

# HOLY SCRIPTURE'S HOLY SPIRIT!

## TESTING WHAT SOME CLAIM TO BE GOD'S SPIRIT AGAINST WHAT HE HIMSELF SAYS IN HIS WRITTEN WORD



by

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"Whatsoever things were **written aforetime**, were **written for our learning**, so that we through patience and comfort of **the Scriptures** might have hope.... So that the offering up of the Gentiles might be acceptable, being sanctified **by the Holy Ghost**....and the **preaching**...of the mystery which was kept secret since the World began but...**by the Scriptures** is now being made known to all nations for faithful obedience." Romans 15:4 & 15:16 & 16:25-26.

"From childhood, you have known **the Holy Scriptures**, which are able to make you wise unto salvation through faith in Christ Jesus. **All Scripture** was **breathed into by God [the Spirit]**, and is profitable for doctrine, for reproof, for correction, for instruction -- so that the man of God may be...thoroughly equipped unto all good works." Second Timothy 3:15-17.

"We also have a **more sure word** of forthtelling, to which you do well to heed as unto a light that keeps on shining in a dark place -- until the day dawns and the day-star rises in your hearts. Knowing this first, that no forthtelling of **the Scripture** is of any private interpretation! For the forthtelling did not come in olden time by the will of man. But holy men of God spoke as they were moved by **the Holy Ghost**." Second Peter 1:19-21.

"Beloved, do not believe every spirit! But **test the spirits, whether they are of God!** Because many false-prophets have gone out into the World!" First John 4:1.

"When they shall say to you 'Seek those who...squeak and mutter!' -- should a people not seek their **God**?.... To the **Law** and the Testimony! If they don't speak according to **this Word** -- it's because there is no light in them.... Seek out **the Book of the Lord**, and read!... My **Mouth** has commanded, and His **Spirit** has gathered." Isaiah 8:19-20 & 35:16.

**HOLY SCRIPTURE'S HOLY SPIRIT!**  
(TESTING WHAT SOME CLAIM TO BE GOD'S SPIRIT  
AGAINST WHAT HE HIMSELF SAYS IN HIS WRITTEN WORD)

**1. The Holy Spirit's Divinity**

Let it be said at the outset that God **the Holy Spirit** and all His works are **hugely bigger than thought to be** by Pentecostalists and by Neo-Pentecostalists. The Spirit and His works are also much greater than even most Anti-Pentecostalists deem them to be.

For **the Spirit is God**. And God is in Heaven, while we are only on Earth. Therefore our words about Him should be few.<sup>1</sup> Indeed, we should confine our words about Him. Basically, we should do so by but repeating **His Own words** about Himself.

Now the Holy Ghost is God Himself.<sup>2</sup> He, the Holy Spirit, is the Third Person of the Triune God *Jehovah Elohim*.<sup>3</sup>

For this Third Person of the Trinity is **the very Breath of the Word of God**<sup>4</sup> -- the very **Lord Who is Himself the Spirit**.<sup>5</sup> Only in a **Spirit-ual** way does the **Father** communicate with His **Son** or with mankind -- and, indeed, precisely within **history**.

Accordingly, if there is to be any communication at all between man and the Triune God, the Latter must be worshipped by the former -- in **Spirit**.<sup>6</sup> For God **is** Spirit. And the Spirit is Divine. Indeed, the Holy Ghost or Spirit -- being God -- is creative, omnipresent, omniscient, and eternal.<sup>7</sup>

Especially Hebrews 9:14 establishes the Spirit's essence from all eternity past and unto all eternity future. As the *Westminster Confession of Faith* observes:<sup>8</sup> "The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through **the eternal Spirit** once [and for all] offered up unto God -- hath fully satisfied the justice of His Father. Hebrews 9:14."

**2. The Holy Spirit's Personality**

Being God Himself, the Holy Ghost is not just a thing or an influence or a power. To the contrary, He is a living Person. Consequently, the Bible often uses personal pronouns and possessive adjectives (like "He" and "His") to refer to the Spirit.

For He can search, proceed, speak, testify, inspire, teach, show, enliven, decide, destroy, appoint, adopt, seal, abide, lead, remind, guide, hinder, reprove, help, allow, regenerate, convert, sanctify, catch, approve, forbid, receive, hear, comfort, intercede, resurrect, and glorify.<sup>9</sup> And He can be received, be spited, be resisted, be vexed, be lied against, be tempted, and be grieved.<sup>10</sup> Indeed, only a **Person** can do or experience **all** such actions.

### 3. The Holy Spirit's Procession

The Lord Jesus said that "the Comforter Whom I shall send...from the Father, even the Spirit of truth..., proceeds from the Father."<sup>11</sup> Note, Jesus does not say that the Spirit merely shall proceed -- nor that the Spirit merely has proceeded. Jesus says the Spirit proceeds, *ekporeuetai* -- **present continuous** tense.

For the Spirit always **has** proceeded from the Father to the Son, and always **shall continue** to do so. Way back in **eternity**, there never was a time when the Spirit did not **proceed**. And unto all eternity, there never shall be a time when the Spirit ceases to proceed. Without such, the Father could never have **kept on loving** the Son in the Spirit from and unto all eternity. John 15:26 & 17:24.

"The Theologian," Gregory Nazianzen "the Great" (330-89 A.D.), has an excellent statement on the Eternal Procession of the Spirit.<sup>12</sup> He wrote:<sup>13</sup> "The Holy Ghost...proceeds from the Father (John 15:26).... Inasmuch as He proceeds from That Source, He is no creature. And inasmuch as He is not begotten, is no Son...."

"What, then, is...the Procession of the Spirit?... We cannot even see what lies at our feet, or number the sand[s] of the sea, or the drops of rain, or the days of Eternity -- much less enter into 'the depths of God' and supply an account of That Nature Which is so...transcending all words (*cf.* Romans 8:26)!" But "'the Spirit **keeps on searching** all things -- yes, [even] the deep things of God' (First Corinthians 2:10). **"Is the Spirit God? Most certainly!"**

For, as Gregory adds elsewhere:<sup>15</sup> "He is the Spirit [Who promotes] meekness and yet is provoked by those who sin. Let us therefore make proof of Him as gentle, not as wrathful -- by confessing His Dignity! And let us not desire to see Him implacably wrathful!"

Augustine of Hippo remarks:<sup>16</sup> "It is said of the Holy Spirit, 'He keeps on proceeding from the Father' [John 15:26].... The Father begot; the Son was begotten.... Also the Holy Spirit is One with them -- since these Three are one [First John 5:6-8].... The gift of God in respect of the Holy Spirit, means to proceed from the Father.... Neither can we say that the Holy Spirit does not also **proceed** from the Son. For the same Spirit is not without reason said to be the Spirit both of the Father and of the Son...."

"The Holy Spirit...manifested His substance, co-eternal with the Father and the Son -- and alike with Them, unchangeable... I would boldly say that the Father, Son, and Holy Spirit [are] of one and the same substance -- God the Creator, the Omnipotent Trinity -- [and] work indivisibly.... The Holy Spirit is the Spirit both of the Father and of the Son.... He is the gift of the Father and of the Son -- because 'He proceeds from the Father' [and from the Son in John 14:26 & 15:26]...."

"Therefore the Holy Spirit is a certain unutterable communion of the Father and the Son.... Both the Father is a 'spirit' and the Son a 'spirit.' Both the Father is 'holy' and the Son 'holy.' In order, therefore, that the communion of Both may be signified from a Name which is suitable to Both -- the 'Holy Spirit' is called the Gift of Both...."

"Holy Scripture calls Him the Spirit of Both.... 'God has sent forth the Spirit of His Son into your hearts' [Galatians 4:6]. And...'it is...the Spirit of your Father Who keeps on speaking in you' [Matthew 10:20]....

"The Spirit, Who is specially called in the Trinity the Holy Spirit, is of the Father and of the Son -- of Whom likewise the Son Himself says 'Whom I will send unto you from the Father' [John 15:21]; and in another place 'Whom the Father will send in My Name' [John 14:26].... The Son is born of the Father -- and the Holy Spirit proceeds from the Father principally. The Father gives the procession without any interval of time, yet in common from Both [Father and Son]."

Elsewhere, Augustine asserts:<sup>17</sup> "With respect to the Holy Spirit...there has not as yet on the part of learned and distinguished investigators of the Scriptures been a discussion of the subject full enough or careful enough to make it possible for us to obtain an intelligent conception of what also constitutes His special individuality (*proprium*).... Some, however, have gone so far as to believe that the **communion** of the Father and the Son and...their Godhead (*deitatem*) which the Greeks designate *theotes*, is the Holy Spirit -- so that, inasmuch as the Father is God and the Son God -- the **Godhead**...in which They are united with Each Other...should be constituted equal with Him by Whom He is begotten.

"This Godhead, then -- which they wish to be understood likewise as the Love and Charity subsisting between these Two {Persons}, the One toward the Other -- they affirm to have received the name of 'the Holy Spirit.' And this opinion of theirs they support by many proofs drawn from the Scriptures. Among which we might instance either the passage which says 'For the love of God has been shed abroad in our hearts by the Holy Ghost Who has been given to us' [Romans 5:5] -- or many other prooftexts of a similar tenor.... They ground their opinion also upon the express fact that it is through the Holy Spirit that we are reconciled to God."

Significantly, the *Westminster Confession* points out that even from before the beginning of time "the Holy Ghost [has been] eternally proceeding from the Father and the Son. John 15:26 and Galatians 4:6." Indeed, the *Westminster Larger Catechism* adds that "it is proper...to the Holy Ghost to proceed from the Father and the Son from all eternity."<sup>18</sup>

On this, the American Presbyterian Dogmatologist Rev. Professor Dr. William G.T. Shedd declared:<sup>19</sup> "The internal characteristics are those acts or activities of the Supreme Being which are within the Essence and are confined to it.... This immanent and constitutional activity belongs to the Divine Essence, because it is spirit[-ual]. Spirit, by its very nature, and especially the infinite and eternal Spirit, is active. Matter is dead; but mind is living. Spirit is energetic and self-moving; but matter is inert and moved.... From everlasting to everlasting, He is inherently and intrinsically energetic....

"God is the same yesterday, today, and forever. Hebrews 13:8. He is without variableness or parallax. James 1:17. And this is true of the immanent and constitutional activity of the Divine Essence, in generation [by the Father of the Son] and spiration [of the Spirit by Them Both]. These *opera ad intra* [or works within God Himself] are an eternal and unceasing energizing and trinalizing.... The Divine nature energizes internally -- from eternity, to eternity.... He Who proceeds, is different from Those from Whom the procession issues....

"That...internal energizing or *opera ad intra* which is called 'spiration' -- modifies the Divine Essence in still another manner. And this resulting mode [or Intra-Personal Being] of the Essence, is denominated the 'Holy Spirit.' The theological term 'spiration' comes from the Biblical term 'Spirit' -- appropriated to the Third Person [within the Trinity]. It is applied to Him technically, with reference to the manner in which He has the Essence -- *Spiritus, quia spiratus* ['Spirit, because spirated']. He is no more spiritual in substance, than the Father or Son. But the Essence is communicated to Him by spiration or outbreathing (*pneuma = spiritus = breath*)....

" These internal activities are not temporal and transient, but eternal and unceasing. They have neither beginning nor ending nor cessation.... The Three Trinitarian Persons...[pre]suppose Each Other, and cannot be conceived of as subsisting independently and separately from Each other.... Each is what He is in reference to the Others; and if One be subtracted, the Others disappear also. Abstract God the Father, and there is no God the Son left; abstract God the Son, and there is no God the Father left! And the same is true of God the Spirit....

"It is optional with God to energize externally -- but **not internally**.... God might, or might not, create the Universe; may, or may not, uphold it. But we cannot say that He may or may not be Triune. That immanent and eternal activity which trinalizes the Essence and results in the Three Trinitarian Persons -- being grounded in the very nature and constitution of the Supreme Being -- must be.... The Spirit, though spirated by the Father and Son, yet proceeds not from the Father and Son as Persons but from the Divine Essence....

"The Father and Son...do not spirate the Spirit from two essences.... They are two Persons, and as two Persons having one numerical Essence spirate...the Third form...of the Essence -- the Holy Spirit. Their two personal acts of spiration concur in one single **procession** of the Spirit. There are two spirations, because the Father and Son are two Persons; but there is only one resulting procession. See Turretin III:31:6....

"'Spirit' in the technical trinitarian use, signifies that the Third Person is spirated or outbreathed by the Father and Son. The Hebrew *Ruach* and the Greek *Pneuma* denote a breath, or breathing. Genesis 1:2; Numbers 27:18; Psalm 51:11; Isaiah 63:11; Hoses 9:7 (Gesenius *in voce*); Matthew 3:16; Luke 1:25; John 1:32-33; 3:5-6; Acts 2:6, *et alia*. Christ 'breathed on His disciples and said unto them, "Receive ye the Holy Ghost!"' John 20:22. This spiration of the Spirit in time, was symbolical of the eternal spiration in the Godhead. The Third Person is also described as '**proceeding**' from the Father, John 15:26....

"By spiration, the Father and Son make the eternal Essence common to themselves and the Spirit. They are not two Persons that exist prior to the Third, but [They] eternally co-exist with Him. The co-existence, in both generation [of the Son by the Father in the Spirit] and spiration [of the Spirit by the Father and the Son], follows from the fact that it is One and the Same...Essence which is communicated and constitutes the substance of Each Person. And this Essence cannot be any older in One Person than in Another.... The procession of the Spirit is by the mode of the will and affections, and hence the Spirit is called **Love**."

In that regard, some of what also Dr. Abraham Kuyper Sr. wrote -- is quite helpful. He says<sup>20</sup> that the Holy Spirit "comes with a mission. For He has been *pemptomenon* [or 'sent'].

The Father has sent Him [John 14:26]. In John 15:26, the *Parakleetos* [or 'Comforter' or 'Strengthener'] is again in the foreground. The *Pneuma Hagion* [or '**Holy Spirit**'] is **an active Subject** -- and, once again, One sent Who proceeds from the **Father** in fellowship with the **Son**.

"We find the same in John 16:13, where yet again the *Pneuma Hagion* [or '**Holy Spirit**'] Who *hodogeesei* [or 'shall **guide**'] -- is **an active Person** Who does not stand by Himself alone but Who takes that which is His from the Son and in connection with the Father. For *panta hosa echei ho Pateer Ema estin* [or 'all things that Father has are Mine'] -- and 'He [the Spirit]...shall **show** it to you' [in John 16:15].... Christ in the one place says of the Holy Spirit '*ho Pateer pempsei Auto*' [or 'the Father shall send Him'] -- and in another place '*Egoo pempsoo humin para tou Patros*' [or 'I will send (the Spirit) to you from the Father']. John 14:26 & 15:26....

"Here, the fixed term is '**spirated**.' That is expressed by the word *ekporeusis* -- the **procession** [*uitgang*]. The Holy Spirit **proceeds** from the Father and the Son.... From John 15:26...we see that the *ekporeusis* [or **being sent**] is to be **distinguished** from the *pempsis* [or the **sending**].... In addition, it is added that the relationship between the Father and the Son is this -- that the Holy Spirit *ekporeuetai para tou Patros* [or 'proceeds from the Father']....

"In John 16:13-15, it is said that the Holy Spirit shall take the contents of what He shall bring to the Church -- from the Son (*ek tou Emou*). That, in turn, is again connected to the communion existing between the Father and the Son. For there then follows *panta hos echei ho Pateer Ema estin* [or 'all things that the Father has are Mine'].

"The relationship is thus **not** as if the Holy Spirit takes it from the Father while bypassing the Son -- but that the relationship between Father and Son is one which, as it were with two tributaries [*viz. the Father-to-Son tributary as well as the Son-to-Father tributary*], **flows into** (*„ausmündet“*) the **Holy Spirit**. This is the ground on which the Church has taught the **procession** of the Holy Spirit. This confession led to the well-know *Filioque* [namely the consistently-trinitarian view of the dynamic Western Church that the Spirit proceeds not just from the Father but also from the equally-divine Son]....

"God is **love**. The love within God -- leads to His creating of a *kosmos* [alias an ordered universe]; and to His forming man on the Earth according to His image, in order to find in that man the object of His love and to receive back from him love in return. When that occurs, an operation goes forth from the Divine Being to the outside -- an operation which creates creatures, and which occupies Himself with creatures....

"Apart from the *kosmos* and what is in it, there are operations within the Eternal Being Himself which exist by themselves and are themselves known [to Him].... *Est Deus Actus Purissimus* ['God Himself is the Purest Act'].... The Christian Church confesses this *opus ad intra*, the '*innergöttliche Wirkung*' [or 'intra-divine operation']. She confesses that God works not only *ad extra* [or 'outside of Himself'] -- but that He also and always works *ad intra* [or 'inside of Himself']....

"He not only watches when He works '*aussergöttlich*' [or 'extra-divinely'] in creation. But He has also been working '*innergöttlich*' [or 'intra-divinely'] -- from and unto all eternity. He is *Actus Purissimus* according to His Being from and unto all eternity, altogether disregarding

creation.... Such are the notional operations of God which are expressed in the [eternal] generation of the Son and the spiration [and the eternal procession] of the Holy Spirit....

"Each act of a higher order is a *processus* [alias a going forth]...and indeed...a procession whereby something [or Someone] goes forth from something [or from Someone or Someones].... According to Holy Scripture and Church Dogmatics, also the *actus* [or act] within God, is a *processus* -- and, indeed, in the double form of a **generating** and a **spirating procession**....

"What does the mystery of the Holy Trinity now teach? This -- that the spirating will is not the first which arises in the Self-objectification of God. From the Self-objectification -- it is the **Son**, the *Logos* [or Word], the *Sophia* [or Wisdom] Who first arises.

"Only thereafter does the 'I' objectify this. Then, from Himself, the thus-objectified Word spirates **the Holy Spirit** from Himself. Also Amesius indeed so confessed."

In other words, all Persons within the Trinity are eternally of equal value. Yet only the **Father** is the **First** Person; only the **Son** is the **Second** Person; and only the **Holy Spirit** is the **Third** Person of the Ontological Trinity. And that order is **irreversible**. Thus Kuyper.

John 14:26 & 15:26 & 16:13-15 thus teach that ontologically "the Spirit of truth...keeps on proceeding from the Father" and "shall keep on testifying" about "the Son." And Galatians 4:4-6 teaches that economically "God [the Father] has sent forth the Spirit of His Son" into the hearts of believers -- where He "keeps on crying out 'Abba, Father!'"

This means ontologically that **the Spirit Himself is that Personal Love that has been proceeding from the Father to the Son and vice-versa back from the Son to the Father from and unto all eternity**, and quite **independently of the exhibited existence of the entire universe**. Yet it also means economically that the Spirit further proceeds from the Father and the Son into every cranny of the universe -- and from each creature to all other creatures and then further back to the Father and the Son.

Without procession, there could be no love or thought or word between One Person and Another or Others -- either within God, or within man as His image. If no procession -- then no vitality, no energy, no life, no fellowship, no glory, no love, and no comfort -- either in God or in man. Also too -- no creation, no procreation, no history. Cf. John 14:26 & 15:26 & 16:7-15 & 17:5-24 with Genesis 1:1-3 & 1:26-28.

Were God not Triune, there could be no Universe. Worse yet. Were God not Triune, there could and would be no God at all. And were there no ontological procession, any Supreme Being thinkable to fallen man could not be active and intelligent and vibrant -- but would, at the most, be stagnant.

The history of religions has demonstrated and keeps on demonstrating this. "Though there be those that are called gods..., to **us** there is but one God the **Father**...and one **Lord Jesus Christ** [the **Spirit**-Anointed]" First Corinthians 8:5-6. For "Jehovah our Triune God is one Jehovah." Deuteronomy 6:4. "**Our Triune God is**.... [But] **their** idols are...the work of men.... They do not see." Psalm 115:3-5. "Keep yourselves from **idols!**" First John 5:21.

"The Word was **God**.... The world was made by Him.... And the Word was made flesh..., the only-begotten **Son** Who is in the bosom of the **Father**." John 1:1-18. "Through the eternal **Spirit**." Hebrews 9:14.

"Whoever denies the **Son**, does not have the **Father**.... There are **Three** that keep on bearing witness..., [even] **the Spirit**.... And these three agree in **One**." First John 2:23 & 5:6-8.

Over the centuries and millennia, **human society itself cannot keep on existing** -- unless itself **self-consciously undergirded** by the supra-temporal and eternal and everlasting Divine **Society of the Holy Trinity**. Without worshipping **such** a God -- human society, in the long haul, threatens to **self-destruct**.

Without the ontological procession in eternity of the Spirit from the Father and the Son -- there could be no economic procession in time of children from their fathers and their mothers, which parents and children are all images of the Triune God. And without the basis of the ontological procession of the Spirit, there could have been no creation by the Triune God; no movement of the Spirit over the surface of the Earth's waters; no activity within any atom or molecule; no growth of any plant; and no locomotion of any animals.

All would then still have been at best *tohu-wabohu* -- empty and inert; "without form and void." Only when the Spirit of God moved (Genesis 1:2), and keeps on moving (Job. 26:13 to 37:3f) -- can any creature itself either be moved, or itself move, or keep on moving itself.

In other words, the economic procession of the Spirit to and from all creatures, in and with time -- genesiologically presupposes and is traceable **backward** to His eternal **ontological** procession from the Father to the Son and *vice-versa*. Indeed, eschatologically, the **economic** procession of the Spirit to and from all creatures -- also flows **forward** to His eternal ontological procession. For the economic *Unterbau* and *Ausgang* and *Processio* necessarily presupposes the ontological *Überbau* and *Ausgang* and *Processio* alias the Superstructure and Outward Movement and Proceeding of the Holy Ghost -- both within, and from, the eternal Triune God.

#### **4. The Spirit is neither the Father nor the Son**

Although Divine, and although a Person -- the Holy Spirit is neither the same Person as the Divine Father nor the same Person as the Divine Son.<sup>21</sup> For, at the baptism of Christ the Divine Son, the Holy Ghost descended upon Christ (while the Divine Father spoke from Heaven).<sup>22</sup>

Indeed, the Spirit is sent by the Father,<sup>23</sup> in the Name of the Son.<sup>24</sup> And the Spirit is sent also by the Son, from the Father.<sup>25</sup>

So, then. The Spirit is **Divine**. He is a Divine **Person**. He is **not the same** Divine Person as is God the Father, nor as is God the Son. But He is indeed **the Spirit of the Father**, and also **the Spirit of the Son**. For the Father and the Son, like the Spirit, are **God** -- and, indeed, the **same** God. Thus, the Holy Ghost is the very **Spirit** of God -- of that one and the same God.



## **5. No Spirit-fruit or Spirit-gifts nor Spirit-fillings within God Himself**

In God, there is no Spirit-fruit; nor Spirit-gifts; nor Spirit-fillings. God has 'always' been full of His Own Spirit. Indeed, both eternally and infinitely.

Now the Spirit has always 'fathomed' even the very depths of God Himself<sup>26</sup> -- from all eternity past. He shall also keep on doing so, unto all eternity future. God never once 'became' filled (or re-filled) with His Own Spirit. Nor could He possibly do so. For He never was (is now or ever shall be) any less full of His Own Spirit than He always was and is right now.

When the Triune God created the universe, simultaneously filling it with His Own Spirit, there was absolutely no diminution in God Himself of His Own 'Spirit-uality' (alias His Own 'Spirit-fullness-from-all-eternity-past'). Neither before nor while nor after creating the universe, were there any Spirit-infillings within God Himself.

Nor could there be. For God cannot dynamically increase. He always has had and always shall have the same totality of Spirit-fullness within Himself<sup>27</sup> (and indeed on an infinite scale).<sup>28</sup> For He is "the Lord; the true God; the living God; the King from everlasting."<sup>29</sup> He is "the Lord God -- merciful; gracious; longsuffering; **abundant** in goodness."<sup>30</sup>

There can be no Spirit-ual fruit and no growth in God. For the Lord never changes, and there is no variableness nor shadow of turning in Him.<sup>31</sup> Nor can there be any Spirit-ual gifts donated to (or found within) the Triune God Himself. For He always has had and always shall have all He needs and all He could have -- un-given-ly!<sup>32</sup> For "who has first **given** to Him?!"

## **6. The Creator-Maintainer Spirit in all creation**

At creation, God filled the universe with His Spirit. Right then, we are told that the Spirit 'fathomed' or 'searched out' and 'moved' and 'hovered over' and 'incubated' and 'brooded over' and 'strove with' all the creatures.<sup>33</sup> For the Spirit Who had always proceeded and Who always proceeds from the Father to the Son, at and after creation keeps on proceeding into all His creatures and also from each creature toward all the others<sup>34</sup> and then back to God.

Then, He progressively brought order into the unorderedness of primordial creation, developing it from its initial created 'chaos'<sup>35</sup> into a manufactured 'cosmos'<sup>36</sup> -- both in the first two chapters of Genesis, and also elsewhere.<sup>37</sup> Indeed, He shall continue to do so, throughout all of the future.<sup>38</sup>

First, the Spirit or Breath of God made all the hosts<sup>39</sup> (of angels and stars).<sup>40</sup> For it was the Holy Ghost Who furnished the angels with their Spirit-gifts,<sup>41</sup> and Who adorned or garnished even the very Heavens.<sup>42</sup> Indeed, at the formation of the Earth, it was the Divine Spirit Who moved upon the face of the waters.<sup>43</sup>

God's Breath (or Holy Spirit) was -- and is -- everywhere!<sup>44</sup> The Spirit apparently regulates even all mechanical and chemical behaviour. For it is by the Breath of God that frost is given -- and by the Spirit of the Lord that waters get straitened into ice.<sup>45</sup>

He is also the Spirit of life. For it is God's Spirit Who causes all plants to grow<sup>46</sup> -- and to die.<sup>47</sup> It is the Spirit of the Lord (or *Anima*) Who in-anima-tes all anima-ls;<sup>48</sup> Who causes even cattle to go down and rest<sup>49</sup> -- and who brings about their deaths.<sup>50</sup>

It is the Holy Spirit Who also activates the angels<sup>51</sup> to serve man. And it is the very same Holy Spirit Who (in a different way) enables Spirit-driven and Spirit-endowed man as God's viceroy to serve the Lord in every aspect of His creation. For the Spirit turns even the many wheels which man may manufacture.<sup>52</sup>

As the *Westminster Confession* rightly observes:<sup>53</sup> "It pleased God the Father, Son, and **Holy Ghost**...in the beginning to create or make of nothing the world and all things therein...in the space of six days, and all very good.... Genesis 1:2 and Job 26:13 & 33:4." To which one might readily also add: Psalm 104:26-30 & 139:7-16 and Isaiah 4:4 & 40:7f.

## **7. The Spirit of God is omnipresent in all of His creatures**

Gregory Nazianzen - one of the "Three Cappadocians" -- again hits the nail on the head. For he rightly states:<sup>54</sup> "Is the Spirit God? Most certainly!... I might bring forward...what nature has continued with wonderful artfulness, in connection with the generation of animals [Psalm 29:9 *cf.* 139:9-16 & Job 33:4 & 34:14-15].... I will just mention one fact of our own nature.... What was Adam? A creature of God [*cf.* Genesis 2:7]. What then was Eve? A fragment of the creature [*cf.* Malachi 2:10-15]. And what was Seth? The begotten of both [*cf.* Genesis 4:1 & 4:25f & 6:3]."

Also the other two of the "Three Cappadocians" agreed. Thus Gregory of Nyssa (331 to 395 A.D.) stated:<sup>55</sup> "Our account of the Holy Ghost will be the same also.... As the Son is bound to the Father and...is not substantially after Him -- so again the Holy Spirit is in touch with the Only-begotten.... The Holy Trinity in no single way exhibits discord.... Glory is due.... The Apostle ascribes independent authority to the dignity of the Spirit when he affirms [First Corinthians 12:12] that He works all [things] in all [people] as He wishes."

Elsewhere Gregory adds<sup>56</sup> that "the Holy Spirit is truly, and not in name only, called Divine -- both by Scripture, and by our Fathers.... The Holy Spirit is...in every respect equal [to the Father and the Son].... This is allowed by all.... What[ever] He may be besides -- He is Himself Goodness and Wisdom and Power and Sanctification and Righteousness and Everlastingness and Imperishable and every name that is lofty.... What, then, is the state of mind that leads those who do not fear the fearful sentence passed upon the blasphemy against the Holy Ghost [*cf.* Matthew 12:31-32] -- to maintain that such a Being does not possess glory?"

Gregory further wrote<sup>57</sup> that "the Church believes, as concerning the Son -- equally so, concerning the Holy Spirit -- that He is uncreated.... The creation is guided by the Spirit.... The Spirit governs.... The creation is comforted, while the Spirit comforts [*cf.* John 14:16-26 & 15:26 & 16:7-14].... The Spirit gives freedom.... The creation partakes of the gifts, while the Spirit bestows them at His pleasure. 'For one and the self-same Spirit works all these things' [First Corinthians 12:11]."

Gregory also says<sup>58</sup> "that there is a Word of God, and a Spirit of God -- Powers essentially subsisting, both creative of whatever has come into existence and comprehending things that exist. This is shown, in the very clearest of light, from out of the Divinely-inspired Scriptures."

Finally, Gregory concludes:<sup>59</sup> "This is the book of the generation of Heaven and Earth' -- says the Scripture, when all that is seen was finished [Genesis 2:4].... The Divine power and skill was implanted in the growth of things.... It was by rest and motion that it devised the genesis of the things that were not, and the continuance of the things that are....

"When, then, the Maker of all had prepared beforehand as it were a royal lodging for the future king...and when all kinds of wealth had been stored in this palace...as gold and silver and the substance of your jewels...in the bosom of the Earth as in a royal treasure-house -- He thus manifests man in the world.... He said: 'Let Us make [man] after Our image!' -- and by the plural signification, revealed the Holy Trinity [Genesis 1:26]. He would not, if the Archetypes were unlike one another, have mentioned the image in the singular."

The third of the "Three Cappadocians" was Basil the Great (329 to 379 A.D.). He states:<sup>60</sup> "'Who has directed the Spirit of the Lord; or, being His Counsellor, has taught Him?' [Isaiah 40:12-13].... 'For the Father loves the Son, and shows Him all things' [John 5:20] -- viz., in and through Their Spirit.... Our Lord...charged His disciples to baptize all nations in the name 'of the Father and of the Son and of the Holy Ghost' [Matthew 28:19].... The Spirit is there conjoined with the Father and the Son....

"To every man that sets aside the Spirit..., his faith in the Father and the Son will be useless. For he cannot even hold it, without the presence of the Spirit.... He who does not believe the Spirit, does not believe in the Son; and he who has not believed in the Son, does not believe in the Father.... As we believe in the Father and the Son and the Holy Ghost, so are we also baptized in the name of the Father and of the Son and of the Holy Ghost.... The Spirit is ranked together with God [the Father and the Son] -- not on account of the emergency of the moment, but on account of the natural Fellowship [among those Three]....

"Peter's words to Sapphira -- 'How is it that you have agreed together to tempt the Spirit of the Lord? You have not lied to men, but to God!' [Acts 5:4-9] -- show that sins against the Holy Spirit and against God, are the same. And thus, you might learn that in every operation the Spirit is closely conjoined with and inseparable from the Father and the Son....

"From the things created at the beginning, may be learned the fellowship of the Spirit [Genesis 1:1-2] with the Father and the Son [Genesis 1:26-28].... In the creation, please first think -- about the Original Cause of all things that are made, the Father; about the Creative Cause, the Son; about the Perfecting Cause, the Spirit!...

"The First Principle of existing things, is One [viz. the Father] -- creating through the Son, and perfecting through the Spirit.... 'For by the Word of the Lord [Father] were the heavens made, and all their host by the Breath [or Spirit] of His Mouth [the Son].'" Psalm 33:6-9. "The Word is He Who 'was with God in the beginning; and Who was God' [John 1:1]. And the Spirit of the Mouth of God is 'the Spirit of truth Who proceeds from the Father [and via the Son].'" John 14:26 & 15:26....

"He [the Spirit] is moreover said to be 'of God' [Second Corinthians 1:22]...., proceeding out of God [the Father] not by generation like the Son but as the Breath of His Mouth [or Word].... He is, moreover, styled 'Spirit of Christ' -- as being by nature closely related to Him. Therefore, 'if any man does not have the Spirit of Christ -- he is not one of His' [Romans 8:9]....

"The Spirit is glorified through His communion with both Father and Son -- and through the testimony of the Only-begotten, when He says: 'All kinds of sin and blasphemy shall be forgiven men; but the blasphemy against the Holy Spirit shall not be forgiven!' [Matthew 12:31].... 'No man knows the Father, save the Son' [Matthew 11:27].

"And so 'no man can say that Jesus is the Lord, but by the Holy Ghost' [First Corinthians 12:3]. For it is not said through the Spirit, but by the **Spirit**, that 'God is Spirit and those that worship Him must worship Him in Spirit' [John 4:24].... Thus the way [from man] to the knowledge of God, lies from one Spirit through the one Son to the one Father....

"The Spirit is said to be in them [Christians].... His essential being before the ages, and His ceaseless abiding with the Son and Father -- cannot be contemplated without requiring titles expressive of **eternal conjunction**....

"Just as the Father is seen in the Son, so is the Son in the Spirit.... Our Lord...said that worship ought to be offered 'in Spirit' [John 4:24]....

"So too do we speak of worship in the Spirit as showing in Himself the Godhead of the Lord. Therefore, even in our worship -- the Holy Spirit is inseparable from the Father and the Son....

"'At the mouth of...**three** witnesses, shall the matter be established [Deuteronomy 19:15 cf. Matthew 18:16 and Second Corinthians 13:1 & 13:14].... To God the Father and the Son our Lord Jesus Christ, with the Holy Ghost -- glory and might, for ever and ever!"

## **8. The Spirit's *charismata* in men and angels**

It is God the Holy Ghost Who vitally "enlivens" angels<sup>61</sup> and men<sup>62</sup> (as His sole rational creatures). In doing this, He furnishes them with *charismata* (or special 'gifts of grace') to enable them to serve Him.

Thus, the Holy Spirit is the Author even of all Spirit-fruit and Spirit-growth in men and in man's servants the angels. For the Spirit of God (Who is love<sup>63</sup> and peace<sup>64</sup> and goodness<sup>65</sup> and faithfulness<sup>66</sup> *etc.*) -- is the sole Fountain<sup>67</sup> of all of those fine qualities which He Himself originally put into men and angels (as His rational creatures).

The Spirit Himself was and is the Fruit-Producer of all human (and angelic) love and joy and peace and patience and usefulness and goodness and faithfulness and meekness and temperance.<sup>68</sup> The Spirit Himself is indeed the only Donor of all gifts.<sup>69</sup> Accordingly, the Spirit Himself is the sole ultimate Giver even of all Spirit-ual gifts -- such as the *charismata* of governments and helps (*etc.*) -- to both man<sup>70</sup> and angels.<sup>71</sup>

## **9. The Spirit especially in man both before and after his fall**

Already at the creation of Adam, God anticipated even the very manner in which Christ would later breathe His Spirit into His elect Apostles.<sup>72</sup> For even at humanity's very creation, the Triune God (*viz.* the Father through His Divine Word and Spirit) "**in-spir[it]-ed**" or breathed **in-to** man the breath of life (and thus filled Adam with the Holy Spirit).

Without that divine "**in-spir-ation**" of the unfallen Adam -- without the Spirit of God having been placed **with-in** man -- there could indeed have been absolutely no comm-**uni**-cation or comm-**uni**-on between God and man. Not even with pre-fall man in his original righteousness and pristine holiness.<sup>73</sup>

Consequently, every descendant of Adam should say with reverence: "The Spirit of God is in my nostrils!" For "the Spirit of God has made me, and the Breath of the Almighty has given me life!"<sup>74</sup>

The Holy Spirit even enlightens **all** men -- intellectually.<sup>75</sup> For "there is a Spirit in man[kind]; and the in-Spir-ation of the Almighty gives them understanding."<sup>76</sup>

It is only by God's Spirit that to man is revealed -- anything about anything! For it is only the Spirit of God Who causes the spirit of man to know anything at all.<sup>77</sup> Indeed, the spirit of man is the very "candle" of the Lord.<sup>78</sup>

As the *Westminster Confession* states:<sup>79</sup> "It pleased God the Father, Son and **Holy Ghost**...to create the World.... After God had made all other creatures, He created **man**, male and female -- with knowledge, righteousness and true **holi-ness** after His Own image -- having the Law of God written in their hearts, and power to fulfil it. Genesis 1:26f & 2:7 and Romans 2:14-15 and Ecclesiastes 7:29.... They were happy in their communion with God, and had dominion over the creatures. Genesis 1:26-28." In other words, **holy man** -- both male and female -- was filled with and empowered by the **Holy Spirit** in all he and she did before the fall.

## **10. The Holy Scriptures on Spirit-filled unfallen man**

After God (the Father and the Son and the Spirit) created the universe,<sup>80</sup> and after God the Spirit moved upon the face of the earthly waters<sup>81</sup> -- the Three Persons of the Trinity counselled with One Another to create man in Their Own image.<sup>82</sup> Thus, man(kind) would reflect the Triune God -- as His Own Spirit-ual 'child[ren]' and 'offspring.'<sup>83</sup>

"And the Lord formed man [Adam] dust from the ground, and breathed **in-to** his nostrils the breath (or spirit) of life so that man became a living person."<sup>84</sup> Indeed, it seems that God so formed or shaped man -- precisely by breathing into some dust.

Thus He transformed some lifeless dust into enlivened dust. Perhaps He also did this, even then, by 'fast-forwarding' that new living creature through 'fetushood' to 'adulthood.'<sup>85</sup> Be that as it may, **the Holy Spirit in-dwelt** unfallen man from his very beginning onward.

For Jehovah "Spirit-ually" equipped him to eat and to drink and to do all things whatsoever, solely to the glory of God. Thus man in his unfallen state immediately set about subjugating the entire universe -- from Eden on out, to the glory of God -- through the in-dwell-ing **power** of the Spirit of the Lord.<sup>86</sup>

As also the *Westminster Confession* insists:<sup>87</sup> "The Father, Son, and **Holy Ghost**...after God had made all other creatures -- created **man**.... He created man male and female -- with knowledge, righteousness and true **holiness** after His Own image -- having the Law of God written in their hearts, and power to fulfil it. Genesis 1:26f & 2:7 and Romans 2:14-15 and Ecclesiastes 7:29.... They were happy in their communion with God, and had dominion over the creatures. Genesis 1:26-28."

### **11. The Spirit continues working even in fallen man**

Right after the fall, man immediately ceased to be "indwelt" by the Holy Spirit. Yet the Lord God nevertheless came walking in the garden, and talked to fallen man (by speaking His Word in the Spirit on that same day).<sup>88</sup>

Later still, just before the Great Flood (which punished man's sin), God still said that till then His "Spirit had been continuing to strive with-in man."<sup>89</sup> And yet later, even the complaining Job had to admit that even in man's fallen condition: "There is a Spirit in men, and the in-spir-ation of the Almighty gives them understanding."<sup>90</sup>

Accordingly, the Spirit of God continues to work (unsavingly) even within fallen men. Yet He does so, without thereby continuing to "indwell" them.

### **12. Yet only righteous men were and are indwelt by the Spirit**

The Spirit **works** "in" all fallen men -- in many different ways. But the Spirit "in-dwells" only those men who are "righteous."

Such "righteous" men include the following. First, those men who had not yet sinned -- namely the unfallen Adam and the unfallen Eve. Second, that man Who never could sin -- namely the Second Adam Jesus Christ alone. And third, those men whose sins shall no longer be imputed to them -- namely sinners forgiven in the Second Adam, and forgiven for His sake.

Consequently, the Holy Spirit "dwelt" **in** (and with-in and **with**) the un-fall-en Adam. Later, the Spirit also dwelt **in** and with-in and **with** the in-fall-ible Second Adam Jesus Christ (as God's Own Spirit-anointed Temple and as God's Own Spirit-indwelt prophetic and priestly and kingly Representative).<sup>91</sup>

Yet also Old Testament saints like Job and David and Isaiah -- having been justified by already receiving the imputed righteousness of the Second Adam Jesus Christ in Whom they fore-trusted -- were all "indwelt" by the Spirit. For saintly Job well said: "The Spirit with-in me, constrains me."<sup>92</sup> And "even though He slays me, yet shall I keep on trusting Him!"<sup>93</sup>

Also David prayed: "Renew a right Spirit with-in me..., and do not take Your Holy Spirit from me...and uphold me with Your Free Spirit!"<sup>94</sup> Isaiah too declared that the Holy One Who is lofty, dwells in His temple -- and dwells with him who is of a humble [or law-abiding] spirit.<sup>95</sup>

Moreover, it is precisely by the sealing action of the Holy Spirit with-in them, that New Testament Christians too are re-new-ed with-in the spirit of their minds as new men. For they are (re-)created in righteousness and true holi-ness -- similarly to Adam, before the fall.<sup>96</sup>

### **13. Spirit-filled human life before the fall**

Each Lord's day, wrote the great Protestant Reformer Martin Luther,<sup>97</sup> Adam and Eve would worship God "on the Sabbath at the tree of life...to proclaim God and His praises and the glory of creation." For, thus Luther, God through Adam would then "exhort them to a holy and sinless life and to a faithful tilling and keeping of the garden" -- during the following week-days. After each Sabbath, six days every week Adam would work by cultivating the Earth -- and Eve would work by helping Adam.<sup>98</sup>

But seven days each week, that first couple -- indwelt by the Holy Spirit -- brimmed over with the Spirit-ual fruit of love and joy and peace and patience and usefulness and goodness and faithfulness and law-abiding meekness and temperate self-disciplined discipleship.<sup>99</sup> For every second of each hour of every day, they served God with the various combinations of their different Spirit-ual gifts of utterance and knowledge and wisdom and heal-th and right-eous power-ful-ness and first-celibacy-and-then-marriage and Word-declaration and discernment and government and help and language and interpretations *etc.*<sup>100</sup>

Both Adam and Eve bore the Spirit-ual fruit of joy and goodness and love *etc.*<sup>101</sup> They also worked with their Spirit-ual gifts of wisdom, knowledge, wealth, and power; *etc.*<sup>102</sup>

### **14. Unfallen man's Spirit-fruits and Spirit-gifts**

Unfallen man, impelled by the indwelling Spirit,<sup>103</sup> would progressively have been changed "from glory to glory."<sup>104</sup> Yet only "by the Spirit of the Lord" Who in-dwelt him.<sup>105</sup> Gradually, unfallen man would ultimately have been transformed<sup>106</sup> by that Spirit of God -- transformed from the glorious<sup>107</sup> but losable<sup>108</sup> untarnished image of the Lord which man was,<sup>109</sup> to the still-more-expanded and ultimately-unlosable image of God which the unfallen Adam should finally have become and unto which he had losably been sealed by the Holy Spirit.<sup>110</sup>

This means there would have been a fruit-ful increase in unfallen man's Spirit-ual fruit -- the Spirit-ual fruit of love,<sup>111</sup> joy,<sup>112</sup> peace,<sup>113</sup> patience,<sup>114</sup> gentleness or usefulness,<sup>115</sup> goodness,<sup>116</sup> faith(fulness),<sup>117</sup> law-abiding meekness,<sup>118</sup> and disciplined discipline or temperate self-control<sup>119</sup> *etc.*<sup>120</sup> For Spirit-filled unfallen man was to be fruitful -- and thus to become more and more fruit-ful (in everything he would do) -- and to multiply.<sup>121</sup>

Indwelt by the Holy Ghost Himself, the Spirit-filled unfallen Adam and Eve were also replete with different kinds of Spirit-ual gifts and/or various measures of *charismata*. Such

'charismatic gifts' from God were **all subject to further development** by man -- and were all useful in promoting man's ability to grow the previously-mentioned **Spirit-ual fruit**.

Those *charismata* were **undeserved gifts of God's free pre-fall grace**. They include the gifts of Adam's utterance, knowledge, wisdom, first-celibacy-and then-marriage, faithfulness, heal-th, right-eousness or dynamically power-ful ability, prophetic or forthtelling declaration of God's Word, discernment of spirits, and government. They further include Eve's gift of being help-ful. And they also include the gifts of tongue-language and interpretation, in both Adam and Eve as well as among their later descendants.

When man first sinned, he lost the indwelling of the Spirit.<sup>122</sup> Yet it is these very same Spirit-ual gifts (of the first Adam and his wife) that were displayed in the Spirit-filled Second Adam Jesus Christ (and His bride). Indeed, such are also even now being re-constructed and re-stored by His Spirit in Christians also today.<sup>123</sup>

## **15. God's original Spirit-ual purpose with man**

God made man upright, and gave man the Spirit-ual gifts of wisdom and knowledge and joy (*etc.*) -- and man was to labour for God in wisdom and in knowledge and in equity or uprightness *etc.*<sup>124</sup> For man was to re-joy-ce and to do good in his life<sup>125</sup> -- to eat and to drink and to enjoy the good of all his labour, as the gift of God.<sup>126</sup>

It was man's privilege or portion to re-joy-ce in his works.<sup>127</sup> The original pair of humans or the first couple had a great reward in their labour.<sup>128</sup> In marriage, they would uplift one another<sup>129</sup> and give warmth and comfort to one another.<sup>130</sup>

They ate and drank and enjoyed the good of their labours -- all the days of their lives.<sup>131</sup> God had given them riches and wealth and power to do this -- for that was the [Spirit-ual] gift of God<sup>132</sup> Who sustained them in the joy of their hearts.<sup>133</sup> Nothing was better for them than to eat and to drink with an abiding, merry joy -- all the days of their lives which God gave them.

## **16. Christ the Second Adam restores and promotes man's original Spirit-ual purpose**

The above is then what Spirit-filled Adam or man **enjoyed**, before the fall. It is what Spirit-filled Christians are in principle **re-stored** to, in Christ the Second Adam here and now. And it is what Spirit-empowered Christians are more and more required to help **consummate**.<sup>134</sup>

Consequently, Christians too are commanded: "Your body is the temple of the Holy Ghost Who is in you.... Therefore, glorify God in your body, and in your spirit!"<sup>135</sup> "For the Earth is the Lord's, and the fullness thereof.... Therefore, whether you eat or drink or whatsoever you do -- do all to the glory of God!"<sup>136</sup>

For as in Adam all die, even so in Christ shall all be made alive.<sup>137</sup> The first man, Adam, was made a living soul. The Last Adam -- the Lord from Heaven -- was made a quickening spirit.<sup>138</sup>



So therefore, my beloved brethren -- be steadfast, unmoveable, always abounding in the work of the Lord! Forasmuch as you know that your labour is not in vain in the Lord.<sup>139</sup>

For "blessed are the dead who die in the Lord! 'Yes,' says the Spirit, 'so that they may rest from their labours. And their works do follow them'" -- into **glory**.<sup>140</sup>

### **17. Irenaeus on the Spirit-filled unfallen Adam**

The first great theologian of the Early Church, was Irenaeus -- the Overseer of the Church at Lyons in France. All men, held Irenaeus, are composed of a body taken from the Earth, and a soul (receiving spirit from God).<sup>141</sup>

Moreover, there is a great parallel between the only two sinless men in all earthly history. Namely the (Spirit-filled) sinless first Adam before his fall, and the Spirit-filled Second Adam Jesus Christ (Who 'recapitulated' the human race).<sup>142</sup>

Accordingly, "by the 'hands' of the Father -- that is, by the Son and the Holy Spirit -- man [and not (merely) a part of man] was made in the likeness of God.... For the perfect man consists in the commingling and the union of the soul [receiving the spirit]" with the "fleshly nature which was moulded after the image of God.

"For this reason does the Apostle declare, 'We speak wisdom among them that are perfect;' [First Corinthians 2:6] -- terming those persons 'perfect' who have received the Spirit of God.... Man is rendered spiritual and perfect, because of the outpouring of the Spirit.

"Now this [spirit-ual man] is he who was made in the image and likeness of God.... If the Spirit be wanting in the soul -- he who is such, is...an imperfect[ed] being..., not receiving the similitude [alias the image of God] through the Spirit....

"Those, then, are the 'perfect' -- who have had the Spirit of God remaining in them" -- just like Adam before the fall. For he was created body and soul (or body and "soul receiving spirit") -- as the image of God...by the hands of the Father" alias also by "the Son and the Holy Spirit."<sup>143</sup>

### **18. Luther on the Spirit-filled unfallen Adam**

St. Augustine of Hippo, probably the greatest theologian before the Protestant Reformation, insisted that Christ restores the pre-fall grace of God. This was and is the grace (lost at Adam's first sin) -- by which the human soul "was enabled to live wisely" by "the Spirit of God."<sup>144</sup> And centuries later, the Augustinian theologian Rev. Professor Dr. Martin Luther, in investigating Adam's pre-fall relationship to God,<sup>145</sup> found it to be that of the mystique of the Word and faith.<sup>146</sup>

Luther, the first Protestant Reformer, attacked the monks and the Anabaptists for seeking revelations outside of the Bible as God's Holy Scripture. For there, argued Luther,<sup>147</sup> "the likelihood is great that one will encounter even Satan masquerading as an Angel of Light."<sup>148</sup>

"Whenever man goes outside of **Word**-revelation," said Luther, "he get onto a dark road."<sup>149</sup> For: "Is not the seeing of visions, of all kinds of natural apparitions and great occurrences -- a revelation of...the powers of darkness?"<sup>150</sup>

Here Luther rejects not only all subjectivism, but also every revelation of God outside of the Bible. Luther calls the very desire to search for such a revelation, "tempting God." For revelation is restricted to the historicity of the coming of Christ to Earth, and the outpouring of the Holy Spirit.<sup>151</sup>

Adam, held Luther, could show through the Spirit Who controlled him -- Whose slave and servant he was. For the first unfallen human was a lofty creature "full of faith and of the Holy Spirit." Indeed, also his descendants would have shared in this, if Adam had not fallen.<sup>152</sup>

For -- taught Luther -- the unfallen "Adam and Eve flowered in original righteousness." Nay more, they "trusted in the most kind God" -- and "proclaimed God and His praises."<sup>153</sup>

Indeed, even before the fall, maintained Luther, it was only by the Spirit of God's Son the Word of God that the Father implanted faith into the heart of man. For even at that time, "the **Spirit was given** through and with the external Word."<sup>154</sup>

### **19. Zwingli on the Spirit-filled unfallen Adam**

Not just Luther, but also his Co-Reformer Ulrich Zwingli<sup>155</sup> gives a Spirit-ual explanation of the 'image of God' (in Genesis 1:26-27). For, as Zwingli indicates, the Holy Spirit gave Adam supernatural power before the fall.

This is the only way in which even unfallen man could serve God and live in fellowship with Him. Adam's fall meant the loss of the inhabitation of the Spirit of God in man. For when the Holy Spirit is absent, there is only death and inability to do any good.<sup>156</sup>

Consequently, at Adam's fall -- says Zwingli -- man lost not only the Holy Spirit, but also "the good disposition of human nature."<sup>157</sup> Indeed, in his work *Clarity and Certainty of the Word of God*,<sup>158</sup> Zwingli makes the following additional statements:

"In Genesis two, it says: 'And the Lord God formed man [out] of the clay or dust of the ground and breathed into his nostrils the breath or the air of life.' This 'breath of life' which the Eternal God 'breathed' into Adam, undoubtedly implanted within him the longing...for an eternal [or everlastingly-unending] life....

"When the word 'breath' or 'air' or 'wind' is used -- we must understand always the Spirit of God. For in Scripture, the Spirit is called a Breath *etc.* For, as we live physically by the inbreathing of air -- so the Spirit of God is that true life in Whom all things live, and from Whom they derive their life."

## **20. Calvin on the Spirit-filled unfallen Adam**

The greatest of all the Protestant Reformers was the famous Presbyterian Theologian Rev. Professor Dr. John Calvin. Like Luther and again following Augustine, Calvin too admitted that the unfallen Adam's supernatural Spirit-ual gift was significant.<sup>159</sup>

But Calvin also insists that "Paul, contrasting the quickening Spirit which believers receive from Christ with the living soul with which Adam was created [First Corinthians 14:45], commends the richer measure of grace bestowed in regeneration." Hence, to Calvin, justified man receives not just what unfallen man possessed -- but also what unfallen man ultimately would ultimately have possessed if he had never fallen at all and if he had obeyed the Covenant of Works (Hosea 6:7-10) right down till the consummation of its eschatological development.

Paul, explains Calvin, "does not however contradict the statement that the end of regeneration is to form us anew in the image of God [Ephesians 4:24 and Colossians 3:10].... It is said that God breathed into man's nostrils the breath of life (Genesis 2:7).... Paul indeed, quoting from Aratus, tells us we are His offspring (Acts 17:28) "

We are indeed 'God's offspring' -- agrees Calvin. "Not in substance, however, but in quality -- inasmuch as He has adorned us with God-given endowments.... God..., by the mighty power of His Spirit" -- now, after the fall -- "renders us conformable to Himself....

"From the words of Paul, when treating of the re-new-al of the image of God in man" (Second Corinthians 3:18) -- "the inference is obvious that man was conformable to God...by the grace and virtue of the Spirit," For Paul "says that, by beholding the glory of Christ, we are transformed into the same image -- as by the Spirit of the Lord."

Indeed, adds Calvin, "man was undoubtedly created to meditate on the heavenly life. So it is certain that the knowledge of it was engraven on the soul."<sup>160</sup>

For "the purpose of the Gospel is the re-stor-ation in us of the image of God which had been cancelled by sin."<sup>161</sup> And the re-gener-ation of the godly is indeed, as is said in Second Corinthians 3:18, nothing else than the re-form-ation of the image of God in them." For "the design in re-generation is to lead us back from error to that end for which we are created"<sup>162</sup> -- and then onward unto the goal for which we were created.

## **21. The Heidelberg Catechism on the Spirit-filled unfallen Adam**

The German Reformed *Heidelberg Catechism* was written just two years before the death of Calvin. It describes the "way by which we may escape the punishment [of God for our sins] and again be received into favour."<sup>163</sup> (Emphasis mine -- F.N. Lee.)

This word "again" here clearly teaches that Christ-ian-ity is the "way" by which man is restored<sup>164</sup> once more to what he had been before his fall. And, indeed, not just restored back, but -- at least in principle -- also consummated beyond even the possibility of that fall.

That "way back" and thereafter the "way forward" -- indeed, the only way! -- is through "Christ" the Second Adam.<sup>165</sup> For it is He alone Who was "anointed with the Holy Ghost to be our chief Prophet and Teacher...and to be our only High Priest...and also to be our eternal King, [and] Who governs us by His Word and Spirit."<sup>166</sup> Indeed, a believer in Him is even "called a Christ-ian" -- alias 'one anointed [with Christ's Spirit]' precisely because he is "a member of Christ by faith, and thus" also a "partaker of His anointing."<sup>167</sup>

Indeed, the Christ-ian's chief aim must be to glorify Christ -- to "confess His Name" by presenting himself as "a living thankoffering to Him."<sup>168</sup> Christians are "again received into favour" through Christ's Own Spirit-anointing. So it follows that Adam too was Spirit-anointed, in his state of "favour" with God before man's fall.<sup>169</sup>

For, as Wolmarans declares:<sup>170</sup> "Original right-eousness and holi-ness are consequences of man's creation in the image of God. They were both perfected [though not yet then consummated] as gracious gifts of God, through His Spirit.... There was to be no holi-ness only at the end of Adam's life (and earned as a reward for his own struggle and powerful dedication). No! Holi-ness was the *charisma* or the gracious gift of God alone, bestowed upon the first man in his original state of integrity -- given back [in principle already at their regeneration] to those 'born again' in Jesus Christ."

## **22. The Westminster Standards on the Spirit-filled unfallen Adam**

At this point, we should also hear the 1648 *Westminster Confession of Faith*. "The distance between God and the [human] creature[s] is so great, that...they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part. That He has been pleased to express, by way of Covenant.

"The first covenant made with man was a Covenant of Works, wherein life was promised to Adam [Hosea 6:7-10].... God gave to Adam a Law, as a Covenant of Works...and endued him with power and ability to keep it."<sup>171</sup>

God created our first parents, states the Westminster Assembly's *Westminster Larger Catechism*, and "endued them with living, reasonable, and immortal souls (Genesis 2:7)...in knowledge, righteousness, and holi-ness (Ephesians 4:24)." For the unfallen Adam and Eve had "the Law of God written in their hearts [Romans 2:14f], and power to fulfil it (Ecclesiastes 7:29)."

God blessed unfallen man by even "affording him communion with Himself (Genesis 1:26-29 & 3:8)." Indeed, He did so from the very commencement of man's existence "in the estate in which he was created."<sup>172</sup>

Accordingly, also the Puritan John Owen, the greatest British Theologian of all time, declares:<sup>173</sup> "Adam may be said to have had the Spirit of God in his innocency.... It was possible that he should utterly lose Him.... But in all men, from first [Adam] to Last [Adam] -- all goodness, righteousness and truth are the 'fruits of the Spirit.' Ephesians 5:9."

### **23. Charles Hodge on the relation of the Father to the Son and the Spirit**

Insists Rev. Professor Dr. Charles Hodge:<sup>174</sup> "The relation of the Spirit to the Other Persons of the Trinity...bears the same relation to the Father as to the Son. He is sent by Them, and They operate through Him.... He is said to be of the One as well as of the other, and He is given by the Son as well as by the Father.... His eternal relation to the Other Persons of the Trinity is indicated by the word 'Spirit' -- and by its being said that He is *ek tou Theou*, out of God. *I.e.*, God is the Source whence the Spirit is said to proceed....

"The Spirit is the **Executive** of the Godhead. Whatever God does, He does by the Spirit.... He is the immediate Source of all life. Even in the external world, the Spirit is everywhere present and everywhere active.

"Matter is not intelligent. It has its peculiar properties, which act blindly according to established laws. The intelligence therefore manifested in vegetable and animal structures -- is not to be referred to matter but to the omnipotent Spirit of God.

"It was He Who brooded over the waters and reduced chaos into order. It was He Who garnished the heavens. It is He that causes the grass to grow. The Psalmist [104:29-30] says of all living creatures: 'Thou hidest Thy face, they are troubled; Thou takest away their breath, they die and return to their dust. Thou sendest forth Thy Spirit, they are created. And Thou renewest the face of the earth.....

"Job [33:4], speaking of his corporeal frame, says: 'The Spirit of God hath made me'.... And the Psalmist [139:14-16], after describing the omnipresence of the Spirit, refers to His agency the wonderful mechanism of the human body. 'I am fearfully and wonderfully made.... My substance was not hid[den] from Thee when I was made in secret and curiously wrought in the lowest parts....

"The Spirit is also represented as the Source of all intellectual life. When man was created, it is said God 'breathed into his nostrils the breath of life; and man became...a living soul [*nefesh chayaah*].' Genesis 2:7. Job 32:8 says the In-Spir-ation of the Almighty giveth men understanding -- *i.e.*, a rational nature. For it is explained by saying, He 'teacheth us more than the beasts of the earth and maketh us wiser than the fowls of heaven.' Job 35:11.

"The Scriptures ascribe in like manner to Him all special or extraordinary gifts. Thus it is said of Bazaleel, 'I have called him and I have filled him with the Spirit of God in wisdom...to devise cunning works to work in gold and in silver and in brass.' Exodus 31:2-4. By His Spirit, God gave Moses the wisdom requisite for his high duties.... When he was commanded to devolve part of his burden upon the seventy Elders, it was said: 'I will take of the Spirit which is upon thee, and will put it upon them' Numbers 11:17....

"Joshua was appointed to succeed Moses, because in him was the Spirit. Numbers 27:18. In like manner the Judges, who from time to time were raised up as emergency demanded, were qualified by the Spirit for their peculiar work -- whether as rulers, or as warriors. Of Othniel it is said: 'The Spirit of the Lord came upon him, and he judged Israel and went out to war.'

Judges 3:19.... In like manner, under the new dispensation the Spirit is represented as not only the Author of miraculous gifts, but also as the Giver of the qualifications to teach and rule in the Church.

"All these operations are independent of the sanctifying influences of the Spirit. When the Spirit came on Samson or upon Saul, it was not to render them holy but to endue them with extraordinary physical and intellectual power." Nevertheless, in addition, also Samson [but not Saul] is listed among the great heroes of "faith" in the Book of Hebrews (11:32-33).

#### **24. Archibald A. Hodge on the Trinity of Persons in the Godhead**

Writes Rev. Professor Dr. A.A. Hodge: "God exists from eternity as Three Self-conscious Persons -- the Father, Son and Holy Ghost.... The Third Person is eternally 'the Spirit' or Breath of the Father and of the Son from Whom He proceeds.... The Father and the Son send the Spirit.

"In creation and providence -- all movement is habitually represented in Scripture as from the Father, through the Son, and by the Spirit... In the return of man to God through the method of redemption -- it is always to the Father through the Son by the Spirit (Ephesians 2:18)....

"The eternal Third Person of the Trinity is always third in order [to the Father and the Son]. He proceeds from the Father and from the Son. He is eternally the 'Spirit of the Father' and equally 'the Spirit of the Son.' He is the Author of beauty in the physical world, and of holiness in the moral and spiritual world.... He is in all spheres of action -- whether of creation or of providence or of redemption -- the Executive of God....

"Philosophy, natural religion, and science together give us God as the unfathomable Abyss; as the transcendent and ineffable extramundane Person; and as the omnipresent immanent Spirit Who is the Ground of Being and the Source of all life.... The Holy Ghost is the God within us Whose movement in space gives us the order of the suns and stars, and Whose inspiration within us unveils the Moral Law and the glory of the spiritual world....

"Old and New Testaments combine in making all nature a mirror reflecting the face and activities of God. The inmost operations of His grace being represented by such nature agencies as water, oil, salt, leaven, wind, fire, a hammer, a sword, and fuller's soap....

"The ever-present Spirit of the Son of the Father exhibits to us the infinite fulness and variety of His grace. Not immediately in Himself, but by refractions and reflections through the intelligent spirits in which He dwells -- in no single church or person, but in all the endlessly varied spiritual beauties and graces of all the saints of all nations and ages and in the angels of all ranks.

"Thrones and dominions, principalities and powers, circle the throne and reflect the first gush of the white light. But all down the lines of vision -- in interminable perspective -- poets and philosophers, artists and musicians, prophets and priests, and all the saints of very various shade and tone analyze and reflect all the perfections of their Lord which otherwise no eye hath seen or can see....

"When the Holy Spirit is withdrawn from our midst, and consequently God and Christ are absent -- the fountains of our spirits close; our minds are darkened; our strength withers; and the winter of our souls enfolds us, and the whole Church with us, in death. But when the Holy Ghost returns again, and sets for us once more the returning sun in our sky -- new life from on high thrills through our veins; our hearts sing; our eyes take the heavenly light; our hands are made strong; and the work of the Lord prospers everywhere....

"So. When our souls lie in holy contemplation under the rays of Christ the heavenly Sun, our passions stilled, our hearts calm and purified from their lower springs -- 'we also, with open face beholding as in a [looking-]glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' Second Corinthians 3:18."<sup>175</sup>

## **25. Abraham Kuyper Sr. on the Spirit-filled unfallen Adam and Scripture**

"Adam" before the fall, writes Professor Dr. Abraham Kuyper Sr.,<sup>176</sup> the great Dutch Reformed founder of the Christian Free University of Amsterdam, was "not innocent -- but **holy**." For he was "'created in righteousness and true **holi-ness**' - Ephesians 4:24."

Indeed, "God created man good and after His Own image -- that is, in true righteousness and **holi-ness**, [so] that he might rightly know God his Creator, heartily love Him, and live with Him in eternal happiness, and glorify and praise Him.... The original Adam returns, in the regenerated man. **It follows that the Holy Spirit must have dwelt in Adam**.... Adam's treasure was losable.... Adam's original righteousness was not accidental, supernatural, added to his nature -- but inherent **in his nature**....

"Maintaining the approved doctrine of Adam's divine image as being **in-created**, the **fellowship** of the **Holy Spirit** [was] **enjoyed by Adam**.... This goodness was Adam's direct inheritance from God.... We oppose the representation that any virtue, holiness or righteousness proceeded from Adam not wrought by God in him... In Adam, all goodness was wrought by the Holy Spirit according to the holy ordinance which assigns to the Third Person in the Trinity the inward operation of all rational beings.... His nature was created and calculated to be a **vehicle** of the Holy Spirit's operations.... Hence, Adam **and** the regenerated [humanity] are **similar** in this respect: in both, there is no goodness not wrought by the Holy Spirit....

"The Holy Spirit **in-dwelt** man. It is only through this **in-habitation** that man's life could develop.... We mean the **in-habitatio Dei** -- an **in-dwelling** of God within man, just as the soul dwells within the body (Ephesians 2:22; First Peter 2:5; John 14:23; Ephesians 3:17; Ephesians 2:21; Second Corinthians 6:19; 3:16; John 2:21; Ephesians 5:18; Romans 8:26-27)....

"God is always present within the heart of His child. Through sin, this *inhabitatio* has gone away. In the unconverted sinner, there is no *inhabitatio Dei* in this sense.

"It is only through the Holy Spirit that this *inhabitatio* comes back **again**. From this it follows, that the *inhabitatio Dei* was indeed **in** Adam before the fall, but in a different way than now in the believers. For Adam could lose it; but the child of God [re-adopted after the fall] cannot....

"We read in Hosea 6:7 that **God made a Covenant with Adam**. A Covenant is always based on external information.... This Covenant with Adam was thus something by which a deed [of the **Spirit**] **proceeded from the side of man and of God** [cf. John 15:26 with Romans 2:14-16]. From Genesis 1:28, we see that **God gave man** power over the creation....

"**Romanists** pride themselves in divesting themselves of confessing the **necessity of Holy Scripture**.... Rome says: 'I have my Pope. The Pope is nothing other than the continuation of what existed in the Apostles, Prophets, Moses, Abraham and in Paradise [with Adam as the Father or *Papa* of the entire human race]'....

"One might indeed be able to say: 'Adam had only a partial revelation.' That is completely true. But whereas the Christian Church is not a stagnating Church, but one whose life receives ever-broader measurements and ever-richer development -- a constantly more powerful and more glorious revelation was needed for this....

"Scripture itself always refers to the **past**. It produces proof from the Old Testament for the New.... In Luke 16:29, Jesus spontaneously says: "**They have Moses and the Prophets. Let them listen to them!**".... And in John 5:39,45 & 47 -- **Jesus refers the Jews to Scripture**....

"**Enthusiasts** set Scripture to one side. Mystics regard Scripture as a ladder one climbs up, to a level where Scripture would no longer be necessary.... Over against this, it must be laid down...that God in Jeremiah 17:9 warns man not to rely on impulses in the heart -- because the **heart is desperately wicked**.... And in Matthew 7:15 & 24:11,24 and First John 4:1, Scripture points out to believers that they should **not throw themselves to the false-prophets**....

"Holy Scripture is an organic whole. Is not susceptible to additions and supplements. It contains within itself everything necessary to reach its goal.... Deuteronomy 4:2 says nothing may be added to or subtracted from it.... See too Deuteronomy 12:32 (13:1); [Proverbs 30:5-6;] Matthew 5:18; Galatians 1:8; Revelation 22:18-21....

"In Matthew 5:18, the jot and tittle are explained in the previous verse -- and also at the end of verse eighteen itself. The meaning is that Scripture offers a programme for a drama to be enacted... This drama in itself is complete and absolute. And Scripture, as the programme for that drama, tolerates no changes....

The Apocalypse [or Book of Revelation] in itself recalls the entire history of Israel from Moses and the Prophets, and the entire activities of Christ and those of the Apostles.... Thus the Apocalypse stands on a **footing** -- namely the portions of Scripture which **previously** existed.

"Just as a bust is supported by the **footing** on which it stands, so too is the case with the entirety of Scripture in respect of the Apocalypse. And because John's Revelation is now the culmination of the entirety of Scripture -- therefore, **what stands in Revelation [22:18-21], holds for the entirety of Scripture**....

"**Rome** teaches you should believe in Scripture on the authority of the **Church**. **We teach the opposite**.... **Mystics** always speak of 'letter' and '**spirit**.' **With them, every believer is a pope**. Every child of God has an infallible inspiration. They also expound Scripture



atomistically. Everyone must get the exposition of Scripture from the Holy Spirit for himself. But we say the exposition is organically connected, and proceeds through the consciousness of the [Bible-believing] Church....

"Nothing can be added to Scripture.... When Jesus lived, the cut-off point had not yet been reached" -- but would indeed be reached in that very generation, by 70 A.D.

"So too with Scripture. That purpose stand in John 20:30-31 -- "These things have been written, so that you might believe that Jesus is the Christ, the Son of God -- and so that you, believing this, might have life through His Name."<sup>177</sup>

#### **24. Herman Bavinck on the Spirit-filled unfallen Adam and Scripture**

Wrote Kuyper's colleague Rev. Professor Dr. Herman Bavinck: "All things are equally from the Father, through the Son, in the Spirit.... The Holy Ghost is the personal immanent Cause by Whom all things live and move and have their existence in God [Acts 17:38]; receive their form and shape [Genesis 1:2]; and are led forward to their destination [Revelation 14:13].

"Holi-ness was possessed by man from the very beginning. If this were not so, he could never have done any good works.... But the in-created righteousness and holi-ness **needed** to be **preserved**, [and] **developed** and translated into deeds by man.

"Not as if Adam, equipped with the needed gifts, was to commence work in his own power, without and outside of God! Original righteousness was a free gift of God. But it was maintained also in man by the providence of God, from moment to moment. It cannot be conceived [of] for one moment, without communion with God.

"Just as the Son was the *Mediator unionis* [or Mediator Who united God and man] even before the fall, so too was the Holy Spirit even then the operative cause of all knowledge, righteousness and holiness in man.... Man in the state of integrity did not possess the virtues of knowledge and righteousness, except through and in the Holy Spirit.

"There is indeed a big difference between the in-habitation of the Holy Spirit in man before sin; and [the in-habitation of the Holy Spirit] in the condition of sin [even after sinful man's regeneration]. Now, the indwelling is always supernatural, because the Holy Spirit has to come to man from the out-side as it were, and opposes the entirety of his sinful nature.

With Adam, however, this whole contradistinction did not exist. His nature was holy, and therefore did not need, as that of believers does, to be made holy. It was immediately suitable to be in-habited by the Holy Spirit. This was therefore quite natural.

"No truly good, complete man is conceivable -- without him being in communion with the **Holy Spirit**.... He who is human -- human in the full and true sense -- is and has to be the image of God, a son of God, God's offspring, living in communion with Him, through the Holy Spirit. And so, even before the fall, man was the dwelling-place of the entire Holy Trinity -- and the most beautiful temple of the Holy Ghost....

"Scripture teaches us the World is not independent and does not exist and live by itself, but that the Spirit of God is immanent in all that has been created. God's immanence is the basis of all inspiration and outbreathing by the Spirit of God (*Theopneustie*). Psalm 104:30 & 139:7 and Job 33:4. Existence and life are spirated from moment to moment unto all creatures by the Spirit.

"Nay more. The **Spirit of the Lord** is the Principle of all understanding and wisdom, Job 32:8 and Isaiah 11:2. Consequently all knowledge and art, every talent and genius, **proceeds** from Him.... And thus, He was the Spirit of inspiration also at the composition of **Scripture**.

"That last operation of the Holy Spirit therefore does not stand by itself. It stands in connection with His entire immanent operation in the World.... The Spirit enters into creation; and the Spirit continues to work in its recreation....

"[The A.D. 250 African Overseer] Cyprian cited Isaiah 29:13 and Matthew 15:9 and First Timothy 6:3-5 against the tradition appealed to by the Bishop of Rome.... That doctrine [of tradition], is directly opposed to Scripture.

"The Church in the Old and New Testament was never referred to anything other than the Word of God... The Prophets and Psalmists presupposed the Law. Isaiah 8:20....

"Traditions are rejected as the inventions of men. Isaiah 29:13; Matthew 15:4-9; First Corinthians 4:6. It is the traditions which arose during the days of the Old Testament, which led the Jews to reject Christ. Against them, Jesus opposes His Own: 'I say [what is written]!... God spoke Him to us, in the **last** days. Hebrews 1:1. He is the Highest, the Only Prophet [Deuteronomy 18:15-20]....

"The Holy Spirit is the Great and Mighty Witness to Christ -- objectively in Scripture; subjectively in man's own spirit. By that Spirit, man receives an adequate organ for the external revelation. God can be known by God alone. It is in His light alone that the light can be seen. Nobody knows the Father, than he to whom the Son wishes to reveal this. And nobody can say that Jesus is Lord, except by the Holy Spirit."<sup>178</sup>

## **27. Cornelius Van Til on the Spirit, His Scriptures, and human knowledge**

The famous American Professor of Apologetics Rev. Dr. Cornelius Van Til has insisted<sup>179</sup> "Calvin does...say that God cannot exist otherwise than in trinitarian fashion.... The idea of multiformity enters into the very notion of God.... Every type of heresy is, in the last analysis, an attack upon the Trinity.

"Bavinck says: 'The essence of Christianity, the absolute Self-revelation of God in the Person of Christ and the absolute Self-communication of God in the Holy Spirit -- could only be maintained if they have their foundation and principle in the **ontological Trinity**'.... The Trinity as existing in itself, apart from its relation to the creation, is Self-complete -- involving...the equal ultimacy of unity and plurality.... It is only if the Spirit **proceeds** from Both [the Father and the Son], that the inter-communion of the Persons of the Trinity is eternally complete....

"Though we cannot tell why the Godhead should exist Tri-Personally, we can understand something of the fact -- after we are told that God exists as a Triune Being -- that the unity and the plurality of this world has back of it a God in Whom unity and plurality are equally ultimate. Thus we may say that this world, in some of its aspects at least, shows analogy to the Trinity. This world is made by God and therefore, to the extent that it is capable of doing so, it may be thought of as revealing God as He exists. And God exists as a Triune Being."

Van Til argues against **Romanism** that "the work of true missionaries is based upon Scripture, and not independent of Scripture." Against **Judaistic Legalism** he states: "True spirituality is perfectly consistent with literal obedience to the will of God, but the full flower of spirituality could not be found in the Old Testament times." And against **Pietism**: "Individual Christians do not need individual revelation; individual Christians need only the guidance of the Holy Spirit in their study of the Scriptures...."

"The **Protestant** principle, which says that Scripture must be interpreted in analogy with Scripture itself, is of basic importance. This rule is itself involved in the characteristics of Scripture as sufficient, perspicuous, authoritative, and absolutely necessary. Scripture needs no additional revelations...."

"Those who hold the **modern[istic]** view, might still persist however in objecting that the consciousness of the Prophets and Apostles of speaking Jehovah's word was **limited to the spoken** word and did **not** extend to **the written revelation**. But the Biblical evidence is again opposed to the modern[istic] view as just stated. It would not serve the purpose of the 'special principle' at all, if the Holy Spirit did not extend His guidance to the **written revelation**...."

"The Old Testament organs [or human persons] of revelation, are commanded to **write** their revelation. *E.g.*, Exodus 17:14, '**Write** this for a memorial in a **book** and rehearse it in the ears of Joshua'.... Isaiah [34:16] calls his prophecy (**written** prophecy) the '**book** of the Lord' -- 'Seek ye out of the book of the Lord!'...."

"A particularly important passage, is found in Second Timothy 3:16.... To say that every part of these **Scriptures is God-breathed**, and to say that **the whole** of these sacred Scriptures is God-breathed -- is, for the main matter, all one.... These sacred Scriptures are declared to owe their value to their divine origin.... Their divine origin is energetically asserted of their entire fabric.... Every Scripture, seeing that it is God-breathed, is as well profitable.... '**Scripture**, in this distributive use of it, signifies...the **product of the creative Breathe of God**. And because of this its **divine origination**, is of **supreme value** for all holy purposes...."

"Another important passage, is found in Second Peter 1:19-21. The '**prophetic word**' of which Peter speaks, is in all likelihood to be taken as referring to **the whole of the Old Testament**.... The entirety of Scripture is elsewhere conceived and spoken of as prophetic.... It was through the instrumentality of men who 'spoke from Him.'

"More specifically, it was through an operation of the Holy Ghost on these men -- which is described as 'bearing' them. The men who spoke from God are here declared...to have been taken up by the Holy Spirit and brought by His power to the goal of His choosing. The things which they spoke under this operation of the Spirit, were therefore His things -- not theirs.

"Finally, we would note briefly how Jesus thought of the Old Testament. In John ten, we are told that the Jews wanted to stone Jesus. They charged Him with blasphemy.... In reply to them, Jesus simply appeals to the Old Testament. He says, 'is it not written in your law "I said you are gods?"'.... As of this Law or Scripture, Jesus then says that it cannot be broken. It is therefore the final court of appeal....

"Speaking of Jesus's arguments with His Jewish opponents, Warfield says: 'Everywhere, to Him and to them alike, an appeal to Scripture is an appeal to an indefectible authority whose determination is final. But He and they make their appeal indifferently to every part of Scripture, to every element in Scripture, to its most incidental clauses as well as to its most fundamental principles, and to the very form of its expression'....

"In First Peter 3:15, Paul's epistles are placed on the level of the Old Testament Scripture. He compares them with 'the other Scriptures'.... So also Paul himself set up his epistles as a standard of truth. In First Corinthians 14:37, we read: 'If any man thinketh himself to be a Prophet or Spirit-ual -- let him take knowledge of the things which I write unto you, that they are commandments of the Lord!'"

Elsewhere too, Van Til argues:<sup>180</sup> "Before the fall of Adam, man walked and talked with God in intimate fellowship. Then, no Bible was required [for God's Law was written on man's heart (Romans 2:14f)]. Man was not alienated from God. No Christ was needed, for man's redemption.

"But shall we add that therefore no supernatural authoritative revelation was necessary for him? Shall we say that man could originally identify himself and the facts of the universe without supernatural thought-communication on the part of his Creator? The answer must be in the negative....

"Says Calvin on this subject [of Holy Scripture in *Institutes* I:8:1]: 'What wonderful confirmation ensues when, with keener study, we ponder the economy of the divine wisdom, so well ordered and disposed; the completely heavenly character of its doctrine, savoring of nothing earthly; the beautiful agreement of all the parts with one another -- as well as such other qualities as can gain majesty for the writings!'.... In this passage, Calvin brings into contact the fact that objectively the Scriptures have on their face the appearance of divinity.... It is this whole system of truth that is set forth in the Bible. The writers of Scripture were inspired by the Holy Spirit to set forth this system of truth.

"Thus the system is self-attesting.... The whole system of truth is already contained in Scripture, and is being identified as such. It would not be identified by the Spirit as such, if the Spirit gave other additional revelation. The Scripture would no longer be self-attesting, if the Spirit gave additional information [to what is in the Bible]....

"The same Spirit therefore Who has spoken through the mouths of the Prophets, must penetrate into our hearts -- to persuade us that they faithfully proclaimed what had been divinely commanded. It should be noted that this view of Scripture thinks of God as here and now speaking to men through His Word.

"Scripture is not a dry tale or an old chronicle; but it is the ever-living ever-youthful Word which God at the present time and always sends out to His people. It is the ever-continuing speech of God to us. It is the *viva vox Dei epistola omnipotentis ad suam creaturam* [the living voice of Almighty God by epistle to His creation]."

## **28. Arnold A. van Ruler on the Spirit protologically and eschatologically**

Says Rev. Professor Dr. A.A. Van Ruler:<sup>181</sup> "This is what would be expressed by the words 'Deity' and 'Personality' of the Spirit.... He is nothing less than God Himself. This Spirit, the Holy Spirit, **God the Holy Ghost -- indwells us.** One should here, together with Jodocus van Lodensteijn, draw even the furthest conclusion, and say -- therefore it is the Triune God Himself, **the entire Trinity, Who indwells us....** Nothing less than this full operation of the Spirit is indeed unconditionally necessary -- if we would really have fellowship with God in Christ...

"All thus concerns not only the absolute Self-revelation of God (in Christ). It concerns even much more, the absolute Self-impartment of God (in the Spirit). We; our existence; time; and the world -- get filled. So really -- that they actually never again get empty. In God, we find and experience the satisfaction of our heart.

"But this is so not only salvationally and economically. Also immanently and trinitarianly, everything stands and fall with the Divinity of the Spirit. Thus alone, in this full Deity of the Spirit, does one arrive at actual unity of the Father and the Son. Thus alone is there completion and conclusion within the Trinity; a relaxation of the Twoness; the full blessing of the Threeness [*cf.* Ecclesiastes 4:9-12]....

"The procession of the Spirit from us...flows forth from His immanent and trinitarian mission.... Yet by this inhabitation of the Spirit and of the entire Trinity within us, we do not become consubstantial with God.... However, precisely when He on His Own acts like a human, -- with **theonomic reciprocity** -- God's work, and the work of man, appear to act together. Our decision -- is the gift of God....

"That means man himself, in his unity, knows and affirms himself -- through and in the Spirit. Not only from birth to death. But from everlasting unto everlasting, as willed by God. Through and in the Spirit, man knows and desires, with absolute clarity and without stumbling, everything God has for him -- and with the world. Through and in the Spirit, man confessingly and actingly experiences the world -- as it has eternally stood, and is, in front of God....

"One thinks that the *Filioque* [alias the Spirit being sent forth by the Father and by the Son] is an immanently-trinitarian matter. That is not, without further ado, to be identified with the question of salvation.... The difficulty with the Eastern position [that the Spirit is sent forth only by the Father], seems to me to reside in how the Son and the Spirit can be thought of being distinguished separately -- as if there were no relationship between them in the sense of the *opera ad intra* [alias the pre-temporal and eternal works of God within Himself]!... Furthermore -- the Father and the Son cause the Spirit to **proceed una eademque spiratione** [by one and the same outbreathing; even though it is one sustained and mutual outbreathing of love from the Father to the Son and then from the Son back to the Father]....

"Already immanently and trinitarianly, one then understands the Son as the action of God's movement from Himself -- and the Spirit as the action of His return to Himself [alias God the Spirit's movement from the Father to the Son and *vice-versa*].... From the time of Augustine onward, we have been...instructed that the **nature** of God is the source of the Trinity, and that the Triune God Himself is the actual and **only** God.... There is an action of return -- if one understands the Spirit as the bond of **love** in which the Father and the Son are united. At least, an action of God coming to rest in Himself; a reflective, investigating, pleasant thought of God -- by which there is essentially an actual union and communication....

"It is not man who comes to God, nor into God. To the contrary. God comes to man, and into man. One can indeed say that God has, in Jesus Christ, become man.... But one should not press this statement into too narrow a christologico-anthropological mould. It is to be understood trinitario-pneumatologically!...

"Creation is not just won **back** -- but **saved**; led **forward**; and **consummated**. And the goal in all this, is that God -- through the Messiah and the Spirit -- shall become everything in everybody.

"Eschatologically, there is only the Triune God -- and the naked existence of created things opposite Him, as the juxtaposition of mutual joy.... The final goal therefore does not reside in participating in the immanently-trinitarian life of God -- but in the realization of creaturely existence, before the face of God according to His will....

"God-in-Christ does not plough man up out of the forms of created existence, simply to transplant him in Christ and to bring him back to God! To the contrary. God-in-Christ, **in the Spirit, Himself** enters into the forms of existence -- with the destiny of being taken up into them, in the long run.

"In this movement, on the one hand all things or at any rate as much as is either possible or necessary of human existence -- get **christianized**. That is to say, the stamp of the form of God-in-Christ -- gets impressed into them. On the other hand, it was from the beginning and it remains the intention that God gets impressed as much as is possible into the ordinary forms of existence -- so that this existence is exactly what it is, namely the image and the Kingdom of God, and so get 'realized'....

"In and through the indwelling Spirit, God immediately touches man. That is the deepest secret in entire existence. Indeed, no Christian Theologian may be silent about that.... God's Cause is placed entirely in the hands of man. Thus it also become the cause of man -- in his consciousness, his decision, his deed, his prayer; and for which he is responsible at the Last Judgement. This leap is what is essential in the work of the Spirit, at the concluding consummation....

"The Spirit is the Principle of divine immanence in His created world. In the Spring, the meadows and trees do not become green again -- without the Spirit. The entirety of created and maintained reality as such -- is not without the Spirit.... And that work of the Spirit naturally and organically links up, apparently, to the immanently-trinitarian function of the Spirit. In the Spirit, the world is God's pleasure [ *cf.* Revelation 4:8-11]....

"In the work of the Spirit Who has been poured out upon all flesh, God's salvation enters into existence in order to go up into its ordinary forms -- even when these ordinary forms are forms of sinful and lost existence. This concerns us, and the world.

"There the Spirit in His being poured out and indwelling, makes use of the data in man and in culture.... In the Spirit, God is not shy of getting His hands dirty. He struggles with the sinner, and with sin. The struggle against the flesh, is characteristic of the Spirit. In that entire struggle-- He seeks man; the world; the creation.

"That is why He not only uses the data in man and in culture. But He brings them also -- perhaps one could say, **back again** -- to their actual existence. But only through regeneration and conversion.... Without Christ and the Spirit, without God, also culture and the state are not truly possible."

But the Spirit also bring them **forward** (Revelation 14:13). "This full and genuine synthesis...is reached only at the end.... Then, the Triune God is everything and in everyone [First Corinthians 15:28]."

Van Ruler also declares:<sup>182</sup> "There is thus, in any case, a **typological connection**. The Father, the Son, and the Holy Spirit -- are the one and true God. The Spirit is not only God the Holy Spirit. But He is also from the Father; and not from the Father alone, but from the Father and the Son....

'There is **width** within the Trinity. The Son is not the Father, and the Spirit is neither the Father nor the Son. Redemption is different to creation; and sanctification is different to redemption....

"In the work of the Spirit, it is always God the Holy Spirit Who still acts not only in and upon us but actually and also **with** us -- in the sense of 'together with' us. He testifies to our spirit; but he also testifies with our spirit....

"That which is called substitution in christology, is called **reciprocity** in pneumatology. **Theonomic** reciprocity. It is the Spirit Who does it all, and Who gives. Thus, for example, He wishes to liberate us -- so that we can acquire a free[d] will.

"But there is **reciprocity**. That which is characteristic of the work of the Spirit, is that it get **us** working.... This concerns not just the immanence of the Creator in His creature. It is God the Holy Spirit Himself, and thus the Triune God Himself, Who lives within us -- by way of the Spirit! We are God's dwellings, in the Spirit....

"The Spirit lives in the Church -- both as an institute, and as an organism. But the Spirit dwells also in the Christian -- and then again, also in his body as well as in his relationships to his fellow men. Indeed, the Spirit also indwells nations and their cultures -- which, in the course of the apostolic Word, are taken up into the Covenant [Hosea 6:7-11 *cf.* Revelation 21:24-24]....

"That is the **eschatological** flow. It concerns everything which exists and occurs in creation and redemption, according to God's original and ultimate intentions. In that way,

through the Spirit, we experience the world. The Spirit preaches our future, which He has heard from the Father (John 16:13).

"The Spirit is our interest in the everlasting future.... Pneumatology should be understood from eschatology, rather than from christology.... God comes to rest only with the work of the Spirit -- in us. Then He is where He wishes to be."

## **29. The fall of Adam and God's Spirit of destruction**

When Satan caused Adam to fall into sin, man ceased to be a child of God indwelt by His Spirit. After the fall, man still continued to exist. For he was not (and never shall be) annihilated.

But he lost the life of fellowship with God with which he was created. Henceforth, man would exist in a different state -- a fallen condition of misery and despair.

Men no longer remained the children of God which they once were, before the fall. Instead, men had now become children of the devil, "having not the Spirit." Jude 19 and Romans 8:9. Indeed, some fallen men became indwelt even by Satan's demons. Matthew 4:24 & 8:16,28,33 & 9:32 & 12:22 & 15:22; Mark 1:32 & 5:15-18; Luke 8:36.

Only when fallen men become re-generated, does the Spirit of God again take up His residence within. John 3:3-5 & 8:44; First John 3:8-12; Job 34:14-15; and Ecclesiastes 3:21.

For the Spirit of holi-ness Who morally indwelt or sanctifyingly inhabited man before the fall, 'dis-inhabited' man after he sinned (and continues to 'dis-inhabit' unregenerate men even today). This is moral death.

But there is more! For in time, the Spirit withdraws even His physical "enlivenment" of immoral man -- and thus produces even physical death. Indeed, after Adam's fall, at physical death (when God "gathers unto Himself His Spirit and His Breath") -- all flesh perishes together, and man again turns into dust. Genesis 7:21-23 and Ecclesiastes 12:7.

However, the omnipotent and omnipresent Spirit of God destroys also **things** (and even sustains them in their ongoing destruction). For even "the grass withers and the flower fades, when the Spirit of the Lord blows upon it" -- to destroy it. Genesis 7:21-23; Psalm 104:25-30; Isaiah 4:4 & 5:24 & 40:7*f*. Indeed, in a fallen universe, God's Spirit of destruction blows incessantly -- even in everlasting hell itself!

## **30. The course of the in-spir-ing Holy Spirit from Genesis to Revelation**

The **Holy Spirit** had the task of inscripturating the Word of the Father about the Son. That was perhaps His greatest work. From it, He illuminates fallen human beings about their dire need of the only Saviour Jesus the Spirit-anointed One (alias the Christ). Here, we shall march through the Spirit-inspired Holy Scriptures from Genesis to Revelation -- and see this is so.



When God Triune decided to make unfallen man, He **by His Spirit** first ordered Earth's chaotic waters. Thereafter, He also inerasably **wrote** His Law upon man's heart. Genesis 1:2 & 1:26 & 2:7-17; Ecclesiastes 7:29; Romans 2:14f; First Corinthians 14:32-40; Second Corinthians 3:3; and Hebrews 10:15f.

Even unfallen man was never without **written** revelation. When the just-created Adam, with God's Law written on his heart, first opened his eyes -- he read God's nature-revelation outside of himself, through the **spectacles** or in the light of God's **written** Law-revelation in his heart. Not *vice-versa*; never by general revelation alone; but always, even since man's beginning, **Sola Scriptura!**

"Because that which may be known about **God**, is manifest.... For God has shown it.... For the invisible things about God, even His eternal power and Godhead, are seen clearly from the creation of the world -- being understood from the things that have been made.... For whenever the [Adamitic] Heathen...by nature do the things contained in the Law, they...show the work of **the Law written in their hearts**, their conscience also bearing witness."<sup>183</sup>

Too, both before and after Adam's fall, that Spirit-given special and **written** revelation was **sufficient** for all his **religious** needs. And at each point in the subsequent history of revelation, God **added** sufficient **extra** special and **written** revelation as was necessary for man at each such subsequent time.<sup>184</sup>

Adam fell, and thereby **lost the in-habit-ation** of the **Holy Ghost**.<sup>185</sup> Yet, before Adam's physical death, God the Spirit apparently caused him to repent<sup>186</sup> -- and then to write "the **Book** of the Generations of Adam."<sup>187</sup> **That** was then the first-recorded part of "**God-breathed**" alias **Spirit-inspired Holy Scripture**.

That "**Book** of the Generations of Adam" was the first external and inerasable part of the **recorded 'Acts' of the Holy Spirit** which fallen man would need for his "instruction in righteousness so that the man of God may be perfect" and "thoroughly equipped unto all good works."<sup>188</sup> This, for fallen men, would then be inscripturated progressively -- *viz.* from right at the beginning of Book of Genesis, to the very end of the Book of Revelation.

Thus the Bible starts by telling us that, soon after the exnihilation of creation, "**the Spirit of God** moved upon the face of the waters." That was then followed by "the **Book** of the generations of Adam."<sup>189</sup>

After **constant expansion**, the Bible ends much later, after many millennia, telling us that "**I, Jesus...testify** to you these things.... **The Spirit** and the bride say 'Come!...' I [Jesus] testify to every man hearing the words of the prophecy of this **Book** -- if any man shall add to these things, God shall add to him the plagues that are written in this **Book**. And if any man shall take away from the words of the **Book** of this prophecy -- God shall take away his part out of the **Book** of life...and from the things which are written in this **Book**."

"Even so, come, Lord Jesus! The grace of our Lord Jesus Christ [alias the **Spirit-anointed** Saviour] be with you all! Amen."<sup>190</sup>

### 31. The course of the in-spir-ing Holy Spirit in the Book called Genesis

This is now the appropriate place to outline the chief references to the Holy Spirit in His Own now-completed book of Holy Scripture. We here begin at the Book of Genesis.

After telling us that "the Spirit of God moved upon the face of the waters" after creation, and that God wrote His Moral Law on Adam's heart,<sup>191</sup> Genesis goes on to relate that after the fall "the Lord God was walking in the Spirit of the day." Even later, it speaks of "the Book of the generations of Adam."<sup>192</sup> Then, in the time before the subsequent Great Flood, it tells us that God's "Spirit would not always strive with [or rule] man" -- who was but "flesh."<sup>193</sup>

There are several 'booklets' of *thol'dooth* or "generations" mentioned just under its surface within the now-extant book inspiredly-edited and then-inscriptured by the Holy Spirit through the agency of Moses. These booklets are all in the large book we now call Genesis.

Such are what might be called "[the Book of] the generations of the Heavens and of the Earth";<sup>194</sup> "the Book of the generations of Adam";<sup>195</sup> "the generations of Noah";<sup>196</sup> "the generations of the sons of Noah";<sup>197</sup> "the generations of Shem";<sup>198</sup> "the generations of Terah";<sup>199</sup> "the generations of Ishmael";<sup>200</sup> "the generations of Isaac";<sup>201</sup> "the generations of Esau";<sup>202</sup> "the generations of Esau the father of the Edomites in Mount Seir";<sup>203</sup> "the generations of Jacob";<sup>204</sup> and also what one might perhaps call 'the generations of Joseph.'<sup>206</sup> Indeed, there could very well have been yet another "Book" after Joseph's death -- which might well have been preserved right down to the very time of Moses.

We are suggesting the following. (1) Under the in-Spir-ation of the Holy Spirit, Adam himself wrote out a Book.<sup>207</sup> (2) Adam then read that book to his wife and children. (3) Noah later did the same with regard to Adam's "book." (3) Noah also did the same probably with regard to what one might call 'the Book of Noah.'<sup>207</sup> (4) The same was later done, expandingly, by the rest of the Patriarchs such as Seth and Abraham and Jacob and Joseph *etc.* right down to the time of Moses himself. (5) Moses under the in-Spir-ation of the Spirit then infallibly combined significant portions of the above into what we now call "the Book of Genesis."

For when also Abraham commanded his children after him to keep the way and the "statutes of the Lord" -- such were probably written down by him.<sup>208</sup> After all, the Patriarchs of old could name and count. So surely, they could also write!<sup>209</sup>

Indeed, also before the end of the Biblical book of Genesis -- we are told that Joseph too was "a man in whom is the Spirit of God."<sup>210</sup> Moses thereafter,<sup>211</sup> we are suggesting, later repackaged and augmented all of the above (from Genesis 1 to 50) -- in the infallible book we now call Genesis.

### 32. The course of the in-spir-ing Holy Spirit in Exodus to Deuteronomy

Exodus, as the Bible's second inspired book (the bulk of which had never been recorded before Moses) was initially inscriptured precisely by Moses. "And the Lord said to Moses, 'Write this for a memorial in a book! And rehearse it in the ears of Joshua!'"

In that Book of Exodus, God through Moses says He had "**filled** all that are wise-hearted with **the Spirit of wisdom**." Specifically, He says of Bezaleel that He had "filled him with **the Spirit of God** in wisdom and in understanding and in knowledge and in all kinds of workmanship to devise artistic works...in gold and in silver and in brass and in the cutting of stones, to set them -- and in the carving of timber" for all kinds of workmanship.

For: "See, the Lord has called by name Bezaleel..., and He has filled him with **the Spirit of God**...to make all kinds of artistic work; and He has put it in his heart so that he may teach -- both he, and Aholiab.... Them He has filled with wisdom of heart, to work all kinds of work of the engraver and of the artistic workman and of the embroiderer in blue and in purple, in scarlet and in fine linen -- and of the weaver. Even of them who do any work, and of those who devise artistic work."<sup>212</sup>

In Leviticus, the third book of the Bible, God warns against unauthorized or "strange fire." That is quite distinct from the true fire of the Holy Ghost!<sup>213</sup>

In Numbers, the fourth book of the Bible, God says He would take of **the Spirit** upon Moses and put it on the Elders. When the Lord "took of the Spirit that was upon him, and gave it to the seventy Elders..., when **the Spirit** rested upon them -- they prophesied."

Eldad and Medad prophesied not in or near the tabernacle -- but in the non-ecclesiastical "camp."<sup>214</sup> This shows the effects of being anointed with the Spirit are not confined to church life, but are to be manifested also in the non-ecclesiastical spheres.

Far from prohibiting Eldad and Medad, Moses wished that "all the Lord's people" would so prophesy, "and that the Lord would put His Spirit upon them." Yet **not all Spirit-anointed people prophesied**. Others, like Caleb, had "another spirit" -- viz. one of bravery and faithfulness. For the Lord is "the God of the spirits of all flesh."<sup>215</sup>

In fact, we are told that even the backslidden if not apostate Balaam received a fresh influx of the Holy Ghost - so that "**the Spirit of God came upon** him" and he prophesied afresh.<sup>216</sup> Joshua, however, was "a man **in** whom is the Spirit" - **indwelling** him, as a permanent Resident.<sup>217</sup>

In Deuteronomy, the fifth book of the Bible, Moses selected [Spirit-gifted] wise men of understanding, and appointed them as rulers over the people. "And Joshua ...was **full of the Spirit of wisdom**. For Moses had laid his hands upon him. And the children of Israel hearkened to him, and did as the Lord commanded Moses."<sup>218</sup>

### **33. The course of the in-spir-ing Holy Spirit in Judges to Chronicles**

In the Book of Judges, we are told anent Othniel that "**the Spirit of the Lord** came upon him, and he judged Israel." So too upon Gideon and Jephthah -- and, repeatedly, also Samson.<sup>219</sup>

In First Samuel, God gave Saul another heart; and "**the Spirit of God** came upon him and he prophesied...among the Prophets." And once again, "the Spirit of God came upon Saul."

Thereafter, Samuel anointed David. "And **the Spirit of the Lord** came upon David from that day forward -- but the Spirit of the Lord departed from Saul, and an evil spirit...troubled him." Yet "the Spirit of God was upon the messengers of Saul, and they also prophesied" -- in fact, three lots of them. So too, once more, did even Saul -- when again "the Spirit of God was upon him."<sup>220</sup>

When David was raised up on high as the anointed of the God of Jacob, he said: "**The Spirit of the Lord** spoke by me, and **His Word** was on my tongue."<sup>221</sup> Too, "the Spirit came upon Amasai -- who was chief of the captains" of David.<sup>222</sup> "God gave [also] Solomon wisdom and understanding exceeding much."<sup>223</sup> And we are told that "David gave to Solomon his son...the pattern of all that he had, by **the Spirit** of the courts of the House of the Lord."<sup>224</sup>

Too, in the days of Elijah we are told "that **the Spirit of the Lord** would carry" him away. And even the false-prophet Zedekiah asked the Prophet Micaiah: "Which way did the Spirit of the Lord go from me, to speak to you?"<sup>225</sup> Too, the Prophet Micah said: "**I am full of power, by the Spirit of the Lord!**"<sup>226</sup>

We are told further that "the spirit of Elijah rested on Elisha."<sup>227</sup> Also, "**the Spirit of God** came upon Azariah the son of Oded" -- and "upon Jahaziel...in the midst of the congregation"; and "upon Zechariah the son of Jehoiada."<sup>228</sup>

#### **34. The course of the in-spir-ing Holy Spirit in Nehemiah to Proverbs**

In Nehemiah, we learn that the Lord had given His "**good Spirit** to instruct" the fathers of Israel after their exodus from Egypt. Yet it was confessed to God: "Many years You did testify against them by **Your Spirit** in Your prophets."<sup>229</sup>

Refreshingly, we are told by the Lord in Job that "by **His Spirit** He has garnished the Heavens."<sup>230</sup> Even when himself ailing, Job confessed: "All the while my breath is in me...**the Spirit of God** is in my nostrils."<sup>231</sup> For "**the Spirit of God** has made me, and the Breath of the Almighty has given me life."<sup>232</sup>

Too, "there is a **Spirit** in man, and **the in-spir-ation** of the **Almighty** gives them **understanding**.... For [said Job] I am full of matter [or words; and] **the Spirit within me**, constrains me."<sup>233</sup>

In the Psalms, the penitent David pleaded with God: "Renew a right spirit within me! Do not cast me away from Your presence, and **do not take Your Holy Spirit** from me! **Restore** to me the **joy** of your salvation; and uphold me with **Your Free Spirit!**"<sup>234</sup>

David also asks God: "Where shall I go from **Your Spirit?**" -- and seems to suggest he was aware the Spirit had been with him from his conception onward.<sup>235</sup> Too, elsewhere he confesses: "**Your Spirit** is good. **Lead** me into the land of **uprightness!**"<sup>236</sup>

In the Proverbs, apparently foreshadowing Pentecost Sunday, God promises: "I will pour out **My Spirit** unto you; I will make known My words to you."<sup>237</sup> Wise Solomon declares: "The

spirit of man is the candle of the Lord, searching all the inward parts of the belly."<sup>238</sup> And the Preacher states<sup>239</sup> that none knows the way of the **Spirit** nor how the bones are formed in the womb of the pregnant.

### **35. The course of the in-spir-ing Holy Spirit in Isaiah**

Isaiah solemnly reminds us that the Holy Spirit is also the purging "**Spirit of judgment** and...the **Spirit of burning**."<sup>240</sup> Then he adds regarding the coming Messiah that "**the Spirit of the Lord** shall rest upon Him; **the [sevenfold] Spirit** of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." But till then, there shall be desolation. "**Until the Spirit be poured upon us from on high**, and the wilderness becomes fruit."<sup>241</sup>

Isaiah further enjoins: "**Seek out the Book of the Lord, and read!**"<sup>242</sup> And Matthew Henry there comments: "The Book of the Prophets, is the Book of the Lord.... We ought to consult it, and converse with it. That has the authority of a divine origin. We must not only read it -- but seek out of it; search into it; turn first to one text; and then to another; and compare them together. Abundance of useful knowledge might thus be extracted, by a diligent search, out of the Scriptures -- which [knowledge] cannot be got[ten] by a superficial reading...."

"When you have read the prediction out of the Book of the Lord -- then observe...that, according to what you have read, so you see.... **God's Mouth having commanded.... His Spirit shall gather.... What God's Word has appointed, His Spirit will effect and bring about.** For no Word of God shall fall to the ground. **The Word of God's promise** shall in like manner be accomplished by the operations of **the Spirit.**"

Yet the Holy Ghost Who inspires and saves, also **destroys** -- both vegetation, and the wicked! "All flesh is grass, and all the goodness thereof is like the flower of the field. The grass withers, **the flower fades; because the Spirit of the Lord blows upon it.** Surely, the people are grass. The grass withers, the flower fades; but the Word of our God shall keep on standing for ever..."

"Who has measured the waters in the hollow of His hand, and measured out Heaven with the span, and comprehended the dust of the Earth in a measure, and weighed the mountains in scales, and the hills in a balance? **Who has directed the Spirit of the Lord** -- or, being His Counsellor, has taught Him? Whom did He take counsel with?..."

"Who instructed Him and taught Him in the path of **judgment**, and taught Him **knowledge**, and showed to Him the way of **understanding**? Look, the nations are like a drop from a bucket, and are counted like the small dust of the balance! Behold, He picks up the isles as a very little thing!... All nations before Him, are as nothing; and they are regarded by Him as less than nothing -- and vanity. To Whom, then, will you compare **God**?"<sup>243</sup>

The coming of God the Father's Spirit-anointed Messiah and the work of His Spirit is predicted again:<sup>244</sup> "Behold, My Servant, whom I uphold; My Elect, in Whom My soul delights! I have put **My Spirit** upon Him. He shall bring forth judgment to the Gentiles...."

"Thus says God the Lord -- He Who created the Heavens and stretched them out; He Who spread forth the Earth, and that which comes out of it; He Who gives breath to the people upon it, and spirit to them that walk thereon." Indeed, "I will pour water upon him who is thirsty.... I will pour My Spirit upon your seed, and My blessing upon your offspring."<sup>245</sup>

"Now the Lord God, and **His Spirit**, have sent Me.... When the enemy shall come in like a flood, **the Spirit of the Lord** shall lift up a standard against him.... Says the Lord: '**My Spirit** Who is upon you, and my words which I have put in your mouth, shall not depart out of your mouth nor out of the mouth of your seed nor out of the mouth of your seed's seed,' says the Lord, 'from henceforth, and for ever!'"<sup>246</sup>

There is, further, a very clear prediction about the advent and ministry of Jesus Christ.<sup>247</sup> For it was foretold of Him: "**The Spirit of the Lord God is upon Me**; because the Lord has anointed Me to preach good tidings to the meek. He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives...; to comfort all who mourn'.... But they rebelled, and vexed His Holy Spirit.... Like a beast goes down into the valley, **the Spirit of the Lord** causes him to rest" -- and so moves even cattle!<sup>248</sup>

### **36. The course of the in-spir-ing Holy Spirit in Ezekiel**

Out of the midst of a whirlwind, Ezekiel saw four living creatures.<sup>249</sup> And "whither **the Spirit** was to go, they went.... Whithersoever the Spirit was to go, they went.... For the **Spirit of the living creature**, was in the wheels." Then, wrote Ezekiel,<sup>250</sup> "the **Spirit entered into me**.... Then **the Spirit took me up**.... So **the Spirit lifted me up**.... Then **the Spirit entered into me**, and placed me upon my feet, and spoke with me."

Further: "The hand of the Lord fell there upon me.... And He put forth the form of a hand, and took me.... And **the Spirit lifted me up** between the Earth and Heaven, and brought me in the visions of God to Jerusalem."<sup>251</sup>

When the cherubs and the wheels returned, Ezekiel said<sup>252</sup> that "**the Spirit of the living creature** was in them." Then he wrote:<sup>253</sup> "Moreover, **the Spirit lifted me up**, and brought me to the east gate of the Lord's House.... And **the Spirit of the Lord fell upon me**, and said to me 'Speak!'" Then God said through Ezekiel to the people:<sup>254</sup> "I will give one heart, and I will put a new Spirit within you!"

Afterwards, wrote Ezekiel: "**The Spirit took me up**, and brought me in a vision by **the Spirit of God** [back] into Chaldea."<sup>255</sup> And yet later, through Ezekiel, God told the House of Israel: "Cast away from yourselves all your transgressions..., and make yourselves a new heart and a new spirit!"<sup>256</sup>

The latter could, of course, be engineered only by God's Holy Spirit. Hence the Lord told His people through Ezekiel: "I will sprinkle clean water upon you.... I will cleanse you.... A new heart also will I give you, and a new Spirit will I put within you.... And I will put **My Spirit within you**, and cause you to walk in My statutes!"<sup>257</sup>

That would be fulfilled on Pentecost Sunday. Hence Ezekiel remarked: "The Lord...carried me out, in the Spirit of the Lord, and set me down." Then the Lord said through Ezekiel to the people: "I shall put My Spirit in you, and you shall live.... For I have poured out My Spirit upon the House of Israel."<sup>258</sup> To which Ezekiel added: "So the Spirit took me up."<sup>259</sup>

### **37. The course of the in-spir-ing Holy Spirit in Daniel to Zechariah**

Even Nebuchadnezzar professed regarding Daniel that he was indwelt by "the **Spirit of the Holy God**." Nebuchadnezzar said: "I know that **the Spirit of the Holy God** is in you.... You are able! For **the Spirit of the Holy God is in you**." Later, also a queen told the new king about Daniel: "There is a man in your kingdom in whom is the Spirit of the Holy God.... An excellent spirit and knowledge and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts -- were found in the same Daniel."

Then the king himself said to Daniel: "I too have heard about you, that **the Spirit of God is in you**, and that light and understanding and excellent wisdom is found in you." Indeed, even the king's successor "advanced Daniel above the presidents and princes -- because an excellent spirit was in him."<sup>260</sup>

The inspired Daniel also predicted that God would later give the Jews about **35 years** to embrace Christ during His Own earthly life before His death. Thereafter, He would graciously give them even **another 35 years** to repent. During that 70 years, He would send His Apostles and Prophets to them -- to preach and to perform miracles, and **to write the last books of the infallible because Spirit-breathed Bible**.

But at the end of those further 35 years, when the unbelieving Jews had not repented by the middle of the year A.D. 66 to 67 -- God would cease sending them Apostles and Prophets, and finish performing His miracles. At that time He would also **cease writing infallible Scriptures** for them, and indeed close the canon altogether -- before then destroying their already-polluted temple **in 70 A.D.** First Thessalonians 2:14-16.

Ungodly Jews would kill the Hebrew-Christian Stephen, as the first Messianic martyr, around A.D. 35 -- some three-and-a-half years after they had previously killed Christ Himself, around the middle of the year 31-32 A.D. So God, some 35 years later -- after a similar period of three-and-a-half years (during which the Romans would besiege Jerusalem and her inhabitants) -- **would destroy even their very temple, which previously had been a chief means of special revelation to them**.

Said Gabriel to Daniel (9:24-25): "Seventy 'weeks' [alias 490 'days' or **day-years**] have been predetermined upon your people and upon the holy city" of Jerusalem and its temple which pointed to Christ. "Then, **after** the sixty-two weeks" -- viz. **after** Christ's 28 A.D. baptismal anointing -- "Messiah shall be cut off" in death. It was then, the angel Gabriel added (Daniel 9:27a), that Christ "shall confirm the covenant with many, for one 'week' [alias seven years] -- namely from His Own baptism around A.D. 28 until the martyrdom of Stephen and the taking of the Gospel to the Gentiles by Christ's Apostles around 30 A.D. Cf. Acts chapters 7 and 8.

"And in the midst of the 'week' [namely at His Own crucifixion around the middle of the year 31-32 A.D.], He shall cause the sacrifices and the offerings to cease." John 19:30 *cf.* Hebrews 7:33 to 10:14.

Then, yet later -- in the middle of the year A.D. 66-67 [*cf.* Matthew chapter 24], just as Gabriel had predicted (Daniel 9:26b) -- the armies of the then-future Roman Emperor alias "the people of the prince that shall come, shall destroy the city and the sanctuary" of Jerusalem (in 70 A.D.). Indeed, as predicted in Daniel 9:27b, the then-ascended and then-ruling Messiah-King would Himself lead the Roman armies and its prince against the ungodly Jerusalem (from 63 till 70 A.D.).

Now the key to the above passage, as far as the cessation of miracles is concerned, is the period starting with the approximately A.D. 28 baptismal anointing of Christ. That period would later terminate, with His later completion of the canon of Scripture and the destruction of Jerusalem in A.D. 70 -- within that very same generation. Matthew 23:34-36 *cf.* 24:2-24f.

Indeed, according to the prediction of Daniel 9:24, that very generation starting at Christ's baptism would "*oo-l<sup>e</sup>-chaathem*" or "make an end of sins" (at Calvary) -- as well as "*w<sup>e</sup>la-chthoom*" or "seal up the vision and prophecy" (before the Roman destruction of the Jerusalem sanctuary in 70 A.D.). This **interconnection** between making an end of sins and sealing up visions and prophecies and destroying the temple in A.D. 70 -- is clearly seen in the use of the above words "*oo-l<sup>e</sup>-chaathem*" and "*w<sup>e</sup>la-chthoom*" -- both of which are derived from the same root *chaatham*, meaning "make an end to" or "seal up."

As Daniel 9:24f declares, God would "seal up the vision and prophecy." That would occur during that 40-year-long generation which started at the 28 A.D. baptism of Jesus. *Cf.* Matthew 23:36f. We ourselves would claim that **all** of the books of the New Testament -- including the book of Hebrews, the Gospel and the Epistles of John, and even the book of Revelation -- had already been inscripturated by the time when Christ, through the Romans as His instruments, destroyed the Jewish temple (as the former focus of special revelation) -- in 70 A.D.

The A.D. 200 Tertullian<sup>261</sup> insisted on Daniel 9:24 that there God's angel's phrase 'to seal up the vision and prophecy' means that "all the plentitude of **bygone spiritual grace-gifts ceased** in Christ -- **sealing** as He did **all** visions and prophecies.... **After** the advent of Christ and His passion, there is **no longer** 'vision or Prophet'....

**"Let the Jews exhibit, subsequently to Christ, any volume of Prophets [or] visible miracles wrought by any angels [such as those] which in bygone days the Patriarchs saw until the advent of Christ!"** Indeed, they do not -- and cannot.

Rev. Professor Dr. John Calvin<sup>262</sup> insisted that "the word *chaatham*, 'to seal,' is repeated twice (in Daniel 9:24).... [**To make an end of sins**' and] '**to seal up the vision and the prophecy**'.... The advent of Christ would sanction whatever had formerly been predicted -- and...**the vision shall be sealed up, and so finally closed -- that all prophecies would cease.... They formerly had a long course of prophecy -- according to the language of the Apostle (Hebrews 1:1).... [But the Divine] Christ **sealed up** visions and prophecies. For they are all yea and amen in Him -- as Paul says (Second Corinthians 1:20).**



"God's promises were all satisfied and fulfilled in Christ for the salvation of the faithful. So...the angel affirms of His advent: '**It shall seal up the vision and the prophecy**'.... The vision shall be **sealed** in the sense of **its ceasing** -- as if the angel had said: 'Christ shall **put an end to prophecies**, because our spiritual position **differs** from that of the fathers.'

"For God formerly spoke in many ways.... But **when Christ was manifested, we arrive at the close of prophetic times**. Hence **His advent is called the fullness of times** (Galatians 4:4 & Hebrews 1:1)....

"**We have no need of fresh prophecies, as formerly. Then, all things were very obscure....** We are not surprised at the angel pronouncing **all the visions and prophecies [as now being] sealed up....**

"**Now**, Christ the Sun of righteousness **has** shone upon us.... We **are** [now] in meridian brightness.

"While Christ passed through the period of His life on Earth, He did not put an end to the sacrifices. But **after** He had offered Himself up as a victim, **then** all the rites of the law came to a close.... The veil of the temple was then rent in twain. True liberty was proclaimed."

It was at "the baptism of Christ that the Gospel began to be promulgated.... Christ would then be manifested -- to undertake the government of His people.... The angel then here [in Daniel 9:26] asserts: **Christ would die.**" Only **after** that, would the Romans under General Titus come and destroy the temple in Jerusalem.

"Although the Roman army which would destroy the city and sanctuary did not appear immediately -- yet the Prophet assures them [Daniel's contemporaries] of its arrival [in due course of time].... Titus...would overthrow the city and national polity, and utterly put an end to the priesthood and the race, while all God's favours would at the same time be withdrawn....

"Prophecy was fulfilled, when the city was captured and overthrown -- and the temple utterly destroyed by Titus.... The passage [Daniel 9:24-27] marks generally the **change** which took place directly **after** Christ's resurrection, when the obstinate impiety of the people was detected fully.

"They were then summoned to repentance.... After the grace of Christ **had** been rejected obstinately, then the **extension of abominations** followed. That is, God overwhelmed the temple in desecration, and caused its sanctuary and glory to **pass away utterly.**"

Commenting on Daniel 9:24, also Matthew Henry wrote<sup>263</sup> of Jesus: "He came to '**seal up the vision and prophecy**'.... He '**sealed** them up.' He put an **end** to that method of God's discovering [or disclosing] His mind and will -- and took another course, by **completing** the **Scripture-canon** in the New Testament which is the **more sure Word** of prophecy **than that 'by vision.'**" Second Peter 1:16-21.

God predicted also through Joel:<sup>264</sup> "**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; and also upon the servants and upon the handmaids, in those days will I pour out My Spirit." Needless to say, God Himself would later confirm through Peter that this was fulfilled on Pentecost Sunday.<sup>265</sup>

In Micah, Israel was asked: "Is the Spirit of the Lord straitened?" No! And Israel was assured: "If a man walking in the Spirit... do lie, saying 'I will prophesy to you about wine and about strong drink!' -- shall he even be the prophet of this people?" Then Micah added: "But truly, I am full of power by the Spirit of the Lord and of judgment and of might -- to declare to Jacob his transgression, and to Israel his sin!"<sup>266</sup>

Haggai states that "the Lord stirred up the spirit of Zerubbabel...and the spirit of Joshua...and the spirit of all the remnant of the people -- and they came and worked in the House of the Lord." Why? Because, said God, "I covenanted with you when you came out of Egypt; so that My Spirit remains among you."<sup>267</sup>

Toward the end of the Older Testament, God said His future work would be performed "not by might, nor by power, but by My Spirit.... The Lord of hosts has sent, in His Spirit, by the former prophets." And He would thereafter "pour upon the House of David and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication."<sup>268</sup> That, He would do especially on Pentecost Sunday.

### **38. The course of the in-spir-ing Holy Spirit in the New Testament ere Christ grew up**

The Newer Testament would start when John the Baptizer "would be filled with the Holy Ghost even from his mother's womb." Thereafter, he "would go out ahead of Jesus in the Spirit and power of Elijah."<sup>269</sup>

It was said to the mother of Jesus: "The Holy Ghost shall come upon you.... Therefore also that Holy One Who shall be born from you, shall be called the Son of God."<sup>270</sup>

In fact, when the pregnant Mary saluted the pregnant Elisabeth, "the baby [John] leaped up within her womb. And Elisabeth was filled with the Holy Ghost."<sup>271</sup> So too was her husband Zacharias, and he prophesied.<sup>272</sup>

Matthew's account overlaps this, where it says<sup>273</sup> that Mary "was found [pregnant] with child from the Holy Ghost." Yet the angel of the Lord assured her espoused Joseph that "what had been conceived in her is from the Holy Ghost."

Indeed, the devout Simeon had "the Holy Ghost upon him, and it was revealed to him by the Holy Ghost that he would not see death before he had seen the Lord's Christ." So he then "came by the Spirit into the temple" and saw the baby Jesus.<sup>274</sup>

Jesus Himself then grew up "and became strong in spirit [and in the Spirit] -- filled with wisdom. And the grace of God was upon Him.... And Jesus increased in wisdom and stature and in favour with God and man."<sup>275</sup>

### **39. The course of the Spirit's inspiration of Scripture from Christ's baptism till His death**

When Jesus was about thirty, He entered upon His highpriestly work by being baptized for us. John the Baptizer predicted Christ would Himself baptize with the Holy Ghost and with fire, and John himself saw the Spirit descending from Heaven to abide upon Jesus.<sup>276</sup>

Then the Spirit drove and led Jesus, full of the Holy Ghost, into the wilderness.<sup>277</sup> Why? In order to be tested by the devil.

Thereafter "Jesus returned in the power of the Spirit into Galilee" and Nazareth, where He found in the Book of Isaiah "the place where it was written 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel'.... And He began to say... 'Today this Scripture is fulfilled in your ears!'"<sup>278</sup>

After calling His Apostles, Jesus rejoiced in the Spirit. He promised that when they testified, "it is not you who speak but the Spirit of your Father Who speaks in you." Matthew insists<sup>279</sup> that Jesus Himself fulfilled Isaiah's written prediction that God would put His Spirit upon Him, and Jesus Himself claimed to cast out demons "by the Spirit of God."

Thereupon, His enemies objected. But Jesus then warned that he who blasphemes against the Holy Ghost shall never be forgiven.<sup>280</sup>

Jesus told the Pharisee Nicodemus: "Unless a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.... That which is born of the Spirit -- is spirit.... The wind blows where it pleases, and you hear its sound but cannot tell where it is coming from and where it is going. So is every one who is born of the Spirit."<sup>281</sup>

John the Baptizer said of Jesus: "He Whom God has sent, keeps on speaking the words of God. For God does not give the Spirit to Him in a measured way!"<sup>282</sup> Jesus Himself taught: "It is the Spirit that enlivens.... The words that I speak to you, they are Spirit and they are life."<sup>283</sup>

Indeed, Jesus added: "He who believes in Me, as the Scripture has said, 'from within him rivers of living water shall flow forth!'... This He spoke about the Spirit Whom they who believe in Him would receive. For the Holy Ghost had not yet [been given], because Jesus had not yet been glorified."<sup>284</sup>

Such glorification would occur at and soon after His ascension to Heaven. Then, as Jesus promised His disciples: "I will pray the Father, and He shall give you another Comforter [or Strengthener] -- so that He may keep on abiding with you for ever. Even the Spirit of truth.... You know Him; for He keeps on dwelling with you, and He shall keep on being in you.... The Comforter, Who is the Holy Ghost, Whom the Father will send in My name -- He shall teach you all things and bring to your remembrance all things whatsoever I have said to you.... When the Comforter comes, Whom I will send to you from the Father -- even the Spirit of truth Who keeps on proceeding from the Father -- He shall testify about Me. And you too shall keep on bearing witness....

"If I do not go away, **the Comforter** will not come to you; but if I depart, I will send Him to you. And when He has come, He will reprove the world about sin and about righteousness and about judgment.... When He, **the Spirit of truth**, has come -- He will guide you into all truth. For He shall not speak about Himself. But whatsoever He shall hear, that He shall speak. And He will show you things to come. He shall glorify Me; for He shall receive what is Mine, and He shall show it to you."<sup>285</sup>

First, however, Jesus would need: to die; to be resurrected; and to ascend into Heaven -- in order to become installed as the Son of man upon the throne of the Universe. Hence He told His enemies that "David himself said, by the **Holy Ghost**, 'The Lord [Jehovah Triune] said to my Lord [David's future Saviour]: "You keep on sitting at My right hand, until I make your enemies your footstool!"'"<sup>286</sup>

#### **40. The course of the Spirit's inspiration of Scripture from Easter till Pentecost Sunday**

After Jesus died and rose from the dead, He told His Apostles: "'Peace be to you! As My Father has sent Me, even so do I send you.' And when He had said this, He breathed upon them and said to them 'Receive **the Holy Ghost!** Whosoever's sins you remit, are remitted to them! Whosoever's sins you retain, are retained!'.... Therefore, keep on going and keep on discipling all nations, baptizing them into the Name of the Father and of the Son and of **the Holy Ghost!**"'<sup>287</sup>

Jesus was then "taken up, after He through the **Holy Ghost** had given commandments to the Apostles He had chosen.... He commanded them [and gave them] the promise of the Father [that they]...would be baptized with the **Holy Ghost** not many days thereafter." He assured them: "You shall receive power after **the Holy Ghost** has come upon you. And you shall be witnesses to Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the Earth!"<sup>288</sup>

After Christ's ascension into Heaven, Peter addressed the disciples. He told them: "Men and brethren, this Scripture must needs have been fulfilled which **the Holy Ghost** spoke before by the mouth of David -- concerning Judas who had guided those who arrested Jesus. For he [Judas] was numbered with us, and had obtained part of this ministry."<sup>289</sup>

Then, on Pentecost Sunday, when the twelve Apostles were all with one accord in one place, "suddenly there came a sound from Heaven like a rushing mighty wind [or the **Mighty Spirit of God**], which filled all the house where they were sitting. And cloven tongues like as of fire appeared to them, and sat upon each of them. And they were all filled with **the Holy Ghost**, and began to speak with other tongues as **the Spirit** gave them utterance."<sup>290</sup>

After the Galilean Apostles then miraculously spoke in the many languages of all their listeners who were then lodging in Jerusalem, Peter stood up with the eleven and said: "This is that which was spoken by the Prophet Joel: 'And it shall come to pass in the last days,' says God, 'I will pour out of **My Spirit** upon all flesh. And your sons and your daughters shall prophesy.... And upon My menservants and on My maidservants I will pour out of **My Spirit** in those days, and they shall prophesy'....

"God has raised Jesus up.... Therefore, having been exalted by the right hand of God, and having received from the Father the promise of the Holy Ghost, He has shed forth this which you are now seeing and hearing....

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost! For the promise is to you and to your children."<sup>291</sup>

#### **41. The course of the Holy Spirit's inspiration of Holy Scripture in Acts 4 to 8**

Later, again, Peter -- "**filled with the Holy Ghost**" -- testified to the Jewish leaders who had rejected Christ. The Apostles then returned to the other disciples. "And when they had prayed, the place was shaken where they were assembled together. And they were all filled with the Holy Ghost and they spoke the Word of God with boldness."<sup>292</sup>

But the disciples Ananias and Sapphira were dishonest. So "Peter said: 'Ananias, why has Satan filled your heart to lie to the Holy Ghost?... You have not lied to men, but to God!... How is it that you have agreed together to tempt the Spirit of the Lord?'"<sup>293</sup>

Peter also said about Jesus: "God has exalted Him with His right hand to be a Prince and a Saviour.... We are His witnesses..., and so too is the Holy Ghost Whom God has given to them that obey Him."<sup>294</sup>

When the Early Church needed Deacons, the twelve Apostles said: "'Brethren, search out among yourselves seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business!...'... The saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost" - and six others."<sup>295</sup>

Regarding Stephen, the Non-Christian Jews "were not able to resist the wisdom and the Spirit by which he spoke." Stephen told them: "You stiffnecked and uncircumcised in heart and ears, you always keep on resisting the Holy Ghost! As your fathers did -- so do you!"

But Stephen, "being full of the Holy Ghost, looked up steadfastly into Heaven.... And they stoned Stephen while he was calling upon God and saying: 'Lord Jesus, receive my spirit!'"<sup>296</sup>

Another Deacon, Philip, prayed for listeners in Samaria "that they might receive the Holy Ghost. For as yet He had fallen upon none of them." But then the Apostles Peter and John came and "they laid their hands on them, and they received the Holy Ghost."<sup>297</sup>

Now when the Samaritan magician Simon "saw that the Holy Ghost was given through the laying on of the hands of the Apostles, he offered them money -- saying 'Give me too this power, so that on whomsoever I lay hands, he may receive the Holy Ghost!' But Peter said to him: 'May your money perish with you, because you have thought that the gift of God may be purchased with money!'"<sup>298</sup>

## **42. The course of the Holy Spirit's inspiration of Holy Scripture in Acts 8 to 28**

After Philip led an Ethiopian to Christ, "**the Spirit of the Lord caught away Philip....** Passing through Azotus, he preached in all the cities till he came to Caesarea."<sup>299</sup>

Meanwhile, Saul or Paul was converted near Damascus. There, he was then told by Ananias: "Brother Saul, the Lord Jesus Who appeared to you on the road...has sent me so that you might receive your sight and **be filled with the Holy Ghost!**" Immediately, Saul "preached Christ in the synagogues, that He is the Son of God.... Then the churches had rest throughout all Judaea and Galilee and Samaria, and were edified; and, **walking in the fear of the Lord and in the comfort of the Holy Ghost,** they were multiplied."<sup>300</sup>

When Peter was in Joppa, "**the Spirit** said to him: 'Look, three men are seeking you! Arise therefore, and get down and go with them!'" Arriving in Caesarea, Peter then explained to the Roman soldier Cornelius and his household and his friends "how **God anointed Jesus of Nazareth with the Holy Ghost and with power** -- Who went around doing good and healing all who were oppressed by the devil; for God was with Him....

"While Peter was still speaking these words, **the Holy Ghost fell on all them which heard the Word.** And [the Hebrew Christians] who had come with Peter [alias] they of the circumcision which believed, were astonished -- because **the gift of the Holy Ghost was poured out also on the Gentiles.** For they heard them speak with tongues, and magnify God. Then Peter answered: 'Can anybody forbid water, so that **these which have received the Holy Spirit** like we did -- should not be baptized?'"<sup>301</sup>

Back in Jerusalem, Peter then told the Apostles what had happened when he went to Caesarea. He said: "**The Spirit bade me go....** As I began to speak, **the Holy Ghost fell on them** -- as on us at the beginning.

"Then I remembered the Word of the Lord, how He had said: 'John indeed baptized with water; but **you shall be baptized with the Holy Ghost.**' Forasmuch then as God gave them the like gift He did to us who believed [earlier] on the Lord Jesus Christ -- who was I, that I could withstand God?'"<sup>302</sup>

In Antioch, we are told that Barnabas "was a good man, and **full of the Holy Ghost** and of faith.... The disciples were called Christians, first in Antioch. And in those days prophets came from Jerusalem to Antioch. And one of them named Agabus stood up, and **signified by the Spirit** that there would be a great famine."<sup>303</sup>

When certain Prophets and Teachers at Antioch "ministered to the Lord and fasted, the **Holy Ghost** said: 'Separate for me Barnabas and Saul for the work unto which I have called them!...' So they, being **sent forth by the Holy Ghost,** departed to Seleucia -- and from there they sailed to Cyprus."

Paul there rebuked a false-prophet. "Then Paul..., **filled with the Holy Ghost,** set his eyes on him and said: 'O you who are full of all subtilty and all mischief, you child of the devil, you enemy of all righteousness -- will you not cease to pervert the right ways of the Lord?!'"<sup>304</sup>

Paul then went further, and preached in Pisidia. "And the disciples were filled with joy, and with **the Holy Ghost**."<sup>305</sup>

At the First General Assembly of the Church, Peter said of the Gentiles in Caesarea that "God...bare them witness, giving them **the Holy Ghost** even as He did to us, and put no difference between us and them, purifying their hearts by faith."<sup>306</sup> So the General Assembly then wrote to the Gentile Christians: "It seemed good to **the Holy Ghost** and to us to lay upon you no greater burden than these necessary things -- that you abstain from foods offered to idols, and from blood, and from things strangled, and from fornication."<sup>307</sup>

When Paul and Timothy "had gone throughout Phrygia and the region of Galatia, and were forbidden by **the Holy Ghost** to preach the Word in Asia [Minor] -- after they had come to Mysia, they tried to go into Bithynia. But **the Spirit** did not permit them."<sup>308</sup>

Then "a certain Jew named Apollos, born at Alexandria, an eloquent man mighty in the Scriptures, came to Ephesus. This man had been instructed in the Lord's way; and, being fervent in **the Spirit**, he spoke and taught the Lord's things diligently."<sup>309</sup>

When Paul came to Ephesus, "finding certain disciples, he said to them: "Did you receive **the Holy Ghost** when you [first] believed?" But they said to him: 'We have not [even] so much as heard whether there is a "Holy Ghost"!' "

"So he said to them: 'Unto what, then, were you baptized?' And they said: 'Unto John's baptism.' Then Paul said: 'John truly baptized with the baptism of repentance, saying to the people that they should believe in Him Who would come after him -- that is, in Christ Jesus.'

"When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, **the Holy Ghost** came upon them -- and they spoke with tongues, and prophesied."<sup>310</sup>

After leaving and, yet later, arriving back in Ephesus once again -- Paul said "that **the Holy Ghost** keeps on witnessing in every city, saying that bonds and afflictions are waiting for me." Then he told the Elders there: "Take heed therefore unto yourselves, and to all the flock over which **the Holy Ghost** has made you Overseers!"<sup>311</sup>

Landing at Tyre with Paul, the chronicler Luke states that "finding disciples, we tarried there seven days. They said to Paul through **the Spirit**, that he should not go up to Jerusalem." Also in Caesarea, the prophet Agabus "took Paul's belt and bound his own hands and feet, and said: '**The Holy Ghost** says thus: "So shall the Jews at Jerusalem bind the man who owns this belt, and shall hand him over into the hands of the Heathen!"<sup>312</sup>

Later in Rome, Paul told Jewish inquirers: "Well did **the Holy Ghost** speak through Isaiah the Prophet to our fathers, saying 'Go to this people and say "Hearing you shall hear but shall not understand, and seeing you shall see but not perceive. For the heart of this people has become heavy, and their ears are dull to hear; and they have closed their eyes -- lest they should see with their eyes and hear with their ears and understand with their heart and should become converted!"<sup>313</sup>

### **43. The course of the Holy Spirit's inspiration of Holy Scripture in Romans**

To the Christians in Rome, Paul later wrote that Christ had been "declared to be the Son of God with power, according to **the Spirit of holiness**, by the resurrection from the dead."<sup>314</sup> Paul also declared: "God is my witness, Whom I serve with my spirit in the Gospel of His Son, that...I long to see you so that I may impart unto you some **Spirit-ual gift**" or *charisma*.<sup>315</sup> Indeed, he assured them that "he is a 'Jew' who is one inwardly; and circumcision is that of the heart, **in the Spirit**."<sup>316</sup>

Paul then remarked that "the love of God has been shed abroad in our hearts, by **the Holy Ghost** Who has been given to us." He assured them that "eternal life" is itself a *charisma* or unmerited gift of God **the Holy Ghost**. Consequently, Christians should now "serve in newness of **Spirit**.... For we know that the Law is **Spirit-ual**."<sup>317</sup>

There is therefore now no condemnation to them...who keep on walking not according to the flesh but according to **the Spirit**. For the Law of **the Spirit of life** in Christ Jesus has made me free [not from the Law of God the Spirit but] from the law of sin and death..., so that the righteousness of the Law [of God the Holy Ghost] might keep on being fulfilled in us who keep on walking not according to the flesh but according to **the Spirit**....

"They that are according to the flesh, mind the things of the flesh; but they that are according to **the Spirit**, mind the things of **the Spirit**.... You are not in the flesh but in the **Spirit**, if it so be that **the Spirit of God** dwells in you. Now, if any man does not have **the Spirit of Christ**, he is none of His! But if Christ be in you...the **Spirit is life** -- because of righteousness....

"If **the Spirit** of Him Who raised up Jesus from the dead dwells in you, He Who raised up Christ from the dead shall also enliven your mortal bodies by **His Spirit** Who keeps on dwelling in you.... If you, through **the Spirit**, mortify the deeds of the body -- you shall live.

"For as many as keep on being led by the **Spirit of God**, are the children of God.... You have received **the Spirit of adoption**, by Whom we keep on crying out: 'Abba, Father!' **The Spirit** Himself keeps on bearing witness with our spirit, that we are the children of God."<sup>318</sup>

"Also, we ourselves who have the firstfruits of **the Spirit**, even we ourselves groan within ourselves -- waiting for...the redemption of our body.... **The Spirit** also helps our infirmities. For we do not know what we should pray for, as we ought. But **the Spirit** Himself keeps on making intercession for us with unutterable groanings. And He Who keeps on searching the hearts, knows what is the mind of **the Spirit** -- because He keeps on interceding for the saints according to the will of God."<sup>319</sup>

Paul then says: "I speak the truth in Christ. I do not lie -- my conscience too bearing me witness in **the Holy Ghost**." He assures them that each of them has some or other of the various *charismata* or Holy Spirit "gifts, differing according to the grace that has been given to us -- whether prophecy...or ministry...or...teaching...or...exhortation" or giving or ruling or showing mercy or serving or rejoicing or being patient or praying or distributing or exercising hospitality.



Whatever each's gift-mix, all were to "**be fiery in Spirit!**.... For the Kingdom of God is not food and drink -- but righteousness and peace and **joy in the Holy Ghost.**"<sup>320</sup>

The Apostle then closes his Epistle: "May the God of hope **keep on filling you with all joy and peace,** in believing -- so that you may keep on abounding in hope, **through the power of the Holy Ghost!**.... I have written the more boldly to you...because of the grace that has been given to me by God -- so that I should be the Minister of Jesus Christ to the Heathen, ministering the Gospel of God so that the offering-up of the Gentiles might be acceptable, **being sanctified by the Holy Ghost....**

"I will not dare to speak about any of those things which Christ has not wrought by me, to make the Heathen obedient by word and deed through mighty signs and wonders **by the power of the Spirit of God....** I beseech you, brothers, for the Lord Jesus Christ's sake and **for the love of the Spirit** -- that you keep on striving together with me in your prayers to God!"<sup>321</sup>

#### **44. The course of the Holy Spirit's inspiration of Holy Scripture in Corinthians**

Paul wrote to the Corinthians his speech and preaching to them had been "not with enticing words of man's wisdom but **in demonstration of the Spirit and of power.**" He added "God has revealed to us, by **His Spirit,** the things which God has prepared for them that love Him...."

"**The Spirit keeps on fathoming all things** -- even the deep things of God.... **No man knows the things of God; but God's Spirit does!** Now, **we have received...the Spirit Who is from God** -- so that we might know the things that are freely given to us by God.... These **the Holy Ghost keeps on teaching, comparing Spirit-ual things with Spirit-ual.,.,** The **natural man does not receive the things of God's Spirit....** But **he who is Spirit-ual,** judges all things."<sup>322</sup>

The Apostle then says that he could not speak to them "as **unto Spirit-ual [men]** but as unto carnal...babes in Christ." He challenges them: "Do you not know that you are the temple of God, and that **the Spirit of God dwells in you?**" Then he assures them that "the Kingdom of God is not in word, but in power" - and asks them whether he should come to them "with a rod -- or in love, and in **the spirit of meekness?**"<sup>323</sup>

He then reminds them that they "had been sanctified" and that "**your body is the temple of the Holy Ghost** within you" - and that their own body and spirit, are God's. He calls both **celibacy and marriage Spirit-ual gifts** or *charismata*; and so he could conclude that also their "children...are...holy."<sup>324</sup>

Paul had **sown "Spirit-ual things unto them."** He did not want them to be ignorant that **their Spirit-ual "fathers...were all baptized unto Moses in the cloud...and did all eat the same Spirit-ual food and did all drink the same Spirit-ual drink.** For they **drank of that Spirit-ual Rock that followed them;** and that Rock was Christ."<sup>325</sup>

Once more, he told them: "Now **concerning Spirit-ual gifts,** brothers, I would not have you ignorant.... **No man, speaking by the Spirit of God, calls Jesus accursed!** And no man can say that **Jesus is Lord, but by the Holy Ghost.**

"Now there are diversities of gifts [of **the Spirit** alias *charismata*], but the same **Spirit**... But the manifestation of **the Spirit** is given to every man, to profit therewith. For to one is given, by the **Spirit**, the word of wisdom; to another, the word of knowledge, by the same **Spirit**. To another, faith[fulness], by the same **Spirit**; to another, the gifts of healing, by the same **Spirit**; to another, the working of miracles [or powerful abilities]; to another, prophecy [or forthtelling]; to another, discerning of spirits; to another, various kinds of tongues; to another, the interpretation of tongues.

"But one and the **selfsame Spirit** keeps on working all these -- distributing to every man severally, as He will.... By one **Spirit** we all have been baptized into one body..., and we have all been drenched into one **Spirit**."<sup>326</sup>

"Pursue charity, and desire **Spirit**-ual gifts -- but rather that you may prophesy [or forthtell]! For he who speaks in a tongue, does not speak to men but to God. For no man understands. Howbeit, in **the Spirit** he is speaking mysteries [or undisclosed things]."<sup>327</sup>

"Forasmuch as you are zealous about **Spirit**-ual gifts -- seek so that you may excel, to the edifying of the church!.... What then? I will pray with **the Spirit**; and I will pray with the understanding too. I will sing with **the Spirit**; and I will sing with the understanding also. Otherwise, when you shall bless with **the Spirit** -- how shall he who occupies the place of the unlearned say 'Amen!' at your giving of thanks, seeing he does not understand what you are saying?"<sup>328</sup>

"The spirits of the Prophets, are subject to the Prophets. For God is not the Author of confusion, but of peace -- as in all churches of the saints.... If any man thinks himself to be a Prophet, or **Spirit**-ual -- let him acknowledge that the things I am writing to you are Commandments of the Lord!.... Let all things be done decently, and in order!"<sup>329</sup>

Long after death, the human body "is raised a **Spirit**-ual body.... The first man, Adam, was made a living soul; the Last Adam, an enlivening **Spirit**. Howbeit that which is **Spirit**-ual was not first, but that which is natural; and afterward, that which is **Spirit**-ual."<sup>330</sup> Meanwhile, "He Who establishes us...in Christ and Who has anointed us, is God -- Who has also sealed us and given the earnest [or downpayment or guarantee] of **the Spirit** in our hearts."<sup>331</sup>

So, Christians are like a living epistle of Christ, "written not with ink but with **the Spirit** of the living God...on fleshy tablets of the heart." Paul and his colleagues were "Ministers...of **the Spirit**... **The Spirit** keeps on giving life...; and...the ministration of the **Spirit** is...glorious....

"Now the Lord is that **Spirit**, and where **the Spirit of the Lord** is, there is liberty. But we all, with open face beholding the glory of the Lord as in a mirror, keep on being changed into the same image -- from glory, unto glory -- even by **the Spirit of the Lord**."<sup>332</sup>

"We," Paul wrote to other Christians, "have the same **Spirit** of faith." Indeed, "God...has also given us the earnest [or downpayment] of **the Spirit**."

Hence Christians are to be characterized by "pureness, by knowledge, by longsuffering, by kindness, by **the Holy Ghost**, by love unfeigned, by the Word of truth, by the power of God." Thus Paul and Titus and other Christians all "**walked...in the same Spirit**." Accordingly, "may the grace of the Lord Jesus Christ and the love of God and the communion of **the Holy Ghost** be with...all" who profess Christianity!<sup>333</sup>

#### **45. The course of the Holy Spirit's inspiration of Holy Scripture in Galatians**

Paul asked confused Christians: "Did you receive **the Spirit** by the works of the Law, or by the hearing of faith? Are you so foolish? **Having begun in the Spirit** -- are you now being made perfect by the flesh?... He therefore **keeps on ministering the Spirit** to you.... The blessing of Abraham...come[s] upon the Gentiles through Jesus Christ -- so that we might receive the promise of **the Spirit** through faith....

"When the fullness of the time had come, God sent forth His Son...to redeem..., so that we might received the adoption of sons. And because you are sons -- God has sent forth **the Spirit** of His Son into your **hearts**, crying out 'Abba, Father!'"<sup>334</sup>

"But just as he [Ishmael] who was born according to the flesh persecuted him [Isaac] that was born according to **the Spirit** -- even so it is now.... For we through **the Spirit** wait for the hope of righteousness by faith....

"This I say, then -- keep on walking in **the Spirit**, and you shall not fulfil the lust of the flesh! For the flesh keeps on lusting against **the Spirit**, and **the Spirit** against the flesh....

"If you keep on being led by **the Spirit**, you are not under the Law [nor conversely without the Law].... The fruit of **the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.... If we keep on living in **the Spirit** -- let us also keep on walking in **the Spirit**!"<sup>335</sup>

"Brothers, if a man gets overtaken in a fault -- you who are **Spirit-ual** should restore such an one in the spirit of meekness.... He who keeps on sowing to **the Spirit**, shall -- by **the Spirit** -- reap everlasting life."<sup>336</sup>

#### **46. The course of the Holy Spirit's inspiration of Holy Scripture in Ephesians**

Paul tells Christians: "Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with all **Spirit-ual** blessings in heavenly places in Christ!... You have been sealed with that **Holy Spirit** of promise Who is the earnest [or guarantee] of our inheritance....

"May the God of our Lord Jesus Christ, the Father of glory, keep on giving you **the Spirit** of wisdom and revelation in the knowledge of Him!... For through Him, we...have access by one **Spirit** unto the Father.... in Whom you too are being constructed together for a habitation of God through **the Spirit**."<sup>337</sup>

"Understand my knowledge in the mystery of Christ!... In other ages it was not made known to the sons of men as it has now been revealed to His holy Apostles and Prophets by the Spirit -- that the Gentiles should be fellow-heirs...by the Gospel of which I was made a Minister according to the gift [or *charis*] of the grace of God given to me by the effectual working of His power." Hence, Paul prayed that the Triune God "would keep granting you [Christians]...to keep on being strengthened with might by His Spirit in the inner man...according to the power that keeps on working in us!"<sup>338</sup>

So, grateful Christians must "keep on walking worthy of the vocation with which they have been called -- with all lowliness and meekness; with patience; forbearing one another in love. They must keep on endeavouring to preserve the unity of the Spirit in the bond of peace.

"There is one body, and one Spirit -- even as you have been called in one hope of your calling -- one Lord; one faith; one baptism; one God and Father of all Who is above all and through all and in you all. But to every one of us, grace [or *charis*] has been given, according to the measure of the [Spirit-ual] gift of Christ."<sup>339</sup>

"Keep on being renewed in the Spirit of your mind!... And do not grieve the Holy Spirit of God, by Whom you have been sealed!... For the fruit of the Spirit is in all goodness and righteousness and truth.... Do not keep on being drunk with wine, wherein is excess! But do keep on being filled with the Spirit, speaking to yourselves in psalms and hymns and Spirit-ual songs -- singing and making melody in your heart to the Lord!"<sup>340</sup>

"We wrestle...against spiritual wickedness in high places. Therefore, take to yourselves the whole armour of God!.... Take the...sword of the Spirit, which is the Word of God; praying always with all prayer and supplication of the Spirit!"<sup>341</sup>

#### **47. The course of the Spirit's inspiration of Scripture from Philippians to Timothy**

Christians need an ongoing "supply of the Spirit of Jesus Christ." Indeed, they need to "stand fast in one Spirit, with one mind striving together for the faith of the Gospel."

Hence Paul enjoined the Christians at Philippi: "If there be therefore...any fellowship of the Spirit, if any internal mercies -- keep on fulfilling my joy; so that you be likeminded, having the same love!... For we are the circumcision -- we who keep on worshipping God in the Spirit and who keep on rejoicing in Christ."<sup>342</sup>

"The hope which has been laid up for you in Heaven...has come to you...and keeps on bringing forth fruit -- as it does...since the day you heard about it and knew the grace of God in truth.... Epaphras our dear fellowservant...declared to us your love in the Spirit.

"For this reason we...do not cease to pray for you, and to desire that you might keep on being filled with the knowledge of His will in all wisdom and Spirit-ual understanding . May you keep on walking worthy of the Lord unto all pleasing, and keep on being fruitful in every good work and keep on increasing in the knowledge of God!"<sup>343</sup>

Wrote Paul to the Colossian Christians: "Though I am absent in the flesh, yet I am with you in the Spirit -- rejoicing and beholding your order and the steadfastness of your faith in Christ.... Let the Word of Christ keep on dwelling in you richly in all wisdom! Keep on teaching and admonishing one another -- keep on singing psalms and hymns and Spirit-ual songs with grace in your hearts unto the Lord!"<sup>344</sup>

Paul told the Thessalonian Christians: "Our Gospel came to you not only in Word but also in power and in the Holy Ghost, and in much assurance.... And you became followers of us and of the Lord, having received the Word in much affliction -- together with joy of the Holy Ghost.... God has not called us unto uncleanness, but unto holiness.... God has also given to us His Holy Spirit.... Do not quench the Spirit!"<sup>345</sup>

Now the man of sin would be destroyed by the powerful preaching of God's Spirit-inspired Word, the Holy Bible! True, "that wicked one [would] be revealed." But he is the very power "whom the Lord shall consume with the Spirit of His Mouth." Because God from the beginning has chosen Christians "unto salvation through sanctification of the Spirit" -- "therefore, brothers, keep on standing fast!"<sup>346</sup>

For Christ is "God manifest in the flesh, and justified in the Spirit." True, "the Spirit speaks expressly, that in the latter times some shall depart from the faith." But in spite of that, Timothy was to be "an example to the believers -- in word, in behaviour, in charity, in Spirit, in faith, in purity."<sup>347</sup>

Paul told Timothy: "Keep on stirring up the gift of God which is in you by the putting on of my hands! For God has not given us the spirit of fear -- but [the Spirit] of power and of love and of a sound mind.... Keep, by the Holy Ghost Who dwells within us, that good thing which has been committed to you!.... From babyhood, you have known the Holy Scriptures which are able to keep on making you wise unto salvation through faith in Christ Jesus. All Scripture has been breathed into by God [the Holy Spirit], and is profitable...so that the man of God may...thoroughly be equipped unto all good works."<sup>348</sup>

#### **48. The course of the Holy Spirit's inspiration of Holy Scripture in Titus to Jude**

Paul wanted Christians to be reminded that it is "not by works of righteousness which we have done, but according to His mercy [that] He has saved us -- by the washing of regeneration and the renewing of the Holy Ghost Whom He shed upon us abundantly through Jesus Christ our Saviour."<sup>349</sup>

Whether Paul or someone else wrote the inspired Epistle to the Hebrews, it is full of the Holy Spirit. It reminds its addressees that God had given witness to the earlier Christian Apostles "with signs and wonders and with various miracles and gifts of the Holy Ghost, according to His Own will."<sup>350</sup>

Previously, to the Israelites in the Psalms, referring to their obstinacy after their exodus from Egypt, "the Holy Ghost said: 'Today, if you will hear His Voice -- do not harden your hearts as in the provocation in the day of temptation in the wilderness!...' For it is impossible

for those who were once enlightened and have tasted of [but not as it were 'swallowed'] the heavenly gift, and were made partakers of the Holy Ghost and have tasted [but not swallowed and assimilated] the good **Word of God** and the powers of the world-to-come -- if they shall fall away -- to renew them again unto repentance."<sup>351</sup>

Before Calvary, through the ceremonial laws, "the Holy Ghost...[was] signifying that the way into the holiest [place] of all had not yet been made manifest." But now, after Calvary, "how much more shall the blood of Christ Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

Indeed, "the Holy Ghost is a Witness also to us." For before Calvary, to the Ancient Israelites He had said regarding the later New Testament: "'This is the covenant that I will make.... I will put My Laws into their hearts, and in their minds will I write them'....

"He who despised Moses' Law, died without mercy, under two or three witnesses. Of how much graver punishment, do you suppose, shall he be thought worthy who has trodden the Son of God under foot...and who has spited the Spirit of grace?!"<sup>352</sup>

Peter states believers are "elect...through sanctification of the Spirit." He says the Old Testament "Prophets...[were] searching what, and the time, which the Spirit of Christ...in them was signifying -- when He testified beforehand about the sufferings of Christ and the glory that would follow. To them it was revealed.... They ministered the things now being reported by those who preach[ed] the Gospel...with the Holy Ghost sent down from Heaven."<sup>353</sup>

The Apostle then added, for his addressees: "Seeing you have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren -- see that you love one another with a pure heart, fervently!" Peter said Christians "are being built up [as] a Spirit-ual House, a holy priesthood, to offer Spirit-ual sacrifices acceptable to God by Jesus Christ."

Indeed, "Christ also...suffered for sins." Why? "So that He might bring us to God, having been put to death in the flesh, but having been enlivened by the Spirit."<sup>354</sup>

"Show hospitality toward one another without grudging! As each has received the gift [or Spirit-ual charisma] -- even so minister the same to one another as good stewards of the manifold grace of God! If any man speaks -- let him speak as the Oracles of God! If any man ministers -- let him do it as of the ability which God keeps on giving!... If you are reproached for the Name of Christ -- be happy! For the Spirit of glory and of God rests upon you."<sup>355</sup>

"Know this -- that no forthtelling of the Scripture is from any private interpretation! For the forthtelling did not in olden times come by the will of man. But holy men of God spoke as they were moved by the Holy Ghost."<sup>356</sup>

Another Apostle insists about God that "he who keeps His Commandments, keeps on dwelling in Him; and He [God the Holy Spirit] keeps on dwelling in him [the human keeper of God's Commandments]. And we know that He [God] keeps on abiding within us, by the Spirit Whom He has given us."<sup>357</sup>

However, "do not believe every spirit -- but test the spirits whether they are from God! Because many false-prophets have gone out into the world. Hereby do you know God's Spirit -- every spirit that professes that Jesus Christ has come in the flesh, is from God.... We know the Spirit of truth.... Hereby do we know that we dwell in Him, and He in us -- because He has given us of His Spirit."<sup>358</sup>

"It is the Spirit Who keeps on bearing witness, because the Spirit is truth. For there are three that keep on bearing witness *in Heaven* -- *the Father, the Word, and the Holy Ghost*; and *these Three are One*. And there are three that keep on bearing witness on Earth -- the Spirit, and the water, and the blood; and these three agree in one."<sup>359</sup>

Jude tells us that the ungodly "who separate themselves" from true believers, are "sensual -- not having the Spirit." But he assures beloved believers in Christ that they keep on building themselves up in their holy faith, "praying in the Holy Ghost."<sup>360</sup>

#### **49. The course of the Holy Spirit's inspiration of Holy Scripture in John's Revelation**

Finally, the Apostle John tells Christians in the Bible's final Book of Revelation: "Grace [or *charis*] be to you, and peace -- from Him Who is and Who was and Who is to come; and from 'the seven Spirits' which are [or from the sevenfold Spirit Who is] before His throne!" John also said: "I was in the Spirit on the Lord's day" -- when he received all of this information from the Triune God.<sup>361</sup>

Repeatedly, to the churches at Ephesus and Smyrna and Pergamos and Thyatira and Sardis and Philadelphia and Laodicea, John said: "He who has an ear -- let him hear what the Spirit says to the churches!"<sup>362</sup>

John was then again "in the Spirit," and beheld "a throne...in Heaven.... And out of the throne, proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning in front of the throne, which are the seven Spirits [or the sevenfold Spirit] of God....

"And lo, in the midst of the throne...stood a lamb as if slain, having seven horns and seven eyes, which are the seven Spirits [the sevenfold Spirit] of God sent forth into all the Earth."<sup>363</sup>

Now Christ's two witnesses -- probably the Law and the Prophets -- would be martyred. "Their dead bodies shall lie in the street of the great city which Spirit-ually is called Sodom and Egypt, where also our Lord was crucified." But "after three-and-a-half days, the Spirit of life from God entered into them, and they stood upon their feet."<sup>364</sup>

Then John "heard a Voice from heaven saying.... 'Write: "Blessed are the dead which die in the Lord from henceforth!"' 'Yes,' says the Spirit, 'so that they may rest from their labours -- and their works do follow them!'"<sup>365</sup>

Next, John got "carried away, in the Spirit, into the wilderness." Thereafter, he was told that "the testimony of Jesus is the Spirit of prophecy."<sup>366</sup>

Finally, John was shown the Holy City -- also in its ultimate eschatological condition. There, "**the Spirit and the bride say: 'Come!'**" And **the Spirit-anointed Jesus Himself** then assures all mankind: "I testify to every man that hears the words of the forthtelling of this **Book** -- if any man shall add to these things, God shall add to him the plagues that are written in this **Book!** And if any man shall take away from the words of the **Book** of this forthtelling -- God shall take away his part out of the Book of Life and out of the Holy City and from the things which are written in this **Book!**' He Who testifies these things, says: 'Surely, I come quickly!'

"Amen, even so, come, Lord Jesus! The grace of our Lord Jesus Christ [alias the One Whom the Father anointed with **His Spirit**] be with you all! Amen."<sup>367</sup>

## **50. The finality of the Holy Spirit's inspiration of Holy Scripture at John's Revelation**

Under the infallible **in-Spir-ation of the Holy Spirit**, the Apostle John wrote the last book of the Bible -- his apocalyptic book called Revelation -- by the "end of the age" 66½ to 70 A.D. That was the time of the Roman destruction of the Jerusalem Temple.<sup>368</sup>

Till then, that Temple had been a big part of the Spirit's ongoing unwritten special revelation. But with the Spirit's **completion of the in-scription of the Holy Bible** -- to which also the Temple had pointed, and which all other forms of unwritten special revelation had anticipated and foreshadowed -- the Temple (and all other unwritten forms of special revelation) was consummated.<sup>369</sup>

Subsequently, the Temple (just like all other unwritten forms of special revelation) was no longer needed. For thenceforth, man would need only the **Spirit-written** and now-completed **Holy Bible** -- to the completion of which all of the other forms of revelation had pointed.

So the Spirit-written Holy Bible was completed at and by the Pagan-Roman destruction of the "typical" Jewish temple at the "end of the age" thereof -- alias at the beginning of the new age of the Newer Testament. Indeed, this very fact is suggested even by internal evidence from last-written books of Bible.<sup>370</sup>

Thus, after **its expansion** as a **Spirit-filled Book** from "the **Book of the generations of Adam**" onward -- the completed **Holy Bible ends** much later, after many millennia, telling us that "**I, Jesus...testify to you these things.... The Spirit and the bride say 'Come!'**..."

"I testify to every man who hears the words of the prophecy of this **Book** -- if any man shall add to these things, God shall add to him the plagues that are written in this **Book**. And if any man shall take away from the words of the **Book** of this prophecy -- God shall take away his part out of the **Book** of life and out of the Holy City and from the things which are written in this **Book**."

To this, John then conclusively replies at the very end of the **Book of Revelation** to Christ's Church: "Even so, come, Lord Jesus! The grace of our Lord Jesus Christ [alias the **Spirit-anointed Saviour**] be with you all! Amen."<sup>372</sup>



Not only the above closing words of John's Apocalypse, suggest the end of all special revelation by the Holy Spirit, with the completion of Holy Scripture -- at least until the predicted *parousia* of Jesus as promised by its terminal "Even so, come, Lord Jesus!" So too does the flow of Church History. Indeed, this is taught also in that summary of the teaching of the Bible known as the *Westminster Confession of Faith*.

### **51. The Westminster Confession on the Spirit's termination of Holy Scripture**

The *Confession of Faith* teaches<sup>373</sup> that the "knowledge of God...which is necessary unto **salvation**" -- which "it pleased the Lord at sundry times...in divers manner to reveal" -- the Lord has now resolved "to commit...wholly unto **writing**, which makes the Holy Scripture to be most necessary." For all of the other "former ways of God's revealing His will unto His people" have "now ceased...."

"The whole counsel of God concerning all things necessary for His Own glory, man's **salvation**...and life -- is either expressly set down in **Scripture**, or by good and necessary consequence may be deduced from **Scripture**. Unto which **nothing** at any time is to be **added** -- whether by 'new revelations' of the **Spirit** or traditions of men (Second Timothy 3:15-17 & Galatians 1:8-9 & Second Thessalonians 2:2)... The infallible rule of interpretation of **Scripture**, is the Scripture itself (Second Peter 1:20f & Acts 15:18)... The supreme Judge by which all controversies of religion are to be determined...can be no other but the Holy Spirit speaking in the Scripture (Matthew 22:29-31 & Ephesians 2:20 & Acts 28:25).

Also the above-mentioned "former ways of God's revealing His will" which "it pleased the Lord at sundry times...in divers manner to reveal" before the completion of Holy Scripture at Revelation 22:16-21, are spelled out in the *Confession*. Indeed, it altogether clearly refers to "promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews -- all foreshadowing Christ to come -- which were for that [pre-incarnational] time sufficient and efficacious through the operation of the Spirit to instruct and build up the elect in faith in the promised Messiah."<sup>374</sup>

Finally on this point, the *Confession* also<sup>375</sup> teaches us that at Calvary, "all...ceremonial laws are now abrogated under the New Testament (Colossians 2:14-17 & Daniel 9:27 & Ephesians 2:15-16)." Indeed, by A.D. 70, even "sundry judicial laws...expired together with the State of the people [of Israel] -- not obliging any other now, further than the general equity thereof may require (Exodus 21 & 22)."

Here, the above-cited Daniel nine (verses 24-27) is especially germane. For it teaches when that ongoing revelation would cease!

Yet written revelation such as the Ten Commandments -- it says -- "doth for every bind all, as well justified persons as others, to the obedience thereof (Romans 13:8-9 & Ephesians 6:2 & First John 3:3-8 & Matthew 5:17-19 & James 2:8-11 & Romans 3:31)." Why? Because even after the completion of all inscripturation, "the Spirit of Christ [keeps on] subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the Law requireth to be done (Ezekiel 36:27 & Hebrews 8:10 & Jeremiah 31:33)."

## **52. The course of the Holy Spirit's inspiration of Holy Scripture (summary)**

So, then, the following is a summary of what the Holy Spirit says about Himself. He says so, in His Own Holy Scripture -- as set out above.

The Spirit is God, a Divine Person. He exhilated the Universe, and superintends its unfolding. He made and garnishes the Heavens and all the host of them, and enlivens all plants and animals here on Earth.

The Spirit made man, wrote His Law on his heart, and inhabited him. After man's fall, the Voice of the Lord God came walking in the garden -- in the Spirit. He saved Adam; gifted Cain and the Cainites; "ruled" and guided the development of human culture in their midst; and specially guided all of the ancient Prophets (both 'Writing Prophets' and 'Non-Writing Prophets') even from Adam to Joseph *etc.*

The Spirit inspired Moses to inscripturate many of God's previous revelations to man. The same Spirit filled Bezaleel and Aholiab -- artistically to craft the tabernacle, and to teach. He also warned against the "strange fire" of Nadab and Abihu. And He anointed both Moses and more than seventy of his Elders -- some, even outside the camp.

Thus Eldad, Medad, Caleb, and even the backslidden-prophet Balaam -- received unctions of the Spirit. And Joshua, Othniel, Gideon, Jephthah, Samson and Samuel were all filled with the Spirit.

So too was Saul, just like the Prophets -- and the Psalmist David, Amasai, and Solomon. Indeed, apparently -- so too Elijah, Elisha, Azariah, Jahaziel, Zechariah the son of Jehoiada, Ezekiel, Daniel, Zecharias and his wife Elisabeth; their son John the Baptizer; Jesus; Peter; the Apostle John; Paul; Barnabas; and Apollos.

The Holy Spirit was particularly active at the conception and prenatal formation and postnatal growth of Jesus -- and in His many miracles, and also especially at His resurrection. Indeed -- the Proverbs, Joel, Isaiah, Ezekiel, Zechariah, John the Baptizer and Jesus all predicted that the Holy Spirit would be poured out [on Pentecost Sunday].

The Holy Spirit, then, did and/or does many things. For He: proceeds; creates; shapes; enlivens; forms within the womb; instructs; renews; restores; leads; searches; fathoms; speaks; destroys; fructifies; comprehends; directs; quenches; lifts up; anoints; rests; and enters into.

He also: places; falls upon; picks up; causes to walk; sets down; empowers; remains among; reveals; strengthens; baptizes; and drives. He speaks through people; casts out demons; testifies; regenerates; comforts; abides; indwells; teaches, reminds; comes; reproves; guides; shows; glorifies; receives; fills; gives utterance; gives gifts; emboldens; falls upon; catches away; bids or commands; deems good; forbids; permits; makes fervent; warns; comes upon; appoints; causes to communicate; resurrects; imparts; mortifies; adopts; and causes to cry out.

Too, He: helps; intercedes; searches through; gives hope; sanctifies; renders obedient; loves; demonstrates; reveals; knows; compares; judges; distributes; seals; changes or transforms; communes; keeps crying out; desires; reaps; fellowships; inspires or inbreathes; signifies; enables; moves; abides; says; and causes to rest. Indeed, He also **inscriptured Holy Scripture!**

He fruitfully gives righteousness, joy, peace, pureness, knowledge, longsuffering, kindness longsuffering, gentleness, goodness, faith, meekness, temperance, wisdom, revelation and a sound mind. He has also donated: the word of wisdom; the word of knowledge; faith[fulness]; gifts of healing; abilities; forthtellings; discernment; various kinds of languages; and the interpretation thereof. Indeed, without the Spirit -- no creature could or can do anything!

He can be quenched; be vexed; be blasphemed; be sent; be received; be lied against; be tempted or tested; be resisted; be given; be received; be drenched in; be walked in; be ministered; be grieved; be stirred up; and be spited. **Only a real Person** can be treated in this way.

So the **Spirit** first recorded the "**Book** of the Generations of Adam."<sup>376</sup> He then sometimes spoke in various ways, such as through dreams and visions *etc.*, which are now neither needed nor useful. For He has now **finally spoken through the Father's Son**, and **the written Word about Him**. Hebrews 1:1*f*. Indeed, at the very end of the last inspired **Book** of the Holy Bible,<sup>377</sup> **Christ and His Spirit** curse any who either add to or subtract from the **now-completed Bible**. For the latter alone is now necessary -- and altogether sufficient.

So **the Holy Spirit** develops all the arts and sciences throughout history.<sup>378</sup> At the end of that history, the reprobate get separated from their arts and sciences, which latter are then purged and inherited by the elect on the New Earth.<sup>379</sup> Also His elects' own arts and sciences shall then be perfected by the same Holy Spirit.<sup>380</sup> That shall then be the culmination of the work of the Holy Spirit Himself in creation and through the work of His baptized children, when also His Own Name shall then seal those promises on their foreheads forever.<sup>381</sup> For eschatologically, both the Spirit and the bride say: "Come!"<sup>382</sup>

For ever, then, O Lord, Your Word has been settled in Heaven. Psalm 119:89. For the Spirit is the Creator God; the Ordainer of all order; the Enlivener of all living creatures; the Illuminator of all men; the Sanctifier and Consummator of all the elect, and the Primary Inscripturator of the Holy Bible. Personally, He is indeed every sincere man's closest Friend.

## **ENDNOTES**

- 1) Eccl. 5:2.
- 2) Acts 5:3-4.
- 3) Gen. 1:1-3 & 1:26; Ex. 2:14; Rev. 4:5-8.
- 4) Ps. 33:6.
- 5) II Cor. 3:17-18.
- 6) John 4:24 & 14:16-18,26; 15:26; 16:13-15; 17:1,5,17,24; Acts 5:3,9.
- 7) Gen. 1:2,26; Job 33:4; Ps. 33:6; 139:7-8; Isa. 40:13; I Cor. 2:10; Heb. 9:14.
- 8) *W.C.F.* VIII:5-8
- 9) John 14:12-17 & esp. vv. 17 & 26; 15:26-27; 16:7-15.

- 10) Ps. 143:10; Isa. 63:10; Lk. 12:12; John 14:16,17,26; 15:26; 16:8,13-15; Acts 5:3,9 7:51; 8:15,16,19,29,39; 10:19-20; 13:2; 15:28; 16:6-7; 20:28; Rom. 8:14,26-27; I Cor. 2:10; Eph. 4:30; I Tim. 4:1; Heb. 9:14; 10:29; Rev. 2:17; *etc.*
- 11) John 15:26.
- 12) Gen. 1:1-28 and John 14:26 & 16:7*cf.* I Cor. 2:10.
- 13) Gregory Nazianzen: *Fifth Theological Oration on the Holy Spirit* (VIII - X).
- 15) Greg. Naz.: *Oration XII:14 (On Pentecost)*.
- 16) Augustine of Hippo: *On the Trinity*, IV:20 to V:11 & XV:26:45-48.
- 17) Aug.: *On Faith and the Creed*, IX:9:19.
- 18) *W.C.F.*, 2:3 and *W.L.C.*, Q. & A. 10*a*.
- 19) W.G.T. Shedd: *Dogmatic Theology* [1888], Zondervan, Grand Rapids, 1969 rep., I:285*f* & I:332.
- 20) A. Kuyper Sr.: *Dictacten Dogmatiek*, Kok, Kampen, n.d., *Locus de Deo* II:126*f* & 229-46.
- 21) Matt. 3:16-17 & 28:19 and II Cor. 13:14.
- 22) Matt. 3:16; Mark 1: 10-11; Luke 3:22; John 1:32-34.
- 23) John 14:16.
- 24) John 14:26.
- 25) John 15:26 *cf.* Acts 2:32-33.
- 26) I Cor. 2:10; Heb. 9:14.
- 27) I Tim. 6:15-16.
- 28) Eccl. 5:1-3.
- 29) Jer. 10:10.
- 30) Ex. 34:6-7.
- 31) Mal. 3:6; Jas. 1:17.
- 32) Rom 11:35*a*. No Divine Person within the Trinity has ever (since creation) received anything from Either or Both of the Other Two Persons or from the Trinity as such, which that first-mentioned Divine Person had not in His Own divine nature already enjoyed from all eternity past. John 5:26 is no exception to this. For that is a case of *communicatio idiomatum* or communication of particular personal properties, as the context in 5:25-27 makes clear. *Cf.* too Matt. 28:18 with 28:19 *etc.* Thus God the Son in His purely-divine nature from all eternity past, and as distinct from His post-fall and only-later-assumed human attributes as the son of man and Second Adam, had prior to creation as one and the same God always been on a basis of complete equality with God the Father and God the Spirit (*cf.* Phil. 2:6). Strictly speaking, it was not God the Son ontically but only the son of man and Second Adam economically Who (as per John 5:26) was given life-in-Himself -- and then again only at and since His incarnation (as per 5:25-27). For God the Son is *Autotheos*, and always has had His Own fully-divine life in Himself -- underived from either the Father or the Spirit -- from all eternity past.
- 33) I Cor. 2:10 *cf.* Gen. 1:1-2.
- 34) Gen. 1:2 *cf.* John 15:26.
- 35) Gen.1:2.
- 36) Gen. 1:31 to 2:4.
- 37) *Cf.* too Job 26:13 and I Cor. 12:11 & 14:1 *cf.* 14:40.
- 38) *Cf.* n. 26 with nn. 3 & 21 above.
- 39) Ps. 33:6.
- 40) Gen. 2:1-3 *cf.* Job 38:1-7,31-33 and Pss. 103:19-22 & 148:1-4.
- 41) I Tim. 5:21 *cf.* nn. 39-48.
- 42) Job 26:13.
- 43) Gen. 1:2.
- 44) Ps. 139:7-9.
- 45) Job 37:5-10 *cf.* Ezek. 1:20*f* and Rev. 4:5*f* & 5:6.
- 46) Ps. 104:29-30.
- 47) Gen. 7:22 *cf.* Ps. 104:25-30 and Isa. 4:4 & 5:24 & 40:7.
- 48) Gen. 7:22 *cf.* Job 34:14-15 and Ps. 104:25-30.
- 49) Isa. 63:14.
- 50) Ps. 49:20 & 104:25-30 & Eccl. 3:19-21 *cf.* II Pet. 2:12.
- 51) Ps. 103:20-22 and Heb. 1:14.
- 52) Ezek. 1:20.
- 53) *WCF* IV:1.

- 54) Greg. Naz.: *Fifth Oration on the Holy Spirit*, chs. X-XI.
- 55) Gregory of Nyssa: *Against Eunomius*, I:42 & II:14.
- 56) Greg. Nys.: *On the Holy Spirit against the Followers of Macedonius*.
- 57) Greg. Nys.: *On the Faith*.
- 58) Greg. Nys.: *The Great Catechism*, ch. 4.
- 59) Greg. Nys.: *On the Making of Man*, I:1 & II:1 & VI:3.
- 60) Basil the Great: *On the Spirit*, V:7 & X:24 & XI:27 & XII:28 & XIII:29-30 & XVI:37-38 & XVII:46-47 & XXVI:63-64 & XXIX:71-72.
- 61) Heb. 1:14 & Jude 6 *cf.* I Cor. 6:3..
- 62) Gen. 1:26-28 & 2:7; *cf.* H. Bavinck's *Reformed Dogmatics*, Kok, Kampen, *in loco*.
- 63) I John 4:8b.
- 64) John 14:33.
- 65) Ex. 34:6.
- 66) Lam. 3:23.
- 67) Ps. 36:9 & I Tim. 1:17.
- 68) Ps. 36:9; Jer. 2:13a; Gal. 5:22-23.
- 69) Mal. 3:6 & Jas. 1:17.
- 70) I Cor. 12:38.
- 71) Col. 1:16.
- 72) John 20:19-24; Gen. 2:7; I Cor. 15:45; Lk. 3:21-23,38; 4:1,14,18f; Eph. 1:4-17f; 4:4,5,8,10b,23-24,30; 5:9,18f; Col. 2:9; 3:10. See too nn. 73f, and esp. Sections 10f, and *cf.* too the full treatment of Christ's Pre-Pentecost 'outbreathing' of the Holy Spirit in John 20:19-24 later below.
- 73) Gen. 1:26-28 & 2:7 *cf.* Zech. 12:1.
- 74) Job 27:3 & 33:4 *cf.* Ezek. 37:9-14.
- 75) I John 5:6-8. On this in detail, see too V. Hepp's *The General Testimony of the Holy Spirit*.
- 76) Job 32:8; I John 6-8; John 16:7-13.
- 77) I Cor. 2:10-11 *cf.* Job. 32:8.
- 78) Prov. 20:27.
- 79) WCF IV:1-2.
- 80) Gen. 1:1 ('*Eloohiyim*) alias God Triune, compare Matt. 28:19.
- 81) Gen. 1:2 (*Rooach* '*Eloohiyim*).
- 82) Gen. 1:26-28 -- "God Triune ('*Eloohiyim*) said: 'Let Us make man in Our image!'" (*etc.*).
- 83) Gen. 3:38 *cf.* Acts 17:26-28.
- 84) Gen. 2:7. Here God Triune ('*Eloohiyim*) formed man, breathed into his nostrils (or *wayyipach b<sup>e</sup>'appaiv* or *enephuseesen* the breath of life (or *nishmath chayyiym eis* to *prosoopon* or *pnooeen zooees*), and man became a living soul (or *l<sup>e</sup>nefesh chayyaah* or *psucheen zoosan*). Thus Mass. (the Heb. Massoretic text) and LXX (the 3<sup>rd</sup> century B.C. Greek Septuagint translation thereof).
- 85) *Cf.* Gen. 2:7 with Ps. 139:7-18 and Zech. 12:1.
- 86) I Cor. 3:16-17 & 6:19-20 & 10:31 *cf.* II Cor. 3:17-18 with Eph. 4:23-24, 28, 30.
- 87) WCF IV:1-2.
- 88) Gen. 3:8. Here the Lord God (*Jehoovaah* '*Eloohiyim*) spoke His 'Voice' (*Qool* or *Phoonee*) in the Spirit, that day (*l<sup>e</sup>Rooach hayyoom*). Mass. & LXX.
- 89) Gen. 6:3. "My Spirit (or *Roochiy* or to *Pneuma Mou*) shall rule with-in man (*baa*-'*Aadaam* or *en* *tois anthoipois*)." Mass. & LXX.
- 90) Job 32:8.18. "There is a **Spirit** in man (*Rooach Hiy* '*be*-'*enosh* or *Pneuma estin en brotois*)," and "the in-Spiration of the **Almighty** (*Nishmath Shaddai* or *Pnoee de Pantokratoros*) gives men understanding" For "the **Spirit** with-in me constrains me (*hetsiyqothnaay Rooach bitniy* or *olekei de me ho Pneuma tees gastros*)." Mass. & LXX. See too Ps. 51:10-12.
- 91) Isa. 61:1f *cf.* Lk. 3:21-23,38; 4:1,14,18; Mk. 1:10,12,13; Rom. 2:14-16; I Cor. 15:22,45.
- 92) See at n. 90 above.
- 93) Job 19:25-27.
- 94) Ps. 51:10-12.
- 95) Isa. 57:15 *cf.* Gen. 2:7 & 1:26-28 & Rom. 2:14-16 & Eccl. 7:29. Note in Isa. 57:15 that the God Whose name is 'Holy' (*Qaadoosh Sh<sup>e</sup>moo*' or *Hagios en hagiois Onoma Autoo*), lives in His Temple (*w<sup>e</sup>qaadoosh* '*eshkoon*) or *en hagiois anapauomenos*), and with him that is of a humble or law-abiding spirit (*w<sup>e</sup>-'*eth-dakaa*' ooshfal-*rooach* hachayooth rooach sh<sup>e</sup>faaliym ool<sup>e</sup>hachayooth leevnidkaa*' *iyim* or *kai oligosuchois*

- didous makrothumian kai didous zooeen tois sentetrimmenois teen kardian*). Mass. & LXX. On meekness meaning lawabidingness, cf. Ps. 37:9-11,28-31f; with Matt. 5:5,17f and Rom. 2:14-16.
- 96) Eph. 1:4,13,14,19-21 & 2:19-22 & 3:14-21 & 4:3-4, 23-24, 28, 30 & 5:18 & 6:17-18 cf. nn. 82 to 95 above. See too: Num. 11:16-17,25-29 & 16:22 & 27:16-28; Deut. 34:9; Job 26:13 & 27:3 & 31:1,22 & 33:4-6 & 34:14-15; Ps. 51:10-12 & 2104:23,30 & 139:7,13-16; Prov. 1:23 & 20:27; Eccl. 3:21 & 12:7; Isa. 63:11; Zech. 12:1,10; Mal. 2:15 & 4:4-6 cf. Lk. 1:15-17 (together with 3:21-23,38 & 4:1,14,18) -- and esp. nn. 86 & 95 above.
- 97) Luther's *Commentary on Genesis*, as quoted in J. á. Marck's *History of Paradise* (Borstius, Amsterdam, 1705, III:7:4), and as quoted in K. Barth's *Church Dogmatics* (Clark, Edinburgh, 1958 ET, III:1 p. 225). Note that, before the fall, man's weeks started (and did not terminate) with the weekly sabbath. See F.N. Lee's *The Covenantal Sabbath*, Lord's Day Observance Society, London, 1972, pp. 70-77.
- 98) Gen. 1:26 -31; 2:1-2,6-20f; Heb. 4:3-11.
- 99) See nn. 111 to 121.
- 100) Note how the roots of all of the charismatic gifts of the New Testament (at Rom. 6:23 and I Cor. 7:7-27 & 12:4-31 and I Pet. 4:10f etc.) are already found in man before the fall. Thus, compare the Spirit-gifts of: utterance (Gen. 2:19f cf. I Cor. 1:3-7 & 12:8), knowledge (Gen. 3:5b & 4:1 cf. I Cor. 1:3-7 & 12:8b and Col. 3:10), wisdom (Eccl. 2:21,26 & 7:29 cf. I Cor. 12:8a), first-celibacy-and then-marriage (Gen. 1:28 & 2:18-22 cf. I Cor. 7:7-9), faithfulness (Gen. 2:5,15 cf. I Cor. 12:10a,29b & 14:9-11), heal-th -iness (Gen. 1:28-20 & 2:16-17 cf. I Cor. 12:9b,28b and Rev. 22:2), right-eousness or dynamically power-ful ability (Eccl. 5:19 & 7:29 cf. I Cor. 12:10a,29b & 14:9-11), prophetic or forthtelling declaration of God's Word (Gen. 2:19b,23 cf. I Cor. 12:10,28a & 13:2a & 14:1-6), discernment of spirits (Gen. 2:15-17 & 3:1-11 cf. I Cor. 12:10), government (Gen. 2:15 & 2:20 & 3:16 cf. I Cor. 12:28d), help (Gen. 2:18v,20b cf. I Cor. 12:28d), tongue-language (Gen. 1:19-23a cf. I Cor. 12:10a,30b) and interpretation (Gen. 2:23b cf. I Cor. 12:10f,20c), etc. (cf. too Gen. 2:5-25 with Rom. 12:3-11 and I Pet. 4:8-11 etc). Indeed, even everlasting life (whether losable or unlosable) is itself called a *charisma* alias an undeserved charismatic gift in Rom. 6:23 (cf. Gen. 2: 9,17 & 3:3-4 & 3:23-24). Note too that the *charismata* of Acts 2:1-4 & 2:17-18 & 2:33 and Eph. 4:6-11f refer back to Ps. 68:17-18's "received gifts in Adam" or *laaqachthaa maththaanooth baa'Aadam*. Significantly, some manuscripts of the LXX here have *en anthroopoo*, -- and most if not all of the LXX manuscripts have *en anthroopoo*, or "in man"; or variants also translatable as "in the man" or "in human (nature)." Thus Dr. John Owen.
- 101) Eccl. 2:26; 3:12,22; 4:11; 5:18-20; 7:29; 8:15.
- 102) Eccl. 2:21,26 cf. 4:9 & 5:19 & 7:29.
- 103) Gen. 1:26-27; Lk. 3:21-22,38; 4:1,14; Mk. 1:1-13.
- 104) II Cor. 3:3-18 & Eph. 4:24-28 & 6:1-4.
- 105) II Cor. 3:18 cf. Ps. 49:12.
- 106) Isa. 40:13-14 and Rom 11:33 to 12:3,6,11.
- 107) Ps. 8:5 and Heb. 2:7-8.
- 108) Rom. 5:12f and I Cor. 15:22.
- 109) Eph. 4:24-30. In the broader sense -- even fallen man is, of course, still the image of God. Cf. Gen. 5:1-5 & 9:1-7 and Jas. 3:9.
- 110) Rom. 12:1-3; II Cor. 3:18; Eph. 4:24-30.
- 111) Gen. 2:23-25; John 14:15; Eph. 5:18,25,32f; Gal. 5:22.
- 112) Job 31:33 & 38:7; Eccl. 2:26 & 3:12-13,22 & 7:29 & 8:15 and Gal. 5:22.
- 113) Isa. 54:10; Mal. 2:5-6,14-15; Gal. 5:22.
- 114) Ps. 49:12; Hos. 6:7; Heb. 4:3-11; Gal. 5:22.
- 115) Gen. 2:5b,15,18b,20b and Gal. 5:22.
- 116) Gen. 1:26-37; Eccl. 2:26; 3:12-13; 7:29; Gal. 5:22.
- 117) Gen.2:16f; Col. 3:10; Eph. 4:24-30; Gal. 5:22.
- 118) Ps. 37:9-11,29-37; Eccl. 7:29; Rom. 2:14-16; Gal. 5:22.
- 119) Gen. 1:28-30; 2:15-17; Matt. 5:1f,5f,17f.
- 120) Cf. any good in-depth study of Gal. 5:22-23.
- 121) Gen. 1:28 cf. 9:1-7.
- 122) John 3:44 & 14:17; II John 3:12-15 & 4:1-4; Rom. 8:9; Jude 19 with Gen. 6:5,12 & 6:5,12 & 8:21 and Job 13:4-12 & 14:1-4 & 15:14-16 and Ps. 51:5 and Eph. 4:17-22 and Tit., 1:15. *Per contra*, John 3:3-8 and Rom. 8:9 and I Cor. 12:3 and Gal. 4:6.
- 123) Eph. 4:24,28,30; etc.

- 124) Eccl. 2:26, and *cf.* too n. 118 above.
- 125) Eccl. 2:21.
- 126) Eccl. 3:12 & 3:17.
- 127) Eccl. 3:22.
- 128) Eccl. 4:9.
- 129) Eccl. 4:10.
- 130) Eccl. 4:11.
- 131) Eccl. 5:18.
- 132) Eccl. 5:19.
- 133) Eccl. 5:20.
- 134) Gen. 2:18-25; Eph. 5:18,24-25,28-32; I Cor. 15:22,45-47,58,24-28.
- 135) I Cor. 6:19-20.
- 136) I Cor. 10:26,31.
- 137) I Cor. 15:22.
- 138) I Cor. 15:45-47.
- 139) I Cor. 15:58.
- 140) Rev. 14:13; II Cor. 3:18; I Cor. 3:14-16; Heb. 4:3-11.
- 141) Irenaeus: *Against Heresies*, III:22 :1.
- 142) *Ib.*, III:21:10.
- 143) *Ib.*, VI:6:1.
- 144) *Cf.* Aug.: *City of God* XIII:24. See too Aug. on Rom. 5:12, *cf.* in Wolmarans's *God and Man: Man in the Image of God* (Muuses, Amsterdam, 1932, p. 61).
- 145) *Cf.* Wolmarans's *op. cit.*, p. 81.
- 146) Luther, as cited in Blanke's *Religion in History and at Present*, 2nd. ed., III:766. *Cf.* Wolmarans's *op. cit.*, p. 91.
- 147) Luther's *Sermon on Matthew 18:19-20*, in his *Works*, Irmischer, Germany, 1850, 44:110.
- 148) *Cf.* Gen. 3:1-13 with II Cor. 11:3-14.
- 149) Luther's *Sermon on Psalm 110:2*, in *Works*, 40:95.
- 150) Luther on Gen. 1:26-27, in *Works* 33:55f. *Cf.* Wolmarans's *op. cit.*, p. 94.
- 151) Luther, as cited in Seeberg's *Manual of History of Doctrine* (German ed., II:226,267). *Cf.* Wolmarans's *op. cit.*, pp. 95f.
- 152) *Cf.* Wolmarans's *op. cit.*, p. 97.
- 153) *Cf.* at n. 97.
- 154) *Cf.* at n. 151.
- 155) Zwingli, as cited in Wolmarans's *op. cit.*, p. 97.
- 156) Zwingli, as cited in Oorthuys's *Zwingli's Anthropology*, 1905, pp. 50-89.
- 157) U. Zwingli. *Short Christian Introduction*. *Cf.* Wolmarans's *op. cit.*, pp. 101f.
- 158) U. Zwingli: *Clarity and Certainty of the Word of God*, in the *Library of Christian Classics*, London, S.C.M., 1953, XXIV, pp. 63f.
- 159) See J. Calvin's *Institutes of the Christian Religion*, II:2:12 (*cf.* too n. 102 above), & II:12:6 where Calvin agrees "that Adam bore the image of God inasmuch as he was united with God, which indicated the true and highest perfection."
- 160) Calv. *Inst.* I:25:4-6.
- 161) Calvin's *Commentary on Second Corinthians* (3:18).
- 162) Calvin's *Commentary on Ephesians* (4:24).
- 163) *Heid. Cat.* Q. & A. 12.
- 164) *Ib.* Q. & A. 17.
- 165) *Ib.* QQ. & AA. 16-18.
- 166) *Ib.* Q. & A. 31.
- 167) *Ib.* Q. & A. 32.
- 168) *Ib.* Q. & A. 48.
- 169) *Ib.* QQ. & AA. 12 & 17.
- 170) *Op. cit.*, pp. 190f.
- 171) *WCF* 7:1-2 & 19:1.
- 172) *WLC* Q. & A. 20.
- 173) J. Owen: *Works*, Banner of Truth ed., Edinburgh, III:102f.

- 174) A. Kuyper: *The Work of the Holy Spirit*, E.T., Eerdmans, Grand Rapids, 1941, pp. 247 & 173-277.
- 175) Kuyper: *Dictaten Dogmatiek*, Kampen, Netherlands, 2nd ed., n.d., *Locus de Homine*, I:24 & 42f, and *Locus de Sacra Scriptura (Pars Prima)* II:31,47f & *Pars Secunda* II:338-41.
- 176) H. Bavinck's *Gereformeerde Dogmatiek*, Kampen, Netherlands, 1928, II:386 & II:520f and I:396 & I:453 & 460f & 471.
- 177) Jude 19 and Rom. 8:9.
- 178) Mt. 4:24 & 8:16,28,33 & 9:32 & 12:22 & 15:22; Mk. 1:32 & 5:15-18; Lk. 8:36.
- 179) John 3:3-5; 8:44; I John 3:8-12; Job 34:14-15; Eccl. 3:21.
- 180) Gen. 7:21-23 and Eccl. 12:7.
- 181) Gen. 7:21-23; Ps. 104:25-30; Isa. 4:4 & 5:24 & 40:7f.
- 182) See: Gen.1:2 & 1:26 & 2:7-17; Eccl. 7:29; Rom. 2:14f; I Cor.14:32-40; II Cor. 3:3; and Heb.10:15f.
- 183) Rom. 1:19f & 2:14f cf. Eccl. 7:29 and Eph. 4:24-28 & 6:1-4.
- 184) Gen. 3:15 & 4:26 & 5:1 & 5:29 etc., right till the last such (at II Pet. 1:19-21 & 3:15-16 and Rev. 22:16-21).
- 185) Ezek. 36:26f; Rom. 8:9; Jude 19.
- 186) Gen. 3:15-21 cf. Lk. 3:38.
- 187) Gen. 1:1 to 5:1f.
- 188) Cf. II Tim. 3:16.
- 189) Gen.1:1-2 & 5:1.
- 190) Rev. 22:16-21.
- 191) Cf. Rom. 1:19-21 & 2:14-16.
- 192) Gen. 5:1f.
- 193) Gen. 6:3.
- 194) Gen.1:1 to 4:26, according to 2:4.
- 195) Gen. 5:1 to 6:8.
- 196) Gen. 6:9 to 9:29.
- 197) Gen. 10:1 to 11:9.
- 198) Gen. 11:10-26.
- 199) Gen. 11:27 to 25:11.
- 200) Gen. 25:12-18.
- 201) Gen. 25:19 to 35:29.
- 202) Gen. 26:1-8.
- 203) Gen. 36:9-43f.
- 204) Gen. 37:2 to 38:30.
- 205) Gen. 39:1 to 41:52.
- 206) Gen. 1:1 to 4:26f cf. 5:1.
- 207) For the accurate records of the 'flood dates' etc. in Genesis 7:11 & 8:13f seem to imply also their first **inscripturation** at **that** time.
- 208) Gen.18:19 & 26:5.
- 209) Gen. 2:10-20 & 5:1-8f & 7:4-24 & 23:16; John 8:8 cf. I Cor. 15:22 & 45.
- 210) Gen.1:1-2 & 3:8 & 6:3 & 41:38.
- 211) Mark 10:3-9 cf. John 7:22.
- 212) Ex.17:24 cf. 28:5 & 31:3-5 & 35:31-35. That the New Testament attributes the inscripturation of the Pentateuch to Moses, is clear from: Matt. 8:4 & 19:7f & 22:24 and Mark. 1:41 & 10:3f & 12:19 & 12:26 and Luke 2:22 & 20:28 & 20:37 and John 1:45 & 5:46f & 7:23 etc.
- 213) Lev. 10:1-7 cf. Num. 3:2-4 and Acts 2:1-4f cf. 8:17-20.
- 214) Num. 11:17,25f.
- 215) Num. 11:29 & 14:24 & 16:22.
- 216) Num. 24:2 cf. II Pet. 2:15-16.
- 217) Num. 27:18.
- 218) Deut. 1:13 & 34:9.
- 219) Judg. 3:10; 6:34; 11:29; 13:25; 14:6; 14:19; 15:14 & 15:19.
- 220) I Sam. 10:10f;11:6; 16:13f; 19:20-23.
- 221) II Sam. 23:1-2.
- 222) I Chr. 12:18.
- 223) I Kgs. 4:29.
- 224) I Chr. 28:11-12.



- 225) I Kgs. 18:12 & 22:24 *cf.* II Chr. 18:23.  
 226) Mic. 3:8.  
 227) II Kgs. 2:15.  
 228) II Chr. 15:1 & 20:14 & 24:20.  
 229) Neh. 9:20 & 9:30.  
 230) Job 26:13.  
 231) Job 27:3.  
 232) Job 33:4.  
 233) Job 32:8 & 32:18.  
 234) Ps. 51:10-12.  
 235) Ps. 139:7-17.  
 236) Ps. 143:10.  
 237) Prov. 1:23.  
 238) Prov. 20:27, *cf.* Ps. 139:7-17 & I Cor. 2:10-11.  
 239) Eccl. 11:5.  
 240) Isa. 4:4.  
 241) Isa. 11:2 & 32:15.  
 242) Isa. 34:16, and Matthew Henry's comment thereon in his *Commentary on the Holy Bible*, Marshall Bros., London, n.d., III:763.  
 243) Isa. 40:6-8 & 40:12-17.  
 244) Isa. 42:1-5.  
 245) Isa. 44:3.  
 246) Isa. 48:16 & 59:19-21.  
 247) *Cf.* Luke 4:17-21.  
 248) Isa. 61:1-2 & 63:10-14.  
 249) Ezek. 1:12-20.  
 250) Ezek. 2:2 & 3:12-24.  
 251) Ezek. 8:1-3.  
 252) Ezek. 10:17.  
 253) Ezek. 11:1-5.  
 254) Ezek. 11:19.  
 255) Ezek. 11:24.  
 256) Ezek. 18:29-31.  
 257) Ezek. 36:25-27.  
 258) Ezek. 37:1-14 & 39:29.  
 259) Ezek. 43:5.  
 260) Dan. 4:8-18 & 5:11-14 & Dan. 6:3.  
 261) Tertullian: *Answer to the Jews*, ch. 9 (in *Ante-Nicene Fathers*).  
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 263) M. Henry: *op. cit.*, IV:1281.  
 264) Joel 2:28*f.*  
 265) Acts 2:16-18.  
 266) Mic. 2:7-11 & 3:8..  
 267) Hag. 1:14 & 2:5.  
 268) Zech. 4:6 & 7:12 & 12:10.  
 269) Luke 1:15-17.  
 270) Luke 1:35.  
 271) Luke 1:41.  
 272) Luke 1:67.  
 273) Matt. 18-20.  
 274) Luke 2:25-27.  
 275) Luke 2:40 & 2:52.  
 276) Matt. 3:11-16 and Mark 1:8-11 and Luke 3:16-22 and John 1:32-33.  
 277) Matt. 4:1 and Mark 1:12 and Luke 4:13.  
 278) Luke 4:14-21.  
 279) Matt. 12:18 & 12:28.

280) Matt. 10:19*f* & 12:31*f* and Mark 3:39 and Luke 10:21 & 12:10-12.  
281) John 3:5-8.  
282) John 3:34.  
283) John 6:63.  
284) John 7:38*f*.  
285) John 14:16*f* & 14:26 & 15:26*f* & 16:7-14.  
286) Matt. 22:43*f* and Mark 12:36.  
287) John 20:21-24 and Matt. 28:19.  
288) Acts 1:2-8.  
289) Acts 1:16.  
290) Acts 2:1-4.  
291) Acts 2:17*f* & 2:33 & 2:38*f*.  
292) Acts 4:8 & 4:31.  
293) Acts 5:3-9.  
294) Acts 5:32.  
295) Acts 6:3-5.  
296) Acts 6:10 & 7:51-59.  
297) Acts 8:15-17.  
298) Acts. 8:18-20.  
299) Acts 8:39*f*.  
300) Acts 7:17-20 & 9:31.  
301) Acts 10:19-47.  
302) Acts 11:12-17.  
303) Acts 11:22-28.  
304) Acts 13:2-10.  
305) Acts 13:14 & 13:52  
306) Acts 15:8.  
307) Acts 15:28-28.  
308) Acts 16:6-7.  
309) Acts 18:21-25.  
310) Acts 19:2-7.  
311) Acts 20:23-28.  
312) Acts 21:4-11.  
313) Acts 28:25-27.  
314) Rom. 1:4.  
315) Rom. 1:9-11.  
316) Rom. 2:29.  
317) Rom. 5:5 & 6:23 & 7:6-14.  
318) Rom. 8:1-16.  
319) Rom. 8:23-27.  
320) Rom. 9:1 and 12:6-11 and 14:17.  
321) Rom. 15:13-30.  
322) I Cor. 2:4-15.  
323) I Cor. 3:1 & 3:16 & 4:20*f*.  
324) I Cor. 6:11-19 & 7:7-14.  
325) I Cor. 9:11 & 10:1-4.  
326) I Cor. 12:1-13.  
327) I Cor. 14:1*f*.  
328) I Cor. 14:12:16.  
329) I Cor. 14:32-40.  
330) I Cor. 15:44-46.  
331) II Cor. 1:22.  
332) II Cor. 3:2-18.  
333) II Cor. 4:13 & 5:5 & 12:18 & 13:14.  
334) Gal. 3:2-5 & 3:14.  
335) Gal. 4:29 & 5:5 & 5:16-25.

- 336) Gal. 6:1-8.  
337) Eph. 1:3 & 1:13 & 1:17f & 2:14-18.  
338) Eph. 3:4-7 & 3:14-20.  
339) Eph. 4:1-7.  
340) Eph. 4:23-30; 5:9; 5:18f.  
341) Eph. 6:12-18.  
342) Phil. 1:19 & 1:27 & 2:1f & 3:3.  
343) Col. 1:5-10.  
344) Col. 2:5 & 3:16.  
345) I Th. 1:5f & 4:7f & 5:19.  
346) II Th. 2:8 & 2:13-15.  
347) I Tim. 3:16 & 4:1 & 4:12f.  
348) II Tim. 1:6-14 & 3:15-17.  
349) Tit. 3:5f.  
350) Heb. 2:4.  
351) Heb. 3:7 & 6:4-6.  
352) Heb. 9:8-14 & 10:15f & 10:28f.  
353) I Pet. 1:2 & 1:10-12.  
354) I Pet. 1:22 & 2:5 & 3:18.  
355) I Pet. 4:10-14.  
356) II Pet. 1:20f.  
357) I John 3:24.  
358) I John 4:1-13.  
359) I John 5:6-8.  
360) Jude 19f.  
361) Rev. 1:4-10.  
362) Rev. 2:7 & 2:11 & 2:17 & 2:28 & 3:2 & 3:6 & 3:13 & 3:22.  
363) Rev. 4:2-5 & 5:6.  
364) Rev. 11:8-11.  
365) Rev. 14:13.  
366) Rev. 17:3 & 19:10.  
367) Rev. 22:16-21.  
368) Mal. 3 to 4 *cf.* Matt. 23 to 24.  
369) *Cf.* Rev. 11:1f with 22:16-21.  
370) *Viz.:* Jude 14,18,23; Acts 1:1 & 28:30f; Heb. 2:3-4; 5:1f; 7:27f; 8:3-13; 9:24-26; 10:9-11; 12:18-29; 13:10-14,23-24; John 2:19f & 21:18-24; I-III John; and Rev. 1:1-9 & 11:1-13 & chs. 18 to 22 (*cf.* Dan. 9:24-27 & 12:7-11f; Matt. 23:34 to 24:28; 26:61-64; 27:50-51; Luke 17:20-37; 21:5-24; 23:28f,45f; 24:26f,44f,53; Rev. 1:9; 11:1-3; 22:16-21).  
371) Gen. 1:1 to 5:1f.  
372) Rev. 22:16-21.  
373) *WCF* 1:1-9.  
374) *WCF* 7:5.  
375) *WCF* 19:3-7.  
376) Gen. 1:1 to 5:1f.  
377) Rev. 22:16-21.  
378) Gen. 1:2f & 2:7 & 3:8 & 4:17-24; Job 26:13 & 27:3 & 32:8; I John 5:6-8; and also, culminatingly, Rev. 21:24-26 & 22:17f.  
379) Ex. 3:21f & 11:2f & 12:35f; Isa. 45:14; Matt. 13:12 & 25:28f and Rev. 21:1-3 & 21:24-26.  
380) Rev. 14:13.  
381) Gen. 1:2 and Matt. 28:19 and Rev. 22:4f.  
382) Rev. 22:17.