

uses, causalities, and effects are pneumatic.\* Thus Christ, in whom we behold the highest and most absolute type of inspiration, says of His own utterances: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." "Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life." "I speak the things which I have seen with my Father." "The word that I spake, the same shall judge him in the last day." "The word which ye hear is not mine, but the Father's, who sent me." "Already ye are clean because of the word which I have spoken unto you." "I have given them thy word. . . . Sanctify them in the truth; thy word is truth." From first to last Christ presents His words as supernatural, celestial, pervaded with a Divine essence, alive with uncreated vitality, resonant with the secret intercommunications of an eternal fatherhood and sonship, needing the interpretation of the eternal Spirit, and productive of the highest pneumatic development in all who receive them. Herein lies at once the ground and scope of their authority and infallibility. Their inerrancy is rooted in, conditioned, and measured by their Divine pneumatic source and quality.

The same is true of the claims advanced by the Apostles. In what is unquestionably the most comprehensive, vivid, definite, authoritative affirmation ever put forth respecting the apostolic proclamation of Divine truth (1 Cor. ii. 1-16), Paul emphasizes over and over the agency of the Divine Pneuma, energizing and assimilating the human pneuma, making it the organ of the highest, divinest pneumatic realities, realities which are set in positive and emphatic antithesis to all that is sensuous, to all that is simply secular, to all that may be discovered by the unspiritualized intelligence of man at its highest and its best, this pneumatic organ ascensively resolving itself at the close into the very mind, the *Nous* of Christ.†

In like manner, when Christ and the Apostles refer to Scripture in general, the emphasis is always laid on their pneumatic, Christological, soteriological significance. The Old Testament truth in our Lord's discourses is all of this character. The Scripture which cannot be broken is Scripture as centring in Himself, in the facts of His person, life, and death. To Peter the Old Testament is the Gospel as the Promise of Christ, and the spirit of prophecy is the *pneuma* of the personal Christ speaking in the prophets. When Paul describes the sacred writings on their theopneustic side, he emphasizes their power to make wise unto salvation; and he co-ordinates with their inspiration (*theopneustia*) their utility for teaching, for reproof, for correction, for training in righteousness.

\* I use the word *pneumatic* as the more strict and definite English equivalent of the original term descriptive of the fact and quality under consideration. Our word "spiritual," being so largely used as the direct antithesis of "material," or "bodily," might be taken as inclusive of a lower range of intellectual activities and qualities, secular, psychic, rational, dialectic, which are expressly contrasted with if not excluded from the distinctive range of the *pneuma*.

† The reader is urgently requested to study this important and pregnant passage (1 Cor. ii.) in the nervous, lofty, expressive Greek of the original text, with the added help of the Revised Version.