

except by His personal, free, sovereign and supernatural disclosure of them. Of course, He has done so; and the result is certain books, known collectively as the Bible, all the books of which are the Word of God written,—written by Himself, not indeed by His own hand, but by the hand of men, who wrote, not their own thoughts, but His thoughts, as they were moved by His Spirit,—thoughts that they could not write except by such inspiration, the inspiration of Him Who alone knows the thoughts of God, even as man's thoughts are known only "by the spirit of man that is in him." I Cor. ii. 10, 11.

There is thus, we may say, a double authorship of Scripture, or of a writing that is the product of Divine inspiration. When God commits His thoughts to writing by inspiring a man to do so, the writing is at once Divine and human. It has both a Divine and a human author. The man, say Paul, whom God inspires to write, is the author of it; but God, Whose thoughts he is inspired to write, or by Whose Spirit he is moved to write, is as truly and as much the author of it as Paul is, if not more. For, even though the thoughts that Paul writes may be wholly his, as well as wholly God's thoughts, they are not necessarily so, as we shall see; and the human authorship is subordinate to the Divine, as the instrument is subordinate to the agent that uses it. If it be asked, How can a writing be at once human and Divine in respect of its authorship? the answer is, By the Divine inspiration of the human author. Inspiration, whether or not we can say anything more of it, in the way of definition or description, is the *tertium quid* (or other something) that secures this double authorship, or makes a piece of human authorship a Divine expression of the thoughts of God. Whatever else may be said, this, it seems to us, is all that the Confession says, or that its teaching implies.

In view of the tendency to exclude the supernatural from religion, and to lower the character of inspiration, it may be needful to say that the Divine authorship of Scripture is altogether different not only from the authorship that may be ascribed to God, of a production of human genius or intelligence (see Isaiah xxxviii. 23-29); but from that which may be ascribed to Him of a piece of religious writing by a pious man. For, in the case of a pious man composing a piece on some religious subject, it is his own thoughts that he commits to writing, in accordance with the