

and our children's children from such a God-less, Christ-less, Spirit-less world!

3. The Spirit of Truth in the Old Testament

The first eminent gift of the Spirit under the Old Testament having direct reference to Christ was the gift of prophecy, the primary end of which was to prepare the world for His advent, and the secondary end to pre-signify Him, His ministry, suffering and glory, or to appoint such ordinances and institutions of Divine worship as would be symbols, types and metaphors of Him and of His reign. From the very beginning of the Old Testament Scriptures, that which is recorded has either indirect or direct reference to Christ and the Christian System. The highest privilege of the ancient Theocracy was to bear the tidings of all the blessings and privileges which we now enjoy under the New Covenant.

[Isa. 33:17]: Thine eyes shall see the king in his beauty, etc. [Jer. 31:31]: Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah, etc. [Rom. 15:4]: Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. [Luke 24:27]: And beginning from Moses and from all the prophets he [Jesus] interpreted to them [the Eleven] in all the scriptures the things concerning himself. [Cf. vv. 44,45]: And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures, etc. [Cf. John 5:45-47, the words of Jesus to the Jews]: Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? [1 Pet. 1:10-12]: Concerning which salvation [the salvation brought to men by Christ] the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into [The Bible is one Book, the Book of the Spirit. In the words of the familiar couplet:

The Old Testament is the New Testament concealed;
The New Testament is the Old Testament revealed.]

The communication of the gift of prophecy, as including of course both inspiration and revelation, is contemporaneous

with the history of the human race upon the earth. It began with man's appearance on the planet and continued throughout both the anticipatory and preparatory stages of the Redemptive Process. Cf. Luke 1:67-70; "And Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people, And hath raised up a horn of salvation for us In the house of his servant David, As he spake by the mouth of his holy prophets that have been from of old." The great antiquity of prophecy is indicated by the following representations in the Old Testament Scriptures:

1. Certain revelations were made to Adam, namely: (1) the nature of, and necessary connection between, liberty and law (Gen. 2:16-17); (2) the rudiments of language (Gen. 2:18-20: these must have been communicated to man by inspiration; anthropologists have no satisfactory naturalistic explanation of the origin of language); (3) the Divine origin, nature, and ends of marriage (Gen. 2:21-24); (4) the universal penalty for sin (Gen. 3:16-19); (5) the intimation of Redemption through the Seed of a woman, the first direct reference to the Remedial System (Gen. 3:15); (6) and in all probability the ordinance of Sacrifice, the second direct reference to the Remedial System (Gen. 4:1-17). Obviously, the Divine requirements for the proper observance of Sacrifice included (a) the distinction between clean and unclean animals (Gen. 7:2), certainly a *positive* distinction, that is, a distinction which derived from Divine authority alone and not from human imagination or speculation; and (b) the provision that in offering sacrifice to God a life must be taken, blood must be shed. Lev. 17:11—"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of he life." In Heb. 11:4, we read as follows: "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh." And in Rom. 10:17, we are told that faith "cometh of hearing, and hearing by the Word of Christ." It follows, therefore, that if Abel *by faith* offered a more excellent sacrifice than Cain, he did so in complete obedience to the Divine Word; that is, he met all

the requirements which had been laid down by God for the observance of the ordinance. Wherein, then, was the difference between Abel's offering and that of Cain? The answer is obvious: Abel's offering was that of "the firstlings of his flock and of the fat thereof"—in it a life was taken, blood was shed. Cain's offering, on the other hand, was of the fruit of the ground, hence bloodless; his act, therefore, was one of utter disregard for the Word of God, a concrete manifestation of a presumptuous and rebellious spirit. And this is the reason why God "had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect." Thus in the ordinance of Sacrifice the Divine principle was laid down at the very beginning of the history of the race, that "apart from the shedding of blood there is no remission" (Heb. 9:22). Moreover, one of the essential functions of the ordinance of Sacrifice, from the time of its institution immediately following man's first disobedience, was to point forward in type to the Atonement to be provided once for all at the end of the ages (Heb. 9:26). From the time of Cain and Abel, every lamb that was slain upon Patriarchal and Jewish altars pointed forward to the voluntary sacrifice of the Lamb of God as the Atonement for the sins of the world (John 1:36, 1 Cor. 5:8, Rev. 5:6, 13:8). From all these considerations, it would seem obvious that Sacrifice was of Divine ordination. It was, in fact, the very first ordinance of revealed religion. Again, the fact of the universality of sacrifice among ancient peoples, and that of its extreme antiquity as well, corroborates this view that the institution was of Divine origin and handed down hereafter by tradition from generation to generation, even as it was taken at the same time, with the growth and dispersion of the race from its place of origin, into all parts of the earth. Naturally in the course of its transmission by tradition, and especially among peoples who had lapsed into various forms of idolatry and nature-worship, the ordinance became corrupted both in its significance and in the details of its observance.

2. Enoch, seventh from Adam (Gen. 5:24, Heb. 11:5) was a prophet. His prophecy is recorded by Jude (Jude 14).

3. Noah is said to have been a preacher of righteousness (2 Pet. 2:5) to the ungodly antediluvian world (I Pet. 3:18-22, Gen. 6:3), hence a prophet or proclaimer of the Will and Word of God. Moreover, that Noah's prophecy respecting his

sons, uttered in his declining years (Gen. 9:24-27), covered in broad outlines the subsequent fortunes of the three great races of mankind, is amply verified by the testimony of both sacred and profane history.

4. Abraham received frequent communications from God covering all the details of the Abrahamic Promises and Covenant (Gen. 12:1-3, 13:14-17, 15:1-8, 17:1-21! 18:1-33, 22:118, etc.). Abraham is expressly declared to have been a prophet, by God himself (Gen. 20:7).

5. The details of the Abrahamic Promise were Divinely communicated first to Isaac (Gen. 26:1-5), and later to Jacob (Gen. 28:10-22, 35:9-15). Cf. Jacob's vision at Bethel (Gen. 28:10-22) and his experience at Peniel (Gen. 32:22-30). Moreover, Jacob on his death-bed gave utterance to a series of predictions outlining in detail the fortunes of the various tribes that were to spring from his loins (Gen. 49:1-27). His prediction respecting the tribe of Judah is clearly Messianic in import (Gen. 49:10).

6. Joseph possessed the gifts of prophecy and interpretation of dreams; these, undoubtedly, were endowments of the Spirit of God (cf. Gen. 41:38). And Joseph, foreseeing by inspiration the deliverance of the children of Israel from Egyptian bondage, gave commandment concerning the final disposition of his bones when that event should occur (Heb. 11:22, Gen. 50:24-26, Exo. 13:19).

7. Moses was continually receiving Divine revelations, from the time of Jehovah's first appearance to him at Horeb (Exo. chs. 3, 4). He was with God forty days and forty nights in the holy mount, during which time he received the Decalogue, together with the laws, statutes and commandments of the Old Covenant (Exo. 24:18, 34:27-28; Deut. 9:9-11; Neh. 9:13-15). At the same time he received from God the pattern of the Tabernacle and its furnishings (Exo. 25:1-9), and all the necessary instructions regarding the ordination and appareling of the priesthood, and instructions also regarding the various rites and sacrifices of the Old Institution (Exo. 28:1ff.). (Note again that Bezalel and Oholiab were specifically qualified with artistic genius, by the Spirit, to construct and adorn the furnishings of the Tabernacle, Exo. 31:1-11, 35:30-35.) Finally, Moses was expressly declared to be a prophet, by Jehovah Himself, and the type of the great Prophet, the Messiah, who

was to appear in the nation of Israel in the fulness of the times (Deut. 18:15-19, Acts 3:22-23, John 4:19, 6:14, etc.). Cf. Deut. 34:10-12; "And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel."

8. Just before his death, Moses, at the command of God, laid his hand upon Joshua, and by this act the latter was officially designated and qualified by the Spirit to take over the leadership of the children of Israel and bring them into the Land of Promise (Num. 27:18-23, Deut. 34:9).

9. The Judges were variously qualified by the Spirit for the different tasks to the performance of which they were Divinely called, some with superior qualities of statesmanship (Judg. 3:9-10), some with military genius (Judg. 6:34, 11:29), and one especially, Samson, with extraordinary physical strength (Judg. 13:24-25, 14:5-6, 14:19, 15:14-15).

10. Saul, the first king of Israel, was endowed with the gift of prophecy prior to his fall (1 Sam. 10:5-6, 10:10-12, 11:6, 16:14, 19:20-24).

11. David, the greatest of the three kings of Israel, was in a special sense a man of the Spirit and a prophet (1 Sam. 16:13, 2 Sam. 23:2). By inspiration of the Spirit he received the plans and specifications of the Temple, which he handed down to his son Solomon (1 Chron. 28:12). The Spirit also inspired him to give utterance to many of the Psalms, which not only served as hymnody for the Jewish people, but also, in many instances, were clearly Messianic in their import. Thus, as we have seen, David, in the Spirit, foretold the circumstances of Christ's death, resurrection and glorification, and predicted, in glowing imagery, the universal scope of his kingdom (cf. Acts 1:16, 2:25-36; Matt. 22:43-45; Heb. 3:7-11, etc.).

12. Solomon, in his early life at least, was inspired by the Spirit (Prov. 1:1, 23).

13. Throughout the Period of the Divided Kingdom and Decline, the gift of prophecy was confined largely to the School of the Prophets. These "colleges" of the prophets are

the first religious institutions of the kind of which we have any account in the Scriptures; in them the disciples of the prophets lived a retired and austere life, in study, in meditation and prayer, and in the reading of the Law of God. The first of these schools seems to have originated with Samuel. We read, for instance, in 1 Sam. 7:15-17: "And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto Jehovah." Ramah was the home of Samuel's parents, Elkanah and Hannah (1 Sam. 1:19, 2:11). Then in 1 Sam. 19:18-24, we are told that David, fleeing from Saul, "escaped, and came to Samuel to Ramah, and told him all that Saul had done to him." The inspired writer goes on to say:

"And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David: and *when they saw the company of the prophets prophesying, and Samuel standing as head over them*, the Spirit of God came upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. Then went he also to Ramah, and came to the great well that is in Secu: and he asked and said, Where are Samuel and David? And one said, Behold, they are at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God came upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?"

Obviously, this Naioth, which was in the suburbs of Ramah, was the academy of the prophets in Samuel's time, of which Samuel himself was the founder and head. (Cf. Jer. 15:1, Acts 3:24-25.) In later years, similar colleges flourished, under Elijah and Elisha, at Beth-el (2 Ki. 2:1-3), at Jericho (2 Ki. 2:4-5ff.), and at Gilgal (2 Ki. 4:38ff., cf. 2 Ki. 4:1, 38; 5:22, 6:1, etc.). These prophets were often consulted by individuals upon affairs of importance. It would seem, too, that people even went to hear their lessons, as is evident from the account of the woman of Shunem in whose house the prophet Elisha was accustomed to lodge. When this woman besought her husband to make the necessary arrangements for her to go to Mount Carmel to confer with Elisha about the restoration of her dead child, the husband asked: "Wherefore wilt

thou go to him today? it is neither new moon nor sabbath" (2 Ki. 4:23), a question implying, undoubtedly, that these were the accustomed times at which people resorted to the prophets for instruction. It is evident, moreover, that these schools flourished down to the time of the Captivity in Babylon, for even in captivity the Jews were accustomed still to consult and to listen to the prophets if any were to be found in the places where the captives resided. Ezekiel, for example, tells of conversations which he had with the elders of Israel who had come to "inquire of Jehovah" through him (Ezek. 14:1-2, 20:1-3). These Schools or Societies of the Prophets were succeeded later, of course, by the Synagogues.

14. Throughout the Old Testament the word "prophet" is used also to designate the sacred musicians. 1 Chron. 25:1—"Moreover David and the captains of the host set apart for the service certain of the sons of Asaph, and of Meman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals." (Cf. 2 Ki. 3:15, 16—the words of Elisha: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Jehovah came upon him [Elisha]. And he said, Thus saith Jehovah, Make this valley full of trenches," etc.). Again, it was probably because Miriam, Moses' sister, led the children of Israel in the singing of the song of deliverance, after their crossing of the Red Sea, that she was designated a "prophetess" (Exo. 15:20-21). Similarly, Deborah, one of those who "judged" Israel in later years, is called a "prophetess" (Judg. 4:4); cf. the Song of Deborah, following the defeat of Sisera (Judg., ch. 5). In the possession and exercise of this special gift, David, "the sweet psalmist of Israel," was, of course, the greatest of all the "prophets" (2 Sam. 23:2).

15. The gift of prophecy, in whatever form it manifested itself, was always an immediate effect of the Spirit's inspiration or inbreathing. 2 Pet. 1:20-21: "No prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." This is an express declaration that prophecy, in Scripture, was never the fruit of mere human conception, never the product of human genius alone, never the effect of mere psychical intuition (as the Humanists would have it), that is, in such manner that men attained the gift or exercised

it by their own ability. It was a gift which came to men only by "inspiration of God" (2 Tim. 3:16). Therefore, wherever it is said in the Scriptures that God spoke by the prophets, or that the Word of God "came unto" this man or that man, invariably an immediate operation of the Holy Spirit is described. Thus the Holy Spirit is frequently said to have spoken by "the mouth of the prophets." Acts 1:16, the words of the Apostle Peter: "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas," etc. Acts 3:18, again Peter is speaking: "But the things which God foreshadowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." (Cf. also v. 21, in which Peter goes on to say: "Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old.") Hence, the prophetic books of the Old Testament are invariably characterized by the introductory formula, "the word of Jehovah came unto," etc., or by some slight modification of this formula which had the same significance (cf. Isa. 1:10, 7:3; Jer. 1:4; Ezek. 1:3; Dan. 1:17; Hos. 1:1; Joel 1:1; Amos 1:1-3; Obad. 1:1; Jon. 1:1; Mic. 1:1; Nahum 1:1; Hab. 1:1; Zeph. 1:1; Hag. 1:1; Zech. 1:1; Mal. 1:1). The same formula occurs frequently also with reference to proclamations and revelations of the earlier great prophets (cf. 1 Sam. 3:1, 9:28, 15:26; 2 Sam. 23:2; 1 Ki. 12:22; 1 Ki. 17:24, 18:1; 1 Chron. 17:3, etc.). As has been stated heretofore, the great prophets of Israel were God's chief spokesmen to the nation throughout the Period of Decline; both the monarchy and the priesthood had become, with but few exceptions too corrupt for God to communicate His will through either agency. Hence the prophets became His preachers, instructors and guides to the Hebrew people in piety and virtue. They were preeminently proclaimers of God's holiness and justice, flaming evangelists not only of religious truth but also of social reform. They usually lived a retired life, coming only at intervals into public notice; their habitations and circumstances of life were very plain, simple, and consistent with their profession. False prophets were to be visited with the extreme penalty of death; it was a great sin to speak in Jehovah's name when there was no commission from Him (Deut. 18:20-22).

With the completion of the Old Testament canon, the gift of prophecy ceased in the Jewish nation, until the Spirit revived it in John the Baptizer (cf. Luke 1:15-17, 3:2—"in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness"). John, upon whom the "mantle of Elijah" descended (Matt. 11:13-14, 17:10-13; Mark 9:11-13; Luke 1:17; John 1:21-23), was the last and greatest of all the Hebrew Prophets in the fact that he was nearest to, and that his special mission was to announce the immediate advent of the Messiah, himself, the summand end of all prophecy. Said John himself to the Jewish nation: "Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire" (Matt. 3:2, 11). Concerning Jesus the Messiah, John said: "He must increase, but I must decrease" (John 3:30). And Jesus Himself paid the following glowing tribute to John: "Verily, I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:11).

I shall repeat at this point, for the sake of emphasis, that "*inspiration*" is the Scripture name for the Divine mode of communicating Divine Truth to men. Truth that is breathed into a man by the Spirit of God is Truth communicated to his subconscious mind by suggestion, and certainly *in words*,—words brought to his objective consciousness by the accompanying sharpening of his psychic powers. There is no inspiration under the category of *prophecy* that does not have for its end the revelation of Truth *directly* from God to man. No better illustration of this fact could be cited than the first communication, to Simon Peter, of the fundamental truth of the Christian System, the only Divinely authorized Christian creedal formula, according to the account given in Matt. 16:15-17. Here we read that Jesus put to His disciples (who were to become His Apostles after His death and resurrection) the following direct question: "Who say ye that I am?" From Simon Peter came the immediate response: "Thou art the Christ, the Son of the living God." To this sublime affirmation, Jesus replied in the following most significant words: "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not re-

vealed it unto thee, but my Father who is in heaven." Language could hardly be plainer. "Flesh and blood," that is, no power within himself, put this grand truth upon the lips of Peter, but the Heavenly Father Himself—through the Spirit, of course—communicated it to him directly from Heaven. In a word, this *good confession* voiced by Simon Peter was not a product of his own imaginative or intuitive mental powers; it was a direct revelation from God, communicated, I am so bold as to say, in the very words to which Peter gave expression. (*Vide* John 9:22; Matt. 10:32-33; John 20:30-31; Acts 16:31; Rom. 10:9-10, etc.) We have here a concrete example, authenticated by Christ Himself, of what inspiration is, essentially, in Scripture: *it is the Divine mode of communicating Divine Truth to men*. Where such Truth needs to be revealed, there the Spirit is at work, and inspiration occurs; where there is no Truth to be revealed from God to man, there no work of the Spirit occurs, no inspiration, hence no revelation. The Spirit of God and the Word of God go together (Isa. 59:21).

4. The Spirit of Truth and Jesus

Prophecy reached perfection, of course, in Jesus, who possessed the Holy Spirit without measure (John 3:34), and who was Himself, therefore, Incarnate Truth. Cf. Matt. 5:17, the words of Jesus Himself: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." Jesus fulfilled the Moral Law in that He lived it perfectly in the sight of God and man. His challenge to His own and to all subsequent ages is: "Which of you convicteth me of sin?" (John 8:46; cf. 2 Cor. 5:21; Heb. 4:15, 7:26). He was also the sum and end of all prophecy. He was Himself the great Prophet foretold by Moses and long expected by both Jews and Samaritans (Deut. 18:15-19; Matt. 21:11; John 6:14, 4:19; Acts 3:19-26, 7:37, etc.). He was the sum of all prophecy in that He was God's perfect revelation of Himself to mankind; He was the effulgence of the Father's glory and the very image of His substance (Heb. 1:3); in the Son, the Incarnate Word, dwelt all the fulness of the Godhead bodily (Col. 2:9). Cf. John 1:18—"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Cf. the affirmations of Jesus Himself: John