testimony from the Word of God

There is a remarkable collation of testimony from the Word of God itself [this is in reference to [1 Peter 1:10-12 and 2 Peter 1:16-21], and let us notice what it teaches: First, that the scriptures are Divinely inspired, or inbreathed by God with the Spirit of Life. Secondly, that they are not of private interpretation. This word includes *origination*. The idea is that the prophet did not, *out of his own mind or will*, interpret the mysteries of the future; and that their origination as well as interpretation is not of human will. Thirdly, we are distinctly told that these prophecies were not of human planning. They came not by the will or mind of man. When a man is going to do a work, he plans it beforehand. But, when the prophets gave their prophecies, there was no human foreplanning of the prophecy.

They were working according to a Divine plan that they themselves did not understand, and hence the prophecy presented even to the prophets an insoluble problem. They searched and enquired diligently to know what they were prophesying, and what manner of time they were indicating when these prophecies were to be fulfilled. It is obvious that this would not accord with that modern theory of inspiration which many of our young men are being taught to accept,— that inspiration under the old covenant was a knowledge of certain great principles of God's moral government, such as that iniquity must be punished, and that Israel must be saved as His witnesses; and that the prophet Isaiah, for instance, from a knowledge of these, was enabled to predict the future of Israel.

Not only were the prophets confronted in their prophecies with the problem that they could not solve, but even the angels themselves desired to look into them, and were not able to penetrate the depths of the abyss of these mysteries; and to the prophets it was specially revealed, we are further told, that they were uttering prophecies not for themselves but for future generations, but that the events of history were to hold the key that should unlock the chambers of prophecy. All this is explained by the fact that they were borne along by the Holy Ghost, like a boat which is swept along by a resistless current.

(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, 12-14; Paragraph structure modified)