

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

14:6—"I am the way, and the truth, and the life; no one cometh unto the Father, but by me." John 14:9—"He that hath seen me hath seen the Father." These tremendous affirmations must be taken at their face value: Jesus was either everything that He claime to be—or He was the greatest blasphemer and impostor that ever appeared on this earth. Finally, Jesus was the end of all prophecy in that, in the circumstances of His birth, ministry, death and resurrection, He fulfilled perfectly the Messianic predictions of the Old Testament prophets (cf. Matt. 13:17; Luke 24:27, 44; Acts 3:19-21, 7:51-53; 1 Pet. 1:10-12, etc.).

Perhaps I should point out the fact here that, even though the biographies of Jesus, the four Gospels, are included in the New Testament canon, His incarnate ministry was, nevertheless, under the Old Covenant. Failure to recognize this fact has ever been a prolific source of misinterpretation of the Scriptures. Jesus lived His earthly life under the Jewish Dispensation, that is to say, under the Law of Moses; He kept the Law perfectly and thus "fulfilled" or "accomplished" it concretely in His own life. The Church of Christ, in fact the entire Christian System, was not instituted until He, the Christ, had been raised up from the dead and crowned King of Kings and Lord of lords. (Cf. Luke 24:45-49; Matt. 28:18-20; John 20:21-23; Acts 1:1-11, 2:1-4, 2:32-36, etc.) By His death on the Cross, that is, by the shedding of His precious blood for the sins of the world, at one and the same time He abrogated the Old Covenant and ratified the New (Col. 2:13-15; 2 Cor. 3:1-18; Hebrews, chs. 8, 9, 10). His Last Will and Testament was probated, so to speak, on the Day of Pentecost following the Resurrection, by the Apostles (whom He appointed as the executors of His Will) through the Holy Spirit sent forth from heaven (1 Pet. 1:12). This was the Day of the incorporation of the Church of Christ, the Day of the inauguration of the New Institution (vide Acts, ch. 2).

It is exceedingly important to keep in mind always the fact that the incarnate ministry of the Word was under the Old or Jewish Dispensation. For this reason *the work of the Holy Spirit in hand through the Logos Himself must be included as a part of the total work of the Spirit preparatory to the New or Spiritual Creation.* As a matter of fact, the enire personal ministry of Jesus was itself preparatory to the

New Creation, the second phase of the Creative Process, and had to be, for obvious reasons. For example, viewing the Spiritual Creation as the Church of Christ, it is evident that the Head had to come into existence before the Body, and Jesus did not become the Head of the Church until He was raised up from the dead (cf. Eph. 1:19-23; Col. 1:18; 1 Pet. 3:21-22; Acts 4:8-12). Viewed as the Kingdom of Heaven, obviously the Spiritual Creation did not exist until the King had ascended and been crowned; not until then did it have proper authority, laws, and subjects (Matt. 28:18-20; Acts 2:32-36). Viewed as the New Covenant, the Scriptures make it very clear that it was ratified by the shedding of the blood of Christ; hence it could not have existed prior to His death on the Cross (Heb. 9:11-28). Viewed as the New Testament, it could not have been in force prior to the death of the Testator; no will is ever in force as long as the will-maker still lives. Heb. 9:16—"For where a testament is, there must of necessity be the death of him that made it." Finally, viewed as the Great Salvation, we are told that it was only begun to be spoken by the Lord, but was confirmed unto us by them that heard him (Heb. 2:3-4), that is, by the Apostles, His witnesses and ambassadors, who were guided into all the truth by the Holy Spirit. For all these reasons, it is quite evident that the prophetic office of Christ, both in the form of revelation and in that of prediction of things to come, was exercised incarnately under the Old or Jewish Dispensation. As a matter of fact, His goings forth, as the prophet puts it, were from of old, from everlasting (Micah 5:2). Hence, in this present study, the treatment of the work of the Spirit in and through Jesus, the Incarnate Word, is included as a part of the greater subdivision which takes in the work of the Spirit in general, preparatory to the New or Spiritual Creation. The same is true, of course, of the Spirit's work in and through John the Baptizer, whose specific mission it was to herald the advent of the Messiah. This, too, occurred under the Jewish Dispensation and the Mosaic Law.

A second fact should be pointed out here also, namely, that prophecy which takes the form of *prediction* (and its corresponding fulfilment) has its very definite function in the plan and purpose of God. That function is to *attest revelation*. God has always attested (authenticated, certified) His revelations through human instrumentalities by two means, namely,

(1) *by prediction and corresponding fulfilment*, and (2) *by miracles*. The very fact that the Messianic predictions of the Old Testament prophets were fulfilled in every detail in the life, work, death and exaltation of Jesus of Nazareth, is certainly sufficient identification of the latter as the long-expected Messiah. And there can be no question in this case, as it has been shown already, of "prophecy after the fact," for the simple reason that the Old Testament Messianic predictions had all been incorporated into the canon of the Hebrew Scriptures *before* the Messiah made His appearance in the world. Hence, just what stronger certification could have been given His Messiahship, it is difficult to conceive.

Now Jesus, having been Himself the supreme Prophet of all times, also foretold many things to come. Many of these predictions were fulfilled during His own ministry in the flesh or were fulfilled subsequently in the history of Christianity. It will not be possible, of course, to quote all these predictions of Jesus and their fulfilments. The most we can do here is to classify them and to indicate the passages in which they are recorded in Scripture. The following catenae of Scripture references will suffice for this purpose, for the student who wishes to pursue the subject further:

1. Predictions of particular events in the lives and affairs of others: (1) the miraculous draught of fishes [Luke 5:4-7]; (2) Peter to find a coin in a fish's mouth [Matt. 17:27]; (3) James and John to suffer martyrdom [Matt. 20:23, Mark 10:39, Acts 12:1-2]; (4) the woman who anointed Him to be remembered for all time [Matt. 26:6-13, Mark 14:3-9]; (5) two disciples to be guided to the place of Jesus' last Passover [Mark 14:12-16, Luke 22:7-13]; (6) Lazarus to be raised from the dead [John 11:11, 23; 11:43-44]; (7) the dreadful end of Judas the betrayer [Matt. 26:24, Mark 14:21, Luke 22:22, Matt. 27:3-10, Acts 1:18-19]; (8) Peter to suffer martyrdom [John 13:36, 21:18-19]; (9) the second draught of fishes [John 21:5-6]. (With reference to the martyrdom of Peter, see also 2 Pet. 1:13-14.)

2. Predictions of the circumstances of His own betrayal, suffering, and death: (1) Jesus to suffer many things at the hands of men [Matt. 9:15, 17:22; Mark 2:19-20, 9:13,31; Luke 5:34-35, 9:43-44, etc.]; (2) His sufferings to end in death [Matt. 26:10-12; Mark 14:6-9; Luke 13:31-33; John 3:14-15; cf. Matt. 27:35,50; Mark 15:24,37; Luke 23:33,46; Matt. 27:57-60; Mark 15:42-46; Luke 23:50-53]; (3) Judas to betray his Master [Matt. 26:1-2, 26:21-23; John 6:70-71; Matt. 26:25; Mark 14:18-21; Luke 22:21-22; John 13:10,21,26; cf. Matt. 26:47-50]; (4) the disciples to flee at His arrest [Matt. 26:31; Mark 14:27-28; John 16:32; Matt. 6:56]; (5) Peter to deny his Lord [Matt. 26:33-34; Mark 14:29-30; Luke 22:33-34; John 13:37-38; John 18:17-27; Matt. 26:69-75; Mark 14:66-72; Luke 22:56-62].

THE SPIRIT OF TRUTH: REVELATION

3. Predictions regarding His crucifixion and resurrection (1) His crucifixion, after mockings and scourgings, to be followed by His resurrection on the third day [Matt. 12:39-40, 16:21, 17:9, 17:22-23, 20:17-19; Mark 8:31-32, 9:31, 10:32-34; Luke 9:22,44; Luke 11:29-30, 18:31-34; John 2:19-22; Matt. 26:61, 27:40; Mark 14:58, 15:29, Acts 6:14]; (2) Cf. the following fulfillments: the condemnation of Jesus by the Jewish authorities [Matt. 26:57-68; Mark 14:53-65; Luke 22:54, Luke 22:63-71; John 18:12-13, 19-24]; the delivery of Him to Gentile authority [Matt. 27:1-2; Mark 15:1-6; Matt. 27:11-14; Luke 23:1,3; John 18:28-38]; the mocking and scourging [Luke 23:4-11; Matt. 27:26-31; Mark 15:15-20; Luke 23:25; John 19:1-16]; the crucifixion [Matt. 27:33-35, 39-42; Mark 15:22-25, 29-32; Luke 23:33-35; John 19:17-18]; the death of Jesus [Matt. 27:50, Mark 15:37, Luke 23:46, John 19:30]; the burial in Joseph's new tomb [Matt. 27:57-60; Mark 15:42-46; Luke 23:50-53; John 19:38-42]; the resurrection [Matt. 28:1-10; Mark 16:1-8; Luke 24:1-7; John 20:1-10]; the appearances of the risen Lord [John 20:11-17; Luke 24:13-16, 30-31, 33-36; John 20:24-28; Matt. 28:16-20; John 21:1 ff.; Acts 1:3; 1 Cor. 15:3-8].

4. Predictions of His ascension to Heaven and of His return in power and glory: (1) Jesus to ascend to Heaven whence He had come (John 6:61-62; John 7:33-34; John 17:4-5; Mark 16:19; Luke 24:50-51; Acts 1:9); (2) Jesus to return in power and glory [Matt. 26:63-64; Mark 14:61-62; Luke 22:66-69; John 14:3].

5. Promises regarding the conferring of the Holy Spirit upon the Apostles, and upon all Christians: (1) The Holy Spirit to be conferred upon the Apostles in baptismal measure, to be their Comforter and Helper (Parakletos), to guide them into all the truth in revealing the Last Will and Testament of our Lord and Savior Jesus Christ [John 14:16-18, 14:26, 15:26-27, 16:7-15, 16:25; John 20:21-23; Acts 1:1-5; cf. Acts 2:1-4, 4:31, 11:15-18; Eph. 3:1-7; 1 Cor. 2:9-13; 1 Pet. 10:12, etc.]; (2) the Apostles to tarry in Jerusalem until the Holy Spirit should come upon them to qualify them for their work [Luke 24:49, Acts 1:1-8; cf. Acts 2:1-4]; (3) the powers and influences of the Spirit (in various measures, of course, adapted to corresponding ends) to be conferred upon all true believers [John 7:37-39; Acts 2:38, 4:31, 5:32, 8:14-17, 10:44-46; Rom. 8:26; 1 John 2:20, 27, etc.].

6. Predictions respecting the work to be done by His followers and the treatment to be accorded them by men: (1) the Apostles to become fishers of men [Matt. 4:18-19; Mark 1:16-17; Luke 5:10; cf. Acts 2:4, 2:32-42, 4:33, etc.]; (2) the Apostles to have their preaching attested by signs or miracles [Mark 16:17-18, Luke 10:19; cf. Mark 16:20; Acts 3:1-10, 9:32-43, 14:8-10, 28:1-9; Heb. 2:2-4, etc.]; (3) all those going forth to preach the Gospel to encounter hatred and persecution [Matt. 10:17-23; John 15:20-25; cf. Acts 4:1-3, 5:17-18, 7:59, 8:3, 12:1-11, 13:50, 14:5-6, 14:19, 16:22-26, 16:35-39, 17:5, 18:12-13, 21:27, 28:31; 2 Cor. 11:23-27]; (4) all faithful confessors of Christ to be acknowledged by their Lord in Heaven [Matt. 10:26-33, Luke 12:1-9; cf. Rom. 10:9-10]; (5) the Lord, the righteous Judge, to reward or punish each of His professed followers according to his works [Matt. 16:27, Mark 8:38, Luke 9:26]; (6) the Lord Himself to reward all who should befriend His faithful followers [Matt. 10:39-42]; (7) believers to perform greater works (than "physical" miracles) through the power of the glorified Christ (e.g., the preaching of the Gospel to the unconverted, the baptizing of believers into Christ, the nurturing of the saints in the most holy faith, etc.), [John 14:12, 4:37, 5:20; cf. Acts 2:38,41; Acts 4:4; Matt. 28:18-20; Rom. 10:4-15, etc.].

THE ETERNAL SPIRIT — HIS WORD AND WORKS

7. Predictions respecting the growth and spread of His own Kingdom: (1) the Kingdom not to be revealed to the unbelieving [Matt. 16:1-4]; (2) false kingdoms to be destroyed [Matt. 15:13]; (3) the growth of the Kingdom to be unseen, but great [Matt. 13:31, 13:33; Mark 4:26-29, 4:30-32; Luke 12:18-19, 13:20-21]; (4) the Kingdom to come in power within the lifetime of some of His own hearers [Matt. 16:28, Mark 9:1, Luke 9:27; cf. Matt. 28:18-20; Acts 2:1-4, 2:37-47; Col. 1:12-13; cf. also Matt. 26:29, Mark 14:25, Luke 22:18, with Acts 2:42, 1 Cor. 10:16, 1 Cor. 11:23-28]; (5) the message of the Kingdom to be a cause of division [Matt. 10:34-36, Luke 12:51-53]; (6) true worship to be universal and spiritual, and not local and ritualistic [John 4:20-24]; (7) Christ Himself to be the Way of reconciliation and fellowship with God [John 1:51, 14:6]; (8) the Kingdom to be world-wide and to include both Jews and Gentiles [John 10:16, Matt. 8:11, Matt. 28:18-20, Acts 10:44-48, Acts 11:15-18, Acts 15:7-9].

8. Predictions respecting His Second Coming and the End of the Age: (1) the beginning of sorrows [Matt. 24:8-8, 15-22; Mark 13:4-8, 14-20; Luke 21:7-11, 20-24]; (2) the good and bad to grow together until the Judgment [Matt. 13:24-30, 37-43, 47-50]; (3) rejection of the Gospel to meet with proper punishment [Matt. 10:14-15, 11:21-24; Luke 9:5, 10:12, 10:13-15]; (4) the Son of Man to come in power and great glory [Matt. 24:29-31, Mark 13:24-27, Luke 21:25-27]; (5) pretended followers of the Lord to be rejected [Matt. 7:13-14, 21:23; Matt. 8:11-12; Luke 6:46, 13:23-24, 13:26-30]; (6) faithful followers to be rewarded [Matt. 19:28-30, Luke 10:29-30, 18:29-30, 22:28-30]; (7) the faithful to inherit eternal life [Matt. 25:31-46]. [Cf. Acts 1:9-11, 3:20-21, 17:30-31; 1 Cor. 15:22-23; 1 Thess. 4:13-18; 2 Thess. 2:1-10; 2 Thess. 1:7-10, etc.].

The foregoing passages cover practically all the sayings of Jesus respecting "things to come," with the sole exception of His predictions relating to the fall of Jerusalem and the fate of the Jewish nation. These were of such striking character, and were so literally fulfilled, as the evidence of profane history proves beyond any possibility of doubt, that they deserve special treatment in the paragraphs which immediately follow. Suffice it to say here that no one with an unbiased mind can read the prophetic statements which fell from the lips of Jesus without realizing that the whole temporal process from beginning to end was constantly unfolding before His mind like a vast panorama. Our Lord could look back to the beginning of time, yea, into eternity itself, and speak of the glory which He enjoyed with the Father before the "foundation" of the world. John 8:58—"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am."—John 17:5—"And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." With equal ease He could look forward to the end of the temporal process—the Creative Process itself—and describe the events that are immediately to precede and to follow His Second

Coming and the end of the present Dispensation. Indeed His goings forth have been from of old, from everlasting; in every age since the foundation of the world, there has been some manifestation of the Logos-Messiah. He was the hope, as He was the salvation, of the world, from the promise made to Adam in Paradise (Gen. 3:15) to His manifestation in the flesh thousands of years later. He is the great Prophet of all time, the Divine Antitype of the great lawgiver of Israel, Moses. As Moses was mediator, lawgiver, leader and prophet of God's chosen people under the Old Covenant, so Jesus is the Mediator, Lawgiver, Leader and Prophet of God's elect under the New Covenant, Heb. 8:6—"But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." Heb. 8:15—"And for this cause he is the mediator of a new covenant," etc. 1 Tim. 2:5, 6—"For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." He is the Christ, the Son of the living God. He is indeed the Way, and the Truth, and the Life; no man can hope to come unto the Father but through Him (John 14:6).

5. The Spirit of Truth and the Jewish Nation

No part of the whole category of prophecy as embodied in the Scriptures is more far-reaching in its significance for us than that which pertains to the history of the Seed of Abraham. From as far back as the time of Abraham himself, and from the time of Moses especially, the testimony of the Spirit to that people was too clear for misconception. That this testimony, nevertheless, was repeatedly rejected by the children of Israel in ancient times, and that it continues to be rejected by the Jewish people today, is certainly not a matter of opinion: it is an actual historical fact. Moreover, it is equally obvious that by such rejections of the Spirit's testimony, the Jewish people have again and again fulfilled the warnings and predictions of their own inspired leaders; and in so doing they have themselves contributed the most convincing proof that can be cited of the Divine origin and inspiration of the Scriptures. It is difficult to see how any intelligent person can be so blind as to ignore, much less to deny, these facts.

To begin with, when God called Abraham out of Ur of