

but as touching the election, they are beloved for the father's sake. For the gifts and the calling of God are not repented of. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all." May God hasten the day when Jew and Gentile shall go hand in hand throughout the whole wide world, proclaiming the unsearchable riches of Christ, the gospel in all its original simplicity and purity, "until the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:9; cf. Hab. 2:14). I do not intend, of course, to become a "prophet upon prophecy," but I do cherish the hope that such a world-wide proclamation of the primitive Gospel may indeed be the characteristic feature of the "millennial" reign of our Lord (Rev. 20:1-6).

## 6. The Spirit of Truth in the New Testament: Apostolic Inspiration

The Spirit's gifts of inspiration and revelation were perpetuated in the early Church, primarily in the apostolic and prophetic offices. The *apostolic* office, of course, included the prophetic, but was more comprehensive in virtue of its *official* character. The Apostles were not only revealers and proclaimers of the facts, commands and promises of the Gospel; they were also personal *witnesses* of the fact of Christ's resurrection and the personal *ambassadors* of His Divine Government under the New Covenant. We shall study the *official* aspect of the apostolic office in a subsequent section. For the present, however, and in this particular connection, we shall confine our study to the prophetic or revelatory aspect of that office.

We have already taken note of the fact that the personal ministry of Jesus the Messiah was under the Old Covenant, and that consequently His teaching while He was in the flesh was *preparatory* to the inauguration of the New Covenant, the beginning of the New or Spiritual Creation. From the teaching of Jesus, Himself the Incarnate Logos, the Son of God,

who possessed the Holy Spirit without measure, we learn the following truths:

[1. That the Son was sent forth into the world by the Father.] [John 8:58]: Verily, verily, I say unto you, Before Abraham was born, I am. [John 8:23—to the Jews]: Ye are from beneath; I am from above; ye are of this world; I am not of this world. [John 6:46]: Not that any man hath seen the Father; save he that is from God, he hath seen the Father. [John 5:30]: I seek not mine own will, but the will of him that sent me. [John 5:37]: And the Father that sent me, he hath borne witness of me [cf. Matt. 3:17]. [John 6:29]: This is the work of God, that ye believe oin him whom he hat h sent [John 8:42]: I came forth and am come from God; for neither have I come of myself, but he sent me. [John 7:28, 29]: Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. [John 12:44]: He that believeth on me, believeth not on me, but on him that sent me.

[2. That the Son came forth from the Father and would return to the Father.] [John 3:13]: No one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. [John 8:14]: Even if I bear witness of myself, my witness is true; for I know whence I come, and whither I go; but ye know not whence I come, or whither I go. [John 8:16, 18]: Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me beareth witness of me. [John 6:38]: For I am come down from heaven, not to do mine own will, but the will of him that sent me. [John 16:28] I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. [John 7:33, to the Jews]: Yet a little while am I with you, and I go unto him that sent me. [John 16:5, 7, 8, 10, 28, to the Apostles]: But now I go unto him that sent me. . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment. . . . of righteousness, because I go to the Father, and ye behold me no more. . . . I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father [cf. Acts 1:9-11].

[3. That the Son came to reveal God the Father to mankind.] [Luke 10:22]: All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveale him. [John 8:19]: They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. [John 14:7, 9]: If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. . . . Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayeth thou, Show us the Father? [John 12:45]: He that beholdeth me beholdeth him that sent me.

[4. That the Son came to communicate the Will and Word of the Father to mankind.] [John 7:16]: Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. [John 8:26]: I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these

speak I unto the world. [John 8:28]: Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. [John 12:48-50]: He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word I spake, the same shall judge him in the last day, For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak. [Matt. 11:27]: All things have been delivered unto me of my Father, etc. [John 4:34]: My meat is to do the will of him that sent me, and to accomplish his work. [John 7:17]: If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. [John 7:18:37]: To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. [Cf. John 10:30]: I and the Father are one. And because the Father and the Son are one, the Word of the Father is that of the Son also [cf. John 17:6-8].

Now in the transmission of Divine Truth from the Father to the Son—the Truth essential to man's eternal salvation—there was no danger whatever of the intrusion of error, because the Son was just as divine as the Father (John 1:1—"and the Word was God"); the Spirit of the Father (Matt. 10:20) dwelt in all the fulness of His powers in the Son also (John 3:34, Gal 4:6). But when the Son made ready to return to the Father, and to transmit this Truth for world-wide proclamation to the men whom He had chosen to be His special witnesses and ambassadors, certainly there was grave danger of the intrusion of error, for the simple reason that the Apostles were all fallible men. Therefore, He promised to send, and did send, the power of the Holy Spirit upon them in baptismal measure, to *guide them into all the truth*, that is, to clothe them with infallibility, o safeguard hem against error, in proclaiming the facts, commands and promises of the Gospel to men, and in announcing the terms upon which God would receive sinners into covenant relationship with Himself through Christ, the Mediator of the New Covenant. In His final discourses to the Eleven in the Upper Room on the night of His betrayal, as recorded in the fourteenth, fifteenth and sixteenth chapters of John's Gospel, He made several explicit affirmations to them regarding the advent of the Spirit and His (the Spirit's) association with them in their future ministry. (Not well that these promises were made to the Eleven, and to them only; in a word, *they had reference only to the apostolic office.*)

THE ETERNAL SPIRIT — HIS WORD AND WORKS

[John 14:16, 17]: And I pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; *for he abideth with you, and shall be in you.*" [John 14:26]: But the Comforter, even the Holy Spirit, whom the Father will send in my name, *he shall teach you all things, and bring to your remembrance all that I said unto you.* [John 15:26-27]: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.* [John 16:7-15]: Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment. . . . I have yet many things to say unto you, but ye cannot bear them now. *Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.* He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that he taketh of mine, and shall declare it unto you.

Jesus makes it very clear in these statements that the Spirit's gift of inspiration to the Apostles would be for the purpose of guiding them into all the Truth essential to man's salvation; that He, the Spirit, would achieve this end (infallibly) in two ways or by two methods. He would accomplish it, in the first place, by quickening their minds to recall all that Jesus had taught them during His three years of personal association with them in the flesh. It will be remembered that Jesus had said to them at the time He had called them and sent them forth as His disciples [Matt 10:16-20]: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. *For it is not ye that speak, but the Spirit of your Father that speaketh in you.* [Incidentally, ministers and evangelists of certain sects have arrogated this promise unto themselves, when as a matter of fact it had reference *only to the Apostles.* Such perversions of Scripture result from the failure to apply the very a-b-c's of Biblical interpretation, namely, that before any passage of

Scripture can be properly understood four things must be known about it, as follows: (1) *who* it was that spoke or wrote the words of the particular passage; (2) *to whom* the words were spoken or written; (3) *for what purpose* they were spoken or written; and (4) *under what Dispensation* they were spoken or written. (The words of this particular passage were spoken *only* to the men who were to become Apostles of our Lord and Savior Jesus Christ.) Again, in the course of His intercessory prayer on behalf of the Apostles, just before His betrayal at the midnight hour, Jesus said: "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee; for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." Again, vv. 17, 18 — "Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world."

In the second place, according to the promise of Jesus as quoted above for the fourteenth, fifteenth and sixteenth chapters of John's Gospel, the Holy Spirit was to accomplish His objective of clothing the Apostles with infallibility by declaring unto them *things that were to come*; that is, by guiding them into right decisions in the solution of all problems that would arise in the course of their future ministry. Two or three concrete illustrations of this mode of the Spirit's inspiration may be cited from the book of Acts. For example, when it became necessary for God to teach the Apostle Peter, by a series of visions, that he should preach the Gospel to the Gentile Cornelius and his household, the Spirit operated in an unusually open and convincing manner. It will be remembered that when Peter was about to come down from the housetop at Joppa, following his thrice-repeated vision of a great sheet let down from heaven containing all manner of unclean things and of the accompanying voice of the Lord commanding him to kill and eat to satisfy his hunger, "he was much perplexed in himself what the vision which he had seen might mean." Just at that moment the three men who had been sent by Cornelius, at the command of an angel of the Lord, to escort the Apostle

back to Caesarea, arrived at the vry house of Simon the tanner where Peter was lodging. We read, Acts 10:19-20: "And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them." (It would seem that the Spirit spoke to Peter on this occasion in audible tones; if not, He certainly communicated these words to the Apostle's subconscious mind by suggestion.) Thus did the Spirit operate to break down Jewish prejudice, and to certify to the Apostles that the middle wall of partition between Jew and Gentile was broken down forever in Christ. The result was the preaching of the Gospel to the Gentiles and their admission into the Body of Christ (Acts 10:44-48). Another case in point is recorded in the fifteenth chapter of Acts. Here we are told that certain Judaizing disciples in Antioch were insisting that all converts to Christianity—Gentiles as well as Jews—should, in addition to being baptized into Christ, be circumcised according to the law of Moses; in a word, they were attempting to bind the yoke of the Mosaic law upon God's saints under the New Covenant. Paul and Barnabas stood up against these Judaizers, and the result was no small dissension, Luke tells us. The controversy was finally referred to the Apostles and elders who were in Jerusalem for settlement. A decision was reached by the latter group, the terms of which were embodied in a letter which was dispatched to all "the brethren of the Gentiles in Antioch and Syria and Cilicia." It is with the concluding statements of this letter that we are concerned here: they read as follows: Acts 15:28, 29—"For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; form which, if ye keep yourselve,s it shall be well with you. Fare ye well." Thus it will be seen that in ruling out fleshly circumcision as an ordinance of the Gospel, the Apostles claimed, and rightly claimed according to the promise of Jesus Himself, the guidance and authority of the Holy Spirit for their decision. There are other instances in the book of Acts of the direct operation of the Spirit in disclosing to the Apostles the truth regarding "the things that were to come"—that is, the correct solution of problems which obtruded themselves in the course of their ministry. The two instances, however, to

which attention has been called above, are sufficient to prove the case in point.

In a word, the mission and work of the Holy Spirit through the instrumentality of the Apostles was twofold. In the first place, he was to guide the Apostles themselves into all the truth necessary to the salvation of men under the New Covenant, the terms upon which sinners were to be justified and received into covenant relationship with God, and the conditions as well by which the saints were to continue in that relationship. This He did by quickening the minds of the Apostles to recall the teaching which Jesus had communicated to them while in the flesh, and by guiding them into the right solution of these problems which arose in the course of their ambassadorial ministry of reconciliation. This phase of the Spirit's work through the Apostles is embraced, of course, under the terms *inspiration* and *revelation*. Then, in the second place, the Spirit, according to the teaching of Jesus (John 16:9-11), was to convict the *world*—that is, the unsaved world—of sin, and of righteousness, and of judgment. This work He accomplished, and continues to accomplish, through the testimony of the Apostles, as communicated to men orally at the first and as embodied later in permanent form in the New Testament canon, and as proclaimed thereafter, throughout the intervening years, by *faithful* Christian ministers and evangelists.

Cf. Paul's admonitions to Timothy, his son in the Gospel: [2 Tim. 2:2]: And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also; [2 Tim. 1:13, 14]: Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us. [Cf. 1 Cor. 1:21]: For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. [Rom. 10:14, 15, 17]: How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . So belief cometh of hearing, and hearing by the word of Christ. [Rom. 1:16]: For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

*Where there is no dissemination of the apostolic testimony, the Gospel message, either in oral or in written form, there is no convicting of sinners, hence no conversion to Christ. The*

*entire missionary and evangelistic enterprise of the Church of Christ is predicated upon the fact that the Gospel is a general amnesty proclamation to all mankind upon the same specific terms.*

It will be noted also that, according to the teaching of Jesus, the mission of the Holy Spirit throughout the present Dispensation is to bear witness of Him, that is, of *the facts of His death, resurrection, and exaltation, and the consequent gift of remission of sins to all obedient believers in Him.* The Apostles likewise, according to Jesus, were to bear witness of Him,—obviously by witnessing to these facts of the Gospel. John 15:26, 27—“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.” *The Apostles were men who actually saw the Lord after His resurrection from the dead; this, in fact, was their primary qualification of the apostleship, for this fact alone constituted them, in the strict sense of the term, witnesses.* It can hardly be questioned, then, that the Holy Spirit bore witness to the Messiahship of Jesus through the testimony of the Apostles (whom He guided into all the truth), communicated to men orally by them throughout their own lifetime; and that He has borne witness to this truth throughout the intervening centuries, and continues to do so today, through the same apostolic testimony as proclaimed by faithful teachers, ministers and evangelists. *This is the manner also by which the Spirit has ever glorified Christ, and by which He continues to glorify Him, and will continue to do so as long as the present Dispensation shall last.* As a matter of fact, the total work of the Spirit throughout the present Dispensation is summed up in Jesus’ one overall statement, John 16:14—“He shall glorify me; for he shall take of mine, and shall declare it unto you.” Wherever the Gospel has been preached, is preached today, or will be preached in the future, for the obedience of faith on man’s part, there the Spirit is accomplishing His work of glorifying Christ. For Christ Himself is the sum and end of the Gospel; indeed the Gospel is Christ Himself.

I cannot fail to point out, too, the very great significance of Jesus’ statement to the Eleven, as recorded in JoJhn 16:14, 15—“He [the Spirit] shall glorify me: for he shall take of mine,



and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you." Cf. John 17:6-9, the words of Jesus' intercessory prayer: "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me: and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." Throughout His personal ministry, Jesus taught explicitly, as we have already seen, that the Word which He proclaimed was the Word of God the Father. Now in these two passages He expressly identifies *the Word or teaching of the Father and His own Word or teaching*, with *the Word or teaching proclaimed by the Apostles*, guided into all truth by the Holy Spirit, *as one and the same Word, teaching, or revelation*. That is to say, the Word or teaching of the Apostles is the Word of the Holy Spirit, who came to them on the Day of Pentecost to guide them into all the truth. The Word of God communicated to men through the Son, both as delivered to the Apostles by the Son Himself during His incarnate ministry, and as delivered to them through the Spirit after the Son's return to the Father, is one and the same continuous Word or teaching. No fact could be set forth more clearly than this fact is set forth in the New Testament Scriptures. Present-day clerical speculators who seem incapable of seeing the forest for the trees, who suppositiously discover "discrepancies" between the teaching of Jesus as recorded in the Gospels and the teaching of Jesus as communicated and completed through the Apostles after His ascension to the Father, thereby deny both the veracity of Christ and the agency of the Spirit in communicating the Word of Christ to the Apostles. As a matter of fact, their conjectures are equivalent to a denial of the activity of the Spirit *in toto*. Jesus Himself, we are told, possessed the Holy Spirit without measure; the Apostles possessed the Spirit's powers and influences in baptismal measure—the greatest measure of the Spirit's power ever conferred upon men. Hence the teaching of Christ as a whole—that delivered personally while He was in the flesh, and that delivered through the Apostles by the agency of the Spirit—is *all the revelation of one and the same Holy Spirit*. There-

fore, although we read in the New Testament of "strange teachings" or doctrines (Heb. 13:9), and of the doctrines of men (Matt. 15:9, Mark 7:7, Col. 2:22), and even of the doctrines of devils (1 Tim. 4:1), we never read of the "teachings" or doctrines of Christ; it is always given in the singular number,—the *teaching* of Christ. The reason is obvious: the teaching of Christ personally, as found in the Gospels, and His teaching through the Apostles, as found in Acts and in the Epistles, is one body of truth, one continuous Divine revelation through the agency of the Spirit. To deny this essential unity of the New Testament revelation is to deny that it is a revelation; it is, on fact, to deny altogether the Spirit's activities of inspiration and revelation. And all this is equivalent to the reduction of the Bible to an exclusively man-produced book.

The Scriptures teach clearly that as God sent His only begotten Son into the world, so the Son, after His return to the Father, sent the Apostles into the world as His witnesses and ambassadors. The authority of the Apostles is the authority of Christ; their Word is the Word of Christ communicated to them by the Holy Spirit. [Cf. John 17:18]: As thou [the Father] didst send me [the Son] into the world, even so sent I them [the Apostles] into the world." It will be remembered that at the time Jesus first called the Twelve and sent them forth, He said to them:

[Matt. 10:16-20]: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; year and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. *For it is not ye that speak, but the Spirit of your Father that speaketh in you.* [Hence we find the risen Christ, just before His ascension to the Father, instructing the Eleven—Judas having already gone "to his own place"—as follows, Matt. 28:18-20]: All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. [Luke 24:45-49]: Then opened he their minds that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. *And behold, I send forth the promise of my Father upon*

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*you: but tarry ye in the city, until ye be clothed with power from on high.* [John 20:21-23]: Jesus therefore said to them again, Peace be unto you: *As the Father hath sent me, even so send I you.* And when he had said this, *he breathed on them, and saith unto them, receive ye the Holy Spirit:* whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. [And in Acts 1:1-8, Luke tells us that Jesus] showed himself alive after his passion by many proofs, [appearing] by the space of forty days [unto] the apostles whom he had chosen, and speaking the things concerning the kingdom of God. [Luke goes on to say]: Being assembled together with them [*i.e.*, with the Apostles whom He had chosen], he [Christ] charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit, not many days hence. . . . Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

From these various passages, it is obvious that the Promise of the Father, which Christ Himself told the Apostles He would bestow upon them, was the coming of the Holy Spirit upon them, to be their Comforter, Helper, Inspirer, and Guide. It is equally obvious that this Promise was made to the Apostles, and to *them only*. Hence, reading the last verse of the first chapter of Acts with the first four verses of the second chapter, as if there were no break (in the original manuscripts, of course, there were no divisions into chapters and verses), we get the following very plain account of the Lord's fulfilment of the Divine Promise:

And they gave lots . . . and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, they [*i.e.*, the 'eleven apostles,' their number now raised to the original twelve: cf. Acts 6:2] were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire: and it sat upon each one of them. *And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*

Thus it will be seen that the Promise of the Father—the coming of the Holy Spirit in baptismal measure—was literally, *i.e.*, historically, conferred upon the Apostles, in Jerusalem, on the Day of Pentecost, A.D. 30. Moreover, as if to make doubly sure that the significance of this event should neither be overlooked nor misunderstood by future generations, the Spirit Himself inspired the Apostle Peter, in closing the sermon which he delivered on that momentous occasion, to make the

following express statements: "This Jesus did God raise up, whereof we [the Apostles] all are witnesses. *Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear*" (Acts 2:32-33). In a word, the coming of the Holy Spirit upon the Apostles at this time, in *baptismal measure*, was expressly for the purpose of clothing them with *infallibility* in communicating to men the facts, commands and promises of the Gospel, the conditions whereby God receives men into covenant relationship with Himself, and preserves them in that holy relationship, under the New Covenant. (Elsewhere in the New Testament, these conditions are designated "the keys of the kingdom of heaven," Matt. 16:19; cf. John 20:22-23.) And because the Apostles were the only persons who, in the Divine Plan and Purpose, were to be vested with such authority and infallibility, they alone received the baptismal measure of the Spirit's powers and influences as a *permanent possession*; that is, to remain with them throughout their entire ministry as ambassadors of Christ, hence throughout their entire lives. It will be recalled that Jesus had said to them: "I will pray the Father, and he shall give you another Comforter, *that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him: for he abideth with you, and shall be in you*" (John 14:16, 17). Cf. also Matt. 28:20—"and lo, I am with you always, even unto the end of the world," literally, "the end of the age." Both Father and Son were with them, of course, in the person of the Holy Spirit who indwelt them from this Day of Pentecost on to the days of their individual martyrdoms. Certainly the evidence adduced in the foregoing paragraphs is amply sufficient to establish the fact of the Apostles' inspiration and infallibility. Their authority, I repeat, is the authority of Christ, administered by the Holy Spirit; their teaching is the Word of Christ, communicated to them by the Holy Spirit.

So much for the inspiration of the original Twelve Apostles (Matthias having taken the place of Judas). The Apostle Paul, who was called especially to become the Lord's Apostle to the Gentiles (Acts 9:15, 13:46, 26:17) defends his own equal authority and inspiration in no uncertain terms.

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[E.g., 1 Cor. 9:1]: Am I not free? *am I not an apostle? have I not seen Jesus our Lord*—are not ye my work in the Lord? [Gal. 1:11, 12]: For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but *it came to me through revelation of Jesus Christ*. [Gal. 2:1, 2]: Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me, *And I went up by revelation*; and I laid before them the gospel which I preach among the Gentiles. [1 Cor. 11:23]: *For I received of the Lord that which also I delivered unto you*, that the Lord Jesus in the night in which he was betrayed took bread, etc. [concerning the Lord's Supper]. [1 Cor. 15:3, 4]: *For I delivered unto you first of all that which also I received*: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures, etc. [Rom. 1:1]: Paul, a servant of Jesus Christ, *called to be an apostle*, separated unto the gospel of God, etc. [1 Cor. 14:37]: If any man thinketh himself to be a prophet, or spiritual, *let him take knowledge of the things which I write unto you, that they are the commandment of the Lord*. [Cf. also 1 Thess. 2:6, 1 Tim. 2:7, 2 Tim. 1:11, etc.].

Paul is equally positive, at times vehement, in his defense of the inspiration and authority of the entire apostolic college.

[E.g., he says, in Eph. 3:1ff.]: For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God which was given to me to you-ward; *how that by revelation was made known unto me the mystery*, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, *as it hath now been revealed unto his holy apostles and prophets in the Spirit*; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ: and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. [1 Cor. 2:9-13]: As it is written, *Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit*: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him; even so the things of God none knoweth, save the Spirit of God. *But we received, not the spirit of the world, but the Spirit which is from God; that we might know the things that were wroely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words*. [2 Tim. 3:16, 17]: Every scripture inspired of God is also profitable [more probably: 'every

scripture is inspired of God, and profitable'] for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. [1 Tess. 2:13]: And for this cause we also thank God without ceasing, that, *when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.* [In these various passages, Paul leaves no room whatever for doubt that his own teaching, and that of the entire apostolic group as well, is the Word of God or Word of Christ, which they had received by revelation through the Holy Spirit. The Apostle Peter is equally explicit on the subject. Concerning the salvation, he says, which God offers men in the name of the Messiah] 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. [He then goes on to say]: To whom it was revealed, that not unto themselves, but unto you [that is to say, unto all Christians], 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 [1 Pet. 1:10-12]. [‘Them that preached the gospel unto you by the Holy Spirit sent forth from heaven’ were, of course, the Apostles and their co-laborers in the apostolic age. And even Luke, who was not an Apostle himself, but who was, nevertheless, not only Paul’s companion throughout the latter’s ministry, but also a close friend of the entire apostolic company (cf. Acts 16:10, 20:5, 28:30-31; Col. 4:14; Philem. 24; 2 Tim. 4:11), is just as emphatic with regard to the authenticity of the material which he presents in his histories. In his introductory statements to his account of the life of Jesus, Luke writes in no uncertain terms.] Forasmuch, [he says,] as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled [marginal rendering: ‘fully established’] among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed [Luke 1:1-4]. Language could hardly be more emphatic than this is.

In the light of this array of evidence, it becomes obvious that those modern critics who would dissect the living Word as if it were a cadaver in a medical college laboratory, and who consequently presume to find evidence that the Pauline epistles differ in their content from the content of the personal teaching of Jesus as recorded in the Gospels, are flatly contradicted by the apostolic testimony itself from beginning to end. As a matter of fact, for all practical purposes the critics give the lie to the Holy Spirit Himself, who testifies through the Apostles that He did inspire their testimony or communicate to their minds the Word of Christ. Their attitude is similar to

that of the Pharisees who, when they saw Jesus perform a miracle before their very eyes by the power of God, accused Him of accomplishing it by diabolical power. Jesus warned the Pharisees that in the hardness of their hearts they were committing the awful sin of blasphemy against the Spirit, for which, said he, there is no forgiveness—"neither in this world, nor in that which is to come" (Matt. 12:22-32). Similarly, the apparently wilful blindness of many present-day critics is concrete evidence *per se* that they too are at least on the brink—to speak charitably—of the same moral disaster to themselves.

In the New Testament Scriptures, the Spirit's communications of eternal Truth to men are frequently designated the *oracles (logia)* of God. In two of these passages, the reference is to Divine communications made in older times, especially those relating to the Messiah.

[Acts 7:38]: This [Moses] is he that was in the assembly in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers; who received *living oracles* to give unto us. [Rom. 3:1, 2]: What advantage then hath the Jew? or what is the profit of circumcision? Much every way; first of all, that they were instructed with the oracles of God. [In other passages, the *logia* have reference to the Spirit's communications through Christ and the Apostles, that is, to the facts, commands, and promises of the Gospel.] [Heb. 5:12]: For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. [1 Pet. 4:11]: If any man speaketh, speaking as it were oracles of God, etc. [Similarly, in many New Testament passages, the *apostolic testimony* itself is expressly designated the Gospel of Christ, the Gospel of God, the Word of Christ, and especially the Word of God.] [Cf. Paul's numerous affirmations, as follows]: [Rom. 1:9]: God is my witness, whom I serve in my spirit in the gospel of his Son. [1 Cor. 9:12]: We bear all things, that we may cause no hindrance to the gospel of Christ. [2 Cor. 4:4]: the light of the gospel of the glory of Christ, etc. [2 Cor. 9:13]: they glorify God for the obedience of your confession unto the gospel of Christ. [Gal. 1:7]: there are some that trouble you, and would pervert the gospel of Christ. [Acts 20:24]: that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. [Rom. 1:1]: Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. [Rom. 15:16]: that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God. [1 Thess. 2:2]: we waxed bold in our God to speak unto you the gospel of God in much conflict. [1 Thess. 2:9]: working night and day, that we might not burden any of you, we preached unto you the gospel of God. [1 Tim. 1:11]: according to the gospel of the glory of the blessed God, which was committed to my trust. [Col. 3:16]: Let the word of Christ dwell in you richly. [Rom. 10:17]] So belief cometh of hearing, and hearing by the word of Christ. [1 Thess. 1:8]: For from you hath sounded

forth the word of the Lord, etc. [These are all the affirmations of the Apostle Paul.]

[Throughout the entire New Testament, the apostolic testimony is expressly designated the *Word of God*.] [Acts 4:31]: They [the Apostles] were all filled with the Holy Spirit, and they spake the word of God with boldness. [Acts 6:2]: And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. [Acts 6:7]: And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly. [Acts 12:24]: But the word of God grew and multiplied, [that is, in its effects, or in the number of those who received it into their hearts.] [Acts 8:14]: Now when the apostles that were at Jerusalem heard that Samaria had received the word of God [from the lips of Philip the evangelist], they sent unto them Peter and John. [Acts 11:1]: Now the apostles and the brethren that were in Judea heard that the Gentiles also had received the word of God. [Acts 13:7]: The same [the proconsul Sergius Paulus] called unto him Barnabas and Saul, and sought to hear the word of God. [Acts 13:44]: And the next sabbath almost the whole city was gathered together to hear the word of God. [Acts 13:46]: And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you, [i.e., the Jews]. [Acts 19:20] So mightily grew the word of the Lord and prevailed [at Ephesus]. [Rom. 9:6]: For it is not as though the word of God hath come to nought, etc. [1 Cor. 14:36]: What? was it from you that the word of God went forth? or came it unto you alone? [2 Cor. 2:17]: For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ [2 Cor. 4:2]: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully. [Col. 1:25, 26]: whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God, even the mystery which hath been hid for ages and generations. [Heb. 13:7]: Remember them that had the rule over you, men that spake unto you the word of God. [1 John 2:14]: I have written unto you, young man, because ye are strong, and the word of God abideth in you, etc. [There are many passages of similar import throughout the New Testament Scriptures.]

With similar signification, the *apostolic testimony*, as received into the hearts of the saints and lived by them, is designated, in the New Testament, *the faith*.

[Acts 6:7]: a great company of the priests were obedient to the faith. [Acts 13:8—Elymas the sorcerer]: withstood them, seeking to turn aside the proconsul from the faith. [Acts 14:22]: confirming the souls of the disciples, exhorting them to continue in the faith. [Acts 24:24—Felix]: sent for Paul, and heard him concerning the faith in Christ Jesus. [Gal. 1:23]: He [Paul] that once persecuted us now preacheth the faith of which he once made havoc. [Gal. 6:10]: As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. [1 Tim. 5:8]: But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. [1 Tim. 4:1] The Spirit saith expressly, that in later times some shall fall away from the faith, etc. [Heb. 12:2]: looking unto



## THE SPIRIT OF TRUTH: REVELATION

Jesus the author and perfecter of our faith. [Jude 8]: I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. [Jude 20, 21]: But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God. [In all these passages, and in others of like import] "the faith" is a designation for the apostolic testimony as communicated by the Holy Spirit; that is, the entire system of facts, commands, and promises embraced in the Gospel of Christ.

Certainly no more needs to be said with respect to the Spirit's inspiration of the Apostles, except perhaps to call attention to certain predictions of future events which he Spirit inspired the Apostles to set down in their writings. The Apostle Paul, for instance, foretold (1) the great apostasy from the purity and simplicity of the early Church, which would take place after his death (2 Thess. 2:1-12), and which indeed did take place, as the history of Christianity in the world proves beyond any possibility of doubt,—an apostasy from which the Church has not even yet fully recovered; (2) the return of our Lord to receive His Bride, the true Church, unto Himself in glory (1 Thess. 4:13-18); (3) the infliction of final retribution upon the wicked and disobedient by our Lord at His return in judgment (2 Thess. 1:7-10); and (4) the ultimate triumph of Christ over all the instrumentalities and forces of evil in this universe, including even death itself (1 Cor. 15:20-28). The Apostle Peter gives us a graphic picture of the final renovation of the earth by fire, and then adds: "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:1-13; cf. Isa. 65:17, 66:22). And John the Beloved, in the incomparable book of Revelation, gives us a portrayal in prophetic symbolism of the trials and triumphs of the Church throughout the present Dispensation (cf. Rev. 1:19), closing with graphic pictures, couched in the most vivid imagery, of the millennial reign of our Lord and of the final states of the righteous and the wicked (chs. 19-22). As a matter of fact, I doubt that it would be an over-statement to say that there are as many references in the New Testament Scriptures to the Second Coming of Christ as there were passages in the Old Testament Scriptures pointing forward to His First Advent. He came the first time as the Suffering Servant of Jehovah (Isa. 53; cf. Acts 8:30-35), as the Lamb of God that taketh away the sin of the world (John 1:29). According to the

Spirit's testimony, He will come the second time as the reigning King and Judge (Matt. 25:31-46, 2 Thess. 1:7-10, Rev. 19:11-21, etc.), to judge both nations and individuals, and to terminate the whole temporal or Creative Process by gathering the saints unto Himself in glory and then yielding up universal sovereignty to the Heavenly Father (Rev. 20:11-15, 1 Cor. 15:20-28). Heb. 9:24-28: "For Christ entered no into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, *having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.*"

However, it is always well to bear in mind that for an uninspired man to become a "prophet upon prophecy" is not a legitimate form of interpreting the Scriptures. As the Apostle Peter puts it: "No prophecy of scripture is of private interpretation" (2 Pet. 1:20). *That is to say, as no authentic prediction of things to come ever came to a human instrumentality except by inspiration of the Spirit of God, so no authentic interpretation of the fulfilment of a Spirit-inspired prediction ever came to a human instrumentality except by inspiration of the same Holy Spirit.* Certainly the numerous failures of "time-setters" who have arisen in the various periods of Christian history should be sufficient warning to all Biblical exegetes not to become dogmatic in formulating a chronology of the events which, according to the apostolic writings, are to mark the end of the present Dispensation and the consummation of the Divine Plan of the Ages (cf. Matt. 24:36, 42, 44; Matt. 25:13; Mark 13:32; Luke 12:40, 46). "Time-setters" would do well to heed the admonitions of the Spirit through Moses, as recorded in Deut. 18:20-22: "But the prophet that shall speak a word presumptuously in my name which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah,

if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." "Propheying upon prophecy" was not even indulged in by the inspired preachers and writers themselves; they always waited for the concrete event to occur, and not until it did occur did they point to it and say, "This is that which was spoken by the prophet," etc. For a specific illustration, take Matthew's account of the life of Jesus. Matthew was himself a good Jew, and evidently he was writing especially for the Jews; hence the theme of his entire book is the fulfilment by Jesus of Nazareth of the Old Testament predictions regarding the life and work of the Messiah. E.g., Matt. 1:22-23: Here, after giving his account of the Virgin Birth of Jesus, Matthew goes on to say: "Now all this come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel" (a quotation of Isa. 7:14). The clause, "that it might be fulfilled which was spoken by the Lord through the prophet," or a clause of like import, occurs again and again in Matthew's Gospel, but always as pointing to a specific historical event as fulfilling a prediction of one of the prophets of olden times. Similarly, on the Day of Pentecost, the Apostle Peter, alluding to the outward demonstrations which attended the descent of the Holy Spirit on that occasion and himself speaking as the Spirit gave him utterance (Acts 2:4), said, in introducing his sermon: "This is that which hath been spoken through the prophet Joel, And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh," etc. (Acts 2:14-21; cf. Joel 2:28-32). Thus did the Spirit, throughout God's progressive revelation of His Divine Will and Plan to mankind, repeatedly inspire men in later ages to indicate the fulfilment, in the form of actual historical events, the predictions which He had inspired other men of great faith to utter in earlier times. 2 Pet. 1:21—"For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." What the Apostle states here as a principle of revelation with reference to the original prediction, applies with equal force to the authentic signification of the fulfilment of that prediction. Uninspired Biblical exegetes, no matter how scholarly they may be, have no Scripture warrant whatever, no authorization by the Spirit

Himself, to attempt to *foretell* dogmatically the manner and time of the fulfilments of the various predictions indited by the inspired writers of the New Testament.

Certainly Biblical exegetes cannot legitimately lay claim to any kind of special inspiration themselves. For the Scriptures make it exceedingly clear that *inspiration* and *revelation*,—and *demonstration* or miracles as well—came to an end with the apostolic age, or at least with the formation of the New Testament canon as the Spirit's permanent rule of faith and practice, or book of discipline, for the administration of the Church. Cf. 1 Cor. 13:8—"Love never faileth: but whether there be prophecies, they shall be done away whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." Again, the Apostle Peter states explicitly that with the Spirit's final revelation as communicated through the Apostles, prophets and teachers of the early Church, "*all things that pertain unto life and godliness*" were given (2 Pet. 1:3), that is, revealed to mankind; in a word, there were no further revelations to be made. And Jude, writing to the Christians of his day generally, exhorted them to "contend earnestly for the faith, which," said he, "*was once for all delivered unto the saints*" (v. 3). The reason for this exhortation appears in the verse which immediately follows, v. 4—"For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ." Obviously, the "certain men" alluded to here were false prophets and teachers, so-called "mystics" and "gnostics," who were laying claim to the reception of special revelations from God or "mystic experiences," as impostors have done in every age of the Church's history. The true faith, however, was *once for all delivered unto the saints*, by revelation of the Spirit, and the record of that revelation is found in the scriptures, and *only* in the Scriptures. Paul writes in similar vein, Rom. 10:6-17: "But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down): or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it? *The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach*: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised

him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith . . . Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! . . . So belief cometh of hearing, and hearing by the word of Christ." That is to say, the righteousness which is of faith, of the faith which comes from hearing the Word of Christ, does not ask for Christ to come down from Heaven, nor does it ask for Him (or any spirit, in a spiritualistic seance) to come back from the dead (cf. Luke 16:27-31) as evidence of conversion or pardon; on the contrary, the righteousness which is of faith rests its case upon the Word of God as communicated by the Holy Spirit and as not embodied in the Scriptures. The righteousness which is of faith confesses that the Gospel is the power (not just a power, nor one of the powers, but the power) of God unto salvation to every one that believeth (Rom. 1:16); that the facts, commands and promises of the Gospel, as received into the human heart, are sufficient unto man's regeneration, sanctification and eternal redemption. The Gospel itself is sufficient unto man's eternal redemption for the simple reason that the Spirit is in it and His life-giving power is exerted through it. Cf. John 6:63, the words of Jesus: "The words that I have spoken unto you are spirit, and are life." Cf. also Matt. 24:35—again the words of Jesus: "Heaven and earth shall pass away, but my words shall not pass away." Cf. Psalms 19:7—"The law of Jehovah is perfect, restoring the soul; The testimony of Jehovah is sure, making wise the simple."

Inspiration and revelation ended with the Spirit-filled Apostles. There may be additional revelations (in the form of historical events) at the end of the present Dispensation, but certainly these Scriptures make it crystal clear that there have been no such genuine revelations throughout the intervening years since the apostolic age. The Scriptures themselves, we are told, are sufficient to furnish the man of God *completely* unto every good work. Now this is either true or

not true; if it is not true, then the plain affirmations of Scripture cannot be believed; if it is true, then no further revelations were or will be needed. In view of these facts, anyone who has come before the world since the days of the Apostles, claiming to be the communicator of a special revelation from God, is on the very face of it an impostor.

### 7. The Spirit of Truth in the New Testament: Spiritual Gifts

Inspiration and revelation extended beyond the Apostles, however, in the early Church. These two endowments of the Spirit were responsible for most of the phenomena described in the New Testament as "spiritual gifts."

The Psalmist, by inspiration of the Spirit, foretold that when the Messiah should ascend His throne, He would bestow gifts upon men (Psa. 68:18). The Apostle Paul, likewise by inspiration of the Spirit, affirmed that this Messianic prophecy was fulfilled in the exaltation of Jesus to the office of both Lord and Christ (Acts 2:36); that when He ascended on high, "he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting up of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ" (Eph. 4:7-15). We shall learn later (Part XIII) that each of the various measures of Spirit-power—the baptismal, evidential, and sanctifying measures respectively—is expressly called a Divine gift, a gift from the Head of the Church Himself (Acts 11:17, 8:20, 2:38). In Heb. 2:3-4, we read that the Great Salvation which was at the first begun to be spoken by the Lord "was confirmed unto us by them that heard," that is, by the Apostles, and that God also bore witness with them "both by signs and wonders, and by manifold powers, and by *distributions* of the Holy Spirit, according to his own will." In a word, these Divine gifts were all distributed by, or through the agency of, the Holy Spirit.