

assumption that full psychological freedom of thought and action, and full subjection to divine control, are incompatible; and this is not true either. If the inspiration of the prophets was what all Scripture says it was, it is absurd to deny that the whole Bible could be similarly inspired.

Instead of imposing on God arbitrary limitations of this sort, we should rather adore the wisdom and power that could so order the unruly minds of sinful men as to cause them freely and spontaneously, with no inhibiting of their normal mental processes, to write only and wholly the infallible truth of God. As B. B. Warfield observed, we are not to imagine that when God wanted Paul's letters written "He was reduced to the necessity of going down to the earth and painfully scrutinizing the men He found there, seeking anxiously for the one who, on the whole, promised best for His purpose; and then violently forcing the material he wished expressed through him, against his natural bent, and with as little loss from his recalcitrant characteristics as possible. Of course, nothing of the sort took place. If God wished to give His people a series of letters like Paul's, He prepared a Paul to write them, and the Paul He brought to the task was a Paul who spontaneously would write just such letters." Of course -- but what a marvel of providential management this was! And, for that matter, what a marvel of condescending mercy it was that God should speak to men at all! And what patience and skill He showed throughout the long history of revelation in always so adapting His message to the capacities of His chosen messengers that it never overran their powers of transmission, but within the limits set by their mind, outlook, culture, language, and literary ability, could always find adequate and exact expression! But such gracious self-limitation is typical of the God of Bethlehem's stable and Calvary's cross.

Inspiration took many psychological forms; here, as elsewhere, God showed Himself a God of variety. The basic form of the process was dualistic inspiration, in which the recipient of revelation remained conscious throughout of the distinction between himself, the hearer and reporter, and God, the Speaker to and through him. The inspiration that produced the Old Testament prophetic oracles, including the Mosaic legislation, and the apocalyptic visions of Daniel and John the divine, was of this kind. But there were other forms, too, in which this consciousness was not present, so that the human authors may well not have been aware of being inspired, in the strict sense of the word, at all. There was, on the one hand, lyric inspiration, in which the inspiring action of God was fused with the concentrating, intensifying, and shaping mental processes of what, in the secular sense, we would call the inspiration of the poet. This produced the Psalms, the lyrical drama of Job (which as it stands is a highly-wrought theological poem, whatever basis it may be thought to have in historical fact), the Song of Solomon, and the many great prayers that we find scattered through the