

Assyrian tablets of stone. But, when we come to prophecy and to the redemption scheme with the truths it involves relative to the triune God, the atonement, the operations of the Holy Spirit and human destiny, we pass at once into a realm where all we know can be known only by revelation, where the human intellect, unaided, is utterly powerless to grasp the most elementary truths. Such are necessarily matters of revelation, and these and all other contents of the Book, I believe, are infallibly recorded by the spirit of revelation.

2nd. The view just stated implies another, namely, *a human element* in the Book, as well as a divine. Giving any prominence to this human element has often been regarded with suspicion in the history of the Church; still, at a very early period in the fifth century, Jerome certainly recognizes it in his commentary on the Epistle to the Galatians, when he intimates that Paul, in rebuking Peter, was inspired by ill-temper rather than the Holy Ghost. I presume that even matters of revelation came through a natural channel, and were received by a normal exercise of the mental and moral powers. Being perceived by the intellect, they illumined the whole mind, and, like the discovery of a new world, a vast spiritual realm, they thrilled the whole heart, and, by the spirit of inspiration, became infallibly recorded. If this be so in the realm of revelation, namely, that truth was apprehended in a normal way, how much more is it true in the realm of ordinary experience, into which the writers so largely dealt? If this be so, we must be prepared for idiosyncrasies, for peculiarities in temperament, and even for mannerisms in the Bible. In no other way can we understand how Mark uses his favorite adverb *straightway* forty-one times; that is oftener than all the other evangelists together. In the same way John uses his favorite word to *abide* more frequently than all the evangelists, and many an expression could be cited which is pronounced by the critics to be especially Pauline. It is this very element of peculiarity of diction which aids us in searching for the unknown authorship of the Epistle to the Hebrews, and of the last twelve verses of Mark. In this short passage there are seventeen words or forms of construction used nowhere else in this gospel—a fact