

message to men (the Word of God); third, that the Scriptures constitute a message addressed directly by God to everyone who reads or hears them (the Word of God) - in other words, that the Scriptures have the nature of preaching. The "Word of the Lord" conveyed by the prophets in their oracles, and the "Word of God" set forth by the apostles in their sermons, was always a word applying directly to its hearers, summoning them to recognize that God Himself was thereby addressing them, calling on them to respond to His instruction and direction, and working in them through God's own Spirit to evoke the response which it required (cf. I Thess. 2:13). Similarly, the Bible as a whole, viewed from the standpoint of its contents, should be thought of, not statically, but dynamically; not merely as what God said long ago, but as what He says still; and not merely as what He says to men in general, but as what He says to each individual reader or hearer in particular. In other words, Holy Scripture should be thought of as God preaching -- God preaching to me every time I read or hear any part of it -- God the Father preaching God the Son in the power of God the Holy Spirit. God the Father is the giver of Holy Scripture; God the Son is the theme of Holy Scripture; and God the Spirit, as the Father's appointed agent in witnessing to the Son, is the author, authenticator, and interpreter, of Holy Scripture. This is the position which we shall now try to elucidate, by means of some further study of what biblical inspiration implies. We saw in the last chapter what inspiration was in the prophets: a divine work, taking many psychological forms, whereby, having made God's message known to them, the Holy Spirit so overruled all their subsequent mental activity in giving the message poetic and literary form that each resultant oracle was as truly a divine utterance as a human, as direct a disclosure of what was in God's mind as of what was in the prophet's. Also, we saw that the New Testament extends this concept of dual authorship to cover all the Old Testament, second-person psalms of addresses to God (cf. Heb. 1:8-12, 2:6ff. ) or admonitions from the wise man to his pupil (cf. Heb. 12:5f. ), and third-person narratives of God's words and doings, as well as first-person divine utterances spoken through prophetic messengers. Our Lord quotes the narrator's marginal comment in Genesis 2:24 as what "he which made them... said" (Mt. 19:4f. ). Paul tells the Corinthian Christians that the history of Israel's wilderness wanderings was "written for our admonition, upon whom the ends of the ages are come" (I Cor. 10:10; cf. Rom. 15:4). Paul also calls the Old Testament as a whole "the oracles of God" (Rom. 3:2; cf. Acts 7:38), and twice says "Scripture" when he means "God, as recorded in Scripture" ("the Scripture, foreseeing... preached.. ." (Gal. 3:2); "the Scripture saith unto Pharaoh, For this very purpose did I raise thee up" (Rom. 9:17). Thus he shows that for him biblical statements were, quite simply, words of God talking about Himself. Similarly, in Romans 4 and Galatians 3:6ff., Paul treats what "the Scripture