

infallible. In this definition, it is to be noted: 1st. That this influence is a supernatural one -- something different from the inspiration of the poet or man of genius. Luke's accuracy is not left by it with only the safeguards which "the diligent and accurate Suetonius" had. 2nd. That it is an extraordinary influence -- something different from the ordinary action of the Spirit in the conversion and sanctifying guidance of believers. Paul had some more prevalent safeguard against false-teaching than Luther or even the saintly Rutherford. 3rd. That it is such an influence as makes the words written under its guidance, the words of God; by which is meant to be affirmed an absolute infallibility (as alone fitted to divine words), admitting no degrees whatever- extending to the very word, and to all the words. So that every part of Holy Writ is thus held alike infallibly true in all its statements, of whatever kind. (p. 420)

This, then, is what we understand by the church doctrine: -- a doctrine which claims that by a special, supernatural, extraordinary influence of the Holy Ghost, the sacred writers have been guided in their writings in such a way, as while their humanity was not superseded, it was yet so dominated that their words became at the same time the words of God, and thus, in every case and all alike, absolutely infallible. (p. 422)

- (2) By R. A. Finlayson, "Contemporary Ideas of Inspiration" in *Revelation and the Bible*, ed. Carl F. H. Henry (Grand Rapids: Baker, 1958), p. 222.

By revelation Protestant theology historically has understood the act of God by which he communicated to men a knowledge of himself and his will. By inspiration is meant that influence of the Holy Spirit on the minds of selected men which rendered them organs of God for the infallible communication of that revelation. By illumination is understood the divine quickening of the human mind in virtue of which it is able to understand the truth so revealed and communicated.

- (3) By J. I. Packer, in *God Speaks to Man: Revelation and the Bible* (Philadelphia: Westminster, 1965), pp. 66-70.

#### God-Breathed Scripture

We come now to state in outline what we take to be the true view, as it is certainly the historic Anglican view, of the Holy Scriptures. Traditionally, it has been summed up by calling the Bible, as in the marriage serve, "God's Word", or, as in Article XX, "God's Word written". The value of such phraseology is that it at once indicates, first, that what Scripture says, God says (the Word of God); second, that the Scriptures together make up a total presentation of God's