

liberal views and his biblical scholarship, says: "What we mean by revelation is, that certain men come to have thoughts about God and divine things, not only new in the world and more significant than other men have had, but also such as they themselves could not have conceived or arrived at without the extraordinary aid and suggestion of God Himself. Even when the thoughts may seem to grow up in their mind as other thoughts do, they are not their own thoughts, but God's. Though the revelation is made within the prophet's mind, and by a process which he may not always be able to distinguish from his ordinary habit of thinking, the matter conveyed to his mind is as truly a revelation from God as if it were uttered by a voice from heaven, or written with a supernatural finger. This is what is essential in revelation, that it be God's utterance to us—God not waiting for men to find Him out, but Himself coming and giving us sure knowledge of Himself."¹

Principal Cave, of England, says: "The prophet, then—according to the Old Testament view of his function—interpreted to man revelations he personally received from God. Prophecy was not divination but revelation. Soothsaying rested upon human presentiment; prophecy followed upon Divine inspiration. The prophet was conscious of being an organ of Divine communications. The words he spake he knew to be Divine words. In a word, prophecy was revelation, Divine knowledge divinely imparted. At least, such is the conception everywhere current in the Old Testament."²

I am free to admit that the question whether the prophets were chosen messengers of God, through whom He made a revelation of His will and purposes, in the sense in which they themselves evidently believed, seems of much greater importance than whether everything in the narratives copied from ancient documents is infallibly inerrant. It is not wise to indulge in speculations as to the mode in which the prophets received their revelations, or to adopt theories of inspiration

¹ The Post-Exilian Prophets, p. 19.

² Inspiration of the Old Testament, p. 382.