

telligible either to themselves or to others present at their meetings, would do well to re-study this fourteenth chapter of First Corinthians. Our God, we are told, is the same yesterday, today, and for ever (Heb. 13:8); with Him there can be no variation, neither shadow that is cast by turning (Jas. 1:17). He is still the God, not of confusion, but of order and peace. 1 Cor. 14:40—"Let all things be done decently and in order." Therefore, even though hysteria and frenzy do crop out in some of His congregations today, even as in the church at Corinth in apostolic times, such things are not of the Spirit's inspiration, neither are they according to His Will.

(Isn't it significant that the Corinthian church which was boastful of its special "spiritual gifts" is the one congregation of the apostolic period which the Apostle Paul accuses of being "carnal" and just "babes in Christ"? Is this not further proof that the function of these "gifts" was essentially *evidential*? (Cf. 1 Cor. 1:2, 3:1-3, 12:4). (Please note that this subject is treated fully in Part XIII. *infra*).

9. Modes of Revelation

A prophet, as it has been made clear previously, is a person who acts as the instrument of Divine communication with men. (The prophet differs from the priest in the fact that the former represents the Divine side of this mediation, whereas the latter acts rather from the *human side*). The term "prophet" is an Anglicized word, and denotes literally one who speaks for, or in the name of, another. The Hebrew term for "prophet" signified one who was imbued with the Spirit of God and thus inspired to pour forth living oracles from God. Strictly speaking, a prophet, in Scripture, is one to whom knowledge of the secret things of God is revealed, and by whom it turn that knowledge is communicated to mankind. This knowledge may be of things *past*, things *present*, or things *future*. Cf. Rev. 1:19 (words of the reigning Christ to John the Beloved, introducing the latter's account of his series of visions on the isle of Patmos): "Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." (Cf. also John 4:17-19, 2 Kings, 5:25-27, Luke 1:76-79, etc.)

Now the term *revelation* has reference primarily to the

content and import of the truth communicated; a revelation is a disclosure, an unveiling. The term *inspiration* is, on the other hand, the Scripture designation for the primary mode of revelation; that is, for the inbreathing (communication by suggestion, *in words*) of Divine truth into a human mind, sometimes for the prophet's own guidance and benefit, but as a rule for communication to others.

Different modes, however, appear to have been employed by the Spirit to convey to the prophets (using this term in its broad sense) this superhuman knowledge. In some instances events were caused to pass before their minds like a picture or panorama; sometimes symbolic objects were presented to the prophetic eye, either awake or asleep; at other times there was an articulate audible voice. But in whatever form the communication was made, the impression was as distinct and vivid as were the objects of normal physical vision. Moreover, the prophets did not in all cases comprehend the import of what was communicated to them and found it necessary to make inquiries regarding certain parts of the revelations they were receiving; whereupon the meaning of those obscure parts was made clear to them. (Cf. especially the visions of Zechariah, as interpreted by the "angel of Jehovah," Zech. 1:9, 12ff.; the prophet Daniel, in Dan. 8:15ff.; and John, in Rev. 17:6, 7ff.). Sometimes the significance of the revelations was purposely hidden from the recipients themselves, in order that it might be made clear in subsequent times (cf. "when the fullness of the time came," Gal. 4:4) by the Spirit through other human instrumentalities (cf. Dan. 12:8-9, 1 Pet. 1:10-12). This was true especially of the Messianic predictions of the Old Testament prophets. Again, the revelations vouchsafed the prophets were sometimes announced vocally and publicly by the recipients, as well as by writing (cf. Isa. 8:2, 58:1; Jer. 7:2). At other times, they were posted on the public gates or announced by symbolic actions on the part of the prophets, actions which were explained to the people afterward (cf. Isaiah's walking naked and barefoot, to indicate the captivity of Egypt and Ethiopia, Isa. 20; Jerusalem's destruction typified by a broken bottle, Jer. 19, etc.). Various means and modes of revelation were utilized in the course of the unfolding of God's Plan of Redemption for mankind. Cf. Heb. 1:1, 2—"God, having of old time spoken unto the fathers in the prophets by *divers*

portions and in divers manners, hath at the end of these days spoken unto us in his Son," etc.

1 [Sometimes God made use of an articulate audible voice in communicating His will to men. E.g., God spoke in this manner to Moses out of the flaming bush (Exo. 3:4ff.), and on subsequent occasions as well (Exo. 3:11, Num. 12:8, Deut. 34:10).] [He spoke to Elijah by a still small voice (1 Kings 19:12-18). He spoke in the same manner to Samuel (1 Sam. 3:1-21), and to Jeremiah (Jer. 1:4ff.), and probably to each of the prophets at his first calling and entering upon his ministry. This was not the usual method, however; the usual method it seems, was by secret, effectual impressions upon their subconscious minds. Cf. in the New Testament, Acts 8:29, the case of Philip the evangelist and the Ethiopian eunuch]: And the Spirit said unto Philip, Go near, and join thyself to this chariot. [Also Acts 10:19-20, following Peter's vision on the housetop at Joppa]: 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. [The three men were from the entourage of Cornelius at Caesarea; the Spirit was setting the stage for the first preaching of the Gospel to the Gentiles (Acts 11:12) It seems obvious that in these two instances the Spirit directed His servants in articulate audible tones.]

[2. Dreams (or visions which occurred in sleep) were also frequently utilized as instruments of revelation. Cf. Joel 2:28]: And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions [cf. Acts 2:16-21]. [This does not necessarily mean that God intended to make lavish use of these instrumentalities under the New Covenant, but that He intended a plentiful effusion of the Spirit who acted by such means under the Old Covenant. This prophetic statement seems to have included the entire present Dispensation in its scope; we may reasonably conclude, therefore, that all such phenomena—prophecy, dreams, visions, and probably miracles—will occur in connection with the events which are destined to mark the end of our age and the return of our Lord.] [Dreams were sometimes used, however, under the New Covenant; e.g., while Paul was at Troas, a vision appeared to him in the night of a man of Macedonia, standing, beseeching him, and saying, Come over into Macedonia, and help us (Acts 16:8-10). But dreams were more frequently employed under the Old Covenant.] [E.g., Gen. 2:21]: Jehovah God caused a deep sleep to fall upon the man [Adam], and he slept; [this was not a natural sleep, but a specially induced (hypnotic?) sleep.] [Gen. 15:12]: And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him; [in this sleep, it was revealed to Abram that his seed should be in bondage in a strange land (Egypt) for some four hundred years, and that at the end of that time they should be delivered from bondage and led into Canaan.] [Gen. 28:10-17: Jacob's dream, at Beth-el, his vision of a ladder connecting earth and heaven, of the angels of God ascending and descending upon it, and of Jehovah standing above it, renewing with him (Jacob) the covenant which He had made with Abraham.] [Dan. 10:9ff.—Daniel's vision, while in a deep sleep, of the Man who foretold con-

flicts between Persia and Greece, and between future alliances of various kingdoms of the North and South, etc. As a matter of fact, this mode of revelation was so common in Old Testament times that false prophets were prone to cry out] I have dreamed, I have dreamed [Jer. 23:25, 32; 29:8].

[3. *Visions were very common* throughout the entire development of the Plan of Redemption. Isaiah, for example, designates his entire book a vision (Isa. 1:1). Indeed this method of revelation was so frequent that the prophets were also called *seers* (literally, *see-ers*). (Cf. 1 Sam. 9:9, 9:19; 2 Ki. 17:13; 1 Chron. 9:22, 29:29.) These visions were of two general kinds: (1) *Appearances of persons and things to the outward senses of the recipients*. Thus three men appeared to Abraham, one of whom evidently was the Logos Himself (Gen. 18:1-33), and thus Jehovah appeared unto Moses and unto Job in a cloud, and discovered His will to them (Num. 11:25, Job 38:1). As a matter of fact, all the *theophanies* of olden times come under this category, as do also communications delivered through *angels* under both Covenants.] [Cf. also the flaming bush which Moses saw at Horeb (Exo. 3:2-4); the "man" ("prince of the host of Jehovah") whom Joshua saw at the siege of Jericho (Josh. 5:13-15); the almond-rod, the boiling cauldron, the potter's wheel and vessel, and the two baskets of figs, seen by Jeremiah (Jer. 1:11, 1:13, 18:1-10, 24:1-10.) [(2) *Operations upon and within the subconscious minds of the prophets*. For example: (a) Visions of God and of His throne in Heaven (1 Ki. 22:19, Isa. 6:1-5; Ezek. 1:1-3; Acts 7:54-56; Rev. 4:1ff.); (b) Ezekiel's vision of the Valley of Dry Bones, and other visions (Ezek. 37:1-14; cf. Ezek. 8:3, 40:2); (c) Daniel's visions, especially that of the Ancient of Days and of the coronation of the Son of Man (Dan. 7:9-14); (d) the visions of Zechariah, as interpreted to the prophet by the angel of Jehovah (Zech. 1:12; *vide* the entire book of Zechariah); (e) Cornelius' vision, at a mid-afternoon hour, of an angel of God coming in unto him, etc. (Acts 10:1-8); (f) Peter's vision, while in a trance, on the housetop at Joppa (Acts 10:9-16); (g) John's apocalyptic visions on the isle of Patmos (*vide* the entire book of Revelation). In practically all these visions there was no use of the physical senses; only the subconscious minds of the recipients were impressed with representations in the form of images and ideas; it was as if they were looking at a sequence of pictures on a cinematic screen. Hence, the Apostle Peter, although he had actually been delivered from prison by an angel of the Lord, thought at first that he had only seen a vision (Acts 12:9). Incidentally, too, *such modes of revelation are entirely in harmony with our present-day knowledge of psychic phenomena*. Moreover, when these visions were vouchsafed the prophets, their own minds were, at the same time, sharpened for the reception of them, so that they were able faithfully to retain and infallibly to declare all that had been thus represented to them. Ezekiel, for example, was made the recipient of a wondrous vision of a glorious temple (ch. 44ff.); obviously, this vision was for the instruction of the Church in the spiritual beauty and glory of Christian worship. It is utterly inconceivable that the unaided or uninspired human intellect could have conceived and retained at once all the descriptive details of this magnificent structure, its materials, dimensions, etc. The same is true of John's apocalyptic vision of "the holy city Jerusalem," the City Foursquare, Rev. 21:9—22:5].

[4. *Symbolic actions were sometimes enjoined upon the prophets*

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for purposes of revelation. Examples: (1) Isaiah commanded to walk naked and barefoot, to show forth the captivity of Egypt and Ethiopia (Isa. 20); (2) Jeremiah commanded to bury a linen girdle on the bank of the Euphrates and to dig it up again marred and profitable for nothing,—to signify the speedy ruin of Judah and Jerusalem (Jer. 13:1-14); (3) Jeremiah commanded to break a bottle publicly, to show forth the destruction of Jerusalem (Jer. 19:1-15); (4) Ezekiel commanded to lie on his side for a period of time, to symbolize the long and bitter siege of Jerusalem (Ezek. 4:4-8), and to perform other acts of a symbolic character designed to warn the people and, if possible, to convict them of their sins (Ezek. 4:1-3, 5:1-4, 12:1-7, 24:1-5, 24:15-18, etc.); (5) Hosea commanded to take a prostitute for a wife (Hos. 1:2-3); (6) the prophet Agabus' binding his own hands and feet with Paul's girdle, to signify the Apostle's subsequent imprisonment (Acts 20:10-11).]

[5. *Inward compulsions of the Spirit* often signified the Will of God to His servants, especially with regard to necessary actions of a revelatory character. As it has been pointed out previously, revelation occurred *first* in the form of actual historical events, and only *then* in the recorded account of those events and recorded interpretation of their significance.] [E.g., Luke 4:1, Matt. 4:1]: Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil (Luke 4:1). [Mark 1:12, 13]: And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan. [Luke 4:13, 14]: And when the devil had completed every temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the region round about. [Acts 8:39]: And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. [Acts 13:4]: So they [Barnabas and Saul], being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. [Acts 13:6, 7]: And they [Paul and his companions] went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not. [Acts 20:22, 23—the words of Paul to the elders of the church at Ephesus]: And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. [Again, *transportations from one place to another not infrequently accompanied these revelations.* Falling into a trance or subconscious state in which the exercise of their objective faculties was temporarily suspended, they were carried in this subconscious state from one place and condition to another, just as we often live, travel, and act in our dreams, which are as real at times as our normal waking experiences.] [Cf. 1 Ki. 18:12—the words of Obadiah, Ahab's steward, to the prophet Elijah]: And it will come to pass, as soon as I am gone from thee, that the Spirit of Jehovah will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me. [2 Ki. 3:76—the words of the sons of the prophets to Elisha, immediately after the translation of Elijah]: Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some

valley. [Ezek. 3:12, 14, 15]: Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place. . . . So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days. [Ezek. 8:3]: And he [the Lord Jehovah] put forth the form of a hand and took me by a lock of my head; and the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that looketh toward the north. [Ezek. 11:1]: Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah's house, etc. [Ezek. 11:24]: And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. [Ezek. 37-1]: The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. [Ezek. 43:5] And the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house. [2 Cor. 12:2-4]: I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. [Was Paul referring here to his own experience at Lystra some fourteen years previously (Acts 14:19), where the mob had stoned him, dragged him outside the city gates, and left him lying there supposing that he was dead?] [Rev. 1:10]: I was in the Spirit on the Lord's day, and I heard behind me a great voice, etc. [Rev. 4:2]: Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the thorne, etc. [Rev. 17:3]: And he [an angel] carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet-colored beast, etc. [Rev. 21:10]: And he [an angel] carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God. [In the same manner no doubt, the devil took Jesus] into the holy city, and set him on the pinnacle of the temple, [and subsequently] took him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them [Matt. 4:5-9]. [In this case, we infer that Jesus *voluntarily* entered into the subconscious state in order to allow the Devil to put forward his proposals so that He might defeat them; in a word, to prove His immunity to the Devil's appeals.]

[6. *Special endowments of various kinds* were not infrequently bestowed upon individuals by the Spirit, especially in olden times, to qualify them for the performance of certain tasks necessary to the execution of God's Purpose and Plan. For example: (1) Political gifts of a special character, including qualities of statesmanship, were conferred upon chosen leaders for purposes of civil authority and government. The Covenants of God are invariably *theocratic*, that is, God rules His people directly through properly chosen and qualified persons. *The Hebrew nation was a theocracy; the Church of Christ is likewise a theocracy.* Thus the powers and influences of the Spirit possessed by Moses were bestowed upon the seventy elders (Num. 11:16-25), and later upon Joshua (Num. 27:18-23), Moses' successor.

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And when the people wanted a king and chose Saul for that high position, the powers and influences of the Spirit were bestowed upon him, to divinely authenticate his appointment and to qualify him for the duties of his office (1 Sam. 10:9-12; cf. 1 Sam. 16:14, 18:12). David, the second king and sweet psalmist of Israel, possessed the powers and influences of the Spirit in unusual measure (2 Sam. 23:1-3). To David, we are told, the plans and specifications for the great Temple in Jerusalem, and the pattern of the Temple ritual as well, were all given *by the Spirit*; and these were passed on by David himself to his son and successor, Solomon (1 Chron. 28:11-12). And the Scriptures indicate that Solomon, in his earlier years at least, likewise possessed special gifts of the Spirit, particularly the gift of the spirit of wisdom (Prov. 1:1, 23). (2) Special artistic ability was conferred by the Spirit upon certain persons for specific ends, as, e.g., upon Bezalel and Oholiab, for the construction and adornment of the furnishings of the Tabernacle, according to the pattern that had been given to Moses in the holy mount (Exo. 25:8-9; 31:1-11). (3) Special moral virtues were conferred upon certain persons by the Spirit, for the accomplishment of specific purposes. Gideon, for example, and Jephthah, were thus made men of valor (Judg. 6:12, 34; 11:1, 29); the coming of the Spirit upon them was to arouse their courage, to fortify them in the midst of danger, and no doubt to qualify them also for military leadership. Hence, it is said that the Spirit of Jehovah *clothed* them or threw a mantle of courage around them. Deborah also is said to have been a prophetess, and must therefore have possessed special endowments of the Spirit (Judg. 4:4; cf. the Song of Deborah, Judg. 5). The gifts of the Spirit bestowed upon the "Judges" must have included also special qualities of statesmanship for the guidance of the twelve tribes throughout the long dark period of conquest. (4) Even extraordinary physical strength was granted some of God's leaders. Such, for instance, was the nature of the Spirit's gift to Samson, of whom it is said that *the Spirit of Jehovah came mightily upon him* (Judg. 14:6, 15:14) and wrought powerfully through him. God appointed the growing of Samson's hair to be a token of his abnormal physical strength, but when he carelessly violated its care and protection he lost the gift temporarily (Judg. 16:15-31). It should be understood, of course, that *these special endowments of the Spirit had reference primarily to revelation in the form of actual historical events which were essential to the execution of God's purposes*. Thus it will be seen that the guidance and safekeeping of God's people in olden times, their leadership, independence and progress, and with them the care and progress of the Plan of Redemption and the Messianic Hope, were largely entrusted to the Spirit of God. Moreover, all the various modes of revelation enumerated in the foregoing paragraphs are included in the phrase, *by divers portions and in divers manners*, of the first verse of the Epistle to the Hebrews.]

A rather significant question arises at this point. It is this: Why did the Holy Spirit ever make use of a wicked man for the utterance of genuine prophecy? The Apostle Peter tells us that "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). Certainly it would seem, then, that holiness should

have been a necessary prerequisite of the reception of prophetic inspiration by any person. But King Saul, for example, is explicitly said to have prophesied on one occasion, *after* the Spirit of Jehovah had departed from him (1 Sam. 19:23; cf. 1 Sam. 16:14). Similarly, Caiaphas, the Jewish high priest and bitter enemy of Christ, prophesied, in spite of himself, "that Jesus should die for the [Jewish] nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad" (John 11:51-52). And the outstanding example in Scripture of the utterance of genuine prophecy by a wicked man, is that of Balaam, who was without doubt a sorcerer (Num. 24:1, Josh. 13:22). Yet it is expressly stated that this Balaam heard the voice of Jehovah (Num. 22:9, 12, 20, etc.); and in Num. 24:2, we are told that "the Spirit of God came upon him" and he prophesied. Moreover, one section of his prophetic utterance was clearly Messianic: "I see him, but not now; I behold him, but not nigh; There shall come forth a star out of Jacob, And a sceptre shall rise out of Israel" (Num. 24:17; cf. Gen. 49:10). Are we to think, then, that the Holy Spirit mingled His communications, in a soothsayer, with the suggestions of the Devil? Or, are we to think that the Devil was himself the author of these true and significant predictions? It is undoubtedly true that the men who spoke by inspiration were, as a rule, great and good men; this is true especially of the inspired *writers* or *penmen*; they were without doubt genuinely righteous men. Moreover, all those who were called to be prophets for the whole course of their natural lives,—e.g., Moses, Samuel, Elijah, Elisha, Isaiah, Jeremiah, John the Baptist, etc.—were undoubtedly holy men, men sanctified by the Holy Spirit. It is equally true, however, that some persons who had only occasional visions or raptures may have been wicked men temporarily actuated by the Spirit, as, for example, Saul, Caiaphas, and Balaam. There is nothing so incredible about this, either; even devils are impelled to give utterance to the truth when in the presence of Holiness (cf. Jas. 2:19; Matt. 8:29; Mark 1:24, 5:7; Luke 4:34; Acts 19:15). Certainly God did make use of Balaam's reputation to publish to the world a glorious testimony respecting the Messiah. Thus the Spirit overruled the Devil's power, as He frequently does, cast Satanic suggestions out of Balaam's mind, and put therein

such an impression of Divine truth that the man felt impelled to declare it to the world. In a word, the Spirit snatched the instrument from Satan's hands, made it give forth the melodies of heaven for a moment, and then returned it to its diabolical performer (cf. 2 Pet. 2:15, Jude 11, Rev. 2:14). No doubt He did the same thing at times in the case of heathen oracles, sibyls, etc., for example, the maiden possessed by a "spirit of divination," who followed Paul and his companions about the streets of Philippi, crying out, "These men are servants of the Most High God, who proclaim unto you the way of salvation" (Acts 16:16-18). For we must never forget that God exercises sovereignty even over the Devil and his fallen angels, and can, and not infrequently does, employ them to His own glory.

The most common mode of revelation, however, was by the actual *inbreathing* of Divine truth *in appropriate words* into the human subconscious mind. The nearest thing to this phenomenon in our human experience is *mental suggestion* to a person in the subconscious state; of course such a mode of communication can take place only between *persons*. It is well known, for example, that a subject in a state of hypnosis will give expression *verbatim* to the very words suggested to him by the operator, whether the words be suggested by the latter vocally or sub-vocally. This was precisely what happened when the Spirit came upon the Apostles on the Day of Pentecost: "they were all filled with the Holy Spirit, and began to speak with other tongues, *as the Spirit gave them utterance*" (Acts 2:4). I take this last clause to mean that they spoke *in the very words* which the Spirit put into or suggested to their subconscious minds. Hence they themselves did not fully understand the import of the language to which they were giving utterance. For example, in quoting the prophecy of Joel, "And it shall be in the last days, saith God, I will pour forth of my Spirit upon *all flesh*" (Acts 2:17), and in the statement with which he concluded his sermon, on that occasion, "For to you is the promise, and to your children, and to *all that are afar off, even as many as the Lord our God shall call unto him*" (Acts 2:39), Peter obviously did not realize that both the prophecy and the promise indicated the calling of Gentiles as well as Jews to the blessings of the New Covenant. As a matter of fact, God was under the necessity later of working a series of special communications and visions

in order to break down Peter's Jewish prejudice and show him that he should preach the Gospel to Gentiles as well as Jews (cf. Acts 10; 11:1-18, 15:7-11). Again, it was this mode of revelation which issued in the formulation of the Good Confession, by the Apostle Peter, on a previous occasion. Matt. 16:15-17—Jesus "saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for *flesh and blood hath not revealed it unto thee, but my Father who is in heaven.*" A great deal has been said and written in recent years against what is commonly designated "verbal" inspiration; there can be no question, however, that in these two cases just cited, the inspiration was verbal, that is, the very words were in-breathed into the minds of the recipients. Nor is there much question in my mind that this general mode of revelation (*i.e.*, inspiration) was, in the great majority of cases, *verbal or in words*. In fact, I am unable to see how truth (or thought) can ever be communicated intelligibly from one person to another except by the medium of *words*. *This mode of revelation, moreover, served the ends, not only of revelation in the form of historical events, but especially of revelation in its permanently recorded form, that is, in the Scriptures.*

I shall conclude this discussion of inspiration with an excerpt from the pen of John Owen, whose treatise on the Holy Spirit still remains the most illuminating work on that subject that was ever written. The immediate effect of inspiration, writes Owen, was that the recipients were "moved" (*i.e.*, they acted) by the Holy Spirit. *Verbal* inspiration means, of course, that the words used were those of the respective languages in which first communicated, before translation into respective vernacular tongues. (Unfortunately, in many cases *transliteration* was substituted for *translation*, the former being the transfer of the letters, whereas the latter is transfer of *meaning*. This has caused untold confusion in some instances. In Luke's case, on the other hand, because he wrote strictly as a historian (Luke 1:1-4) the inspiration must have been largely *supervisory*, that is, of the nature of protection, by the Spirit, against error.)

He then adds: He [the Spirit] prepared and elevated their intellectual faculties, to receive and retain his divine impressions. So a man tunes the strings of an instrument, that it may properly receive the im-

pressions of his finger, and give out the sounds he intends. He did not speak in them, or by them, and leave it to their natural faculties, their minds and memories, to understand, remember, and report what he had spoken. But he himself acted their faculties, making use of them as his organs to express his words, and not their own conceptions. And this he did, with that light and evidence of himself, of his power, truth, and holiness, as left them under no suspicion, whether their minds were under his influence or not. Men are liable to fall under the power of their own imaginations; and Satan often has so imposed on the minds of some, that they have mistaken them for supernatural revelations; but in the inspirations of the Holy Spirit, he gave them infallible assurance that it was himself alone, by whom they were acted. [No doubt this "assurance" is the special order of *faith*, usually called "supernatural faith," to which Paul alludes in 1 Cor. 12:9.] [Cf. Jer. 23:28]: The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. [Again, quoting Owen]: If any shall ask, What were these infallible tokens? I must plainly say, I cannot tell; for these are things of which we have no experience. Nor is anything of this nature pretended to, by those who profess to experience the ordinary gracious influences of the Spirit, though some have falsely and foolishly imputed it to them. But this I say, it was the design of the Holy Ghost to give those who were extraordinarily inspired, an assurance, sufficient to bear them out in the discharge of their duty, that they were acted by himself alone. They were often called to encounter various dangers, and some of them to lay down their lives in the work; which they would not have done without as full evidence of their inspiration, as the nature of man is capable of, and such as secured them from all fear of delusion. On the word they delivered to others, there were such characters of divine truth, holiness, and power, as rendered it worthy of belief, and not to be rejected without the greatest guilt; much more than was there such an evidence in it to the persons inspired. [Again]: The Holy Ghost acted and guided the very organs of their bodies whereby they expressed his revelations. He guided their tongues as the mind of a man guides his hand in writing. [Cf. Psa. 45:1—My heart overfloweth with a goodly matter; I speak the things which I have made touching the king; *My tongue is the pen of a ready writer*. With respect to the pattern and worship of the Temple, for instance, the Spirit gave it to David as plainly as if every particular had been expressed in writing by the finger of God. Thus the Holy Spirit is said to have spoken *by the mouth of his holy prophets that have been from old*, Acts 3:21]. -----
 1. John Owen, *Discourse Concerning the Holy Spirit*, abridged by George Burder, 72-73.

10. Types and Antitypes

Another work of the Holy Spirit which partook of the nature of prophecy was that of setting up a system of *types* in the characters and institutions of the Old Covenant designed to have their corresponding antitypes in Christ and His Church under the New Covenant. I realize, of course, that