

PETER NO POPE OR PENTECOSTALIST BUT PROTESTANT!

(excerpted October 2006 from Rev. Professor-Emeritus
Dr. Francis Nigel Lee's forthcoming book *I Believe in the Holy Ghost!*)

761. The Holy Spirit and Peter in the Synoptic Gospels

The Synoptic Gospels are Matthew, Mark and Luke. All of them were written probably in the sixties of the first century A.D., and contain much overlapping material.

The Gospel of the Apostle Matthew seems to have been recorded first -- and that of the 'Petrine' Mark, second. These two "Hebraic" Gospels seem to have been inscripturated before that of the 'Pauline' Luke, and to have been right in front of Luke when that Gentile-Christian a little later wrote his Gospel (probably incorporating material into it also from the Gospels of both Matthew and Mark).³²⁵⁷

The Gospel-writer John Mark (*circa* A.D. 60?) seems to have been the Secretary of the Apostle **Peter**.³²⁵⁸ In a real sense, the Gospel of Mark could thus be called the **Gospel of Peter**. From that perspective, there are thus some four 'Petrine' writings -- Mark's Gospel; the 'Petrine' Acts 1 to 15; First Peter; and Second Peter. Cf. First Peter 5:13 and Second Peter 3:1.

In their writings, all of which seem to have been inscripturated during the sixties of the first century A.D., both Peter and Mark (just like Matthew) eye-witnessed the practices and teachings of Jesus. The Apostle Peter's Secretary Mark's Gospel too is full of the Holy Ghost. For the Spirit inspired Mark -- through Peter? -- accurately to record deeds of the Spirit-filled Jesus.

Together with the above writings, we could well include Jude's Epistle too. Though apparently not Himself an Apostle,³²⁵⁹ Jude does call himself "the servant of Jesus Christ and brother of James" the half-brother of Jesus³²⁶⁰ -- and was himself probably also a Spirit-filled half-brother of the Spirit-filled Jesus Christ.³²⁶¹

In addition, there are among the New Testament Books also the Non-Synoptic Writings of the inspired Apostle John. Viz.: his Gospel; his three Epistles; and his Book of Revelation.

Now in the Synoptic Gospel of the Apostle **Matthew**, the Newer Testament is anchored in the Spirit-recorded genealogy of the Messiah (during the times of the Older Testament).³²⁶² Then Matthew's account goes on to say³²⁶³ 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**."

When Jesus was about thirty, He entered upon His highpriestly work by being baptized for us. Then, John the Baptizer predicted Christ would Himself later baptize with the Holy Ghost and with fire -- and John himself saw the Spirit descending from Heaven to abide upon Jesus.³²⁶⁴

Then **the Spirit** led Jesus into the wilderness.³²⁶⁵ Later, He called twelve of His trained adult male Disciples to become Apostles -- including Peter -- sending them forth, and assuring them that when they would speak, as such it would not be their own words but **the Spirit** of their Father Who would speak in them.³²⁶⁶

Matthew also insists 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."³²⁶⁷ Christ's enemies then objected. But Jesus the Spirit-anointed Christ then warned that he who blasphemes against the **Holy Ghost**, shall never be forgiven.³²⁶⁸

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 [and ruling] at My right hand, until I make your enemies [into] your footstool!'"³²⁶⁹

When Jesus died on the cross, Matthew tells us He "yielded up the ghost."³²⁷⁰ This seems to mean that the dying Saviour's Spirit-filled human soul left His body, which latter itself then remained preserved by the Spirit until that same Spirit would soon resurrect Him from the dead and re-unite His Spirit-filled body with His Spirit-filled soul. Cf. First Peter 3:18-19.

After Jesus rose from the dead, He then told Peter and the rest of His Apostles: "'Keep continuing to disciple all nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost!'"³²⁷¹ Thus does the Apostle Matthew clearly identify the Spirit-filled Jesus as the unique Son of the Father.

Here, then, is what we might call the **Liturgy of Matthew**. **Salute** (Matthew 28:9). **Scripture Reading** (Matthew 13:54). **Sermons** (Matthew 3:1-3 & 5:2 to 7:28). **Prayers** (Luke 11:2-4 & 22:19). **God's Law** (Matthew. 5:17-37 & 15:4-6 & 19:16-19 & 22:36-40). **Professions of Faith** (Matthew 14:33 & 16:16). **Absolution** (Matthew 18:15-20). **Congregational Amens** [Matthew 6:13 & 28:20]. **Songs** [Psalms 8:2 & 10:16 & 22:1f & 22:15 & 24:3-4 & 26:6-8 & 38:4 & 27:4 & 27:11 & 41:9 & 42:2 & 48:2 & 62:10-12 & 69:21 & 69:25 & 72:10-11 & 72:15 & 78:2 & 91:11-12 & 104:12 & 107:3 & 109:25 & 118:22-23 & 118:26 & 119:48 cf. Matthew 2:11 & 3:12-17 & 4:6 & 5:3 & 5:5 & 5:7-8 & 5:25 & 5:35 & 5:43 & 6:10 & 6:25-26 & 6:33 & 7:23 & 8:8 & 8:11 & 8:26 & 9:4 & 10:13 & 10:18 & 10:36 & 11:5 & 11:25 & 13:32 & 13:35 & 14:33 & 16:18 & 16:26-27 & 18:2-3 & 19:22 & 21:9 & 21:16 & 21:33 & 21:38 & 21:42 & 22:44 & 23:21-22 & 23:37-39 & 24:35 & 25:12 & 26:3 & 26:23-24 & 26:33 & 26:38 & 26:60 & 26:64

& 27:1 & 27:24 & 27:29 & 27:34-35 & 27:39-46 & 27:48]. **The Sacraments** (Matthew 26:18-28 & 28:19). **Doxologies** [Matthew 11:25-26]. And **Benediction** [Matthew 28:20].

According to Mark's (alias **Peter's**) Gospel, Jesus entered upon His highpriestly work by being baptized for us. At that time, John the Baptizer predicted Christ would Himself later baptize with the Holy Ghost and with fire. Indeed, John himself saw the Spirit descending from Heaven to abide upon Jesus.³²⁷²

Then the Spirit drove Jesus into the wilderness.³²⁷³ There, filled with the Spirit, He successfully withstood all the attempts of Satan who then tried to get Him to sin.

Thereafter, even a man with an unclean spirit rightly identified the Spirit-filled Jesus as "the Holy One of God" -- before Jesus cast out that demon.³²⁷⁴ When Christ's enemies objected to His casting out demons and themselves alleged He did it through the power of Satan, Jesus warned those vicious enemies that he who blasphemes against the **Holy Ghost** shall never be forgiven.³²⁷⁵

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 [and ruling] at My right hand, until I make your enemies your footstool!'"³²⁷⁶

In his Prophetic Discourse, Jesus commanded His Disciples: "When they [your enemies] shall...deliver you up -- take no thought beforehand what you shall speak!.... But whatsoever shall be given you in that hour -- that you must speak! For it is not you that speak, but the Holy Ghost."³²⁷⁷ Thus Peter's secretary Mark.

In what might be call the **Liturgy of Peter's Secretary Mark**, one encounters the following. **Salute** (Mark 1:16-17). **Scripture Reading** (Mark 1:38-39). **Sermon** (cf. Mark 7:6-16). **Prayers** (Mark 13:18 & 14:32-39). **God's Law** (Mark 10:2-12 & 10:17f & 12:28-34). **Profession of Faith** (Mark 8:29). **Songs** [Psalms 22:1f & 103:3 & 109:25 & 110:1 & 118:22-23 & 118:25-26 cf. Mark 1:11 & 2:7 & 9:10-12 & 10:24 & 11:9-10 & 12:10-11 & 12:36 & 14:26 & 14:49-50 & 14:62 & 15:1 & 15:24 & 15:29 & 15:34 & 15:36 & 15:40 & 16:19. **The Sacraments** (Mark 1:8-10 & 14:14-25 & 16:16). **The Amen** (Mark 16:20).

According to the Gospel of Luke (who consulted the writings of Matthew and of Peter's secretary Mark), the Newer Testament started when John the Baptizer was "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."³²⁷⁸

It was said to the mother of Jesus: "The Holy Ghost shall come upon you.... Thus, also that Holy [Spirit-ed] One Who shall be born from you, shall be called the Son of God."³²⁷⁹

Indeed, when the pregnant Mary saluted the pregnant Elisabeth, "the baby [John] leaped up within her [Elisabeth's] womb. And Elisabeth was filled with the Holy Ghost."³²⁸⁰

So too, after John's birth, was Elisabeth's husband Zacharias -- and he prophesied.³²⁸¹ In fact, the baby John then "grew and became strong in spirit."³²⁸² This implies that, as he grew up, John's human spirit became more and more strengthened by the indwelling Holy Spirit.

Shortly after the birth of the baby Jesus, 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, at the appointed time, he "**came by the Spirit into the temple**" -- and saw the baby Jesus.³²⁸³

Jesus Himself, records Luke, 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."³²⁸⁴

When Jesus was about thirty, He was baptized in our place as the Second Adam. Then, John the Baptizer predicted Christ would Himself later **baptize with the Holy Ghost** and with fire -- and John himself saw **the Spirit descending** from Heaven to abide upon Jesus.³²⁸⁵ Then **the Spirit** drove and led Jesus, **full of the Holy Ghost**, into the wilderness.³²⁸⁶

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!'"³²⁸⁷

Luke records that Jesus later assured His Disciples that their "heavenly Father would **keep on giving the Holy Spirit** to them that keep on asking Him."³²⁸⁸ On the other hand, He next told His enemies that he who keeps on blaspheming against the **Holy Ghost**...shall not be forgiven" -- and then told His Disciples that when censured in the Synagogues and by Magistrates for Christ's sake, "**the Holy Ghost shall teach you**...what you ought to say."³²⁸⁹

762. The Holy Spirit in Luke's Book of the Acts of Peter and the other Apostles

The Gentile-Christian Physician Dr. Luke was part of the party which travelled with the Apostle Paul. Luke apparently went on to write the 'Petrine-Pauline' Spirit-filled book of Acts soon after he had inscripturated the Gospel of Luke.³²⁹⁰ Yet more than half (*viz.* chapters 1 to 15) of the Book of Acts might well be called *The Acts of Peter* -- and the rest of that Book of Acts, *The Acts of Paul*!

In his work *The Acts of the Apostles*, the Spirit-inspired Luke records that Jesus after His resurrection was "taken up [into Heaven] after He **through the Holy Ghost** gave Commandments to the Apostles He had chosen.... He had commanded them [and given them] the promise of the Father, [that they]...**would be baptized with the Holy Ghost** not many days thence."

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!"³²⁹¹

After Christ's ascension into Heaven, the Apostle 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 [Apostles], and had obtained part of this ministry."³²⁹²

Then, on Pentecost Sunday -- says Luke -- 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 **God's Mighty Spirit**], 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."³²⁹³

After the Galilean Apostles then miraculously spoke in the many languages of all their listeners who were then lodging in Jerusalem for that Feast of Pentecost, 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 resurrected Jesus.... 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!"³²⁹³⁴

According to Luke, Peter then exhorted the large crowd gathered there: "Repent, and be baptized every one of you in the Name of Jesus Christ..., and you shall receive the gift of the Holy Ghost! For the promise is to you and to your children."³²⁹⁵

Later, Peter "filled with the Holy Ghost"³²⁹⁶ -- and John -- testified to the Judaistic leaders who had rejected Christ. Those 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."³²⁹⁷

But the Disciple Ananias and his wife 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?' "³²⁹⁸

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."³²⁹⁹

Luke states, when the Early Church needed Deacons the Apostles said to the Disciples: "'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 others."³³⁰⁰

Regarding that Hebrew-Christian Stephen, the Non-Christian Jews "were not able to resist the wisdom and the Spirit by which he spoke."³³⁰¹ 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!"³³⁰²

But Stephen, "being full of the Holy Ghost, looked up steadfastly into Heaven.... They stoned Stephen while he was calling upon God...saying 'Lord Jesus, receive my spirit!'"³³⁰³

Another Deacon, the Hebrew-Christian Philip, prayed for listeners among the Samaritans "that they might receive the Holy Ghost. For as yet He had fallen upon none of them." But when Peter and John "laid their hands on them...they received the Holy Ghost."³³⁰⁴

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!'"³³⁰⁵

Luke next records that after Philip led an Ethiopian proselyte to Judaism to believe in Jesus Christ, "the Spirit of the Lord caught away Philip.... Passing through Azotus, he preached in all the cities -- till he came to Caesarea."³³⁰⁶

Meanwhile, the Anti-Christian Judaist Saul was converted to Christ 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!"³³⁰⁷

Forthwith, this Paul "preached in the synagogues that Christ 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."³³⁰⁸

When Peter was in Joppa, "the Spirit said to him: 'Look, three men are seeking you! Arise therefore, 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. He 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?'"³³⁰⁹

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' God gave them the like gift He did to us who believed on the Lord Jesus Christ. Who was I, that I could withstand God?"³³¹⁰

Luke says Barnabas "was a good man, and **full of the Holy Ghost** and of faith."³³¹¹ "The Disciples were called **Christ-ians** [alias the Triune God's Own '**Spirit-anointed**' people], first in Antioch."³³¹² "And in those days Prophets came from Jerusalem to Antioch, and one...them named Agabus stood up and **signified by the Spirit** that there would be a great famine."³³¹³

When certain Prophets at Antioch "ministered to the Lord and fasted, the **Holy Ghost** said: 'Separate for me Barnabas and Saul for the work to which I called them!' ... So they, being **sent forth by the Holy Ghost**, departed to Seleucia; and from there they sailed to Cyprus."³³¹⁴

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?!'"³³¹⁵

Luke next states that Paul then went further, and preached in Pisidia. "And **the Disciples** were filled with joy, and with **the Holy Ghost**."³³¹⁶

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 He put no difference between us and them, purifying their hearts by faith."³³¹⁷

So the General Assembly then wrote to the Gentile Christians. It decreed: "**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."³³¹⁸

It is of very great importance to note that according to the Spirit-inspired Gentile-Christian Dr. Luke, the Christian Synod of Jerusalem upheld the normativity of the **Decalogue** also for Gentile-Christians. This may be seen there – specifically as regards idolatry, the sabbath, murder, and fornication.³³¹⁹ Evanjeljyfish and Pentecostals – note well!

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**."³³²⁰

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."³³²¹

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**."³³²²

After Paul left Corinth, he went to Jerusalem. On his way, records Luke, he had sailed from Philippi around A.D. 60, just after Passover or Easter, and arrived in Troas where he and his party stayed for seven days. On Sunday, the first day of the week, alias the Lord's Day -- when the Disciples synagogued together to bread break, Paul preached for them till midnight in their well-illuminated upper room.³³²³ All such -- the synagoguing and the sabbath-keeping and the listening to long sermons -- are sadly lacking in many so-called 'Christian' churches today!

After leaving Troas 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!"³³²⁴

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!"'³³²⁵

After reaching Jerusalem around Pentecost Sunday,³³²⁶ Paul was imprisoned by his enemies for several years -- first in Caesarea, and then in Rome. While then in Rome, he told Jews there:

"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!"'³³²⁷ Thus the Apostle Paul's Associate, Dr. Luke.

A **Liturgy of Luke** (in his 'Pauline; Gospel and his 'Petrine-Pauline' Book of Acts) might thus look as follows. **Salutes** [Luke 1:1-4 & Luke 24:36 and Acts 1:1-4]. **Scripture Readings** [Luke 4:16-19 and Acts 13:14f]. **Sermons** [Luke 4:15-21 and Acts 9:20 & 13:5 & 13:15-41 & 17:2f & 20:7]. **Prayers** [Luke 11:2-4 & 18:18-21 & 22:19 and Acts 1:14 & 1:24 & 2:42 & 4:24 & 12:5 & 20:36]. **God's Law** (Luke 10:26-28 & 18:20-21 and Acts 15:19-29 & 21:25]. **Professions of Faith** [Luke 9:20 and Acts 8:37]. **Congregational Amen** (Luke 11:4). **Songs** [Psalms 1:5 & 2:1-2 & 2:6-7 & 6:8 & 7:9 & 7:12 & 9:8 & 9:25 & 15:17 & 16:2 & 16:8-11 & 18:2 & 18:27 & ch. 22 & 23:5 & 25:21 & 31:5 & 32:6 & 33:6 & 33:11 & 33:18-19 & 34:7 & 34:10 & 34:22 & 37:12 & 37:15 & 38:11 & 39:6 & 40:4-6 & 41:2 & 41:9 & 41:13 & 45:2 & 46:2-3 & 49:14 & 49:17 & 50:8 & 50:12 & 51:4 & 51:1 & 51:13 & 52:7 & 65:7 & 65:10 & 67:2 & 68:9 & 69:25 & 69:28 & 72:18 & 74:2 & 78:8 & 78:27 & 79:1 & 79:12 & 80:17 & 81:12 & 88:8 & 89:10 & 89:20 & 89:48 & 91:11-13 & 96:13 & 97:10 & 98:1-3 & 98:9 & 102:26-27 & 103:13-17 & 103:20 & 105:8-9 & 105:17 & 105:21 & 105:24-25 & 105:27 & 106:10 & 106:45-48 & 107:3 & 107:9 & 107:20 & 109:4-8 & 110:1 & 111:9 & 32:11 & 98:3 & & 113:6 & 115:1 & 116:3 & 118:15 & 118:22-23 & 118:26 & 122:1f & 126:1-6 & 132:1-5 & 132:11 & 132:17 & 135:2 & 137:8 & 138:6 & 145:18 & 146:6 & 147:8-9 & 147:18 & 148:2 cf. Luke 1:30-32 & 1:46-49 & 1:51-55 & 1:66-71 & 1:71-73 & 2:13-14 & 2:26 & 2:29-32 & 2:35 & 3:6 & 4:10-11 & 4:22 & 4:34 & 6:21 & 6:27 & 6:38 & 7:19 & 7:46 & 10:19-20 & 10:31 & 12:19-20 & 12:24 & 12:58 & 13:3-5 & 13:18 & 13:25 & 13:27 & 13:29 & 13:35 & 14:11 & 14:15 & 14:17 & 15:4 & 15:18

& 15:21 & 16:15 & 16:17 & 16:25 & 16:11 & 17:10-12 & 17:24 & 18:13 & 18:31 & 19:38 & 19:42-44 & 20:17 & 20:42 & 21:24-25 & 21:36 & 22:2 & 22:21 & 22:30-32 & 23:35 & 23:46-49 & 24:26-27 and Acts 1:20 & 2:25 & 2:24-31 & 2:40 & 3:1 & 3:14 & 3:18 & 4:11 & 4:24-25 & 4:24-29 & 7:9f & 7:17 & 7:36 & 7:45-46 & 7:54 & 7:59 & 8:41 & 10:36 & 12:9 & 12:11 & 12:23 & 13:22-23 & 13:33-37 & 12:35 & 13:33 & 14:15-17 & 16:25 & 17:25 & 17:27 & 17:31 & 20:28 & 26:6 & 28:8 & 28:28]. **The Sacraments** (Luke 3:? & 22:?). And **Benediction** [Luke 24:53].

763. The Holy Spirit in the Epistles of the Apostle Peter

Probably between 62 and 64 A.D., after his Secretary Mark inscripturated the Gospel according to Mark, Peter wrote his Epistles. Perhaps, once again, his Secretary Mark could well have undertaken the inscripturation. Cf. First Peter 5:13.

Peter wrote two extant Spirit-inspired Epistles. The first was to those Hebrew-Christians who through persecution had been scattered as strangers into Northwestern Asia Minor – far away from their Palestinian homeland.³³²⁸

The Apostle reminded them that they had nevertheless been elected "through sanctification of the Spirit unto obedience." For just as the Spirit of Christ through the Older Testament's Prophets had testified beforehand about the sufferings of Christ and the glory that would follow,³³²⁹ so too would glory soon follow their own sufferings.

Indeed, it was largely for the sake of New Testament Christians like them -- that also the Older Testament's Prophets had ministered. For the Old Testament Prophets had predicted the very things which had now been reported to the New Testament Christians -- reported by those who had preached the Gospel to them "with the Holy Ghost sent down from Heaven."³³³⁰

Those who have been born again, purify their souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren.³³³¹ Indeed, they also continue to be built up -- precisely in order to keep on offering Spirit-ual sacrifices to God.³³³²

By the power of the indwelling Spirit of Christ, they are to keep on sanctifying the Lord God in their hearts.³³³³ For, after His death, Christ too was quickened by the Spirit (by Whom He had preached)³³³⁴ – so that men may live according to God in the Spirit.³³³⁵

When men indeed do this, the Spirit of glory and of God rests upon them.³³³⁶ And this causes them to give heed to the Spirit-inspired Scriptures of the holy men of God – who even in days of old spoke and wrote as they were moved by the Holy Ghost.³³³⁷

764. Elected by the Father unto obedience to Christ through the sanctification of the Spirit

Peter starts off his First Epistle as "an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia – elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."³³³⁸ Here, Peter (with "my son Mark") was obviously

writing -- apparently from "Babylon"³³³⁹ -- to Hebrew-Christians "scattered" refugees in what is now Turkey, just a few years before the Pagan Romans would destroy impenitent Jerusalem.

Calvin comments³³⁴⁰ that Peter "exhorts them to **holiness**.... I see no reason why we should doubt that he was then at Babylon, as he expressly declares.... The ancients [meaning some of the Post-Apostolic if not Post-Nicene Church Fathers]...imagined that Rome is here allegorically called Babylon..... They have **rashly** believed what they have said of the Roman Episcopate of Peter!...

"This allegorical figment ought to be disregarded. It is much more probable that...Peter travelled over those parts in which most of the Jews resided.... We know that a great number of them were in Babylon and the surrounding countries....

"The election of God is a mystery, and cannot be known except by special revelation of the Spirit.... Everyone is made sure of his own election by the testimony of the Spirit.... Soon afterwards, he connects it with the **sanctification of the Spirit**. As far, then, as they showed that they were regenerate by the **Spirit of God** -- he numbers them among the elect....

"The word dispersion [or 'scattered']...can apply only to the Jews [or Hebrew-Christians].... They were banished from their own country, and scattered here and there.... He [Peter] designed this Epistle especially for the Jews -- because he knew that he was appointed to be their Apostle, as Paul teaches in Galatians 2:8....

"The Holy Spirit sprinkles our souls with the blood of Christ.... Our salvation flows from the gratuitous election of God [the Father] -- but it is to be regarded by our experience of faith, because He sanctifies us by His Spirit....

"Renewal unto obedience of God [the Father] and ablution by the blood of Christ...are both the work of the Holy Spirit.... Those who [non-trinitarianly] conceive of 'God' in His naked majesty apart from Christ, have an idol instead of the true God -- as is the case with the Jews and the Turks" alias the Judaists and the Muslims.

In his *Institutes*, Calvin adds:³³⁴¹ "Peter say that believers are 'elect...through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ'.... First Peter 1:2. By these words he reminds us that if the shedding of His sacred blood is not to be in vain, our souls must be washed in it by the secret cleansing of the Holy Spirit.... Peter...declares that the sanctification of the Spirit avails 'unto obedience and sprinkling of the blood of Jesus Christ' (First Peter 1:2). If the sprinkling of the blood of Christ by the Spirit gives us purification -- let us not think that, previous to this sprinkling, we are anything but sinners without Christ!"

Matthew Henry comments:³³⁴² "'God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth' [Second Thessalonians 2:13]... 'according to the foreknowledge of God the Father' [First Peter 1:2].... We are here to understand the First Person of the blessed Trinity. There is an order among the three Persons, though no superiority. They are equal in power and glory, and there is an agreed economy in their works.

"Thus in the affairs of man's redemption, election is by way of eminency ascribed to the Father -- as reconciliation is to the Son, and sanctification to the Holy Ghost. Though in Each of These, one Person is not so entirely interested as to exclude the Other two. Hereby the Persons of the Trinity are more clearly discovered [or disclosed] to us, and we are taught what obligations we are under to Each of Them distinctly....

"They were elect 'through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.' The end and last result of election, is eternal life and salvation. But before that can be accomplished, every elect person must be sanctified by the Spirit.... God's decree for man's salvation always operates through sanctification of the Spirit....

"By 'Spirit' is meant the Holy Ghost, the Author of sanctification. He renews the mind, mortifies our sins (Romans 8:13), and produces His excellent fruits in the hearts of Christians, Galatians 5:22-23. This sanctification of the Spirit implies the use of means: 'Sanctify them through Thy truth; Thy Word is truth.' John 17:17.... They were elected also to the 'sprinkling of the blood of Jesus.' They were designed by God's decree to be sanctified by the Spirit, and to be purified by the merit and blood of Christ."

Perhaps the most detailed specialized commentary ever written on Peter's First Epistle, is Rev. Professor Dr. John Brown's 1948 *Expository Discourses on the First Epistle of Peter*. There, he explains:³³⁴³ "They are 'elect through sanctification of the Spirit.' Sanctification means here, as usually in the New Testament, separation -- setting apart. And sanctification of the Spirit means spiritual separation, as opposed to external or bodily separation....

"The peculiar people of God...are also separated from the rest of mankind. But their separation is of a Spirit-ual kind. They are separated from them not civilly, but religiously -- separated from them in their sentiments and affections. Spirit-ually they 'come out from the world, and are separate.' But in reference to the affairs of this World, they are not a separate society. They are 'elected according to the divine foreknowledge -- and by this Spirit-ual separation -- to obedience.'"

The American Dutch Reformed Church's Rev. Dr. John T. Demarest comments:³³⁴⁴ "How can the Father's choice of any, become known? The Apostle answers -- chosen according to the foreknowledge of God the Father, in sanctification of the Spirit. It appears in that holiness which proceeds from the Spirit.... Sanctification here denotes that work of the Spirit which begins in the human soul at regeneration, and ever goes on in depth, thoroughness and power -- so that even the body becomes a temple of the Holy Ghost....

"The salutation [also in First Peter 1:2] very appropriately follows -- 'Grace unto you, and peace be multiplied!' May God continue to remember you with the favor He shows unto His chosen, and bestow on you all the blessedness which flows from the sanctification of the Spirit -- combined with your faith and obedience to Him Who loved you and gave Himself for you!

"The election of men is attributed to God the Father; their sanctification to the Spirit; and their redemption to Jesus Christ the incarnate Son.... The Father manifests His wise and eternal choice in sanctifying them by the Spirit Who with Christ's blood sprinkles and delivers them from an evil conscience, while they believe in and obey the Redeemer."

The Lutheran Rev. Dr. Johann Huther comments:³³⁴⁵ "The Apostle momentarily reflects on the act of Baptism..., in that God's Spirit is imparted to the baptizee (Acts 2:39). We therefore translate: 'In an act of dedication through the Holy Spirit.' Thus also this expression again has its connection to the Church into which the elect must enter through the Baptism of the Spirit."

The renowned American Presbyterian Rev. Dr. Albert Barnes comments:³³⁴⁶ "This Epistle was evidently addressed to those who were passing through severe trials -- and probably to those who were, at that time, enduring persecution, 1:6-7 & 3:14 & 4:1-19.... 'Through sanctification of the Spirit' [means] the Holy Spirit, the Third Person of the Trinity. The Greek is 'by (*en*) sanctification of the Spirit' -- that is, it was by this influence or agency."

"The election that was purposed by the Father was carried into effect by the agency of the Spirit in making them holy. The word rendered 'sanctification' (*haliasmos*) is **not** used here in its usual and technical sense to denote the progressive holiness of believers, but in its more primitive and usual sense of holiness.... It means here the being made holy...by a work of the Spirit on our hearts making us holy -- that is, renewing us in the divine image....

"A man has reason to think that he is one of the elect of God, just so far as he has evidence that he has been renewed by the Holy Spirit.... 'Unto obedience and sprinkling of the blood of Jesus Christ'...expresses the design for which they had been chosen by the Father and renewed by the Spirit. It was -- [so] that they might obey God, and lead holy lives."

The Dutch Calvinist Rev. Dr. A.H. de Hartog explains:³³⁴⁷ "The elect...actually stand at the head of the writing.... The blessed actuality and certainty thereof, resides not in themselves but in the Name of the Strong One and in the Covenant of Grace of the Triune God -- Father, Son, and Holy Spirit. According to the foreknowledge of God the Father, in the sanctification of the Spirit, and the redemption through the blood of Jesus Christ....

"However, the comfort of the elect roots not only in the secret counsel and foreknowledge of God the Father -- but also in the proceeding operating of God through the Holy Spirit in the hearts of the elect. This is why the Apostle also adds to this 'in the sanctification of the Spirit' -- so that, through the Holy Spirit, election becomes a separation from the world and sin and one's own *ego*....

"Through the sanctifying power of the Holy Ghost, the elect become aware of the blessed comfort which has been imputed to them and is being brought to them in the grace of God.... The operation and application, is the sanctification of the Spirit. It is a penetrating calling whereby faith is born from an internal movement of the Spirit....

"By the penetrating power of the Holy Ghost -- the elect are confirmed, empowered and sealed in trusting to the salvation brought to pass and prepared by the redeeming love of Jesus Christ 'unto obedience and sprinkling of the blood'.... '**Unto**' thus points to the fruit of the sanctification of the Spirit -- namely that the Holy Ghost through His penetrating power moves unto, and introduces into, obedience....

"It is, then, in these three things -- in the foreknowledge of God the Father, in the sanctification of the Spirit, and in the redeeming love of Christ -- that all the security and comfort

and strength of the elect resides.... The Apostle binds them together so comfortingly and gloriously in this threefold bond. And these Three are One!"

Leyden University's famous Rev. Professor Dr. M.H. Bolkestein comments:³³⁴⁸ "What the Church is, and what the Apostle is, comes forth from the foreknowledge of God the Father.... That work is completed in the sanctification of the Spirit. And it leads unto obedience and sprinkling with the blood of Jesus Christ.

"In these words, the trinitarian formula is quite clear. Peter distinguishes Father and Son and Spirit without separating Them. It is one work in which God carries out the salvation of the Church. Yet three things need to be noticed: ground; means; and end.

"Some have presumed to see the baptismal formula behind this trinitarian arrangement. Yet that connection is not strictly necessary. One meets with similar trinitarianly-shaped formula more frequently in the New Testament than just in connection with Baptism. The order in Peter's formula, however, is remarkable – the Spirit is mentioned before the Son (as in Revelation 1:4-5)....

"The salvational work of God Who carries the life of the Apostle and of the Church, is consummated in the sanctification which proceeds from the Holy Ghost. It is the Spirit Who works sanctification. First Thessalonians 4:3-7 & 5:23 and Second Thessalonians 2:13. In that work of the Spirit, the Church is taken into custody for God; is set apart; is liberated from the old slavery; and is taken into God's service.

"Sanctification is the work which proceeds from God. He draws the Church unto Himself, and places her under His gracious rule and under His Commandments.

"In sanctification, God works on His new creation which He already anticipantly realizes in the Church.... The close connection between showing obedience and receiving the sprinkling with the blood of Jesus Christ, is remarkable -- but not strange.... Both are works of the Holy Spirit."

Finally, American Presbyterian Rev. Professor Dr. Gordon H. Clark comments:²²⁴⁹ "The First Epistle of Peter is a message for the twentieth [and the twenty-first!] century, even though the fisherman and Apostle died these many centuries ago. The reason for the timeliness of the Epistle, lies in the fact that Peter wrote by the inspiration of the Holy Spirit [*cf.* First Peter 1:1-12 and Second Peter 1:19-21 & 3:1 & 3:15f]....

"Before the exposition passes to the main argument of the Epistle..., this short address [First Peter 1:1-2] -- by declaring that Father, Son, and Holy Spirit act unitedly in the salvation of men -- substantiates the doctrine of the Trinity and rules out all forms of Unitarianism.... In these first two verses, the Trinity is taught.

"Unless the three Persons are substantially equal in power and glory -- how could we account for their conjunction, cooperation, and relationship as taken for granted throughout the New Testament? A mere man [Jesus Christ the Son (and/or a mere impersonal spirit rather than the divine and personal Holy Ghost) and God Almighty [the Father], could not be so linked! And

so it may be said...that God the Father plans salvation; God the Son merits salvation; and God the Spirit applies salvation."

765. The Spirit in the Older Testament's Prophets pointed to the sufferings of Christ -- 1

Peter goes on to say³³⁵⁰ regarding the salvation of Christians, that in the Older Testament "the Prophets inquired and searched diligently. [Those Prophets then] prophesied about the grace that would come unto you [first-century Christians]. They searched what, or [as to] which kind of time, **the Spirit** of Christ Who was **in them**, signified -- when **He** testified **beforehand** [about] the sufferings of Christ and the glory that would follow."

Calvin comments³³⁵¹ that Peter here "confirms the certainty of salvation." He does so, from "very antiquity. Since from the beginning of the World it has received a clear testimony from the Holy Spirit....

"The Spirit had already testified to it, by the Prophets.... The Prophets who foretold the grace which Christ showed at His coming, diligently inquired as to the time when full revelation would be made...

"The Spirit of Christ predicted through them the future condition of Christ's Kingdom -- partly as it is at present seen, and partly as it is expected to be.... Not only is there a clear confirmation of prophetic doctrine contained in the Gospel, since it is the same Spirit Who speaks -- but also a much fuller and plainer explanation. Because the salvation which He formerly promised at a distance by the Prophets, He now reveals openly to us....

"It is more worth observing that He does not say that the Prophets searched according to their own understanding for the moment of time when Christ's Kingdom would come, but that they applied their minds to the revelation of the Spirit. Thus they have taught us, by their example, a sobriety in learning. For they did not go beyond what the Spirit taught them.

"Certainly there will be no limits to human curiosity -- unless the Spirit of God governs their minds so that they do not desire anything but to learn from Him. Further, the Spirit-ual Kingdom of Christ is something higher than the human mind can succeed in investigating -- unless it has the Spirit as its guide. We must also therefore submit to His guidance....

"The Spirit of Christ, **Who** was in them.' First, 'Who was in **them**.' And secondly, '**testifying**' -- that is, 'giving a testimony.' By which expression **He** means that the Prophets were endued with the Spirit of knowledge...in no ordinary way, as those who have been our Teachers and Witnesses. And yet, they did not share in that light which is made clear to us!

"At the same time, high praise is given to their doctrine. For it was the testimony of the **Holy Spirit**. Although the Preachers and Ministers were men -- **He** was the Teacher.... The Spirit of Christ, [even] then, ruled!" First Peter 1:11 & 3:18-20 *cf.* Genesis 6:3.

To this, Calvin adds in his *Institutes*:³³⁵² "Before proceeding farther, it will be necessary to prove the Divinity of the Son and the Holy Spirit.... The Word of God is set before us in the

Scriptures.... The reference is...to the Wisdom ever dwelling with God, and by Whom all oracles and prophecies were inspired.

"For as Peter testifies (First Peter 1:11), the Ancient Prophets spake by the Spirit of Christ just as did the Apostles.... That Spirit, Whose organs the Prophets were, belonged to the Word.... The inference is irresistible that the Word [and the Spirit] was truly God....

"The eternity of the Father is also the eternity of the Son and Spirit -- since God [the Father] never could be without His Own Wisdom [or Son] and Energy [or Spirit].... In eternity, there can be no room for first or last.

"Still, the distinction of order is not unmeaning or superfluous -- the Father being considered first; next the Son, from Him, and then, the Spirit from Both. For the mind of every man naturally inclines to consider -- first, God [the Father]; secondly, the Wisdom emerging from Him; and lastly, the Energy by Whom He executes the purposes of His counsel. For this reason -- the Son is said to be of the Father only; the Spirit, of Both the Father and the Son....

"The same Spirit is called indiscriminately the Spirit of Christ, and the Spirit of Him Who raised up Christ from the dead.... Also Peter testifies [First Peter 1:11f]...that it was the Spirit of Christ Who inspired the Prophets -- though the Scriptures so often say that it was the Spirit of God the Father."

Dr. John Owen explains of the Holy Ghost:³³⁵³ "God spoke in the Prophets.... God spake in them, before He spake by them.... The doctrines they delivered..., were not their own; not conceived in their minds; not formed by their reasonings; not retained in their memories from what they heard; nor by any means beforehand comprehended by them (First Peter 1:10-11) -- but were all of them immediately from God.... God was so with them, and by the Holy Ghost so spake in them -- as to their receiving of the Word from Him and their delivering of it unto others by speaking or writing -- as that they were not themselves enabled by any habitual light...to declare His mind and will, but only acted as they were immediately moved by Him....

"As far as their own personal concernment, as saints, and believers, did lie in them -- they are said... 'to make a diligent inquiry into and investigation of the things which...the 'Spirit of Christ that spake in themselves did signify' (First Peter 1:10-11).... Also, they studied the writings and prophecies of one another. Daniel 9:2" *cf.* Jeremiah 26:6-7 and Second Chronicles 36:21. "Thus they attained a saving, useful, habitual knowledge of the truths delivered by themselves and others by the illumination of the Holy Ghost through the study of the Word -- even as we (Psalm 119:104)."

As Matthew Henry comments:³³⁵⁴ "Jesus Christ has a being, before His incarnation.... His Spirit did then exist, in the Prophets. And therefore, He Whose that Spirit then was -- must be in being also....

"The doctrine of the Trinity was not wholly unknown to the faithful in the Old Testament. The Prophets knew that they were inspired by a Spirit that was in them. This Spirit they knew to be the Spirit of Christ, and consequently distinct from Christ Himself. Here is a plurality of Persons. And from other parts of the Old Testament, a Trinity may be collected....

"The works here ascribed to the Holy Ghost, prove Him to be God. He did signify, discover, and manifest to the Prophets -- many hundred years beforehand -- the suffering of Christ.... He did also testify or give proof and evidence beforehand, of the certainty of that event -- by inspiring the prophets to reveal it; to work miracles in confirmation of it; and by enabling the faithful to believe it. These works prove the Spirit of Christ to be God -- since He is possessed of almighty power and infinite knowledge."

Rev. Professor Dr. Brown comments.³³⁵⁵ "Of this salvation, the Prophets prophesied [way back then].... Of this salvation, 'they who preached the Gospel [unto you Christians] with the Holy Ghost sent down from Heaven -- made a report'.... 'Concerning this salvation -- the Prophets inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or which manner of time, the Spirit of Christ Who was in them, did signify -- when testifying beforehand the sufferings of Christ and the glory which should follow'....

"The Ancient Prophets, inspired by the Spirit of Christ, predicted that final salvation which remains for the people of God.... The first of these truths is taught us in these words, 'The Spirit of Christ Who was in them did testify beforehand of the sufferings of Christ and the glory that should follow.'

"The second of these truths is taught us in these words -- 'concerning this salvation the Prophets enquired and searched diligently, searching what or which manner of time the Spirit of Christ Who was in them did signify'.... The same sentiment is...repeated in another form of words, when it is said 'the Spirit of Christ Who was in them did testify beforehand of the sufferings of Christ and the glory which should follow.'

"'All Scripture is given by divine inspiration.' Second Timothy 3:16.... 'Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' Second Peter 1:21....

"The Holy Ghost is termed 'the Spirit of Christ.' Inasmuch as He is essentially related to the Second Person of the Trinity Who is Christ, as well as to the Father....

"Previously, as well as subsequently to His [the Son's] incarnation, all communications of the divine will were made by the Son through the Spirit. Never was there a time when the Father immediately revealed Himself. 'The only-begotten Son Who is in His bosom, He [the Father] declared Him' -- declared Him by the Spirit....

"This Spirit of Christ, then, 'testified of the sufferings of Christ and the glory which should follow them'.... The clauses 'the Prophets prophesied of the grace which is to be brought to us' and 'the Spirit of Christ testified beforehand of the sufferings of Christ and the glory which should follow' -- are parallel....

"The prophecy of the Prophets, and the testimony of the Spirit of Christ, refer to the same thing.... The Apostle's statement is -- the 'Prophets under the influence of the Spirit of Christ predicted the sufferings to which Christians are to be exposed in the present state, and the glories which are to be bestowed on them at the Second Coming of their Lord'....

"Let us recollect that we are not in the Old Testament declarations to expect what for perspicuity and distinctness can compare with the declarations 'which they [viz. the New Testament's Preachers] who have preached the Gospel with the Holy Ghost sent down from Heaven' [First Peter 1:12], have made to us.... The Prophets Isaiah [24:23 & 25:8 & 26:19 & 60:19-20], Daniel [12:2], Hosea [13:14] and Malachi [3:18-19]...prophesied about the grace...brought to us..., in which [Old Testament Prophets] the Spirit of Christ which was in them testified beforehand....

"These prophetic oracles were but imperfectly understood by those who uttered them. We are not to suppose, however, that...their minds were entirely passive and that the Holy Spirit only employed their organs of speech to express words to which they attached no idea....

These holy men were desirous of knowing all that [then] could be known on the subject. They 'inquired and searched diligently' concerning the salvation -- the grace which was to come to us.

'They searched what, or which manner of time, the Spirit of Christ did signify. When He testified beforehand the glory which was to follow the sufferings of Christ'....

"To us, they [the **Old** Testament Prophets] did minister those things which have been reported to us by those [**New** Testament Preachers] who preached the Gospel with the Holy Ghost sent down from Heaven'.... That must be a glorious object, to which God by His Spirit directed the admiring eyes of inspired Prophets -- while at the distance of so many thousand[s of] years!...

"Were [even] the Prophets not exempted from the pains of search and inquiry -- [they] that had the Spirit of God not only in a high degree but after a singular manner -- how unbecoming, then, is slothfulness and idleness in us! Whether [or why] is it [or should it be] -- that we judge **ourselves** advantaged with more of the Spirit than these holy men? Or that **we** esteem the doctrines and mysteries of salvation on which they bestowed so much of their labour -- unworthy of **ours**?[!]"

766. The Spirit in the Older Testament's Prophets pointed to the sufferings of Christ -- 2

Comments Rev. Professor Dr. Smeaton:³³⁵⁶ "On the day of Pentecost, Peter expounded...the prophecy of Joel as to the pouring out of the Spirit [Acts 2:16].... On another occasion, he represented Jesus as 'anointed' with the Holy Ghost [Acts 10:38].... As to the giving of the Spirit to the Gentiles..., he answered expressly that God gave them the Holy Ghost [Acts 15:8]....

"But let us more narrowly examine the Petrine Epistles! When we examine what titles Peter applies to the Spirit, we find the following: 'the Spirit of Christ' (First Peter 1:11); 'the Spirit of God' [4:14]; 'the Spirit of glory' resting like the *Schechina* on the persecuted Christian (4:14)...; the Holy Spirit in Whom...Christ went and preached...by Noah as a Preacher of righteousness [First Peter 3:18 cf. Second Peter 2:5].... We have only to compare this text with...First Peter 1:11, to be fully convinced that the reference is to the Spirit of Christ which was in the Prophets....

"'My Spirit shall not always strive with man' [Genesis 6:3 *cf.* First Peter 1:11 & 3:18].... The antediluvians had rejected the testimony of the Spirit addressed to them by Spirit-filled men [like Enoch (Jude 14-15) and Noah (First Peter 3:18 *cf.* Second Peter 2:5)]....

"He who **thus** speaks of His Spirit, is undoubtedly **Christ**. This we learn from Peter, the inspired commentator on the words in Genesis [6:3*f*] (First Peter 3:19 [*cf.* 1:10-12 and also Second Peter 2:5 & 3:6]). The Spirit of Christ, speaking by Enoch and Noah, was about to leave that corrupt generation to its doom.

"The Messiah, having received the Spirit by anticipation, for the purposes of His Kingdom -- on the ground of the coming atonement -- had preached the Gospel to them by the mouth of Noah [First Peter 3:18*f*].... The message was impiously rejected. The Spirit of Christ Who filled and animated all the Prophets, had not only summoned them to repentance -- but testified beforehand of the sufferings of Christ and the glory that should follow (First Peter 1:11)....

"Abraham...was called a Prophet, and therefore he had the Spirit (Genesis 20:6).... In Joseph we see the same gift continued.... For the language of Pharaoh, in reference to him, was plainly borrowed from Joseph himself when he (Pharaoh) said: 'Can we find such a man as this -- a man in whom the Spirit of God is?' (Genesis 41:38)....

"In reference to Moses, we find explicit statements that he was raised up and qualified by the Spirit of God for his Great Commission. When the Lord, to relieve his heavy burden, associated seventy Elders to bear rule along with him -- He said: 'I will take of the Spirit Who is upon thee, to put upon them' (Numbers 11:17).

"We see from that memorable narrative that the Spirit rested upon them -- as the Spirit of prophecy.... The incident connected with Eldad and Medad, made that donation of the Spirit all the more remarkable.

"The Spirit is seen also in inspiring Moses to commit to writing, the Word of God.... The presence of the Spirit appeared in the drops from Heaven accompanying the Sinai Covenant which, with all its...shadows, was a mode of administering the Covenant of Grace (Psalm 68:8)....

"Joshua...was a man 'in whom was the Spirit'; for Moses had laid his hands on him (Numbers 27:18).... Joshua himself...was full of Wisdom's Spirit (Deuteronomy 34:9)....

"In the Book of Judges...the Spirit of the Lord came upon Othniel, and he judged Israel (Judges 3:10); upon Gideon (6:34); upon Jephthah (11:29); [and] upon Samson [repeatedly]." See Judges 13:25 & 14:6 & 14:19 & 15:14 & 15:19.

"The Spirit of prophecy filled Samuel [First Samuel 10:20].... The Prophet, accordingly, is described as a man of the Spirit who felt himself apprehended by the Spirit (Hosea 9:7)....

"When David was anointed..., we read: 'The Spirit of the Lord came upon David from that day forward' (First Samuel 16:13).... Nor must we forget the inspiration given to him: 'The Spirit of the Lord spake by me, and His Word was on my tongue' (Second Samuel 23:2). He received divine communication...as a Prophet (Acts 2:30)....

"Elisha asked and obtained a double portion of Elijah's Spirit.... These Spirit-filled men...were watchmen and shepherds (Isaiah 21:11 and Zechariah 11:3).... Hosea [9:7], the oldest 'Writing Prophet' perhaps, speaks of 'the man of the Spirit'....

"Isaiah and Micah...refer in various passages very emphatically to the Spirit of God.... He [Micah 3:8] says: "I am full of power by the Spirit of the Lord...to declare to Jacob his transgressions'.... 'The Lord has sent me and His Spirit' (Isaiah 48:16)....

"Jeremiah [1:5]...is described as sanctified [by the Spirit] from the womb.... Ezekiel...the Prophet says: 'The Spirit entered into me' (2:2).... In Nehemiah [9:30], it is said...the Jewish nation vexed the Spirit.... 'Many years didst Thou forbear them, and testifiedst against them by Thy Spirit in the Prophets'.... [Indeed, also] the Prophet Zechariah, filled with the Spirit, was commissioned to reprove the people for their sins.... Second Chronicles 24:20."

The World-famous Dutch Theologian Rev. Professor Dr. Abraham Kuyper Sr. explains:³³⁵⁷ "First Peter 1:11 teaches...that all the Prophets of the Old[er] Testament were not original -- but organs, instruments of the Only Prophet Jesus Christ. And just as before Christ ['B.C.'], no Prophet could reveal anything than *ek Autou* [alias 'from Him'] -- so too after Him ['A.D.'], there is no Church which has anything, except from the Prophetic Office of the Christ.... Even the Holy Spirit is powerless at Official Services -- unless He takes the contents from Christ....

"First Peter 1:10-11...has the fullest testimony. There, this is said. First, that a *promarturion* [alias a pre-testification] took place in the Prophets, concerning future things.

"Second, that the Prophets consciously sought those future things. A *zeeteesis* [alias an enquiry] and an *exeureenasis* [alias a searching] took place. They were not only passive, but there was also an operation of faith. Yet one should not explain prophecy from this -- but rather from the *Pneuma Christou* [alias the Spirit of Christ] having come, Who gave the *marturion* [alias the testimony] within them.

"Third, they knew that they were serving the rôle not of authors but of clerks. The Author of Scripture does not serve, but rules. Yet it is said precisely of the Prophets that they *apekluphthee hoi ouch heautois heemin de dieekonoun* [alias 'it was revealed' to them 'that they were ministering not to themselves but to us'] (verse 12). From that, it is again apparent that this was not from themselves -- but made known to them by revelation.

"Fourth, we here at least in part find the inspiration of the New[er] Testament (so that this is one of the most complete passages on inspiration). For the things previously announced to the Prophets of the Old[er] Testament, were now announced to be fulfilled facts by men who spoke *en Pneumati Hagiooi apostalenti ap' Ouranou* [alias 'with the Holy Ghost sent down from Heaven'] (verse 12)."

Kuyper continues:³³⁵⁸ "When did Christ come into the World? First in Bethlehem? No! For Peter has shown in 1:11 [of his First Epistle] that the Spirit of Christ already witnessed in the Prophets -- and that thought...is more closer unfolded [in 3:18]. Christ descended already in the days of the Old[er] Covenant to concern Himself with things on Earth. The end of His descent, was that He ascended again to glory above....

"Christ Jesus...is...the Only Prophet. Meanwhile, the Only Prophet can indeed instrumentally use other men in His Prophetic Service. And so also other Prophets functioned in Israel -- who, however, were themselves not Prophets but **trumpets** through which Christ the Only Prophet blew.

"The Church Fathers said the same, by stating that the Prophets were *lyrai* [or **lyres**] plucked by the Only Prophet.... That Christ was really **The Prophet** in those Prophets..., is expressly declared in First Peter 1:11."

Rev. Dr. Huther comments:³³⁵⁹ "The meaning is this. They [the Old Testament Prophets] searched as to the time when it would happen that the Spirit in them would expressly reveal the sufferings [of Christ].... *To en autois Pneuma Christou* [alias 'the Spirit of Christ in them']..., the writer...calls 'the Spirit of Christ' -- from the Spirit of God speaking through them....

"It was...also the Spirit of Christ Who equipped Christ for His messianic work, and sealed Him unto it. It was the Spirit...Who would be sent down from Heaven by Christ at the Feast of Pentecost, in order to inspire the Apostles to preach about the fulfilment of the predictions.... The divine Spirit Who worked in the Prophets, was the same Spirit 'with Whom Christ was anointed' at His Baptism (Acts 10:38), and Who was His Spirit during His official work."

Rev. Dr. Barnes comments:³³⁶⁰ "The Apostle proceeds...to say that the nature of the salvation which they would receive, had been an object of earnest inquiry by the Prophets. They had searched diligently to know precisely what the Spirit by Whom they were inspired, meant by the revelations given to them -- and they had understood that they ministered to the welfare of those who should come after them. [First Peter 1] verses 10-12....

"'The Spirit of Christ...was in them [the Old Testament Prophets].' This...is...a declaration of [the Spirit-inspired] Peter that it was actually so.... The Spirit of in-Spir-ation by which they were led to foretell future events, was peculiarly the Spirit of Christ. They understood that they were in-Spir-ed....

"It was not improper...for Peter to say that the Spirit by Whom they were influenced, was in fact the Spirit of Christ -- so called, because That Spirit Who suggested these future events to them was given as the great Medium of all revealed truth to the World. Cf. Hebrews 1:3 and John 1:9 & 14:16-26 & 16:7 and Isaiah 49:6."

Rev. Dr. de Hartog comments³³⁶¹ on the salvation concerning which "the Prophets have inquired [about] and searched diligently, who prophesied of the grace which would come to you" New Testament Christians. Here, of course, the word 'inquired' "rather indicates the inclusive disposition of the heart -- in order to think, by the Spirit of prophecy, about that which they have 'searched' for....

"'The Prophets' (Genesis 49:10 and Isaiah 63:1f and Daniel 2:44 and Zechariah 6:12 and Luke 10:24)...[means] 'holy men of God driven by the Holy Ghost' (Second Peter 1:21). They were taught by the Spirit of God, and they received the revelation about salvation.... By the light of the Spirit they were led into it...as [later] manifested by Christ, and then applied by the Holy Spirit to us [alias '**unto you**'] [in First Peter 1:12]....

"They then noted only that which 'the Spirit of Christ Who was in them signified and testified beforehand.' 'The Spirit of Christ' ...is the Holy Spirit (Romans 8:9 and Philippians 1:19).... He came forth from Christ, and...He was sent from the Father through the Son (John 12:41 & 15:26)....

"He is therefore indeed called the Spirit of the Son (Galatians 4:6). However, the Apostle here means especially the Spirit of prophecy...through Whom the Prophets prophesied about Christ and Who signified and testified beforehand about Christ concerning His sufferings and His glory [which would follow]....

"'[That Spirit] was in them' ... He resided in them, and testified. That is why they could, though that Spirit, also inquire about and search and investigate the things about which they prophesied.. And they were sealed with that Spirit, as the Spirit of promise (Ephesians 1:13).... Peter indeed says that the Spirit testified about the sufferings which would overwhelm Christ..., 'and the glory that should follow' 'The glory' also stands in the plural [*doxas* alias 'glories'], and therefore extends itself in the most expanded sense" -- increasingly, and neverendingly!

Rev. Professor Dr. Bolkestein comments:³³⁶² "The Prophets of the Old Testament indeed knew something about salvation. They had it in front of their eyes -- but did not know when it would be realized. To that extent, even the Prophets had to search.... They searched, and inquired, wrote Peter....

"The Prophets saw from afar, and spoke about this. The Church has now received it. But there is more which connects them. The Prophets not only spoken from afar about the salvation which has now been realized. The Spirit of Christ worked in them too.

"They were even carried by Him about Whom they spoke. Even before His coming in the flesh, His Spirit was operative. This Spirit was the secret of the Prophets.... In reality...Christ's Spirit spoke...in them....

"Here, only the work of the Spirit of Christ is mentioned. Yet even here, it already appears that the work of Christ did not first begin only with His coming in the flesh. He was already operative, and spoke even in the Prophets."

Finally Rev. Professor Dr. Clark comments:³³⁶³ "Salvation is nothing to be lightly dismissed from consideration! The Prophets, whom all the Jewish Christians acknowledge as God's Servants, were studiously curious.... They had prophesied of a great display of grace. They had foretold the sufferings of Christ and the subsequent glories.... The Prophets searched their own writings, to see whether the date could be discovered, or if the exact date were not to be found.... [Perhaps] they hoped that Messiah would come in their lifetime.

"But God revealed to them that they were writing not so much for themselves...but that their ministrations were particularly to benefit a later time.... The Prophets must have wished it were otherwise. But have not the Christians of later ages benefited by their ministry?... What the Jewish Prophets preached, was none other than the message 'announced to you [first-century Christians] by those who preached the Gospel to you by the Holy Spirit sent from Heaven.'"

767. The 'Old-Time Religion' preached with the Holy Ghost sent down from Heaven

Peter next states³³⁶⁴ "it was **revealed** [to the Old Testament Prophets] that they ministered not to themselves but to us. [Those Prophets ministered] the things which are now reported unto you [first-century A.D. Hebrews] by them [*viz.* Christian Preachers] who have preached the Gospel to you with the **Holy Ghost** sent down from Heaven."

Pentecostalists – note well! "The Holy Ghost" was "**sent** down from Heaven" -- *apostolenti* (**past** tense)! Namely on Pentecost Sunday in Acts chapter two. This is not at all present-continuous, alias incessantly or even repeatedly -- as falsely claimed with every modern occurrence of pseudo-glossolaly!

Calvin comments³³⁶⁵ that Peter next "makes the Spirit, sent from Heaven, the Lord of the Teachers of the Gospel. He shows that the Gospel has come from God, and that the ancient prophecies were dictated by Christ....

"In order that they [the persecuted first-century Hebrew-Christians] may bear with greater equanimity their afflictions, he [Peter] reminds them that they [their afflictions] had been long ago foretold by the Spirit..... There is therefore no reason why afflictions should unreasonably depress us, as though we were miserable under them -- since the Spirit of God declares us blessed....

"Christians must suffer many troubles before they enjoy glory.... Afflictions are not evils, because they have glory attached to them.... A happy outcome is promised to us.... Prophecies are like mirrors, setting forth to us in tribulations the image of celestial glory.

"Peter indeed says that the Spirit had testified of the coming afflictions of Christ. But he does not separate Christ from His body.... The glory of Christ, of which the Spirit testified formerly, is now openly proclaimed....

"The Gospel...contains nothing but what had been long ago testified by the Spirit of God.... It was under the auspices of the same Spirit and by His dictation and guidance, that the Gospel was preached."

In his *Institutes*, Calvin adds:³³⁶⁶ "Peter, speaking of the Ancient Prophets, says: 'Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you...with the Holy Ghost sent down from Heaven' [First Peter 1:10-12]. Not that the prophetic doctrine was useless to the ancient people or unavailing to the Prophets themselves, but that they did not obtain possession of the treasure which God has transmitted to us by their hands.

"The grace of which they testified, is now set familiarly before our eyes. They had only a slight foretaste. To us, is given a fuller fruition!"

Matthew Henry comments:³³⁶⁷ "The Prophets...were informed that these things should not come to pass in their time. But yet, all was firm and certain – and should come to pass in the times of the Apostles. 'Not unto themselves [the Prophets], but to us [post-incarnational

Christians].’ And we must report them, under the infallible direction of the Holy Ghost, to all the Wor!d!”

Comments Rev. Professor Brown:³³⁶⁸ "The Prophets did not obtain...the information...‘to themselves, but to us they did minister those things which have been reported to us by those who preached the Gospel with the Holy Ghost sent down from Heaven’.... The final salvation of the people of God at the Second Coming of Jesus Christ is the subject of apostolical preaching. Things in reference to that salvation, concerning which the Prophets prophesied and made inquiry, ‘have been reported to us by those who preached the Gospel with the Holy Ghost sent down from Heaven.’

"‘Those who preached the Gospel with the Holy Ghost sent down from Heaven’ are, we apprehend, the Apostles and other...gifted Teachers of the Primitive Age.... They preached this Gospel ‘with the Holy Ghost sent down from Heaven.’ These words intimate either that their preaching the Gospel was accompanied by miraculous works, proving the truth and the divinity of what they taught, works which they were enabled to perform by the Holy Ghost Whose miraculous influence was ‘sent down from Heaven’ (*i.e.* communicated to them by God) -- or that their preaching was accompanied by the influence of the Divine Spirit on the minds and hearts of those to whom it was addressed....

"Both these statements are true.... I think it not improbable that the words of the Apostle were meant to include both. ‘The Lord the Spirit’...’bore testimony to the word of grace’ in both ways.

"‘The great salvation was begun to be spoken by the Lord, and was confirmed unto us by them who heard Him. And God bore witness [paste tense!] by signs and wonders and divers miracles and gifts of the Holy Ghost according to His will’ Hebrews 2:3-4.

"When Peter was preaching the Gospel to Cornelius and his friends, ‘the Holy Ghost fell on all them which heard the Word.’ Acts 10:44. When Paul preached to the Thessalonians, ‘our Gospel...came not to you in words only -- but in power and with the Holy Ghost and with much assurance.’ First Thessalonians 1:5....

"These holy Apostles of our Lord Jesus who -- in words not taught by men but by the Holy Ghost -- preached the Gospel with evidence and with efficacy, both derived from the Divine Spirit.... ‘The things which God had laid up for them who love Him, were things which eye had not seen which ear had not heard and which it never could have entered into the mind of man to conceive. But God revealed them to them, by His Spirit.’ First Corinthians 2:7-10....

"Let us attend, then, to the report which these men who preached the Gospel with the Holy Ghost sent down from Heaven -- have made respecting this salvation which is to be brought to Christians at the revelation of Jesus Christ! Their report refers both to what their Lord and Master revealed on this subject when he was on Earth, and to what was revealed to them by that Holy Spirit Whom He promised to send to them to ‘lead them into all the truth’....

"The following passages embody revelations made directly to the Apostles by the Holy Ghost sent down from Heaven.... ‘We know that the whole creation groaneth and travaileth in

pain together, until now.... Ourselves also which have the first-fruits of the Spirit -- even we ourselves groan within ourselves, waiting for...the redemption of our body' [Romans 8:18-25]....

"It only remains...to the last view which the Apostle gives us, of the final salvation of Christians.... 'Into these things, the angels desire to look' [First Peter 1:12]....

"Into what things? Obviously, into the things 'of which the Prophets prophesied, and into which they inquired' -- into the things 'reported to us [first-century Christians] by them who preached the Gospel with the Holy Ghost sent down from Heaven'.... If these things have been reported, [and down through the subsequent centuries transmitted] to us, by men who preached the Gospel with the Holy Ghost sent down from Heaven -- surely, we should believe them!"

Rev. Dr. Demarest comments³³⁶⁹ that "the Prophets who were first employed by the Spirit of Christ to reveal salvation, were most diligent students of it.... Searching as to what (time) or what kind of time 'the Spirit of Christ in them signified'...or rather 'was wont to signify..., testifying beforehand the sufferings destined for Christ and the glories after these sufferings..., to whom it was revealed that...to us...they were ministering...the very things which are now (in this dispensation) again announced...through them that preached the Gospel...by the Holy Spirit sent from Heaven' [First Peter 1:10-12]. The same Spirit in Prophets and Apostles [was] attesting the greatness and certainty of the complete salvation of the renewed, at the [incarnating] revelation of Jesus the Christ....

"The fact of two Advents of the Messiah seems not to have been made known to them [the Old Testament Prophets] by His Spirit.... Besides, the hints given to the Spirit of Christ to the Prophets concerning the gathering of an elect Church from among Jews and Gentiles after the Messiah's [first] advent, are very few.... Even the Apostles did not understand that it would occur between the first and second advent -- until after the Day of Pentecost when they preached the Gospel by the Holy Spirit sent from Heaven [Acts 1:6-8 *cf.* 2:5-20f & 11:15-18 & 13:47 & 27:30-31 (*etc.*)....

"Peter takes it for granted that Christ existed before His incarnation. For how else could His Spirit have been in the Prophets ['the Spirit of Christ in them']? He also assumes that Christ is Jehovah. For everywhere in the Old Testament the Spirit that was in the Prophets is called 'the Spirit of Jehovah' -- *cf.* Second Peter 1:21 and Second Samuel 23:2.... He also assumes that the Spirit is eternal, or Jehovah. *Cf.* Second Samuel 23:3."

Rev. Dr. Huther comments³³⁷⁰ that the writer still adds to this -- "(*en*) *Pneumati Hagioo*, [alias '(in) the Holy Spirit']". And even more remarkably, that he also adds *apostalenti ap' Ouranou* [alias 'sent down from Heaven']. 'In the power of the Holy Ghost' they [the Apostles *etc.*] preached the Gospel.... Therein resides the guarantee of the agreement with the prophetic pre-announcement which occurred in the same Spirit.... For the Spirit cannot contradict Himself.... Also those men [the Apostles *etc.*] were now inspired by the same Holy Spirit [as were the Old Testament Prophets]."

Rev. Dr. Barnes too notes³³⁷¹ Peter's words that his addressees had received the Gospel from "[them that had preached] with the Holy Ghost sent down from Heaven.'" Barnes comments that such preachings were "accompanied by the influences of the Holy Ghost bearing

those truths to the heart, and confirming them to the soul. It was the same Spirit Who inspired the Prophets, Who conveyed those truths to the souls of the early Christians -- and Who discloses them to true believers in every age. Cf. John 16:13-14 and Acts 2:4 & 10:44-45."

Comments Rev. Dr. de Hartog:³³⁷² "In that which the Holy Spirit indicated and previously testified, indeed a clear and lucid witness lay there before the Prophets -- that the sufferings and the glory of Christ would not be in their time, and that they would not personally see it.... The Spirit of Christ testified to them beforehand as to what it would be, and at what time. Namely that the sufferings and glory of Christ would be revealed to us [New Testament Christians]....

"The purpose of what they indicated and previously indicated through the Spirit of Christ, was therefore not to serve themselves. But we are the beneficiaries of their service....

"‘Those who have preached the Gospel to you’...actually means two things. Namely that ‘those who have preached the Gospel, also first received it themselves -- and, indeed, ‘through [and with] the Holy Spirit’.... It also means that those who received the Gospel through the Holy Spirit, preached that Gospel to you -- and indeed once again through the Holy Spirit Who got them to think about these things, and Who led them into all truth so that they could testify about the truth (Acts 2:4)....

"[‘The Spirit Who was] sent from Heaven’ was poured out upon them on the Day of Pentecost in an extraordinary way. And He made known from Heaven the glorious treasure of comfort which there is in the sufferings and the glory of Christ, impressing it unto a blessed assurance of those who preached the Gospel to you. Compare, concerning the [**Spirit-filled**] Apostle Peter himself -- e.g. Acts 2:14-40 & 3:12-26 & 4:8-12 & 5:29-32 etc!"

Rev. Professor Dr. Bolkestein comments:³³⁷³ "The difference in the order of time between the Prophets and the Church, is made sharply visible.... Unknown Evangelists did their work in Asia Minor. Nobody yet knows their names. But they stood in the service of the Holy Spirit of God." Indeed, that -- the widely-travelled and Spirit-filled Apostle Peter knew full well!

768. You have purified your souls through the Spirit unto unfeigned brotherly love

Peter continues:³³⁷⁴ "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!**"

Calvin comments:³³⁷⁵ "Erasmus [the humanistic Romanist] renders the words badly -- ‘You who have purified’ *etc.* Peter [however] does not declare what they are, but reminds them of what they ought to be....

"The meaning is that our souls would not be capable of receiving grace, until they have been purified.... By this, our [congenital] uncleanness is proved. But, so as not to appear to ascribe to us the power of purifying our souls, he [Peter] immediately adds the qualification ‘through the Spirit.’ As though he were saying, ‘Your souls are to be purified; but as you cannot do this -- offer them to God, so that He may take away your uncleanness by His Spirit!’"

Indeed, in his *Institutes*, Calvin clarifies further:³³⁷⁶ "We are often commanded to purge ourselves of all impurity -- though the Spirit claims this as His peculiar Office.... The advocates of free will [like the wavering Romanist Erasmus] fasten upon the expression as if it implied that we are kept partly by the power of God, partly by our own [power]....

"Accordingly, Peter -- after saying 'You have purified your souls in obeying the truth' -- immediately adds...'through the Spirit.' First Peter 1:22." That quashes man's 'free will!'

Matthew Henry comments:³³⁷⁷ "Here the Apostle begins another exhortation, to brotherly love -- wherein he supposes that the Gospel had already such an effect upon them as to purify their souls while they obeyed it through the Spirit, and that it had produced at least an 'unfeigned love of the brethren'.... The Spirit of God is the Great Agent in the purification of man's soul.

"The Spirit convinces the soul of His in-Spir-ation. Furnishes those virtues and graces that both adorn and purify -- such as faith (Acts 15:9); hope (First John 3:3) and fear of God (Psalm 34:9); and the love of Jesus Christ. The Spirit excites our endeavours, and makes them successful.

"The aid of the Spirit does not supersede our own industry. These people purified their own souls -- but it was through the Spirit."

Comments Rev. Professor Dr. Brown:³³⁷⁸ "He who, through the Spirit, mortifies the deeds of the body -- shall live.... Be holy in all manner of conversation! As He Who has called you, is holy. As it is written -- 'Be ye holy; for I am holy'....

"If ye sow to the Spirit, ye shall of the Spirit reap life everlasting' [Galatians 6:7-8]. 'If ye through the Spirit do mortify the deeds of the body, ye shall live' [Romans 8:13].... May the Holy Spirit give efficacy to the Word of His grace! And may we all learn habitually, through the truth by the Spirit, to 'cleanse ourselves from all filthiness!'....

"The motives by which compliance with this injunction is enforced, are brought forward in the clauses which precede and follow this injunction: 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren'.... Christians are possessed of a common character...to which they have been formed by the Holy Spirit, through the operation of truth believed under His influence....

"Affection originates in the possession of a peculiar mode of thinking and feeling produced in the mind by the Holy Spirit.... The persons referred to, had believed the Gospel. They had received the grace of God not in vain. And they had done this 'by the Spirit' -- that is, under the influence of the Holy Spirit.

"It is the Spirit Who fixes the mind on the truth and its evidence, so as to lead to the belief of the truth.... It is the man, not the Holy Spirit, who believes. But the man who believes, acts as he is influenced by the Holy Ghost....

"Now, says the Apostle, the Holy Spirit -- through the faith of the truth -- has bestowed on you the good gift of the love of the brethren. 'Neglect not the gift that is in you!' Cultivate the

lovely plant! ‘Quench not the Spirit!’ (First Thessalonians 5:19). ‘Grieve not the Spirit!’ (Ephesians 4:30)....

"‘He who dwelleth in love, dwelleth in God -- and God in him’.... Never are we surer of having ‘our fellowship truly with the Father and His Son Jesus Christ -- than when we love the brethren. If we would have this godlike affection strong within us -- constantly, powerfully operative -- we must continue ‘purifying our souls by obeying the truth by the Spirit’....

"‘Ye must ‘purify your souls in obeying the truth by the Spirit to the unfeigned love of the brethren!’.... He that loves not his brother, hates him.... Oh, that he would but look at the glory of God as it irradiates the countenance of His incarnate Son! Then would he learn to love God. ‘The love of God would be shed abroad in his heart by the Holy Ghost given to him’.... The door stands open. ‘Obey the truth, by the Spirit!’"

Rev. Professor Dr. Kuyper Sr. states:³³⁷⁹ "[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 --] being born again not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever!' First Peter 1:[22-]23....

"For this reason, our [Reformed] Fathers confessed in their [*Belgic*] *Confession* (article 24): ‘We believe that this true faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Ghost, doth regenerate and make him a new man.’ And likewise teaches the *Heidelberg Catechism* (see Question 65): ‘Such faith proceedeth from the Holy Ghost, Who works faith in our hearts...and confirms it’....

"The *Canons of Dort* describe this...in article 11.... ‘When God accomplishes His good pleasure in the elect or works in them true conversion, He not only causes the Gospel to be preached to them externally, and powerfully illuminates their minds by His Holy Spirit -- [so] that they rightly may understand and discern the things of the Spirit of God. But, by the efficacy of the same regenerating Spirit, He [also] pervades the inmost recesses of the man’....

"The *Heidelberg Catechism* points to this, in Question 8: ‘Except we are regenerated by the Spirit of God.’ And also the [*Belgic*] *Confession*, article 22: ‘We believe that to attain the true knowledge of this great mystery, the Holy Spirit kindleth in our hearts an upright faith which embraces Jesus Christ with all His merits.’

"This mysterious background which our Fathers at Dort called ‘His pervading the inmost recesses of man by the efficacy of the regenerating Spirit’ -- is evidently the same as what we call ‘the divine operation which penetrates the center of our being to implant the germ of the new life.’ And what is thus mysterious working?

"According to the universal testimony based upon Scripture, it is an operation of the Holy Spirit in man’s innermost being.... The Holy Spirit may perform this work in the sinner’s heart before, during, or after the preaching of the Word."

Such regeneration by the Holy Spirit then results in purifying one’s soul ‘through the Spirit unto unfeigned love of the brethren’ *etc.* First Peter 1:22-23.

In his *Dogmatic Dictations*, Kuyper adds:³³⁸⁰ "Peter says...that the believers are born again through the eternally-abiding Word of God.... We can be born again only through the recreative power of God which produces life.... The recreative power of God's life, bears a **pneumatic** character....

"It is apparent from verse 22 that the Apostle is here [in First Peter 1:23] speaking paranetically. *Logos zoon* [alias 'the living Word'] is unfolded in verses 24 & 25.... Rebirth has an unalterable germ and origin. Before *spora phartee* [alias 'corruptible seed'], stands the preposition *ek* [alias 'of' or 'from'].... That indicates the Cause whence; and that is *ho Theos* [alias 'God']. *To Pneuma* [alias 'the Spirit'] is usually mentioned."

Elsewhere, Kuyper denies³³⁸¹ that the phrase 'Word of God' means Holy Scripture where we read in First Peter 1:23 [that] 'you have been born again...out of incorruptible seed'.... Holy Scripture in itself is dead [in our hearts] -- meaning the book as a book from which the living Word of God rustles forth, is made to come alive in our hearts through the Holy Spirit.

"This needs to be emphasized against the claims of some Lutherans -- as if a certain magical power resides in Holy Scripture as a book as such, even without the operation of the Holy Spirit Who **has** already done His work [as if He does **not** keep on working in and from Scripture]. That is just **not** so!

"The book, as a **book**, is a collection of paper with letters. What has power in it, is only the Word of God which rustles through it. And that Word of God becomes cognizable to us, only through the illuminated and assuring operation of the Holy Ghost."

Kuyper here believes, *versus* Barth, that "the Holy Spirit...has **already** done His work" in inspiring Scripture at the time of the latter's inscripturation long before we read it. Yet a **further** and a **fresh** breeze of the Spirit through Scripture and into our souls is needed, in order to make *Gottes Wort in sich* indeed *Gottes Wort für mich*. For God's Word in itself, needs to become God's Word for **me** -- personally!

Thus Kuyper then continues: "It is **not** as though there is no more a personal manifestation of the Holy Spirit in the heart of God's children! Yet this operation of the Holy Ghost is now nothing other than disclosing, admonishing, and comforting -- and applying the salvation testified about by Scripture.

"Never is the operation **now**, separate from Holy Scripture! It always **presupposes** Holy Scripture. It never goes forth **above** Holy Scripture -- nor adds anything to it.... It would be turning God's ordinances upside down, if mystical trends were to arise claiming an operation of the Holy Spirit **outside** of Holy Scripture!...

"After all, in Holy Scripture the Lord God has now given us a collection of books which together constitute one shining whole.... Just as they reside there, they are an artistic product of God's holy artistry.

"To ensure the Church of all centuries and all nations, for all classes and at all times of life, in all needs and conditions. Of such a fullness and richness of His revelation that, under the

illumination and application of the Holy Spirit, this divine work offers exactly what the Church needs for all centuries and nations, for all classes and times of life, for all needs and conditions....

"Our Fathers therefore constantly emphasized that only the *Testimonium Spiritus Sancti* (the 'Testimony of the Holy Spirit') can give us the assurance of the truth of Holy Scripture.... Only the same Holy Spirit who **caused** [past tense!] Holy Scripture to come into being -- and Who accompanies and exegetes it and causes it to operate in all centuries -- is able to give testimony of His Own work in our soul....

"The Christian has the task of asking himself whether he has received the testimony of the Holy Spirit in his heart that Holy Scripture has come to him from God.... God works faith only through the Word -- always under the guidance and inspiration of the Holy Spirit....

"That is why the Reformed profess that the Holy Spirit indeed does give the exposition of Holy Scripture in the Church -- and therefore thoroughly holds to what the Holy Spirit in the course of centuries has pointed to, as the road of truth. But they nevertheless totally acknowledge that this guidance of the Holy Spirit has gone through all kinds of battles and struggles, and still does so -- and that only an inner guidance of that same Spirit can get us to acknowledge what is the truth.

"We therefore do not for a moment take Holy Scripture loosened from the Holy Spirit as something which stands by itself! It is the Holy Spirit Who produced it. The Holy Spirit assures us of its divinity. The Holy Spirit has expounded it in the course of centuries, and defended it against all error. And the same Holy Spirit still offers every child of God the spiritual indication of what is divinely true, and what is humanly false, in the exposition being circulated."

Rev. Dr. Barnes comments:³³⁸² "One of the leading effects of the agency of the Holy Spirit, is to excite us to make efforts for our own salvation...by the agency of the Holy Spirit. It is His Office to apply truth to the mind.... However precious the truth may be and however adapted to secure certain results on the soul -- it will never produce those effects, without the influences of the Holy Spirit....

"The effect of the influence of the Holy Spirit in applying the truth, has been to produce sincere love to all who are true Christians.... The agency by which this was accomplished, was that of the Holy Ghost....

"The proper effect of truth on the soul, is to be traced to the influence of the Holy Spirit.... No man was ever converted by the mere effect of truth, without the agency of the Holy Ghost.... The effect of this influence of the Holy Spirit in applying the truth, is to produce love to all who are Christians."

Rev. Dr. de Hartog comments³³⁸³ that the Christians' "purification actually occurs through the Spirit.... But so that it should not appear as if he [Peter] were attributing to us the ability of cleansing our souls -- he immediately adds, to '**unfeigned love**' -- [also the words] '**through the Spirit**.' As if to say that your souls must be cleansed. However, because you are not able to do this -- he commends them to God so that He through His Spirit may take away their uncleanness.....

"Now as a fruit of the cleansing of souls through the Spirit by faith, the Apostle mentions love -- brotherly love.... Even without cleansing by the Spirit, there is 'love' -- but a natural love, a carnal love.... [But Christians are to love] 'with a pure heart' -- that is, from a heart which has been cleansed by the Spirit and which is therefore spiritual and not carnal."

769. Being built up into a Spirit-ual House as priests to offer up Spirit-ual sacrifices -- A

The Apostle Peter next assures³³⁸⁴ all of Christ's sanctified elect: "You too...are being built up [by the Holy Spirit as] a **Spirit-ual** House [alias the Church or Temple of the Holy Spirit, into] a holy priesthood [of the Holy Spirit], to offer up [by the Holy Spirit] **Spirit-ual sacrifices** acceptable to God by Jesus Christ.... You are a chosen generation, a royal priesthood, a holy nation [of the Holy Ghost], a peculiar people. So that you should show forth the praises [or excellencies or virtues (*aretas*)] of Him Who has called you out of darkness into His marvellous light."

Thus, Christians are to offer up Spirit-ual sacrifices, to God -- and to show forth His praises (and/or excellencies and virtues). Cf. Hebrews 13:15f. In other words, all Christians have been made holy by the Holy Spirit and brought into Christ's Church as a Spirit-ual House or Temple -- in order to offer up Spirit-ual sacrifices to God also by singing His praises (in His Psalms).

Comments Calvin:³³⁸⁵ "Since it is true that each one is a temple in which God dwells by His Spirit -- so all ought to be so fitted together, that they may form the structure of one Universal Temple.... He implies a comparison between us [Christians] and the ancient people [the Israelites].... The same purpose lies behind what He adds about 'Spirit-ual sacrifice'.... It is a singular honour that God should not only consecrate us as a temple to Himself in which He dwells and is worshipped, but that He also wills to make us priests.

"Peter mentions this double honour, in order to stimulate us to serve and worship God more earnestly. Among the Spirit-ual sacrifices, he gives first place to the offering of ourselves -- of which Paul speaks in Romans 12:1. For we can offer nothing to God, until we [first] offer to Him ourselves as a sacrifice.... Then, afterwards, follow -- prayers, thanksgivings, alms, and all the duties of religion....

"We know that the worship we perform to God, is pleasing to Him.... Peter simply...means that what he adds, had been taught by the Holy Spirit in the Scriptures.... The fact that this passage ought truly and properly to be understood of Christ, is borne out not only by the witness of the Holy Spirit but also by Christ Himself Who has thus explained it (Matthew 21:42)....

"'But you are an elect race..., so that you may show forth the excellencies of Him Who called you out of darkness'.... God has favoured us with these immense benefits, and constantly manifests them -- so that His glory may be shown forth by us.

"By 'excellencies' -- He understands [the attributes of God. Viz.] wisdom, goodness, power, righteousness, and everything else in which the glory of God shines forth. It behooves us to declare these excellencies not only by our tongue [in Psalms of praise during public worship], but also by our whole life."

In his *Institutes*, Calvin adds:³³⁸⁶ "From this Office of sacrificing, all Christians are called 'a royal priesthood' -- because by Christ we offer that sacrifice of praise of which the Apostles speaks: the fruit of our lips, giving thanks to His Name (First Peter 2:9 and Hebrews 13:15). We do not appear with our gifts in the presence of God without an Intercessor! Christ is our Mediator, by Whose intervention we offer ourselves and our all to the Father. He [Jesus] is our High Priest Who, having entered into the upper sanctuary, opens up an access for us. He is the Altar on Whom we lay our gifts, so that whatever we do attempt, we may attempt in Him. He it is...Who 'has made us kings and priests unto God and His Father' (Revelation 12:5)."

As the *Westminster Confession* notes:³³⁸⁷ "Good works [such as Psalms of praise], done in obedience to [the first four of] God's Commandments, are the fruits and evidences of a true and lively faith.... By them, believers manifest their thankfulness.... Psalm 116:12-13 and First Peter 2:9." To which the *Westminster Larger Catechism* adds:³³⁸⁸ "God...in Christ has chosen some men to eternal life...to the praise of the glory of His justice. I Peter 2:8" and 2:9.

Rev. Dr. John Owen explains:³³⁸⁹ "Hereunto also is referred what is said of believers being made 'kings and priests.' Revelation 1:6.... By a participation in His [Christ's unction], they are said to be made... 'a royal priesthood' First Peter 2:9....

"This participation in His unction, consists in the communication of the same Spirit unto them wherewith He was anointed.... By this unction, they are peculiarly dedicated and consecrated unto Him.

"It is manifest therefore...that this unction we receive from the Holy One, is the Holy Spirit Whom He [Christ] hath promised unto all that believe in Him.... We have these two things by virtue thereof:-- 1. Spirit-ual instruction, by saving illumination in the mind.... 2. An especial dedication unto God in the way of a Spirit-ual privilege....

"This privilege of entering into the holiest, which is a true expressing of all Gospel Worship, could not otherwise be obtained for nor granted unto believers -- but by the blood of Christ.... Peter also gives us the same account of the rise of this privilege. First Epistle 2:4-5. That which is ascribed unto believers is -- that they offer up 'Spirit-ual sacrifices acceptable unto God by Jesus Christ.'

"That is the worship whereof we speak. To fit them for, and enable them hereunto -- they are 'made a Spirit-ual House, a holy priesthood' They are both the Temple wherein God dwells by His Spirit, and they are the priests that offer acceptable sacrifices unto Him....

"The worship of God under the Gospel is so excellent, beautiful and glorious -- that it may well be esteemed a privilege purchased by the blood of Christ which no man can truly and really be made partaker of, but by virtue of an interest in the reconciliation wrought by Him. For 'through Him, we have an access by one Spirit unto God'

"It is a principle deeply fixed in the minds of men. Yea, ingrafted into them by nature.... The worship of God ought to be orderly, comely, beautiful, and glorious.... Worship may well be suspected not to be according to the mind of God -- which [worship] comes short in these properties of order and beauty, comeliness and glory....

"What is so in His worship and service -- God Himself is the most proper Judge. If then we evince not **that** Spirit-ual Gospel Worship in its own naked simplicity...most orderly...and glorious (the Holy Ghost in the Scripture being Judge) -- we shall be content to seek for these things where[ver] else, as it is pretends they may be found....

"The first thing in general observable, is that in the Spirit-ual Worship of the Gospel -- the whole blessed Trinity, and Each Person therein distinctly, do...afford distinct communion with Themselves unto the souls of the worshippers. So are they all here distinctly mentioned: 'through Him (that is Jesus Christ the Son of God), 'we have access by one Spirit' (that good and holy Spirit the Holy Ghost) unto God.' That is, the Father -- for so is that Name to be taken *hupostatikoos*, 'personally,' when it is mentioned in distinction from the Son and Spirit [Ephesians 2:18]. There is no act, part or duty of Gospel Worship wherein the worshippers have not this distinct communion with each Person in the blessed Trinity....

"This is the general order of Gospel Worship, the great Rubric of our Service. Here in general lieth its decency -- that it respects the mediation of the Son through Whom we have access, and the supplies and assistance of the Spirit, and a regard unto God as a Father.

"He that fails in any one of these -- he breaks all order in Gospel Worship! If either we come not unto it by Jesus Christ, or perform it not in the strength of the Holy Ghost, or in it go not unto God as a Father -- we transgress all the rules of this worship!"

Comments Matthew Henry:³³⁹⁰ "The Church of God, is a Spirit-ual House. The Foundation is Christ.... The builders are Ministers.... The Inhabitant is God [the Holy Spirit], Ephesians 2:22..... It is Spirit-ual in its Foundation, Christ Jesus; in the materials of it, Spirit-ual persons; in its furniture, the graces of the Spirit; in its connexion, being held together by the Spirit of God...; and in its use, which is Spirit-ual work, to offer up Spirit-ual sacrifices....

"All Christians, wheresoever they be, compose one 'holy nation.' They are one nation collected under one head -- agreeing in the same manners and customs, and governed by the same laws. And they are 'a holy nation' -- because consecrated and devoted to God, renewed and sanctified by His Holy Spirit."

770. Being built up into a Spirit-ual House as priests to offer up Spirit-ual sacrifices -- B

Rightly comments Rev. Professor John Brown:³³⁹¹ "The persons addressed here [in First Peter 2:1-3f] are plainly persons who, under the influence of the Holy Spirit -- having been brought to believe the saving truth -- have undergone a radical change of mind and heart.... For the natural new-born babe to grow -- is to increase...in the love of God...in reliance on the free grace of the Father, the finished work of the Son, the promised aids of the Spirit....

"There is enough...in one of the Spirit's graces to hold you in study all your lives and afford you still an increase of knowledge. To know God -- the Father, Son, and Spirit and their relations to you and operations for you and your duties to Them and the way of communion with Them -- is a knowledge in which...we must be still growing, till it be perfected' (Baxter).... 'That Christian is a growing Christian...who acquires, by exercise under the teaching of the Holy Spirit

the habit of prudently examining and abhorring the evil and clinging to the good more entirely from day to day' (Scott)....

"Go not to yourselves; go not to your fellows! Go to God in His Word, for His Spirit -- and seek growth there! That is the only way to grow.... Divine truth lodged in the mind and heart by the influence of the good Spirit, is the only well of living water which will spring up unto eternal life....

"Repent and be converted, every one of you -- and ye shall received the two inestimable gifts! Both the immediate and irrevocable remission of sins, and the habitual purifying influence of the Holy Ghost!... Born of the Word and of the Spirit, you will learn from experience what it is to purify your hearts through the truth by the Spirit....

"This word looks backward to the statements in the 22d and 23d verses of the last chapter. 'Ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren'

"The general statement is -- ye have lately become the children of God both as to state and character; by belief of the truth; under the influence of the Holy Spirit.... Ye are as new-born babes.... Ye became so, under the influence of the Spirit.... Malice, deceit, hypocrisies, envyings and evil-speakings are peculiarly out of place among those who have all been 'born again not of corruptible seed but of incorruptible'; who have been bound by ties of a brotherhood that neither time nor eternity can dissolve; and who have 'purified their souls through the truth, by the Spirit, to the unfeigned love of the brethren'

"Finally, here you become the children of God under the influence of the Spirit. Therefore you should put off 'malice and guile and hypocrisies and envies and evil-speakings' and all those other evil tempers and habits. For these are the fruits -- not of the Spirit, but of the flesh.

"The fruit of the Spirit is in all 'goodness' -- benignity, 'righteousness, and truth.' You would 'grieve the Holy Spirit of God by Whom ye are sealed unto the day of redemption' -- if ye 'put not away from you all bitterness and wrath and clamour and evil-speaking with all malice.' If ye love in the Spirit -- see that ye walk in the Spirit!'

"Therefore too should you desire the sincere milk of the Word. For it is by the Word, understood and believed, that the Spirit carries on His sanctifying work. It is presumptuous folly to expect to be sanctified or guided by the Spirit, without the Word. The Spirit leads to the Word. And it is through the Word that He enables us to 'put off the old man...and put on the new man who after God is created in righteousness and true holiness'

"'Not by works of righteousness which we have done but according to His mercy He saved us -- by the washing of regeneration and renewing of the Holy Ghost.... Having come to Christ the Living Stone, the...divinely-qualified Foundation of the great Spirit-ual Temple -- they had...become living stones, fit materials for the sacred Spirit-ual Edifice.... On Him they had been built up, made a part of this mystical Building -- become devoted to the rational service of the great Father of Spirits; a sentiment repeated under the plainer figure of their having been constituted 'a holy priesthood to offer up Spirit-ual sacrifices'

"The living stones were once 'dead stones'.... God was not [then] in them by His sanctifying Spirit.... It is Jesus Christ Who, by His sacrifice and intercession and Spirit and Word and providence, makes individual men fit residences for the Holy Divinity.... It is as united to Him, that the individual Members of the Church 'are builded together for a habitation of God in the Spirit'.... It becomes through His atonement congruous that God should dwell in us as His Temple -- and by His Spirit, we are fitted to be the means of proclaiming His Name and manifesting His glory to men....

"How different is the religion of the New Testament -- from the religion of many who profess to believe it! In the religion of many self-called 'Christians' -- there is but a very unfrequent and indirect reference to Christ.... They have no habitual sense of the absolute necessity of His mediation; no habitual trust in His sacrifice; no habitual dependence on His Spirit....

"'God bore witness by...gifts of the Holy Ghost'..., which makes it becoming in Jehovah to employ them as materials in the erection of His Spirit-ual Temple...in Christ. Clothed with His righteousness, they are objects of complacent regard to the Holy and Just One; and animated by His Spirit, they are 'to the praise of the glory of His grace'.... Quickened by their connexion to Him Who, 'the Second Adam, the Lord from Heaven, is a quickening Spirit' -- they are made fit for serving the living God; fit for yielding Spirit-ual true worship to Him Who is a Spirit and Who must be worshipped in Spirit and in truth.

"But they not only become living stones.... As living stones, they are 'build up [into] a Spirit-ual House'.... They, in consequence of their common connexion with Christ, have a mutual connexion with each other and form a living Spirit-ual Temple blessed with the presence...of Jehovah, the Fountain of life, the Father of Spirits....

"Christians are a 'holy' -- a consecrated -- priesthood.... Christians have their conscience sprinkled by the Blood of Him 'Who by the eternal Spirit offered Himself a sacrifice to God without spot' -- and are purified 'by the washing of regeneration and the renewing of the Holy Ghost.' As they resemble the priests in their consecration, so they resemble them also in their work. They 'offer up Spirit-ual sacrifices.' The sacrifices they present, are not expiatory -- but eucharistic sacrifices [of thanksgiving].... The eucharistic sacrifices presented by 'the Spirit-ual priesthood' are not material but Spirit-ual; not literal, but figurative sacrifices.... They are to 'offer the sacrifice of praise to God continually -- that is, the fruit of the lips.... To do good and communicate, they are not to forget. For with such sacrifices, God is well pleased.' [Hebrews 13:15-16]."

"'The sprinkling of the blood of Jesus' [First Peter 1:2, brought about] opening up a channel for the Spirit.... Through Him [Jesus], we...have access by one Spirit unto the Father.... y the effectual working of the good Spirit through the instrumentality of the Word, they [God's elect] are freed from the degrading bondage of sin....

"He 'blesses them with all heavenly and Spirit-ual blessings'.... Is it not obviously and undeniably true, that 'the things which God laid up for those who love Him'...which He has made known to us by His Holy Spirit -- are what 'eye had not seen'?... How were they brought near? By the blood of the cross; by the power of the Spirit; by the faith of the truth.... When God 'went

to redeem Israel, He brought them up...with Moses the shepherd of His flock when He put His Holy Spirit within him and led them by His right hand'....

"It is this invitation, rendered effectual by the operation of the good Spirit leading them to comply with it, which the Apostle calls the Christian's 'high' and 'heavenly'...and 'hopeful' calling.... This is the effectual calling so well described in our [*Westminster*] *Shorter Catechism* as 'the work of the Holy Spirit whereby...He doth persuade and enable us to embrace Jesus'...and thus enter on the enjoyment of all the blessings of the 'redemption that is in Him'....

"In the new creation, 'all things are of God through Christ Jesus' by the Spirit.... The call to the Spirit-ual Israel, is the call of Jehovah by Jesus, speaking in His Word, working in His Spirit.... Those wonderful dispensations of power and righteousness and benignity, the incarnation and sacrifice of the divine Son, and the regeneration and sanctifying influences of the divine Spirit -- are the most remarkable displays which...ever have been or ever will be made to the intelligent universe of the virtues...of the divine character....

"The feast of Gospel grace is set before you, and urged on your acceptance. 'O, taste and see that the Lord is good!' May the good Spirit render effectual the invitation of the Word, and induce you all to take of the bread and the water of life freely -- [so] that, eating and drinking, you may live for ever!"

Explains Rev. Professor Dr. Abraham Kuyper Sr.:³³⁹² "The ability to believe implanted in us through the grace of the Holy Spirit, powerfully goes to work in us.... As soon as this ability to believe sprouts up in us through the grace of the Holy Spirit, and shoots up a stalk and starts operating -- it always unfolds by itself, without being forced....

"Gifts granted, come down to us from Heaven -- from the Father of lights. This gift of the Holy Ghost thus works in persons on Earth. Concerning these Earth-descended gifts of the Holy Spirit inserted into us on Earth, the [*Heidelberg*] *Catechism* tells us that everyone must acknowledge himself to be obliged willingly to employ them usefully -- and for the salvation of other Members....

"After all, if I am to employ these gifts of the Holy Spirit granted to me, usefully -- for other Members of the Body of the Lord -- then this presupposes that I know persons by name whom I believe and presume are Members of that Body.... From this it flows forth, that every Christian is called to investigate which gifts of the Holy Ghost have been granted to him -- gifts of a general nature -- and to spread them forth more particularly in humility, gentleness, patience and a mercy that radiates meekness. But also exceptional gifts -- such as those of prayer, praise and thanksgiving; gifts of prophecy; gifts of discerning spirits; and word-gifts which penetrate the soul and radiate forth, in exposing and admonishing and comforting."

Comments Rev. Dr. Demarest:³³⁹³ "The vital union of the renewed with Christ -- is by the Spirit on His part, and by faith on theirs.... So we grow into a Holy Temple in our Lord, and are like a House in which God dwells by His Spirit....

"Christ, notwithstanding He was rejected and despised by the leading men among the Jews, is in fact the Chief Cornerstone of the Spirit-ual House, Acts 4:11.... 'Ye are a chosen race'...,

‘a holy nation’ Not disorganized, though scattered. [But] sacred to God and sanctified by His Spirit -- a well-ordered, holy community....

"The Apostle states the design of God, in so honoring believers -- ‘[so] that ye should tell abroad,’ openly proclaim or widely celebrate, ‘the excellencies of Him Who called you out of darkness’ [Indeed, God has] ‘call[ed] out of darkness...by...regeneration -- by the power of the Spirit through the Word....

"‘Excellencies’ [alias ‘virtues’ translates *aretas* and means] ‘manifested energies’ ...[or] Hebrew ‘praises’ -- by metonymy for God’s excellencies or the manifestation of them [as] the proper object of praise to His people. Cf. Isaiah 42:8, where it is = to God’s glory -- the glory due to Him.... Philippians 4:8."

For it is stated in Isaiah 42:8 -- ‘I am Jehovah; that is My Name. And My glory (*K^eboodiy*) will I not give to another; neither My praise (*Th^ehillaathiy*) to graven images.’ There, *Th^ehillaathiy* is an inflected form of *th^ehillaah* -- which is regularly used in the Book of Psalms. There it is translated, altogether uniformly, some 56 times as "praise" (or "psalm"). Thirty of those occurrences appear specifically in the Psalter. Cf. 9:14 & 22:3 & 22:25 & 33:1 & 34:1 & 35:28 & 40:3 & 48:10 & 51:15 & 65:1 & 66:2 & 66:8 & 71:6 & 71:8 & 71:14 & 78:4 & 79:13 & 100:4 & 102:21 & 106:2 & 106:12 & 106:47 & 109:1 & 111:10 & 119:171 & 145 title & 145:21 & 147:1 & 148:14 & 149:1.

Indeed, in Isaiah 42:8 -- the third-century B.C. Greek Septuagint translation of the Jews has *aretas* *Mou* [as in First Peter 2:9] for *Th^ehillaathiy*. Equally significant, the fourth-century A.D. Jerome of Bethlehem (in his Latin Vulgate) renders the same Hebrew word as *laudem* (or ‘praise’). All of which seem conclusive evidence that the inspired Peter would have the New Testament Church to praise God’s virtues precisely by the liturgical singing of the Psalms!

Comments Rev. Dr. Albert Barnes:³³⁹⁴ "In the Christian Church there might be found all that was truly beautiful and valuable in the Temple at Jerusalem.... It had what corresponded to what was in fact most precious there.... All was found in the Church, that had made the Temple at Jerusalem so glorious.... The great design contemplated by the erection of that splendid edifice -- the maintenance of the worship of God -- was now accomplished [in the Christian Church] in a more glorious manner than even in the services of that [previous] House. For there was a Temple, made up of living materials, which was still the peculiar dwelling-place of God on the Earth. In that Temple, there was a holy priesthood -- for every Christian was a priest....

"[It was] ‘a Spirit-ual House.’ A Spirit-ual Temple -- not made of perishable materials like that at Jerusalem; nor composed of matter, as **That** [former Temple at Jerusalem] was. But made up of redeemed souls -- a Temple more appropriate to be the Residence of One Who is a pure Spirit....

"In a Protestant Church, it is neither consistent nor right to give the name [of ‘priests’ specifically] to a Minister of Religion. The one sense in which the term [‘priest’] can now be used in the Christian Church, is a sense in which it is applied to all Christians alike -- that they ‘offer the sacrifice of prayer and praise’ [First Peter 2:9 cf. Hebrews 13:15].... That which is offered, is such as all Christians offer to God -- proceeding from the heart, and breathed forth

from the lips, and in a holy life. It is called sacrifice not because it makes an expiation for sin, but because it is of the nature of worship....

"'Ye should show forth the praises of Him' [First Peter 2:9].... This is to be done...by proper ascriptions of praise to Him in [Public] Worship, [Family] Worship, and Social Worship."

Rev. Dr. de Hartog comments:³³⁹⁵ "'You yourselves...are being built up into a Spirit-ual house'.... Under the New Dispensation, the believers who together constitute the Church are God's Spirit-ual Residence (Ephesians 2:21-22). As the Apostle says, 'a Spirit-ual House' -- a house built up out of living stones upon The Living Stone in Whom God with His Spirit dwells [Hebrews 3:6]....

"'You are...a royal priesthood, a holy nation..., so that you should show forth the virtues of Him Who has called you'.... Namely 'the virtues' as the object of that praise.... This means the attributes of God -- His omnipotence, wisdom, truth, mercy, goodness, righteousness, holiness, and grace.... He has called you, both externally and internally, by His Word and His Spirit...as God's elect, as regenerated by the Holy Ghost."

Rev. Professor Dr. Bolkestein comments:³³⁹⁶ "In [First Peter] 2:9 occur the words 'generation' and 'priesthood' (cf. 2:5).... Peter compares the Church with a Temple.... He calls the Church a Spirit-ual House.... A Pneuma-tic Temple which has not been made by hands, but which has been created by God's Spirit....

"God has done great deeds. The word 'virtue[s]' which stands here in the Greek [*aret-as*], can indeed best be translated as 'glorious deed[s]'.... Christian aret-ology sings and praises the virtues and the deeds of God which He has done.

"He has in Christ called the Church out of darkness unto His wonderful light. This great deed of God..she may sing about and praise. She has been called to show forth God's deeds.

"The word [s] 'show forth' -- in the form in which it stands here in the Greek -- occurs only in this place in the New Testament. In the Septuagint, it has the meaning...['psalmsing' or] 'praise' (Psalms 9:15 & 73:28 & 79:13 & 107:22)." Thus, singing the Psalms is the ideal way to show forth God's praises!

Finally Rev. Professor Dr. Gordon Clark comments:³³⁹⁷ "'Ye are...in the Spirit.... The Spirit of God dwell[s] in you'.... The Spirit-ual House has Christ as the Cornerstone.... The Spirit-ual House which is built of all believers as living stones, does not derive unity from organization....

"In [First Peter] 1:2, he spoke about foreknowledge; then he added that election is in the sanctification of the Spirit to obedience and cleansing.... 'God hath from the beginning chosen you to salvation through sanctification of the Spirit' [Second Thessalonians 2:13].... God has made us His Own people, in order that we may show forth His virtues, powers, or excellencies." Indeed, we are to do so, precisely by praising Him.

771. Sanctify the Lord God in your hearts with meekness and fear! (First Part)

Peter soon goes on to say:²²⁹⁸ "Sanctify the Lord God in your hearts; and be ready, with meekness and fear, always to give an explanation to every man that asks you for a reason of the hope that is in you -- having a good conscience so that, whereas they speak evil about you, as [if you were] evildoers, they that falsely accuse your good behaviour in Christ, may become ashamed! For it is better, if God so wills, that you suffer for doing good [rather] than for doing evil."

First, such sanctifying unto holiness -- can be achieved only when empowered thereunto by the Holy Spirit. Second, being able to explain Christianity to others with meekness and fear -- is a result only of having been gifted with those latter two fruits of the Spirit. And third, whenever Christians so manifest their "good behaviour in Christ" -- it is all exclusively thanks to Jesus, Who was anointed with God's good Spirit, and Who did no evil but only good.

The Calvin-istic *Westminster Larger Catechism* states³³⁹⁹ that "the Third Commandment requires that the name of God...and whatsoever else there is whereby He makes himself known, be set apart and reverently used....by an holy profession.... First Peter 3:15." Indeed, "the sins forbidden in the Third Commandment are the not using of God's Name as is required; and the abuse of it...to profane jests.... Second Peter 3:16."

Explains Rev. Dr. John Owen:³⁴⁰⁰ "If churches...observe not the indispensable rules of societies -- they cannot, as such, be ordinarily preserved.... There are sundry general rules which declare it to be their duty to give an account unto other[s]...of their proceedings.... They [are to] 'give none offence'....

"They [are to] 'be ready always to give an answer...to every man that asketh them a reason of the hope that is in them...with meekness and fear,' First Peter 3:15.... Unless those who are concerned to give an account of themselves will do it with meekness, gentleness, mutual trust, and confidence suitable unto the conduct of the Spirit of Christ in obedience unto His institutions -- the whole end of it will be in danger to be frustrated....

"We may be said...to be 'justified'...in our own consciences.... So speaks the Apostle -- 'Our rejoicing is this...testimony of our conscience, that in simplicity and godly sincerity...by the grace of God we have had our conversation [or conduct] in the World,' Second Corinthians 1:12. He yet disclaims any confidence therein, as unto his justification before God....

"Hereby may we be said to be 'justified' before men -- that is acquitted of evils laid unto our charge, and approved as righteous and unblamable.... The rule given them to acquit themselves so as that at length they may be acquitted and 'justified' by all that are not absolutely blinded and hardened in wickedness -- is that of a holy and fruitful walking [and abounding] in good works. First Peter 2:12 [&] 3:16."

Comments Rev. Professor Dr. John Brown:³⁴⁰¹ "The primary idea expressed by the word generally rendered 'sanctify' both in the Old and New Testaments, seems to be separation...or setting apart for a religious purpose.... Worshippers are represented as sanctified and holy....

Under the New Testament dispensation, persons set apart by the Lord for Himself by the sanctification of the Spirit and the belief of the truth, are set apart [so] that they may be spiritually pure – ‘holy and without blame before God.’

"‘Holy’ comes often to be used as equivalent to free from moral impurity; possessed of Spirit-ual moral excellence. And ‘sanctify’ is used as equivalent to make thus holy, when used to denote what God does to man -- or to declare to be holy, or to treat as holy, when used to denote what man does to God....

"God is -- by way of eminence -- the ‘Holy, holy, holy’ One, the separate One ‘dwelling in the light which is inaccessible and full of glory’ This is what He is in Himself.

"Let this be what He is to thee! Sanctify Him in thy heart! Think of Him as the Holy One!.... Treat Him as what He is -- and do this in thine heart not only with thy lips by praise and prayer, not only in external acts of homage and obedience, but in thine heart with thy whole...affectionate nature! Really. Not in profession merely. But worshipping Him Who is a **Spirit**, in spirit and in truth....

"He who sanctifies the Lord God in his heart not only makes Him his fear and dread, [and] cherishes a supreme reverence for Him – but he finds Him [to be] ‘a sanctuary’; [and] cherishes a supreme confidence in Him.... Sanctifying the Lord in the heart and making Him our fear and our confidence, is the duty of the Christian not only when exposed to persecution for righteousness’s sake -- but at all times and in all circumstances....

"Ye, then, who would dwell at ease and be quiet from the fear of evil -- seek to have the Lord God in your heart! Seek to sanctify Him there, by making Him at once your fear and confidence!... To all, then -- whether saint or sinner, we proclaim as the only means of obtaining true composure of spirit and permanent peace in this region where there is so much to terrify and trouble -- ‘Sanctify the Lord in your heart; let Him be your fear and dread, and He will be to you a sanctuary’!...

"The...injunction given to Christians, as exposed to persecution, is to ‘be always ready to give an answer to everyone who asks them a reason of the hope that is in them -- with meekness and fear’ The Christian...has characteristic hopes concerning the cause and Kingdom of his Lord.... He hopes for a period when the idols shall be utterly abolished; when ‘the Earth shall be filled with the knowledge of the Lord’; when ‘the kingdoms of this world shall become the Kingdom of our Lord and of His Christ’; when ‘men shall be blessed in Him, and all nations call Him blessed.’ Isaiah 11:9; Revelation 11:15; Psalm 72:17.

"Such is the Christian’s hope.... It has come to them by ‘the Word of the truth of the Gospel’ – to understand and believe and love [that] which their minds and hearts have been opened [to,] by the effectual working of the Good Spirit....

"If we would ‘be ready to give an answer to every one that asketh us a reason of the hope that is in us’ -- we must attend to the wise man’s declaration, ‘The heart of the wise studieth to answer.’ Proverbs 15:28.... To be ready for the discharge of this duty, we must farther habitually seek and cherish the influence of the Good Spirit Who is the Author of faith and hope;

Who takes the things of Christ and shows them to us; Who brings truth seasonably to remembrance; and Who was a Mouth and Wisdom to the primitive Christians when called to state and defend their hope.

"He who has his mind full of truth and its evidence, and his heart filled with humble...dependence on the teaching guidance of the Good Spirit -- he...alone is 'always ready' to discharge the duty here enjoined in a manner creditable to his religion.... The truth is to be stated and defended in its own Spirit -- the Spirit not only of power, but of love; not only of a sound mind, but of a tender heart....

"The conscience must be brought under the saving operation of 'the redemption that is in Christ Jesus.' It must be sprinkled by the blood of His atoning sacrifice. It must be enlightened by His Word. It must be influenced by His Spirit....

"The blood of Christ Who through the eternal Spirit offered Himself without spot unto God, purges the conscience from dead works to serve the living God.' Hebrews 9:14.... What, in the Christian economy of redemption, answers to...the patterns of the heavenly things (Hebrews 9:23)?'

"There can be but one reply. The faith of the truth respecting the atoning sacrifice of Christ, produced by the Holy Spirit....

"The conscience that is sprinkled by Christ's blood, is enlightened by Christ's truth.... While sprinkled by the blood of Christ's sacrifice and enlightened by the truth of Christ's Law, it is guided in its operation by the influence of Christ's Spirit.

"He enables it wisely and honestly to make the precepts and motives of the Christian Law bear on the varying circumstances of the Christian's inner and outer life...and at once inclines and enables him to 'walk at liberty' while he keeps God's Law -- and to 'serve God without fear, in righteousness and holiness all the days of his life.' Psalm 119:44-45 and Luke 1:74-75....

"The term 'a good conscience' is sometimes used in the New Testament...to signify that state of the mind when the conscience bears witness 'in the Holy Ghost' to the individual, that his conduct in any particular case is in accordance with what he knows and believes to be the will of God.... Let thy conversation be in Christ! Study Him, and follow Him! Look on His ways -- in His graces, His obedience, humility, and meekness -- till, looking on them, they make the very idea of thee new!...

"So behold His glory, that thou mayest be transformed from glory to glory! But, as it is there added, this must be by the Spirit of the Lord [Second Corinthians 3:18].... Let your conversation be not only according to Him, but in Him -- animated by His Spirit, as well as regulated by His Law!....

"Hold a good conscience, that you may maintain a good conversation in Christ! Seek to have your conscience habitually sprinkled by Christ's blood, enlightened by Christ's truth, influenced by Christ's Spirit -- that you may exemplify all the graces of the Christian character, and perform all the duties of the Christian life!...

"I cannot conclude without remarking the illustration which the subject of discourse gives of what Tertullian calls 'the adorable fulness of the Holy Scriptures' The fulness of the Holy Scriptures, as a practical directory, must often have struck the intelligent Christian with wonder and awe as well as gratitude and delight.

"When the car of his mind is opened to discipline, the Holy Spirit brings to remembrance His Own Oracles, makes him often in the hour of perplexity...hear as it were a word behind him [saying] -- 'This the way; walk in it!'" In other words, we best answer enquiries about Christianity when we simply present the words of the Spirit-inspired Holy Scriptures which we have learned as His Disciples by the promptings of the Holy Ghost.

772. Sanctify the Lord God in your hearts with meekness and fear! (Second Part)

In his *E Voto*, Rev. Professor Dr. Abraham Kuyper Sr. asks:³⁴⁰² "What is First Peter 3 talking about?" Kuyper himself answers: "About this. That Christ's Church -- even when being downtrodden, oppressed, and persecuted unto blood -- may nevertheless still not let go of clinging to her Spirit-ual principle[s]!"

"Just read verses 14 to 17!... These verses allow no possibility of doubt. They are speaking exclusively of the calling of Christians to remain holding fast to their Spirit-ual principle[s], no matter what suffering may threaten them.

"And look! It is to support this warning, that the holy Apostle points the Christians to the example of Christ.... Just Listen! 'For Christ too suffered -- He, the Righteous One! But even though He was killed according to the flesh -- He was nevertheless enlivened by the Spirit.

"That, then, occurred automatically. You, O Christians, must -- if necessary -- be comforted by all your sufferings for your Spirit-ual principle[s]. For Christ too did that. But although the Lord, as a result of this, entered into death -- the Spirit within Him overcame even death!"

In his *Locus de Salute*, Kuyper points out³⁴⁰³ this occurs through "the supernatural and internal operation of the Holy Spirit.... First Peter 3:15. When man is to 'sanctify' God, it means that he must acknowledge and honour the Lord as the absolute Gift and the Almighty -- both in his conscious soul, as well as in what flows forth from his life....

"The Reformation rejected Rome's ecclesiology, and maintained the immanence of the Holy Spirit in believers.... This deed of grace, Scripture traces back to the Triune God -- but also, in turn, distinguishes between what Each of the three Persons does. And, indeed, in such a way -- that the Holy Spirit appears more in the foreground.

"Sanctification is **not exclusively** the work of the Holy Ghost. For all *opera exeuntia* [or outgoings works of God] are common to the three Persons." Yet it is still largely the Spirit's work! 'Having a good conscience before God'...(First Peter 3:16 & 3:21), belongs to *phootismos* [alias illumination]....

"From this it follows that a good conscience stands before its God freely in its consciousness.... A good conscious is the fruit of illumination. If we alienate ourselves from the Holy Spirit, it [our conscience] again becomes a bad conscience.... Thereafter, it is the Holy Spirit (*Phootismos*) which causes it to start working again."

In his great volumes *Pro Rege*, Kuyper explains:³⁴⁰⁴ "Peter enjoins us 'Always be prepared to give account!'.... And to cut off all fear..., we are instructed in Second Corinthians 3:18 that 'all of us, viewing the glory of Christ as it were in a mirror..., are changed in appearance according to the same image, from glory to glory, as by the Lord Who is the Spirit.' Yet this is not speaking about what shall occur after our death, but about what the Spirit of Christ works within us during this [present] life." Thus far, Rev. Professor Dr. Abraham Kuyper Sr.

Comments Rev. Dr. John Demarest on First Peter 3:15-17f, regarding those God-fearing Hebrew-Christians who were to keep on witnessing even to their fearful persecutors:³⁴⁰⁵ "Would you be happy, even when lashed by scoffing tongues? Speak and act [then,] with truth and kindness!... If you are exposed to railing, while you are walking in love and because of it -- then know that the Omniscient Jehovah looks on you with approbation!....

"So, you will obtain and retain the Spirit of Glory and of God. [First Peter] 4:14. And how that Spirit works in the sanctified, may be seen by comparing [First Peter 3:15-21 and] Ephesians 3:20 with First John 4:4....

"Fear not [your persecutors]!... [Fear not] the object of their fear, or what they dread! Nor be troubled! But '[sanctify or] hallow the Christ, as Lord, in your hearts!.... [Be] ready always for a defence' ([alias an] answer to an accusation)... 'to every one that asketh you an account ([alias a] statement with proofs) concerning the hope in you (1:3-5) -- but with meekness and fear [as fruits of the Holy Spirit]!' "

"With meekness, as opposed to indignation and revenge. With a mild, calm, and forgiving spirit. With fear or respect to inquirers after the truth -- and this, proceeding from reverence to the Lord Christ....

"With the defence just spoken of, habitually maintain a good conscience -- one testifying to your good walk in Christ!... Peter is here addressing the renewed -- and speaks of a conscience combined with faith and enlightened by the Word and Spirit of God. Cf. [First Peter 3] verse 21.... There cannot be such a good conscience, without a good walk in Christ or a constant progress in holiness produced in consequence of our Spirit-ual union with Christ....

"These are the three prerequisites for martyrdom [alias witnessing]." (1) Fear not their fear! (2) Be ready always for a defence! (3) Maintain a good conscience! "Whence had [Peter,] a fisherman of Galilee, such wisdom -- if not from the Spirit of Christ and of God?"

Finally, Rev. Professor Dr. Gordon Clark comments:³⁴⁰⁶ "Peter is well aware of the sufferings that Christians are called on to undergo. But he urges us, instead of being troubled, to sanctify Christ as Lord. We are to set Him apart in our hearts. We are not to set Him aside and forget Him -- but set Him apart and above all other interests as Lord of all....

"When anyone asks us for a reason, an account, an explanation of our Christian hope -- we must be ready.... Be ready to give the inquirer a course in Apologetics!

"The inquirer has asked a reason.... He has asked for the logic of our hope; and we are to be prepared to give logic and reason. Not only is such a reply in keeping with the sacred dignity and importance of the Christian message, but the asking gives us an opportunity that should not be bungled.

"Unfortunately, many Christians bungle their opportunities. They are not ready.... And this includes the fundamentalists as much as the unbelieving modernists. A large segment of the professing Christian populace, particularly among those who sing catchy choruses with great gusto, has a fear of giving a reason. They distrust logic. They fear that knowledge will spoil their zeal....

"But some say the Bible will defend itself. No need of our defending it! In a sense, it is true the Bible will defend itself. Cases have been reported of people who, though they never heard a sermon preached, have yet been converted by simply reading the Bible. But just because there are such cases -- is no reason for our not defending, expounding and proclaiming the Bible!

"The *Westminster Shorter Catechism*, in answer to the question 'How is the Word made effectual to salvation?' -- replies '**the Spirit of God** maketh the reading but especially the preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.' [Question and Answer 89]....

"In the great crises of Spirit-ual conflict, God chose as leaders of His people men with great minds: Paul, Augustine, Luther, and Calvin. But He also used unlearned and ignorant Peter. And sometimes the answers of the unlearned are as pertinent and even more so than erudite answers.... Thus, everyone who asks a reason -- may receive one.

"The reasons are to be given in meekness and fear. A parade of learning on the one hand, and a smart-aleck reply on the other, are equally uncalled for. People are not always altogether logical, and they will often judge the value of our reply by the manner in which it is given....

"Among those who ask a reason, are some who will seize any opportunity for ridiculing the Gospel. To this end, they will use our evil conduct, or even any legitimate conduct which can be put in a bad light....

"If we act in good conscience, if we have faithfully tried to obey God's Commands -- then we have done all we can to make these enemies of Christ ashamed of their false accusations. Fail though we may to impress this particular person, the contrast between his evil words and our good conversation in Christ may very well produce an effect in those who are watching us....

"The next few verses are the basis for Peter's admonition to us. Christ's life and sufferings show us how to accept tribulation, how to speak in meekness and fear." It is to a detailed consideration of that vital material, that we next turn.

773. Luther(ans) on dead Christ quickened by the Spirit and going to preach in prison

To encourage Christ-ians to keep on testifying, Peter then stresses the testimony of Christ Himself:³⁴⁰⁷ "For Christ also has suffered for sins, once [and for all] -- the Just, for the unjust." Why?

"So that He might bring us to God -- having been put to death in the flesh, but having been enlivened through the Spirit by Whom He also went and preached unto the spirits in prison who at some time were disobedient when once the patience of God waited during the days of Noah while the ark was being prepared..... Also its antitype, Baptism, now heals us -- not [by] putting away the filth of the flesh, but [as] the answer of a good conscience toward God by the resurrection of Jesus Christ Who has gone to Heaven. And He is at the right hand of God -- angels and authorities and powers being made subject to Him!"

The matter of **pneumatological** importance here is that Christ -- obviously after He "suffered for sins" and was "put to death in the flesh" -- was "enlivened through the Spirit by Whom He also went and preached unto the spirits in prison who at some time were disobedient when once the patience of God waited during the days of Noah." However, exactly what does this mean?

Only those with an Orthodox-Calvinistic view of christology and sacramentology, have been able to understand the above passage satisfactorily -- as to its pneumatological significance. The Mediaeval Church, accommodating its eschatology to the development of its unbiblical views on limbo and purgatory, tended to major on an assumed postmortal descent of Christ to those regions and even to Hell. And even Luther himself at different times offered many differing views about the passage.

One needs to remember that Luther had a defective understanding of the relationship of Christ's divinity to His humanity, as well as an erroneous grasp of the Sacraments (as evidenced by his semi-magical view of Baptism and his faulty consubstantiationistic misinterpretation of the Lord's Supper as a direct result of his inadequate christology). No wonder that Luther then declared that First Peter 3:18-21 is such "a dark statement...that I still do not certainly know what St. Peter means!" Nevertheless, even Luther could at least observe:³⁴⁰⁸

"Without doubt, from the Ancient Fathers down till us, there have been discussions and songs...that [Christ] went to Hell and there bound the tiresome Devil.... But we should relinquish such unnecessary questions and simply attach and bind our hearts and minds to the word of faith which says: 'I believe in the Lord Christ, the Son of God, Who died and was buried and went to Hell...in His entire Person as God and man with body and soul unseparated'....

"I believe here too, that Christ Himself personally disturbed Hell and bound the Devil.... The chief truth...is that neither Devil nor Hell can imprison or harm me or any who believe in Christ.... We have been ripped out of Hell by Christ, and the Devil's kingdom and power has indeed been disturbed. For that reason He [Christ] died, was buried, and went below -- so that they [the Devil and Hell] could...no longer harm nor prevail against us, as Matthew 16 itself says.... All of this was accomplished by this one Man -- that our Lord Christ went down to Hell. For the World with all its powers was not able to redeem anyone from the Devil."

The statement in First Peter 3:18 that Christ was quickened or brought back to life 'according to the Spirit' -- Luther regards³⁴⁰⁹ as designating the Spirit-ual life to which the *zoopoietheis* alias 'the having been quickened again' belongs, and as parallel to First Corinthians 15:44-45. "Hence Peter says that He is quickened according to the Spirit.... He has entered into a Spirit-ual...life which comprehends the whole life that Christ now has in soul and body."

Indeed, Luther found his view reflected also a few verses later in First Peter 4:1-6's words that 'Christ has suffered for us in the flesh' and 'that the Gospel was preached also to those that are dead.' In respect of this, Luther explains: "Peter still continues along the same line of thought" as earlier at 3:19-20. There, Luther means that Christ was put to death in the state of humiliation, and quickened according to His glorified heavenly mode of subsistence in the state of exaltation -- in which glorified state He went preaching, in the intermediate state between His Own death and resurrection, to the spirits in prison.

Luther died in 1546, leaving the details even of his own final views about Christ's descent into Hell unresolved in his circles. As the 1576 Lutheran *Formula of Concord* declares:³⁴¹⁷

"There has been a dispute touching this article among certain divines who profess the *Augsburg Confession* [andorsed also by Calvin!] -- when and how our Lord Jesus Christ, as our Catholic [alias Univeral Christian] Faith attests, descended into Hell. Whether this came to pass before, or after, His death. Moreover, it has been asked whether He descended in soul only, or in divinity only, or indeed in soul and body -- and whether this came to pass spiritually or corporally. It has also been disputed whether this Article [of the *Apostle's Creed*] is to be referred to the passion, or to the glorious victory and triumph of Christ.

"Now inasmuch as this Article of our Faith...can be comprehended neither by our senses nor by our reason but is to be received by faith alone, we have by unanimous consent agreed that this matter should not be disputed about but should be believed and taught as simply as possible.... For it ought to be enough for us to know that Christ descended into Hell; that He destroyed Hell for all believers; and that we through Him have been snatched from the power of death and Satan, from eternal damnation, and even from the jaws of Hell.

" But in what way these things have been brought to pass, let us not curiously inquire! Yet let us reserve the knowledge of this thing to another World where not only this mystery but many other things also which in this life have simply been believed by us, shall be revealed -- things which exceed the reach of our blind reason!"

Now many "Lutherans" -- rather 'unlutheranly' -- uphold the view Luther laid down in his 1523 *Exposition of the Epistle of Peter*. Such is, that Christ after His resurrection in the preaching of the Apostles went to the unbelievers of that apostolic age here on Earth. They then still found themselves in the prison of unbelief -- so that it is as previews of such that the unbelievers from Noah's time were mentioned.

However, the "*poreutheis*" or "went" (and preached to the spirits in prison) of First Peter 3:19 -- together with the "*poreutheis*" or "went" (into Heaven) of First Peter 3:22 -- seem to

militate against the view that it was through the preaching of His Apostles that Christ then went and preached. Thus, most of the older Lutheran Dogmaticians place this action of Christ in Hades -- during the time between His preceding revivification and His exit from the grave. Thus Quenstedt, Hollaz, Hutter, Baier, and Buddeus. And so too -- somewhat later -- also Schott, de Wette, Brückner, Huther, and Zezschwitz.

The conservative Lutheran Rev. Dr. Huther comments³⁴¹¹ very usefully on several of the Greek words used in First Peter 3:18-20. On that passage's statement that Christ was 'put to death in the flesh' -- he points out that "the *sarx* of man succumbs at death to corruption" and that "the soul is thereby robbed of its [bodily] organs.

On the passage's statement that Christ 'went and preached unto the spirits in prison' -- Huther states that "those *pneumata*, which [there] dispense with all [bodily] organs of any kind for their expression of life, indeed continue to exist -- yet in a shadowy mode.... According to this analogy, it must next be expected of [the dead] Christ that He too must have experienced...a cessation of all vital abilities in the sphere of the *pneuma* [or His human spirit]....

"But in His case, the extraordinary condition commenced in that He -- in the pneumatic sphere -- was enlivened! That is to say, His *pneuma* again acquired an organ whereby He could be enabled to continue His work for us. That occurred at His resurrection, where His *pneuma* was reconnected to a *sooma* [or 'body'] as its organ -- unto a *sooma pneumatikon*" alias a 'spiritual body' (as in First Corinthians 15:44).

"Together with His *pneuma* in common with all other men," continues Huther, "this Christ must simultaneously have been the Carrier of a predisposition and vital power whereby He in these spheres distinguished Himself from all other men -- a vital power which is peculiar only to a divine *pneuma*.... Christ indeed had such a *pneuma* that was suitable *zoopoieetheenai* ['to be enlivened' or 'quickened'], inasmuch as it had life within itself.... It could never have been destined unto a deedless, energyless, and shadowy existence.... Christ therefore went *en pneumatikē* [alias 'spiritually'], and worked -- as verse 19 states about Him....

"After His resurrection through His enclothment with a higher bodiness [*viz.* with a 'spiritual body'] -- Christ was no more *en pneumatikē* ['in spiritual mode'] but *en soomatikē pneumatikē* ['in a spiritual body'].... Being *en pneumatikē* is therefore anyway only conceivable for the time between the resolution of His earthly *sooma* [or 'body'] by 'being put to death in the *sarx*' [or 'flesh'] -- the time...between Christ's death and resurrection....

"Just as He, in the form of man, preached the Gospel while on Earth -- so too He needed, as a spirit, to go to the spirits...and to confront the *pneumata* [or 'spirits'] as being for or against Him.... His *pneuma* was so constructed that it could be [re-]enlivened. For in that *pneuma*, He indeed also went and preached. This shows that a quite exceptional vital power was hidden in that *pneuma* of His.... ['The spirits in prison'] are not...fallen angels...but the disembodied souls of deceased humans, as in Hebrews 12:13 and Revelation 6:9 & 20:4...; and are called *psuchai* [or 'souls']....

That ['prison' or rather 'watchtower'] is where the spirits of all the deceased are taken care of [*aufbewahrt*].... We are to regard this 'preaching' of Christ to the spirits as one resulting in

the underworld.... *Apeitheesasin* [or 'they had been disobedient'], is mentioned in the pluperfect. Thus, not 'He preached to them when they were disobedient' -- one would in that case expect *pote* [or 'then'] alongside of *ekeeruxen* [or 'preached'] -- but '[He preached to] such who once had been disobedient'....

"Christ really did go to Hades as a *pneuma* [or 'spirit'], and He preached to the spirits even there.... The time of His work there, falls between His death and His resurrection.... The purpose of that *keerussein* [or 'preaching'], was the offering of salvation....

"In the intermediate state of the deceased, there is movement. Indeed, a reconfiguration has come, through the disclosure of the Person and work of Christ....

"By going to Hades, the universality of Christ's intention has been spoken forth also for the earlier generations and for the entire realm of the dead.... That is why even all of the most unbelieving from the time of Noah, had to be brought close to the preaching of salvation -- so that...the living and the dead together could be judged according to one and the same norm. Cf. [First Peter] 4:6, which portrays the necessary completion of our statement. After all, the *Descensus ad Inferos* [or 'The Descent into Hell' or rather 'The Descent into the Realm of the Dead' in the *Apostles' Creed*]...belongs to the last rung of the state of humiliation....

"Our understanding was shared by the old Church Fathers -- in full scope.... All of them...understood the Subject of the Descent into Hell -- as that of Christ's soul while His body remained in the grave. In that way, He shared the lot of all mankind. Thus Irenaeus's *Against Heresies* V:31; Tertullian's *On the Soul* chapter 55...; Athanasius's *On the Incarnation* I:13...; Hilary's *Narration on Psalm 138*; Leo the Great's *93rd Epistle*.... John of Damascus brings this train of thoughts to a satisfactory conclusion in his *On the Orthodox Faith* III:29..., [and also] cf. Oecumenius on First Peter 3:19....

"The Spirit of the pre-existent Christ in Noah, preached to the unbelievers in his time [cf. First Peter 1:10-12 & 3:19 with Second Peter 1:21 & 2:5]. Thus, actually Noah himself was the one who *keruxas* [or 'preached'].

"This view was already suggested by Augustine (in his *Epistle to Evodius* and his *Epistle 164*).... In the Middle Ages, this view was maintained chiefly by Thomas Aquinas....

"Then it found its further development and grounding in [the Reformed Theologians] Theodore Beza and Piscator.... After this perception, which became specifically that of the Reformed, the Descent into Hell signifies the deepest point in the humiliation of Christ." Thus the conservative Lutheran Huther.

It is clear that the Romish doctrines of purgatory and also limbo for infants have strongly universalizing tendencies. However, even the strong trend in Lutheranism to see Christ's descent to the region of the dead triumphally and redemptively and as the first stage of His exaltation -- rather than with Calvinists as the last stage of His humiliation -- has propelled many modern "Lutherans" a long way toward an eschatological universalism.

774. Calvin(ists) on dead Christ quickened by the Spirit and going to preach in prison

Calvin(ism) is much clearer than Luther(anism), on First Peter 3:18f. Thus Calvin comments:³⁴¹² "It is a great thing for us to be made conformable to the Son of God, when we suffer without cause!... Though He suffered through the weakness of the flesh, **He yet rose again through the power of the Spirit**.... 'Flesh' here means the outward man, and 'Spirit' the Divine Power by Whom Christ emerged from death as the Conqueror....

"Peter adds...that we might know that the life-giving power of the Spirit of Whom he spoke was exerted not only in the Person of Christ Himself, but is poured out also upon us.... He says therefore that Christ rose not only for Himself, but also to make known to others the same power of His Spirit -- so that it penetrates even to the dead....

"No mention is made of the [human] soul of Christ. But only that He came [to those 'in prison'] in the Spirit. These are two very different things -- that Christ's soul went -- and that Christ preached by the power of **His Spirit**! Peter expressly mentions **the Spirit** -- so as to take away the notion of what may be called a 'real presence' [as in the false sacramental theories of consubstantiation and transubstantiation]....

"Others explain this passage as referring to the Apostles -- that Christ by their ministries appeared to the dead; that is, to unbelievers. I certainly allow that Christ through His Apostles went by His Spirit to those who were imprisoned in the flesh. But this exposition appears incorrect....

"Peter says that Christ went to spirits -- by which he means souls separated from their bodies. For living men are never called spirits. Secondly, what Peter repeats in the fourth chapter [4:6 -- viz. that 'the Gospel was preached also to those that are dead'] -- does not admit of such an allegory. Therefore the words must properly be understood of the dead....

"I therefore have no doubt that Peter is speaking generally. To the effect that the manifestation of Christ's grace was made to godly [postmortal] spirits, and that they were thus endowed with the life-giving power of the **Spirit** [cf. First Peter 4:6]....

"Some have been led to think that what is being said here [in First Peter 3:19] is simply that unbelievers who had formerly been the enemies and persecutors of the godly, discovered **the Spirit** of Christ to be their **Judge**. As though Peter were consoling the faithful with the argument that Christ, even when dead, punished them [the wicked]!

"This mistake is exposed by the fact, as we shall see in the next chapter [at First Peter 4:6], that the Gospel was preached to the dead [whensoever] -- so that they might live according to God in the Spirit. This applies particularly to the faithful. It is also certain that he repeats there [at 4:6], what he now says [at 3:19].

"Besides, they [who are mistaken as to the correct meaning of this passage] have not noticed that what Peter meant, was especially this.... As **the power of the Spirit of Christ** shows itself to be life-giving in Him, and was known as such by the dead [both before and after their deaths] -- it will be so, towards us" too (who have not yet died).

"However, let us see why it is that He [God's Holy Spirit through the Apostle Peter] mentions only the unbelieving [at First Peter 3:19 – and only the believing later at 4:6]! He seems [to **some**] to say that Christ in Spirit appeared to those who were once unbelieving.

"But I understand him otherwise. In the sense that **at that time**, the true servants of God were mixed together with the unbelieving, and were almost hidden on account of their number.... In the common ruin of mankind, the family of Noah alone escaped.... Noah was surrounded on every side by the ungodly.... He was nevertheless not drawn aside from the true course of his faith [and was with his family thereafter 'baptized' with rainwater during the Great Flood which totally submersed the wicked outside of the ark]....

"Fanatical men like Schuencfeldius pervert this testimony, by wanting to taken away from Sacraments all their power and effect." Also other more consistent Anabaptists swing back and forth like a pendulum -- either toward Infra-Zwinglianism, or toward Neo-Romanism.

Hence Calvin also adds: "At the same time, we must beware of another evil -- such as prevails among the Papists. Because, in not distinguishing as they ought between the thing [faith] and the sign [Baptism]-- they stop at the outward element, and fix on that their hope of salvation. Therefore the sight of the water takes away their thought from the blood of Christ and the power of the Spirit. They do not regard Christ as the only Author of all the blessings offered to us in it, but they transfer the glory of His death to the water, and tie the secret power of the Spirit to the visible sign!

"What then ought we to do? Not to put asunder what has been joined together by the Lord! We ought to acknowledge a Spirit-ual washing in Baptism. We ought to embrace therein the testimony of the remission of sin and the pledge of our renewal, and yet leave to Christ and also to the Holy Spirit Each His Own honour -- so that no part of our salvation should be transferred to the sign.

"Doubtless when Peter, having mentioned Baptism, immediately made this exception that it is not the putting off of the filth of the flesh -- he gives a sufficient indication that Baptism to some is only the literal act, and that the outward sign of itself avails nothing.... Peter had in mind to set forth the effect of Baptism, so that no one might glory in a bare and dead sign -- as hypocrites are wont to do.

"But we must notice that he says -- 'through the resurrection of Jesus Christ!' By these words, he teaches us that we are not to cleave to the element of water -- but that what is typified thereby, flows from Christ alone and is to be sought from Him. When he refers to the resurrection [of Christ], he looks back at the foregoing doctrine that Christ was raised to life by the Spirit [cf. Romans 1:4 & 8:11]. For the resurrection was victory over death, and the completion of our salvation."

To this, Calvin adds in his *Institutes* that, in His sin-weakened human nature, Christ was raised from the dead by the Holy Ghost. Calvin there states:³⁴¹³ "Nor would the words of Peter that He was 'put to death in the flesh but quickened by the Spirit' (First Peter 3:18) hold true -- unless the Son of God had become weak in the nature of man....

"We must not omit the descent to Hell, which was of no little importance to the accomplishment of redemption.... A place must be assigned to it, as containing a matter of great importance which ought not by any means to be disregarded.. Indeed, some of the Ancient Fathers do not omit it....

"This much is uncontroverted -- that it was in accordance with the general sentiment of all believers, since there is none of the Fathers who does not mention Christ's descent into Hell.... In the [*Apostles'*] *Creed*...it furnishes us with a full and every way complete Summary of Faith, containing nothing but what has been derived from the infallible Word of God.... The place which it holds in a summary of our redemption is so important, that the omission of it greatly detracts from the benefit of Christ's death....

"Others [*viz.* the Romanists] interpret differently -- *viz.*, that Christ descended to the souls of the Patriarchs who died under the Law, to announce His accomplished redemption and bring them out of the prison in which they were confined [*sic*]!... I know not how it comes to pass that posterity imagined it to be a subterraneous cavern, to which they [the Romanists] gave the name of *Limbus*.... It is nothing but a fable. To conclude...that the souls of the dead are in prison, is childish. And what occasion was there -- that the soul of Christ should go down there to set them at liberty?!

"I readily admit that **Christ illumined them by the power of His Spirit** -- enabling them to perceive that the grace of which they had only had a foretaste, was then [at Calvary and the Lord's later Resurrection] manifested to the World. And to this, not improbably the passage of Peter may be applied wherein he says that Christ 'went and preached to the spirits that were in prison' (or rather within 'a watch-tower'). First Peter 3:19.

"The purpose of the context [First Peter 3:19 to 4:6], is that believers who had died before that time -- were partakers of the same grace with ourselves. For he celebrates the power of Christ's death, in that He penetrated even to the dead -- pious souls obtaining an immediate view of that visitation for which they had waited anxiously....

"On the other hand, the [postmortal] reprobate were more clearly convinced that they were completely excluded from salvation.... The passage in Peter [First Epistle 3:19 to 4:6]...must not [be] interpret[ed] as if he made no distinction between the righteous and the wicked [after death]! He only means to intimate that the death of Christ was made know to both.

"But apart from the *Creed*, we must seek for a surer exposition of Christ's descent to Hell. And the Word of God furnishes us with one not only pious and holy, but replete with excellent consolation. Nothing had been done, if Christ had only endured corporeal death! In order to interpose between us and God's anger and satisfy His righteous judgment -- it was necessary that He should feel the weight of divine vengeance. Whence also it was necessary that He should engage...at close quarters with the powers of Hell and the horrors of eternal death....

"He descended to Hell -- seeing He endured the death which is inflicted on the wicked by an angry God.... Peter says that God raised up Christ, 'having loosened the pains of death -- because it was not possible He should keep on being held by it' (Acts 2:24).

"He [Peter] does not mention death, simply.... He [Jesus] did not shun the death He so greatly dreaded.... He bore the weight of the divine anger.... Hence, Hilary [of Potiers] argues that to this descent [of Christ into Hell] we owe our exemption from death.... He [Hilary] says: 'The cross, death, Hell -- are our life!' And again: 'The Son of God is in Hell; but man has been brought back to Heaven!'.... By engaging with the power of the Devil, the fear of death, and the pains of Hell -- He gained the victory and achieved a triumph, so that we now do not fear in death those things which our Prince has destroyed....

"It is of consequence to understand aright how much our salvation cost the Son of God! If anyone now asks, 'Did Christ descend to Hell at the time when He deprecated death?' [says Calvin] -- I answer that this was the **commencement**, and that from it we may infer how dire and dreadful were the tortures which He endured when He felt Himself standing at the bar of God like a criminal in our stead....

"Although the divine power of **the Spirit** veiled itself for a moment, so that it might give place to the infirmity of the flesh -- we must understand that the trial arising from feelings of grief and fear was such as not to be at variance with faith. And in this, was fulfilled what is said in Peter's sermon as to having been loosened from the pains of death, because 'it was not possible He could keep on being held by it' (Acts 2:24)." Hell could not imprison **Him**!

Now all of this is symbolized by our baptism. That is why -- Calvin continues -- "the Apostle Peter says [First Peter 3:21]... 'Baptism now "saves" us (not the putting away of the filth of the flesh, but the answer of a good conscience).... 'Not by the works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost' (Titus 3:5).

"Peter too says that 'Baptism also doth now save us' (First Peter 3:21).... He did not mean to intimate that our ablution and salvation are perfected by water, or that water possesses in itself the virtue of purifying.... Nor does he mean that it is the cause of salvation -- but only that the knowledge and certainty of such gifts are perceived in this Sacrament.... The only purification which Baptism promises, is by means of the sprinkling of the blood of Christ....

"No other conclusion can be drawn from the passage in Peter -- on which they [both Anabaptists and Romanists] flounder! He says that Baptism is 'not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ' (First Peter 3:21)." Thus Calvin.

Add the Calvin-istic *Heidelberg Catechism* Questions 40 to 44: "Why did Christ have to humble Himself unto death? Why was He buried? Inasmuch as Christ died for us, why do we too have to die? What that is useful do we get from the sacrifice and death of Christ on the cross? Why does it then say 'Decended into Hell'?" Its Answer to the last Question states: "So that I can be sure...that my Lord Jesus Christ -- through His inexpressible worry, pains, terror and hellish ills into which He sank...especially on the cross -- redeemed me from the worry and pains of Hell!"

Now all the above applies not just to the sufferings and death and resurrection but also to the prior conception of Christ. As the *Westminster Confession* states:³⁴¹⁴ "The Son of God, the

Second Person in the Trinity, being very and eternal God, of one substance and equal with the Father did, when the fulness of time was come, take upon Him man's nature with all the essential properties...yet without sin, being conceived by the power of the **Holy Ghost**. Luke 1:35 and First Peter 3:18."

Rev. Dr. John Owen explains:³⁴¹⁵ "God spake...by the mouth of His holy Prophets'.... Luke 1:70. But it was the Spirit of Christ That was in them, That spake by them -- That revealed the things which concerned the redemption and salvation of the Church. First Peter 1:11-12.

"And by this Spirit, He Himself preached unto those that were disobedient in the days of Noah, who are now in prison for their disobedience. First Peter 3:19-20. For He was so the Prophet of the Church always – as to tender manifold instructions unto the perishing unbelieving World...by the ministry of holy men acted and moved by His Spirit [*cf.* Second Peter 1:21]....

"When Christ hath any great and signal work to bring forth in the World, He doth by His Spirit deal with the hearts and consciences of the most wicked and vile men.... So did He with them before the Flood; as is evident from Genesis 6:3.... This Spirit, was the Spirit of Christ.... The work of dealing with these ungodly men, was the work of Christ.... 'Christ also hath once suffered for sins, the Just for the unjust -- that He might bring us to God, being put to death in the flesh but quickened by the Spirit.' First Peter 3:18."

Comments Matthew Henry:³⁴¹⁶ "The issue and event of Christ's sufferings as to Himself, were these. He was put to death in His human nature. But He was quickened and raised again by the Spirit....

The Apostle passes from the example of Christ to that of the Old World -- and sets before the Jews to whom he wrote the different event of those who believed and obeyed Christ's preaching by Noah, from them that continued disobedient and unbelievers; intimating to the Jews that they were under a like sentence. God would not wait much longer upon them.

"They had now an offer of mercy. Those that accepted it, should be saved. But those who rejected Christ and the Gospel, should be as certainly destroyed as ever the disobedient in the times of Noah were.

"I observe here...the Preacher -- Christ Jesus, Who interested Himself in the affairs of the Church and of the World ever since He was first promised to Adam. Genesis 3:15..... He went and preached, by His Spirit, striving with and inspiring and enabling Enoch and Noah to plead with them [their contemporaries], and preach righteousness to them.... Second Peter 2:5 [and Genesis 6:3 with First Peter 1:10-12 & 3:18-20]....

"The hearers...were dead and disembodied when the Apostle speaks of them. Therefore he properly calls them 'spirits now in prison.' Not that they were in prison when Christ preached to them [Genesis 6:3 *cf.* First Peter 1:10-12 & 3:18-20], as the vulgar...Popish expositors pretend.... Their bodies were drowned, and their spirits cast into Hell which is called a prison. Matthew 5:25 and Second Peter 2:4-5. But Noah and his family, who believed and were obedient, were saved in the ark....

"God takes exact notice of all the means and advantages that people in all ages have had for the salvation of their souls. It is put to the account of the Old World, that Christ offered them His help; sent His Spirit; gave them fair warning by Noah; and waited a long time for their amendment....

"Noah's salvation in the ark upon the water, prefigured the salvation of all good Christians in the Church by Baptism.... But it is that Baptism wherein there is a faithful answer or restipulation of a resolved good conscience, engaging to believe in and be entirely devoted to God -- the Father, Son, and Holy Ghost....

"The external participation of Baptism will save no man without an answerable good conscience and conversation. There must be the answer of a good conscience toward God.... The True Circumcision was that of the heart and of the Spirit (Romans 2:29)."

775. Dr. Brown on dead Christ quickened by the Spirit and going to preach in prison

In his own massive study on First Peter 3:18f, the learned Presbyterian Rev. Professor Dr. John Brown comments:³⁴¹⁷ "'Christ also once suffered..., being put to death in the flesh and quickened by the Spirit'.... These sufferings, though they ended in a most violent death..., led to a vivification -- a quickening in the Spirit..., which manifested itself in His going and preaching to the spirits in prison.... And, having risen from the dead, He went into Heaven where He is on the right hand of God -- angels and authorities and powers being made subject to Him....

"The illustrious Sufferer...is Christ, the Just One.... 'Christ' is a Greek word, corresponding in meaning to the Hebrew word 'Messiah' and the English word 'Anointed' [by the Spirit].... Divinely appointed, set up from everlasting, God's elect One -- divinely qualified -- the Spirit of the Lord was given Him not by measure.... Divinely accredited, the Father Who sent Him bears witness of Him 'both with signs and wonders and divers miracles and gifts of the Holy Ghost'....

"The Holy Ghost came upon His virgin mother and the power of the Highest overshadowed her; and He Who was born of her was...Holy...and was called and was indeed the Son of God.... The Holy Spirit, in His renewing influence, is shed forth abundantly through Jesus.... And redemption from the curse lays the foundation for our receiving the promised Spirit through believing....

"Let those of us who have obtained the Spirit through believing -- having obeyed the truth by the Spirit -- seek large measures of His influence for ourselves!... Jesus has died, Jesus has been glorified -- [so] that the Spirit may be poured down from on high....

"If we, being evil, know how to give good gifts to our children -- how much more will our Father in Heaven give good gifts; give His Holy Spirit to them who ask Him? And let us not confine our prayers to ourselves -- but extend them to those who are yet sensual, and have not the Spirit!

"Let us say, 'Come from the four winds, O Spirit of the Lord, and breathe upon these dead

bones, that they may live!' ... O let us bless the Son, to Whose meritorious sufferings we owe the Word of life and the Spirit of life!....

"Christ hath redeemed us from the curse of the law, that we might receive not only the blessing of Abraham...but also that we might receive the promised Spirit by believing.... It is the exhibition of the Divine character made in the penal...sufferings of Christ -- as this is brought before the mind in a plain...revelation -- that is the grand instrument in the hand of the Divine Spirit in creating men anew in Christ Jesus unto good works....

"If the blood of bulls...sanctified to the purifying of the flesh -- how much more shall the blood of Christ Who through the eternal Spirit offered Himself to God without spot, purge the conscience from dead works to serve the living God?! Hebrews 9:13-14.... The righteousness of the Law is fulfilled in us believers walking not after the flesh but after the Spirit. Romans 8:3-4....

"Christ, giving Himself for us as a sacrifice according to the benignant will of His Father by which the Law was magnified and made honourable -- makes it a righteous thing for God to give us through Him and for His sake, all good things. And among these good things, that greatest of all Spirit-ual blessings -- being indeed the sum and substance of them all -- the good, sanctifying, transforming Spirit....

"'It is the Spirit that quickeneth.' John 6:63. 'We are sanctified by the Spirit of our God.' First Corinthians 6:11.

"The connexion of the communication of the Spirit with the atonement, is stated in such passages as the following. 'The Spirit was not yet given, for Jesus was not yet glorified'.... 'If I go not away, the Comforter will not come unto you; but if I go away, I will send Him.' 'Christ hath redeemed us from the curse of the law..., that we might receive the promise of the Spirit'.... The Spirit is the Spirit of faith. John 7:39 & 16:7 and Galatians 3:13-14....

"Man in his primeval state lived in...intercourse with God. Adam, as well as Enoch [and Noah], 'walked with God' [Ecclesiastes 7:29 *cf.* Genesis 5:24 & 6:9].... Our heavenly Father, regarding His adopted regenerated children with ineffable...delight, cannot but take pleasure in giving them tokens of His love....

"He, 'for the great love wherewith He loves them, blesses them with heavenly and Spirit-ual blessings in Christ Jesus'; and they, 'by one Spirit through Him have access to the Father.' Ephesians 2:18.... Having given Himself for them, and having purified them by His Spirit through His Word and providential dispensations, He will collect them altogether....

"The consequences of our Lord's penal...sufferings, now come to be considered.... 'Christ the Just One' ...was 'put to death in the flesh -- but quickened by the Spirit by Whom also He went and preached to the spirits in prison who sometimes were disobedient'....

"The consequences...divide themselves into two classes. First, such as took place not in Heaven.... 'He was put to death in the flesh, but quickened by the Spirit by Whom He went and preached to the spirits in prison who sometimes were disobedient.' And secondly, such as took

place in Heaven. 'Having risen from the dead, He went into Heaven and is on the right hand of God -- angels and authorities and powers being made subject to Him'...

"Some interpreters consider...the words rendered 'put to death in the flesh but quickened by the Spirit' -- as descriptive of the consequences of our Lord's penal...sufferings. What follows, they consider as referring to something which He did in or by the same Spirit by Whom He was quickened -- on another occasion altogether -- at a former period...long gone by as the 'Antediluvian Times.'

"They interpret the words descriptive of the consequences of our Lord's sufferings for sins in the room of sinners thus -- He was violently put to death in His body or in His human nature. But He was quickened, restored to life, by the Spirit. That is, either by the Holy Ghost, the third Person of the Holy Trinity -- or by His Divine nature, the Spirit of holiness according to which He is the Son of God.... [Viz.] that Spirit by Whom He was justified; that eternal Spirit through Whom He offered Himself to God.....

"The remaining part of the statement they consider as equivalent to 'By the Holy Spirit inspiring Noah as a Preacher of Righteousness -- or in His Divine nature through the same instrumentality, He in the antediluvian times 'went and preached' The sense thus brought out of the words is self-consistent.... [It is] not incompatible with any of the facts or doctrines of revelation..., if you adopt the rendering of our [*King James Version*] translators in the second clause 'quickened by the Spirit'....

"On the other hand, if you understand by the 'Spirit' the 'Holy Ghost' -- then by 'flesh' you must understand 'mankind.' Put to death by men, but restored to life by God the Spirit.... It was when He had been put to death in the flesh and quickened in the Spirit or by the Spirit...[that] He went and preached. And...'the spirits'...were 'in prison'...when He preached to them....

"Another class of interpreters consider the whole statement before us as referring to what happened subsequent to and consequent on our Lord's penal...sufferings. Some of these consider the event referred to in the words 'He went and preached to the spirits in prison' -- as having taken place during the interval between our Lord's death and resurrection. Others, as having taken place after His resurrection [and forty days before His ascension into Heaven].

"The first [group in this class of interpreters] consider the words rendered 'having been put to death in the flesh but quickened by the Spirit' -- as equivalent to 'having become dead as to His body...but continuing alive as to His soul.... He in that soul went to the region of separate souls...and there preached to the spirits in prison who before were disobedient.'

"The second [group in this class of interpreters] consider the words referred to as equivalent to 'being put to death in His human nature but restored to life by His Divine nature or by the Holy Ghost. He in His resurrection body...went down to the region of separate souls and there preached to the spirits in prison'....

"His becoming...bodily dead and powerless was not more certainly the effect of His penal...sufferings, than the second circumstance [of]...His 'being quickened in the Spirit.' If this refer to His resurrection, we must render it 'quickened by the Spirit'.... To be 'quickened in the

Spirit' is to be quickened Spirit-ually -- as to be 'put to death in the flesh' is to become dead bodily....

"The Spirit-ual life and power conferred on the Saviour as the reward of His disinterested labours in the cause of God's honour and man's salvation, were illustriously manifested in that wonderful quickening of His Apostles by the communication of the Holy Ghost on the Day of Pentecost -- and in communicating through the instrumentality of their ministry, Spirit-ual life and all its concomitant and following blessings to multitudes of souls dead in sins.... These are the captives to whom Messiah 'anointed by the Spirit of the Lord' ...[and] 'quickened in the Spirit' was to proclaim liberty -- the 'bound ones' to whom He was to announce the opening of the prison [Isaiah 43:5-7]....

"He Who was quickened in the Spirit had to do with the spirits of men, with men as spiritual beings.... It seems as if the spirits in prison to whom our Lord 'quickened in Spirit' is represented as coming and preaching, were the unbelieving generation who lived before the flood -- 'the spirits in prison who aforetime were disobedient when once the longsuffering of God waited in the days of Noah'.... Christ came and preached to spiritually-captive men who were hard to be convinced in former times -- especially in the days of Noah....

"Another very satisfactory commentary may be found in the Gospel. 'All power is given unto Me,' said our [risen] Saviour -- after being quickened in the Spirit. 'All power is given to Me in Heaven and in Earth.

"Go ye therefore, and teach all nations, baptizing them in the Name of the Father and the Son and of the Holy Ghost!.... Lo, I am with **you** always, even to the end of the World!' [Matthew 28:19]....

"There are two subsidiary ideas in reference to this preaching of Christ quickened in the Spirit, to the spirits in prison.... These spirits in prison had 'aforetime been disobedient.'

"Christ had preached to them not only by Noah, but by all the Prophets. For the Spirit in the Prophets was 'the Spirit of Christ' [cf. First Peter 1:10-12]....

"But He had preached, in a great measure -- in vain.... All day long, I have stretched out My hands to a stiff-necked and rebellious people. Who hath believed Our report?

"But now, Jesus Christ being quickened by the Spirit, and quickening others by the Spirit -- the consequence was 'the disobedient were turned to the Wisdom of the just'; and 'the spirits in prison' appeared [now to become] 'a people made ready, prepared, for the Lord!' The Word, attended by the Spirit in consequence of the shedding of the blood of the Covenant, had free course and was glorified.... It was not then [meaning **now**], 'as in the days of Noah when few -- that is, eight -- souls were saved'....

"'It is expedient for you that I go away; for if I go not away, the Comforter will not come. But if I go away, I will send Him to you.' The Spirit is given, because Jesus is glorified.... The truth respecting Christ suffering and dying -- 'The Just' in the room of the unjust -- is the grand instrument which the Holy Spirit employs for converting men for quickening dead souls....

"The mission of the Spirit, and the preaching of the Gospel by it, after His resurrection -- [is]...the preaching to sinners and converting them. According to the prophecy which He first fulfilled in Person -- and after[wards], more amply in His Apostles....

"I mean Isaiah 61. The Spirit was upon Him, and was sent from Him to His Apostles to preach to spirits in prison; to preach liberty to the captives, captive spirits, and therefore called spirits in prison -- to illustrate the thing the more by opposition to that Spirit of Christ, the Spirit of liberty. Setting them free!

"And this -- to show the greater efficacy of Christ's preaching than of Noah's. Though he [Noah] was a signal Preacher of Righteousness. Yet only [Noah] himself and his family, eight persons, were saved by him [Noah]. But multitudes of all nations [were saved] by the Spirit and preaching of Christ in the Gospel!...

"'How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them who heard Him -- God also bearing witness...with diverse miracles and gifts of the Holy Ghost?' [Hebrews 2:3-4]....

There is a powerful quickening Spirit Who gives life, liberty! He Who was put to death in the flesh, is spiritually-quickened by that Spirit. And having that Spirit given Him without measure -- He, in the Word of the truth of the Gospel, not only proclaims liberty to the captives. But, going forth by the Spirit, He actually unlooses their fetters.... Yes, He Who died [as] 'The Just' in the room of the unjust -- He Who to make atonement for sin was 'crucified in weakness' and 'became dead in the flesh' -- having been 'quickened in the Spirit' [now] lives by the power of God and has come preaching to the spirits in prison.... He only could make atonement; He only can give the Spirit....

"The Gospel which announces the atonement and in connexion with which the Spirit is given, is to be diffused not by miraculous means...but by the voluntary exertions of spiritually emancipated men.... It is in the Gospel thus propagated, that we are to look for Him Who is quickened in the Spirit -- to preach effectually to the spirits in prison....

"A plain, well-accredited record has been given into our hands...fitted and intended to be the Spirit's instrument of putting the individual sinner in possession of the saving results of the atonement and of filling his heart with the energies and joys of Spirit-ual life and liberty.... He [Christ] remained on Earth long enough to give satisfactory evidence of the reality of His resurrection. And 'to give Commandments to the Apostles whom He had chosen' to wait for the communication of the promised Spirit and then in His Name to 'Go into all the World' and proclaim to mankind His doctrine and Law....

"It is certain that Enoch...prophesied, warning his contemporaries of the destruction which will ultimately overtake the ungodly. Saying 'Behold, the Lord cometh with ten thousand of His saints or holy ones, to execute judgment...and to convince all that are ungodly...of all their hard speeches...spoken against Him' [Jude 14-15]....

"'[Also] Noah had found grace in the eyes of the Lord' He was 'a just man and perfect in his generation, and walked with God' Genesis 6:8....

"So He showed His peculiar favour to Noah, by announcing to him the coming destruction of his contemporaries. He said, 'My Spirit shall not always strive with man; yet his days shall be an hundred and twenty years.' Genesis 6:3. He shall have an hundred and twenty years of striving with him still.

"It would seem that Noah was commissioned not only to build the ark, but during its building to announce the approaching deluge -- and to call men to repentance. We know that he was 'a Preacher of Righteousness' [Second Peter 2:5], and that he not only practically by his conduct but verbally by his preaching 'condemned the World' [Hebrews 11:7]....

"This is the revelation of the Divine will referred to in the text [3:18-20 *cf.* First Peter 1:10f and Second Peter 2:5].... The Spirit in the Prophets was the Spirit of Christ. The Word from the beginning being the Great Revealer of God and making His revelations by His Spirit, Christ Who went in Spirit to the spirits in prison by His Apostles may be considered as having gone to the same class of persons in Spirit by His servant Noah. For one hundred and twenty years, [Christ's Spirit through] Noah proclaimed to a doomed world, 'Repent!'....

"Taking this view of the subject -- it does not seem strange that the mention of Christ quickened in the Spirit going and preaching to the spirits in prison by His Apostles as one result of His atoning suffering should have suggested to Peter's mind His having in His pre-existent state gone in Spirit by the ministry of Noah to the same class of persons in the antediluvian World.... If Christ's preaching when 'quickened by the Spirit'...comes [to man] by the apostolic ministry -- [but then] is disregarded and disobeyed -- a more dreadful destruction will befall the unbelieving and impenitent than overwhelmed the antediluvians who were disobedient to the revelation made by Noah [through Christ's Holy Spirit of the Triune God]!....

"If they who despised the preaching of Noah (who was a mere man and who does not seem to have been a worker of miracles) died without mercy -- receiving in the waters of the deluge a just recompense of reward -- of how much sorer punishment shall they be counted worthy who trample on the Son of God and do despite to the Spirit in Whom He comes to them? [Hebrews 10:26f]." For that constitutes "neglecting so great salvation which at the first began to be spoken...by the Son of God and was confirmed...by them that heard Him -- God also bearing witness...with divers miracles and gifts of the Holy Ghost' [Hebrews 2:3-4]....

"Baptism 'saves' us, as it is 'the answer of a good conscience toward God by the resurrection of Jesus Christ' [First Peter 3:21].... The Holy Spirit is said to save us. 'We are saved by the renewing of the Holy Ghost' [Titus 3:5]....

"God, in the exercise of sovereign grace, saves men through the mediation of His Son Who died as an atoning victim and rose again to the possession of all power in Heaven and Earth -- that He might save all coming to the Father by Him who, being led by the operation of the Holy Spirit to believe the Gospel of salvation, become personally interested in the blessings....

"How does baptism 'save'? It is an emblematical representation of what saves us -- the expiatory justifying blood of Christ; the regenerating, sanctifying influence of the Spirit; and a corresponding confession of the truth thus represented....

"A good conscience is just a right and happy state of thought...in reference to our relations and duties to God.... This is obtained by the man's conscience being sprinkled with the atoning blood of Jesus...to pacify the conscience and purify the heart through the faith of the truth respecting it, and by his being transformed through 'the renewing of the mind' produced by 'the Holy Ghost shed forth abundantly through Jesus Christ our Saviour'....

"It is truth regarding these, apprehended in its meaning and evidence under the influence of the Holy Spirit. This produces the good conscience toward God....

"The Apostle's doctrine respecting Circumcision and Judaism, is equally true of Baptism and Christianity [cf. Romans 2:28-29]. He is not a true Christian -- who is one [merely] outwardly. Neither is that 'Saving Baptism' -- which consists merely in the application of water to the body.

"He is a Christian who is one inwardly, who has the good conscience towards God! And 'Saving Baptism' is the washing of regeneration and renewing of the Holy Ghost [Titus 3:5].

"Let all remember that if they would be saved -- enter into the Kingdom of God -- they 'must be born again!' 'Born not of water only, but of the Spirit.'" John 3:1-8.

776. Smeaton and Demarest on this preaching of the Spirit-quickened Christ

In his book on the Holy Ghost,³⁴¹⁸ Rev. Professor Dr. Smeaton denies regarding First Peter 3:18 that one is "to explain the expression which is applied to Christ, [that He was] 'put to death in the flesh but quickened by the Spirit' -- in any other way than as an allusion to the Holy Ghost. It is neither Christ's human spirit simply, nor the divine nature of our Lord....

"It appears from the following verse that we must rather think of the Holy Spirit. In Whom...Christ went and preached to the spirits in prison -- that is, by Noah as a Preacher of Righteousness....

"We have only to compare this text with the passage...First Peter 1:11, to be fully convinced that the reference is to the Spirit of Christ Who was in the Prophets. That the Redeemer was quickened and raised up by the Holy Spirit, is not obscurely intimated by the Apostle Paul (Romans 8:11). The same Spirit That formed Christ's human body and gave it life in His mother's womb, gave to Him the restored life -- when He rose from the dead.

"'He Who raised up Christ from the dead'...is frequently mentioned as one of the Father's most memorable titles or designations. And to prove that it was the Spirit Who performed this work, we have only to recall the fact that the Holy Ghost is the executive in every divine operation. Romans [1:4 &] 4:24 & 6:4....

"'My Spirit shall not always strive with man; for...he also is flesh' (Genesis 6:3).... The antediluvians had rejected the testimony of the Spirit addressed to them by Spirit-filled men [like Enoch and Noah]....

"He Who [in Genesis 6:3] thus speaks of His Spirit -- is undoubtedly Christ. This we learn from Peter, the inspired commentator on the words in Genesis. First Peter 3:19 [cf. too 1:10-11]. The Spirit of Christ, speaking by Enoch and Noah, was about to leave that corrupt generation to its doom." Thus Smeaton.

The American Dutch Reformed Rev. Dr. J.T. Demarest states³⁴¹⁹ that in First Peter 3 "verses 18-22, Peter speaks: of the suffering and resurrection of Christ; of His preaching to the Antediluvians. With its results: of baptism as saving; of the ascension of our Lord into Heaven; and His session at the right hand of God....

"All, in order to encourage them [Peter's addressees] to die as martyrs -- as is evident from 4:1 & 4:19 and 3:14-17.... 'Because even Christ suffered once [and] for all..., the Righteous for the unrighteous, [so] that He might bring us near to God.... [He was] put to death indeed as to His flesh, but made alive by His Spirit'....

"'Made alive' ...can only mean 'raised from the dead' -- made alive by the reunion of soul and body.... The Lord Christ [was] 'made alive...by His Spirit.... In Which Spirit, also having gone, He...preached to the spirits in prison [who were] disobedient formerly...in the days of Noah while the ark was preparing...into which few...souls were saved through water'....

"We agree with eminent theologians of the Reformed Church in supposing that Peter first speaks of Christ as the God-man, verse 18; and next, of Him as the Eternal Word or [Messenger alias the] Angel-Jehovah, and of His acts as such [the Eternal Word] to Noah and the Antediluvians.... See Beza....

"We understand the Apostle thus. 'Made alive' or raised from the dead by His Spirit.... In Which Spirit...as the Eternal Word (*Logos asarkos*) or Angel-Jehovah, He went or...manifested Himself to Noah -- and through him as His Prophet or Legate preached to the spirits in Tartarus. [They were] imprisoned or punished there, as disembodied, because they were disobedient formerly.... [They had] refused, when in the body, to believe and obey the revelation made known to them -- when the long-suffering of God held out the full time of the reprieve granted them (Genesis 6:3) in Noah's days, during the building of the ark.

"'In Which [Spirit] He also went...to Noah..and preached' -- caused the Gospel to be proclaimed to the Antediluvians by Noah His Legate and Prophet.... The revelation which Noah received and preached, was from the Son Who went or manifested Himself to Noah in His Spirit....

"Noah was.....also a Preacher of righteousness to an ungodly World, Second Peter 2:5 -- and hence he must have preached the Angel-Jehovah as the One Who was to become the Seed of the woman, the future Saviour of men.... Thus the Gospel was preached to them, when living on Earth."

Now this pre-incarnate Word, in His Spirit, then preached "'to the spirits in prison' -- to those now in prison. [Such were] spirits in prison at the time the Apostle wrote. Which is clear from what follows: 'disobedient **formerly**' -- refusing to believe and obey in the body in the time of Noah....

"He speaks of those spirits who when on Earth had their day of grace for one hundred and twenty years before the Flood came and destroyed their bodies -- 'when the longsuffering of God waited' [First Peter 3:20 cf. Genesis 6:3 to 7:4]....

"The word 'flesh' -- when applied to Christ -- generally means His human nature.... It always has this signification when in the same passage it is contrasted with His Spirit.... E.g., Romans 1:3-4....

"Peter himself so uses it here [in First Peter 3:18]. Which is evident from 4:1 -- 'Christ, then, having suffered for us as to His flesh.' (There, the 'then' is resumptive -- pointing back to 3:18).

"Now, His divine nature cannot suffer or die. Hence 'put to death as to the flesh' means that a violent separation of His soul and body (the essential constituents of human nature) took place....

"Witsius (*Economy of the Covenants* 4:2) and others explain 'Spirit' of the Holy Spirit.... Christ went as Jehovah, verse 15 -- and by His Spirit, in His Legate [Noah], preached.... Many [in addition] hold that Christ, in His human spirit -- in the interval between His death and resurrection -- preached to disembodied spirits 'in the world of spirits'....

"Papists hold that He went in His human soul to *Limbus Patrum*, somewhere near the place of torment -- in which *Limbus* they maintain that the spirits of the Old Testament saints were detained; were in confinement or safe-keeping; and that He took them thence to Paradise or Heaven. But that '*Limbus*' exists only in their imagination!... Nothing is said in the text of any transfer of the spirits; and the preaching [here] spoken of, was not to saints but to the disobedient....

"Others maintain that Christ in His human soul went to [**Hell** as] the place of the lost, preached the Gospel to them, and that they who believed were delivered or taken by Him from the place of torment.... But here are assumptions" which are false!

Such misassumptions include also the following four. "(1).That Christ has a Church in Hell or the place of the damned! (2) That He Himself often goes there in His naked human spirit, to preach to the condemned who are members of it. (3) That they who refuse to believe and obey the Gospel here [and now on Earth], will have an opportunity to accept or reject it there [in Hell]. (4) That there is a way of escape or a road from the bottomless pit [Hell] into Heaven -- not a great gulf fixed between the two [as in] Luke 16:26!....

"How can any be renewed by the [preaching of the] Gospel -- except by the agency of the Spirit of God? But where is there a promise that God will give the Spirit to renew and sanctify the incorrigible in the place of torment?!...

"Peter is not, in [First Peter 3] verses 19-20, speaking of Christ as our Priest -- but as the Great Prophet, the Angel-Jehovah, the Revealer of God and of His counsels. To go and preach, is one thing. To go and suffer...in the place of torment, is...a very different thing. Not a syllable does the Apostle slip of the latter!

"Steiger and Mombert...maintain that Christ in His human spirit, between His death and resurrection, preached to the spirits of the Antediluvians...and that nothing is said or revealed here concerning the effects of that preaching.... If it could be demonstrated that Christ preached as they affirm -- then, in our judgment, their interpretation must be received as alone accurate and honest...

"Calvin says that the Old Testament saints in Paradise were like persons in a watch-tower -- anxiously expecting the promised salvation [*viz.* The restoration of their bodies]. And that Christ as Jehovah came, by the manifestation of His grace or the vital efficacy of the Spirit, to their spirits [thus confirming that promise both at the former hour of their deaths and also within an hour or so after His Own death]

"Before the dogma concerning that imaginary place called '**Purgatory**' can stand, it must be proved from right reason and Scripture.... It is to be feared that intelligent men who are zealots for this dogma -- unless they repent -- 'may go farther and fare worse.'" That is, they may go from believing in Purgatory (which is bad) -- to ending up in Hell (which is worse)!

777. Barnes and de Hartog on this preaching of the Spirit-quickenened Christ

Rev. Dr. Albert Barnes³⁴²⁰ notes that "there is evidently a contrast here [in First Peter 3:18] between 'the flesh' (in which it is said He [Christ] was 'put to death') -- and 'the Spirit' (by Whom it is said He was 'quickenened').... It ['the flesh'] is the usual way of denoting the human nature of the Lord Jesus, or of saying that He became incarnate....

"The effects of death on the human soul of the Redeemer, was the same as in the case of the soul of any other person.... Death, with Him, was what death is in any other case -- the separation of the soul and body, with all the attendant pain of such dissolution....

"He [Jesus Christ] died.... 'But [Jesus Christ was thereafter] quickened!' He was made alive [or re-enlivened] -- '*zoo-opoieetheis*' This does not mean **kept** alive -- but **made** alive; recalled to life; reanimated....

"There was some Agency or Power restoring Him to life, or reanimating Him after He was dead. [That was done] 'by the Spirit.' According to the common reading in the Greek, this is too; *Pneumati* -- with the article **the** -- 'the Spirit'....

"It is stated that it was in or by this Spirit That He went and preached in the days of Noah.... The passage means that as a man, a human being, He was put to death. In respect to a higher nature...here denominated 'Spirit' (*Pneuma*), He was restored to life. As a man, He died. As the incarnate Son of God, the Messiah, He was made alive again by the power of His Own Divine Spirit....

"The same 'Spirit' Who was efficacious in restoring Him to life after He was put to death, was That by Whom He preached to the spirits in prison.... This whole passage refers to His preaching to the Antediluvians in the time of Noah, and not to the 'spirits' after they were confined in prison....

"As this is the only passage in the New Testament in which the Romish doctrine of Purgatory is supposed to rest, it is important to ascertain the fair meaning of the language here employed..... Who are referred to by 'spirits'? What is meant by 'in prison'?...

"Who are referred to by 'spirits'?... They were those 'who were sometimes disobedient when once the long-suffering of God waited in the days of Noah'.... It means that He preached to those who lived in the days of Noah -- [preached] while they were yet alive.... Why [then,] are they called 'spirits'?...

"The answer is easy. Peter speaks of them **as** they were when he wrote -- **not** as they had been or were at the time when the message was preached to them. The idea is that to those spirits who were then [during Peter's lifetime] in prison, who had formerly lived in the days of Noah, the message had been in fact delivered.... In regard to the inquiry...who these 'spirits' were, there can be no difference of opinion. They were that wicked race which lived in the days of Noah....

"What is meant by 'prison' here?... The Syriac here is 'in *Sheol*' -- referring to the abode of the dead or the place in which departed spirits are supposed [or credibly believed] to dwell. The word rendered 'prison' (*phulakee*), means properly: 'watch'...; then, 'watchpost' [or 'watchtower' alias] 'station'; then, a place where anyone is watched....

"There is, however, no specification of the place where this is -- **no** intimation that it is Purgatory, a place where the departed are [mis]supposed to undergo purification.... This passage, therefore, cannot be adduced to support the Roman Catholic doctrine of Purgatory.... There is not the slightest hint that they can be released by any prayers or offerings of those who dwell on the Earth....

"Was the message brought to them while in prison [during Peter's time] -- or at some previous period?... Christ once preached to the spirits then in prison [in the days of Peter] -- to wit, [preached] in the days of Noah.... '[Those who were then spirits in Peter's day], 'sometime [previously] were disobedient'.... Once, or formerly (*pote*) -- disobedient or rebellious. The language here does **not** imply that they had ceased to be disobedient -- **or** that they had [subsequently] become obedient at the time when the Apostle wrote....

"The object is to direct the attention to a former race of men characterized by disobedience.... The meaning here is that they did not obey the command of God when He called them to repentance by the preaching of Noah. Compare Second Peter 2:5, where Noah is called 'a preacher of righteousness!'"

Indeed, *a fortiori*, compare too First Peter 1:10-12! For there, we are told that Old Testament Prophets (like Noah) prophesied about Christ's later advent and sufferings and the glory that would follow -- prophesied through the Spirit of Christ Who was in them. It was then that Christ by His "Spirit...went and preached unto the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah" [First Peter 3:19-20]. "Noah was...sustained by the Spirit of Christ.... He continued to preach" without flinching the Spirit-inspired Word of God -- about the past and present and future work of God the Word. Thus Barnes.

Discussing Peter's statement Christ was 'put to death in the flesh but enlivened by the Spirit,' Rev. Dr. de Hartog comments³⁴²¹ the latter means He was re-enlivened "in the power and the fellowship of the Spirit.... '**By the Spirit**' -- that is, Christ's Own Spirit Who is, with Him and the Father, the only true God...[Who] is to be distinguished in those three Persons....

"Thus He [God Triune], through the Spirit, re-enlivened His [God the Son's assumed human] body. Indeed, His soul -- which was not abandoned in Hell -- was again unified with His blessed body in the resurrection from the dead....

"The Spirit of Christ, from times of old, preached the Gospel [First Peter 1:10-12 & 3:18f & 4:6].... 'In Whom' -- means in the Spirit....

"According to the milieu and the intention of the text [3:18-20] -- 'in Whom' can here mean nothing other than 'in the Spirit Who is also the Spirit of Christ. In and through Whom [the Spirit], He [God the Son] from olden times gave testimony and brought it among men who, as regards those who died in their disobedience, are [now] 'in prison'....

"He [*viz.* God the Son] already in the Old Testament went in the Spirit to preach to the spirits who are [now] in prison.... Christ...in His Spirit went to...that land of darkness and the shadow of death... He preached 'to the spirits in prison'....

"The Romish view understands here that hereby there is mention of an antechamber or portal of Hell -- where the souls of the deceased have a doorway, before they [would] arrive in Hell [and] from which they could and still can be saved. From this, the preposterous doctrine of Purgatory is derived.

"Others take this word ['prison'] metaphorically -- namely that 'the spirits in prison' would be the Heathen whose spirit is held captive by the bonds of darkness and ignorance. That is a completely arbitrary 'exposition' -- whereby, as so often occurs, one's own notions are inserted into Scripture so that the latter consequently gets 'expounded' according to one's own opinion. Other 'expositions' equally unfounded or arbitrary or absurd, we simply pass by in silence.

"According to the perception of most Reformed Expositors -- who also have most of the Church Fathers as their predecessors in this, and (what is even more telling) who regard and use Scripture as the only correct and pure exposition -- by 'the spirits in prison' is meant the souls of those who died in their sins. The godless, who without repentance till the end [of their earthly lives] had been disobedient to the Word of the Lord. For that reason, they have been given over, in chains of darkness, to the judgment of damnation....

"The Apostle, in one single example from the days of Noah, indicates who he means by 'the spirits in prison.' See too Second Peter 2:5.... Amid the world of the godless, also Christ has given testimony -- 'preached' (Matthews 11:1; Mark 1:13; Romans 10:14)!....

"['Those spirits in prison] were sometime disobedient.' 'Sometime' -- in past times; in the days of the Old Testament.... 'They were disobedient' -- or, as the Apostle says (First Peter 2:8), 'they stumble at the Word, being disobedient'.... [As, indeed, many did also] 'in the days of Noah' the Preacher of righteousness (Second Peter 2:5)" *cf.* First Peter 1:10f & 3:20.

778. Kuyper Sr. on the dead Christ quickened by the Spirit and going to preach in prison

Commenting on the *Heidelberg Cateschism* (Questions 40 to 44), Rev. Professor Dr. Abraham Kuyper Sr. explains the meaning of Christ's words to His Father:³⁴²² 'You shall not leave My soul in Hell; You shall not permit Your Holy One to see corruption!' Psalm 16:10.

"In our *Apostles' Creed*, states Kuyper, "after the words 'suffered under Pontius Pilate, crucified, died' -- follows 'was buried, and descended into Hell'; and only thereafter, 'on the third day He rose again from the dead'.... There is no doubt that, in the days when this *Apostles' Creed* was composed, folks were convinced that the descent into Hell started only after Jesus was laid in the grave....

"His bearing everlasting death..., was His descent into Hell.... The sinner knows: I must suffer, but Christ has suffered for me; I must undergo judgment under the curse; but Christ has borne the judgment and the curse for me; I must die the death, but Christ died the death in My place; I must go into the pit of the grave, but Christ descended into the grave for My sake; and finally, I must descend into everlasting catastrophe -- but Christ went to Hell, for me....

"We form a complete representation of Jesus' sufferings -- only when we indeed see that He underwent death in its full significance for us, and went to Hell for us.... That is what the Christian Church from of old has confessed in her *Apostles' Creed*.... 'Christ...was crucified, died, was buried, and descended into Hell'....

"On this point, the Christian Church here found the precise expression and sequential order for her confession.... All Christian Churches should profess exactly what stands here -- 'suffered, was crucified, died, was buried, and descended into Hell.' To wish to move 'descended into Hell' -- to in between 'was crucified' and 'died' -- totally breaks the harmony!

"After all, the intention of this choice in the *Apostles' Creed* was not to give a exact chronology -- that there was first suffering, and thereafter the cross, and then death, and after death the grave, and only after the grave, the descent into Hell. For was there then no suffering also on the cross; and no death on the cross?...

"No! This choice and arrangement pertains to lay the matters before your soul.... And now to profess, regarding all these matters, that they were removed from you by Christ.

"When you then rightly see this, the practical precision of the order in the *Apostles' Creed* immediately hits you. **You** await suffering, death, the grave, and then the descent into Hell. Well, now -- your all-sufficient Saviour has liberated you from each of these matters. He suffered for you; He went down into the grave for you; and so too He descended into Hell for you....

"Only, it stands as firmly determined -- that the Lord Jesus did not descend into Hell in the same way as we await that fearsome punishment.... After all, if you yourself had to descend into Hell -- it would have been to remain in Hell for ever, and nevermore to leave it; to remain in Hell

everlastingly, and never again to exit from it, but there to die an everlasting death.... There, 'the worm does not die' [and] 'the fire cannot be extinguished.' Jesus Himself said so!

"But if He therefore had to undergo this descent into Hell in the same way as we do -- then Hell would have engulfed Him everlastingly. That is to say, redemption would never have been accomplished. And Satan, not God, would have triumphed!...

"The other form in which that suffering and the descent into Hell came over the Son of God; the other way in which He endured it; the totally other manner in which He wrestled with it -- thus detracts nothing from the matter. In a horrible period of time, one can die a thousand deaths all at once....

"Even as regards what comes between Calvary and His Resurrection, you must not completely push this suffering aside! Do not forget that Jesus' soul and body were separated throughout that time -- and that separation of body and soul is still always a punishment for sin and an efflux of the wrath of God!...

"Note too the strong expression 'descended into Hell!' That implies that the Mediator of this Earth descended under this Earth, unto the lowlinesses and depths of the places of catastrophe.... In Holy Scripture, the gates of Hell are represented to us as **commencing at the grave**.... Psalm 16.... The expression 'descended into Hell' was chosen...to express, in the usual form, that suffering which the sinner has. The unsaved sinner really descends into Hell!....

"Holy Scripture expressly teaches that separation between body and soul commenced **in Emmanuel at death**.... 'Because Christ too...was put to death in the flesh, but quickened by the Spirit [First Peter 3:18].... But although the Lord as a result of this went into death -- **the Spirit** within Him conquered even death.

"Yet what now follows? This -- that Christ, through that Spirit, not just then but **constantly, continued to exercise His triumphant power** as indeed already in the days of Noah. For then too He went forth, through the Spirit of prophecy, to warn and to call aloft. And Noah, who heard Him, was indeed saved also with eight souls -- and, through the power of the Spirit, he floated within the ark upon the waters and gloriously triumphed over the elements and perdition. While on the other hand the rest who then lived and who were **disobedient to the demand of the Spirit**, were then drowned in the waters; and have since then been in prison....

"One professes...with the holy Apostle Peter in First Peter 1:11 that **the Spirit of Christ** spoke in the Prophets already from of old. Thus the earlier generations heard and received the same preaching of the Gospel, albeit in a different way....

"Just read First Peter 3:19, where Christ preached the Gospel to the spirits who are now in prison!... Indeed, the Spirit of Christ has in all centuries spoken through the mouths of the Prophets. And one heard it being said in First Peter 4:6 that the Gospel was preached to the dead, so that they...should live for God." And in Second Peter 2:5, that "Noah [was]...a Preacher of righteousness." Indeed, "it is pointed out in First Peter 3:19 how Christ in the Spirit called unto repentance the Noachitic generations who had then fallen prey to perdition."

In his great book *The Work of the Holy Spirit*, Kuyper adds:³⁴²³ "Without the Holy Spirit, there is death.... Jesus had to die.... He could not live, according to His human nature..., except the Holy Spirit dwelt in that nature.... But how different in the state of His exaltation!....

"Regarding the resurrection, the Scripture teaches more than once that it was connected with a work of the Holy Spirit.... Jesus was 'declared to be the Son of God by the Spirit of holiness with power -- by the resurrection from the dead' [Romans 1:4].... In Romans 8:11, speaking of our resurrection, St. Paul explains...that 'if **the Spirit** of Him Who raised up **Jesus** from the dead dwells in **you** -- He [God the Father] Who raised up Christ from the dead, shall also quicken **your** mortal bodies by **His Spirit** Who keeps on dwelling in you!'"

Now also Christ, too, was a man. Thus, continues Kuyper, "Peter says (First Peter 3:18) that Christ 'being put to death in the flesh, was quickened by **the Spirit**.'

"This evidently refers to the resurrection, as the context shows: 'For Christ once suffered for our sins...[so] that He might bring us to God.' His death points to the crucifixion. And His quickening, being the opposite of the latter, undoubtedly refers to His resurrection."

That, too, is hardly surprising! For Christ is the Second Adam. Indeed, continues Kuyper, also the first "Adam's life originated in the union which God had established between his soul and the life-principle of the Holy Spirit. It follows that Adam's death resulted from God's act of dissolving that union....

"All this can almost literally be applied to the soul. When a soul dies -- *i.e.*, is severed from its life-principle, which is the Holy Spirit -- it becomes perfectly motionless.... Some things may remain, like loveliness.... This does not imply that a dead soul is devoid of all activity, any more than a dead body. As the latter contains blood, carbon, and lime -- so does the former possess will, feeling, intelligence, and imagination....

"The soul is also susceptible of new quickening and animation.... God Who is merciful and gracious, can re-establish the broken bond. The interrupted communion with the Holy Spirit can be restored. Like the broken fellowship of body and soul."

Of course, this operates slightly differently in the Second Adam Jesus Christ. For He was uniquely the infallible Son of man -- as well as the indestructible Son of God. Yet He was also man. And, indeed, it was as man that He **died**.

As Kuyper elsewhere explains:³⁴²⁴ "The Lord Jesus Himself" was man, "in such a way that also the Holy Spirit as the Third Person in the Trinity has a peculiar task therein. First Peter 3:18.... The Holy Spirit acts against death as unholy.... The Mediator was resurrected.... The Third Person...Himself participated in His resurrection....

"Verse 19 [says] '*en Hoo, poreutheis*' [alias 'in Whom He went']. It refers to 'the Spirit' in verse 18, Who there 'quickened' Jesus after His 'death' -- and in Whom Christ 'went and preached to the spirits in prison' in verse 18, even as Christ '*poreutheis*' or 'went into Heaven' in verse 22.

In verse 18, asks Kuyper: "What [Who] is '*en Hoo*_i [alias 'in Whom']? It refers to *Pneumati* [alias '**in Spirit**']. And it would say at *zoo-opoieetheis* [or 'quickened' (the dead Christ)] -- to keep on adhering to the invisible'....

"Christ also 'went into Heaven' -- and "is *en doxa*_i *too*_i *Theou* [alias 'at the right hand of God'].... This living principle of **the Spirit** so strongly appeared to be the Essential Power -- that He [Christ] not only got life [back again], but even got exalted above all angels and powers and thrones.... [Indeed,] Peter pointed out in chapter 1:11 that **the Spirit of Christ** already witnessed in the Prophets!"

779. Bolkestein and Clark on this preaching of the Spirit-quickened Christ

Rev. Professor Dr. Bolkestein comments:³⁴²⁵ "Christ was...put to death...as regards His bodily visible appearance.... He was enlivened in the **pneumatic** sphere. In the work of the Holy Spirit (Romans 1:4 and First Timothy 3:16). The resurrection body of Christ is a **spiritually**-glorified body (Philippians 3:21). In these two terms, the entire life and work of Christ is summarized -- killed; and enlivened....

"Who is the Preacher in [First Peter 3] verse 19?... If Christ is the One Who preached, then one can still ask -- which Christ?

"Perhaps the pre-existent Christ [thus Augustine and Aquinas].... But the context speaks about Christ Who was killed and enlivened! The words '*en Hoo*_i [alias 'in Whom'] with which verse 19 begins, can refer to the word '**Spirit**' with which verse 18 ends. Then it would say -- that Christ through **the Spirit** by Whom He was enlivened, went and preached....

"The preaching took place after Christ's death... He is the One Who died, but at the same time also the living Lord -- the Victor over death. It is as Such that He preached.... He was in the realm of the dead as the One He was -- as the Lord!

"It was between Good Friday (as the day on which He entered into the realm of the dead), and Easter (as the day on which He appeared alive and was revealed to the Disciples) -- that He did His preaching.... In the text, there is clear mention of a descent -- and, indeed, to people who found themselves in the realm of the dead....

"The text...is not thinking of the pious righteous! To the contrary. Of the spirits to whom the preaching comes, it is expressly said that they were disobedient when the long-suffering of God yet kept on waiting.... Noah's generation has become an example of unrepentance (*cf.* Matthew 24:37-39).... It is to such that Christ directed His preaching.... In verse 20, Noah's contemporaries are unambiguously intended....

"Where the text states that Christ descended to the prison, it means that He was in the realm of the dead. Many other texts from the New Testament say so. Matthew 12:39 *cf.* Acts 2:27-31; Romans 10:7; and Ephesians 4:9.... Christ went to all parts of the realm of the dead. He went right through(out) it....

"The possibility of a conversion after this life, is nowhere posited in the New Testament. That is definitely unbiblical. It is not intended, even in First Peter 3:19-20.

"The preaching which Christ brings into the realm of the dead, has His victory as its content.... Jesus' preaching means no offer of salvation to those dead! It testifies only about His victory.

"His descent into Hell thus shows His power. He entered even into the domain of the dead. And He made known His victory even to the most hardened sinners.... The descent into Hell, therefore belongs to Christ's exaltation and glorification."

Finally, Rev. Professor Dr. Gordon H. Clark comments:³⁴²⁶ "There is hardly a good **sense** to be attached to the assertion that Christ was made alive in His [human] spirit. But that Christ was resurrected by the Holy Spirit is meant -- is also borne out by the analysis of the next few verses [First Peter 3:19f]....

"The verses [First Peter 3:19f] are interpreted [by some] to mean that Christ in person preached to the spirits in the realm of the dead.... The dead to whom Christ preached, might be the righteous dead [*cf.* 4:6] -- or they might be the wicked dead....

"This is an old and widely accepted interpretation. Irenaeus, Tertullian, the Greek and Roman Churches, and also Zwingli and Calvin hold that Christ announced salvation to the Old Testament believers and brought them from the realms of death into Heaven." But when?!

Before adopting this ancient view..., Peter's text [3:19]" -- perhaps unlike those addressed also in 4:6 -- "does not mention anything about preaching to the saints. The spirits to whom Christ preached in 3:19f, are explicitly called disobedient....

"If attention be centred on the nearer idea of Christ's being raised from the dead by the Holy Spirit [in verses 18f], it still is not clear how this announcement of damnation [in 3:19f] adds to the theme.... The text specifically mentions those who lived in the days of Noah....

"The other view, held by Augustine and Beza, will prove better.... The verses [3:19f] are taken to mean that Christ used Noah to preach to the wicked that were about to be drowned in the Flood..... According to this interpretation, Peter is thought to say that Noah spoke by the Holy Spirit to his disobedient contemporaries, and that the Flood which destroyed them [while saving Noah and his family] is a type of baptism.

"This interpretation must also face objections.... Peter makes the subject, the very Christ.... However, this objection is not so serious as it might seem at first. Peter actually says Christ was made alive by the Spirit by Whom also He preached. This preaching therefore was done by Christ through the Spirit. What this might mean, can be seen in chapter one verse eleven....

"Obviously, if the Spirit of Christ spoke through the Prophets, then too Christ through the Spirit could very well preach in the person of Noah. To suppose that the Spirit of Christ is not the Holy Spirit and could not therefore inspire Noah, is a supposition contrary to Peter's thought and contrary to other New Testament passages....

"The prison may still be Hell -- and Noah still the Preacher. For the verse can be interpreted to mean 'the spirits (now) in Hell.' That is, the men to whom Noah preached [formerly] are now in Peter's day suffering their just recompense. This is not just a guess, but is based on Peter's manner of speech.

"In 4:6, we shall see that the Gospel was preached to certain people who are now dead. The preaching had been done previously. When Peter wrote, they were dead. Further, that Noah was the Preacher -- is supported by Second Peter 2:5....

"This interpretation is the only one that can explain the mention of the wicked at the time of Noah. And the mention of Noah is motivated by Peter's desire to show that the Flood is a type of baptism" which sprinkled Noah and his family within the ark. Thus Clark.

For Christ through His Spirit sprinklingly baptized Noah and his whole family from above, on the roof of the ark. Even while the wicked were being totally submersed but not baptized outside!

Well, then. First Peter 3:19-22 shows that baptism depicts the death and Spirit-resurrection of Jesus -- and so too of all in every age for whom He died and rose again. For such matters are the very heart of the Gospel.

Yet the passage does not suggest the later apocryphal postmortal eschatology distilled only from the end of the second century and especially from the beginning of the fifth century onward in the universalistic *Descent of Christ* [into Hell] in the apocryphal so-called *Gospel of Nicodemus*.³⁴²⁷ Sadly, such subsequently constituted a large part of much of the later Lutheran eschatology -- and, far worse, also of Romanism's additional and pernicious heresy of Purgatory.

We ourselves must conclude that First Peter 3:18-20 certainly teaches that **the Holy Spirit re-enlivened the dead Christ**. It teaches also that it was **in precisely the same Holy Spirit that Christ went and preached to the spirits in prison** who had been disobedient in the days of Noah -- implying that such preaching was done by Christ in His Spirit through Prophets like Noah; and, indeed, during their own lifetimes.

The passage perhaps also leaves room for at least some of that **Spirit-preaching of Christ to have been done even between His death and His resurrection; at His resurrection; between His resurrection and His ascension by both Himself and His Apostles; and after His ascension (by Him through His Spirit-endowed Ministers)**. For His death on Good Friday, His sanctification of His grave and of the whole Earth on the last sabbatical Saturday, and also His **Spirit-engineered resurrection from the dead** on Easter Sunday, as well as His **pouring forth of His Spirit** into His earthly Church on Pentecost Sunday -- were all events of **cosmic scope** even and indeed precisely at those very times.

As such, one would expect those events also exactly then to have been sounded forth by **Christ through His Spirit** -- even throughout the realm of the dead in general and Paradise in particular -- unto confirmation of God's elect. One might further expect them to be broadcast loud and clear also in Hell itself as the non-paradisiacal part of the realm of the dead -- unto the sealing of the everlasting doom of all of its formerly and continually disobedient reprobates.

But that does not imply the universalistic errors of the *Descent of Christ* (into Hell) in the apocryphal *Gospel of Nicodemus* -- so-called only in the Limbo-laden and Purgatory-promoting thirteenth century. Nor does it imply the universalizing postmortal eschatology of Lutheranism. And still less does it imply Romanism's much greater error of Purgatory.

780. The Gospel was preached to the dead so that they might live to God in the Spirit

We have just seen in First Peter 3:19 that Christ through His Spirit went and preached to the **disobedient** spirits in prison. Only nine verses later, we further read that "**the Gospel was preached also to the dead** so that they might indeed be judged according to men in the flesh -- yet **live** according to God **in [the] Spirit**."³⁴²⁸

Note the word "also" -- in the above phrase "the Gospel was preached **also** to the dead!" That "also" is perhaps the best way to translate the original word "*kai*" from the ancient Greek rendering of the above **Spirit-inspired** statement. Thus, "**the Gospel was preached also to the dead.**"

Here, it says "*nekrois*" (or 'to the dead'). It does not say the Gospel was preached to them only while they were still alive and before they died! All the extant Greek manuscripts are unambiguous as to the words "*kai*" and "*nekrois*" (and every other word in this verse).

Furthermore, it does **not** say that the Gospel **keeps on** being preached to the dead! It says that the Gospel "**was** preached" (*eueangelisthee*) -- First Aorist Passive Tense. It was thus preached, once and for all, to those dead -- so that they might "**live...in the Spirit.**"

As such, First Peter 4:6 does seem at least in part to refer back to the earlier time when the post-crucifixional re-enlivened Christ **in His Spirit** "went and preached" (*ekeeruxen*) -- again in the First Aorist Tense. That was indeed referred to just nine verses earlier in 3:18f, when He went preaching "to the spirits in prison" who had been and who still were disobedient.

But what does this statement in First Peter 4:6 then mean? Calvin comments:³⁴²⁹ "It is a remarkable consolation to the godly, that death itself brings no loss to their salvation. Even if Christ does not appear to be a Deliverer in **this** life, yet His redemption is not void or without effect. For **His power extends even to the dead....** Christ has been revealed as Redeemer to the dead.... Salvation has been revealed to them by the Gospel.

"If the grace of Christ has once penetrated to the dead -- there is no doubt that we shall experience it, even when dead. We set for it limits that are much too narrow, if we confine it to the present life!...

"It could be objected that the Gospel is of no benefit to the dead, since it does not restore them to life. Peter concedes part of this objection, yet in such a way that they are not deprived of the salvation made available by Christ....

"The dead undergo destruction in their flesh.... Yet they do not cease to live with God, and in the Spirit -- because Christ keeps on quickening them by His Spirit.... Though the condition

of the dead in the flesh is, humanly-speaking, worse -- yet it is enough that **the Spirit** of Christ revives them, and will eventually lead them to the perfection of life!"

Matthew Henry comments:³⁴³⁰ "Some understand this difficult place thus -- 'For this cause was the Gospel preached to all the faithful of old that are now dead in Christ, [so] that thereby they might be taught and encouraged to bear [during this present life] the unrighteous judgments and persecutions which the rage of men put upon them in the flesh, 'but might live in the Spirit unto God'.... It does not matter how we are judged according to men in the flesh, if we do but live according to God in the Spirit."

Dr. John Brown comments, *inter alia*:³⁴³¹ "There is first, the brief recapitulatory statement of what had just been stated at greater length [in First Peter 3:18f], which was required to lay a foundation for the exhortation which the Apostle is just about to give forth. 'Forasmuch as Christ hath suffered for us in the flesh...and been raised from the dead'....

"Then comes secondly, the exhortation itself. 'Arm yourselves with this same thought, that He Who has suffered in the flesh has been made to rest....

"Then there are thirdly, the motives which the Apostle urges on them -- to induce them to comply.... To bring men into this way and keep them on this way, is the great design of preaching the Gospel. 'For for this cause was the Gospel preached to them who are dead, that they may...live according to God **in the Spirit**'....

"Ye are sanctified...in the Name of the Lord Jesus and by the Spirit of our God [First Corinthians 6:11].... Unaccompanied by Divine teaching, both by the Word and the Spirit, mere affliction will make no man cease from sin.... Union of mind and heart...subsists between Christians and Christ -- and...is produced by the Spirit... There is thus absolute security obtained by every person who is by faith united to Christ and...being made completely to rest from sin -- of being brought into a state where...there will be no striving of the flesh against the Spirit. Where the Spirit shall rule unopposed, and the law of the mind shall have free course and be glorified....

"It thus becomes a just thing in God to justify the ungodly, to pardon sinners, to accept them, and treat them as righteous -- and to give them His Holy Spirit to quicken their dead.... But this is not all.... It intimates that every believer is actually so interested in the atonement that has been made in his room by Christ suffering in the flesh for sin, as to have been made to rest from sin. Having suffered in Christ, he has entered with Him into His rest [Hebrews 4:9-10].... His sins are forgiven. He has received the Holy Spirit, the Author of true holiness....

"He is 'washed; he is sanctified; he is justified -- in the Name of our Lord Jesus and by the Spirit of our God' [First Corinthians 6:11].... He also has 'the Spirit of life in Christ'....

"The righteousness of the Law is fulfilled in him -- not walking after the flesh, but after the Spirit' Romans 8:3-4.... These sentiments...are, with a persuasion of the necessity of supernatural in-flu-ence -- the in-flu-ence [or in-flow-ing] of the Holy Spirit -- to bring the mind and to keep the mind under the moral influence [or influx] of evangelical truth....

"‘For this cause was the Gospel preached also to them that are dead, or even to the dead -- that they might...live according to God in the Spirit’.... Give the words a meaning!....

"They mean that the Gospel has been preached to the dead in the separate state. [That is] the only meaning they can (consistently with the usage of the language) have, if the term ‘dead’ is understood in its literal sense. [Such] is to suppose them to assert a fact to which there is no reference [here in First Peter 4:6] – except it be [nine verses earlier] in the nineteenth verse of the preceding chapter!

"That the events referred to in the two passages are the same, I have no doubt. ‘The spirits in prison’ there [in First Peter 3:19], and ‘the dead’ here [in First Peter 4:6] -- are the same class of persons" whether they died in disobedience (3:19) or whether they still live on in the Spirit (4:6). In both cases, all of them are now dead. "And Christ by the Spirit preaching to the former, and the Gospel being preached to the latter -- are descriptions of the same event....

"The Gospel is preached to men thus dead -- destitute of all spiritual life, utterly incapable of spiritual action and spiritual enjoyment -- that by means of it they [who died godly], through the accompanying energy of the Holy Ghost, may be quickened to a new life...‘that they may...live according to God in the Spirit’....

"What man...could not do, God has done! The obedience unto the death of the incarnate Son...in the room of the unjust, gives full satisfaction to the violated Law.... This well-attested record of this mystery of wisdom, righteousness and love -- is the Gospel of our salvation which, attended by the Spirit, finds its way into the understanding...of men, transforming them by the renewing of their mind."

The Lutheran Rev. Dr. Huther comments³⁴³² that "the *zeen* [zoosi] *Pneumati* [or ‘live...in the Spirit’ in First Peter 4:6], is...equivalent to the *zooopoieetheenai* [zooopoieetheis] *Pneumati* [or ‘quickened by the Spirit’] which Christ Himself had experienced according to 3:18[f].... One simply has to view [First Peter 4] verse 6 as a grounding of the idea that the judgment shall concern not only the living but also the dead."

The Dutch Reformed Rev. Dr. Demarest comments³⁴³³ that in First Peter four "the sixth verse...is confessedly obscure.... In our [American English] idiom, the words should be rendered thus -- ‘For the Gospel was preached also to the dead.... They must indeed be judged after the manner of men as to the flesh, yet they should live after the manner of God as to the spirit’....

‘The Gospel was preached’...is First Aorist Indicative Passive, and refers to past time -- to past time indefinitely; time past, when the Apostle wrote. The Gospel was preached not only to men now living on Earth -- but ‘also to the dead’....

"The Gospel was preached for a certain purpose -- *i.e.*, to reveal or make known some purpose of God. Now – what was that purpose; and to whom was it revealed?...

"What was made known by the preaching of the Gospel? ‘That they must indeed be judged’.... ‘Yet they should live (Present Tense "continue to live")...as to the spirit’ -- when absent from the body.

"If this exposition be accurate, as we think it is, then there can be no doubt as to the character of those to whom this purpose was revealed. They are **not all the dead** without exception and without distinction, but those to whom the Gospel was preach-ed.

"Moreover, the dead intended, are not simply those who once heard the Gospel -- but those who believed and obeyed it. For **only** they 'live...as to the spirit' when it leaves the body.... [First Peter] 4:17-18. Hence the renewed, those who obeyed the Gospel of God, are designated -- in opposition to the disobedient before mentioned [in] 3:19-20.

"The sense then, is: The Gospel was preached to the pious dead of this and preceding dispensations, to disclose to them this purpose of God -- that they must indeed fall under the sentence of the Lord as to the body (or return to dust), Genesis 3:19, like the unrenewed. But...they should continue to live holily and **blessedly**...as to the spirit, when **absent** from the body.

"Some hold that the Gospel was preached to the dead, [only] when dead...in the world of spirits.... The Apostle himself in this very text [First Peter 4:6] contradicts it.

"For the words 'that they must indeed be judged like men 'as to the flesh' -- clearly prove that he is speaking of a proclamation of the Gospel made to men while [they were] yet in the mortal body, and before they were judged.... They were among the living, when the Gospel was preached to them -- but dead when the Apostle wrote about it.

"Others say that Peter means the morally dead. **But** 'the dead' here...must be taken literally.... The Apostle speak of it, as something wholly past and gone....

"It agrees well with what is stated in the fifth verse. Christ is 'ready to judge the living and the dead.' Not only the wicked dead, but also the pious dead. For this readiness He has unmistakably shown, by originally pronouncing the sentence of the body's dissolution even on the children of God -- and that, when the *Protevangelium* (the First Gospel Promise or the first proclamation of the Gospel) fell from His lips. Genesis 3:15-19....

"It accounts for the **death of believers**. Why do they die, although Christ bore their sins in His body on the tree?.... And so concerning '**the Spirit of glory**' Who sanctifies the chosen, or prepares them for eternal glory. [First Peter] 4:14....

"It [First Peter 4:6] corresponds with what is written, Romans 8:10. 'If Christ is in you, the body indeed is dead on account of sin; but **the Spirit is life**, on account of righteousness.' The bodies even of the sanctified, are doomed to dissolution.... But the spirit, at its departure from the body, is destined to a sinless life -- because of Christ's righteousness."

Rev. Dr. Barnes comments³⁴³⁴ that "the Gospel was... 'preached also to them that are dead.' Many...understand this of those who are spiritually dead.... Other have supposed that it refers to those who had suffered martyrdom in the cause of Christianity. Others, that it refers to the sinners of the Old World.... And others, that it means that the Saviour went down and preached to those who are dead, in accordance with one of the interpretations given of chapter 3:19.

"It seems to me that the most natural and obvious interpretation is to refer it to those who were then dead, to whom the Gospel had been preached when living -- and who had become true Christians.... They were made to live in spirit -- to be His; to live with Him."

Also Dr. de Hartog comments on the verse that 'the Gospel was preached to the dead, so that they should indeed be judged...in the flesh, but should live according to God in the Spirit.' He observes:³⁴³⁵ "That judgment shall be upon everyone, the living and the dead. And, indeed, in that they have despised the Word of the Gospel and regarded it too lightly -- when the Lord also got it preached to them.... To the dead as well as to the living, 'was the Gospel preached'....

"However, it may also be that the Apostle is in this verse referring to believers who were indeed dead..., but who [previously] had been born again unto a living hope.... Then the intention and the meaning is -- that...the believers...indeed experience death in the flesh.... However, they do not [then] cease to live according to God!...

"For Christ had made them alive by His Spirit. What Paul teaches in Romans 8:10, needs to be added -- that the Spirit is life.... It is, however, perfectly sufficient that the Spirit of Christ has enlivened them -- Who shall at some time conduct them unto the perfection of life."

Rev. Professor Dr. Abraham Kuyper Sr. explains:³⁴³⁶ "Peter opposes Christ, Who has a *pneuma* [or spirit] -- to those who are lost, who have a *pneuma*. Christ, Who maintained His *pneuma* and Who received everlasting life -- [and] those who are lost, who misused their *pneuma* and landed up *en phulakeei* [or 'in prison'].

"Where do we now read, that they [the lost] misused their *pneuma*? In verse 20 of First Peter 3.... The Apostle drags Christians before the judgment of God -- and we see him do that in chapter 4:5 [where they live in 4:6]....

"In First Peter 4:1-7, the Apostle continues with this same theme.... Already in First Peter 3:19, there was mention of Christ's *keeruttein* [or preaching].... Both times it concerns the *Kosmos* [or the ordered World]. In Noah's days, it concerned the old *Kosmos*; with Christ, it concerns the present *Kosmos*.

"Coming to that, in [First Peter 4] verses 3-4 the present evildoers with all their sins are placed opposite the men of Noah's time.... If one now asks why preaching still occurs to such people, the Apostle then answers in verse 6 that this must occur! So that the people who hear the Gospel and who come to mortifying the [old] man in the flesh, obtain the new life which is according to God in the Spirit....

"Jesus too went into the grave. But His soul was not left in the grave. It is impermissible that the Holy One should see corruption. And on the third morning, a judgment took place. He was [declared] just -- and rose through the Spirit unto our justification."

Elsewhere, Kuyper further explains³⁴³⁷ that according to First Peter 3:18f, "Christ through Noah preached to the generation then alive.... It is no different in First Peter 4[:3-4].... Verse 6 states: 'That is why the Gospel was preached also to the dead, so that they are indeed judged...in the flesh but should live unto God in the Spirit'

"By these 'dead' -- who are to be understood?.... Those who are now deceased, according as to how they previously lived on Earth!.... To those dead, the Gospel was preached.... They received that preaching, **before** they died.... So that they should triumph spiritually.... If they obeyed that call, they would have triumphed in the Spirit....

"Both in First Peter 3 as well as in First Peter 4, everything depends on the question as to whether the Patriarchs under the Old Covenant possessed one and the same Gospel with us -- and if Christ acted among the people already in the days of the Old Covenant.... It is clear that to them too, the Gospel was preached -- and, indeed, by Christ....

"The holy Apostle Peter professes in First Peter 1:11 that the Spirit of Christ spoke in the Prophets already during olden times.... In First Peter 3:19 one reads that Christ preached to the spirits that are now in prison....

"That is not strange. After all, the Spirit of Christ has spoken through the mouth of the Prophets in all centuries.

"And one hears it being said in First Peter 4:6 that the Gospel was preached even to the dead, so that they...should live for God.... It is obvious that this occurred while they still lived, and that it is only in hindsight that they...are called 'dead' -- in order to indicated the present condition in which they then find themselves....

"It is especially the Apostle Peter who emphasizes that Christ has spoken by the Spirit, through the mouth of the Prophets, already from olden times in all centuries.... It is, then, completely natural that it is indicated in First Peter 3:19 that Christ in the Spirit called upon the Noachitic generations...to repent, And in First Peter 4:[4-5] that those of the World of earlier ages who died in their impenitence, resisted the Gospel of Christ" -- while those who heeded then (and still heed today) 'live according to God, in the Spirit.' First Peter 4:6.

Finally, Rev. Professor Dr. M.H. Bolkestein comments:³⁴³⁸ "Peter's train of thought in [First Peter 4] verses 5 and 6, is completely clear and transparent. It concerns preaching done some time previously. It was heard by people of whom some have died. Such, however, are the dead who went to 'life in Christ'....

"In verses 5 and 6, Peter is not writing about Christ's preaching. He is not writing about a preaching which people are supposed to have heard only after their death. The 'exegetes' who think about things universalistically and who then presuppose salvation preaching for all people and all generations..., choose their point of departure in a completely inaccurate position."

However, "K.H. Schelkle [in his 1961 *Petrine Letters*] sees a different happening in 4:6 than in 3:19-20. He thinks of Christ visiting another part of *Sheol* [alias the realm of the dead], but then indeed with a message of salvation."

We ourselves here tend to agree with Schelke. For the text at 4:6 specifically states that "the Gospel was preached also to them that are dead so that they might...live according to God in the Spirit."

Thus, such preaching -- whether premortal or postmortal -- was done to the elect alone. And, indeed, it led to their conversion premortally -- so that even postmortally they still continued and continue to 'live.'

Yet we also agree with Rev. Professor Dr. G.H. Clark on this verse First Peter 4:6, where he correctly argues that there is no second chance for unbelievers after their deaths. As Clark here rightly comments:³⁴³⁹

"Those who advocate the doctrine of a second chance, say that the Gospel will be preached to all the dead -- and since the wicked dead will be in actual torment, they will then be only too happy to accept Christ. Accordingly, everybody will be saved....

"Aside from the indisputable fact that the Bible teaches neither a second chance nor universal salvation, this interpretation cannot explain the meaning of being judged [in First Peter 4:5].... There is no mention of hope for the wicked after death; on the contrary, in [First Peter four] verse eighteen it is plainly indicated that [for them] there is no hope!"

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Under the inspiration of the Holy Spirit, Peter next enjoins:³⁴⁴⁰ "Have fervent love [*agapeen*] among yourselves! For charity shall cover the multitude of sins. Exercise hospitality [*philoxenoi*] toward one another -- without grudging! As everyone has received the charismatic gift [*charisma*] -- even so, keep on serving (*diakonountes*)...one another, as good stewards (*oikonomoi*) of the manifold grace [*charitos*] of God! If any speaks (*lalei*) -- let him speak as the words of God! If anyone serves (*diakonei*), let it be done from the ability [or strength] which God provides -- in order that God may be glorified in all things!"

This important passage teaches that also love and hospitality and servanthood and stewardship and graciousness and speech and service and ability -- are each and all of them **charismatic gifts**. Cf. First Corinthians 13 and Romans 12. Pentecostalists, note well!

Comments Calvin:³⁴⁴¹ "He commends love as the first thing, because it is the bond of perfection. And he says it should be fervent or vehement.... He commends it on account of its fruit....

"At that time, hospitality was a common custom.... He therefore bids them to exercise it mutually.... We do not give our own, but only dispense what God has committed to us.

In his *Institutes*, Calvin adds:³⁴⁴² "When therefore he says; 'ministering the gifts which everyone has received' [or 'as everyone has received the charismatic gift..., keep on serving it to one another] -- he means that to each one has been distributed whatever gifts [*charismata*] he has, on condition that in helping their brethren they are God's Ministers. Thus, the second clause is an explanation of the first. For instead of ministry, he [there] mentions stewardship.

"In saying 'as each one hath received a gift' [or *charisma*], he mentions the many different graces which God variously distributed to us -- so that each might bring his own share.... If we

excel others in any gift [*charisma*] -- let us remember that we are the stewards of God to the extent that we may kindly share it in friendship with our neighbours, as their necessity or benefit may require!...

"The Lord has so divided His manifold graces among men, that no one is content with one thing and with his own gifts [*charismata*].... Men...cannot live without mutual assistance....

"This bond for promoting unity, has been observed [even] by Heathens [*cf.* the *charismata* mentioned in First Corinthians 7:7-22]. Peter teaches us here that God had done this on purpose, to bind men to one another....

"He specifies two things as examples, and chooses those which are more excellent or especially renowned. The office [or *charisma*] of teaching in the Church, is a remarkable instance of God's favour. And he therefore expressly commands those called to it, to fulfil it faithfully....

"He that speaks...who had been appointed rightly by public authority -- 'let him speak, as it were, words of God!' That is -- let him reverently in the fear of God and in sincerity seek to perform the charge committed to him, regarding himself as engaged in God's work and as ministering God's Word and not his own!... When we confer anything on our brethren, we minister to them by God's command what He has bestowed on us for that purpose....

"If anyone serves.' This second example extends further.... It would take too long to enumerate each of the services. He preferred to sum them up all together....

"The meaning is that God does not adorn us with His gifts [or *charismata*] in order to rob Himself..., but on the contrary so that His Own glory may shine forth everywhere. It is therefore a sacrilegious profanation of God's gifts [or *charismata*] when men propose to themselves any other object than to glorify God.

"He says 'through Jesus Christ.' Because whatever power we have to minister, He alone bestows it on us. For He is the Head with Whom the whole body is connected by joints and bindings. It grows in the Lord according as He supplies strength to every member."

Also God's Ninth Commandment -- 'You shall not bear false-witness against your neighbour!' -- has a bearing on our willingness gladly to recognize the *charismata* God has given to others but not to ourselves. For, as the *Westminster Larger Catechism* there insists:³⁴⁴² "The duties required in the Ninth Commandment are, the preserving and promoting of truth...between man and man, and...a charitable esteem of our neighbours, [and] freely acknowledging...their gifts and graces.... First Peter 4:8."

Matthew Henry comments:³⁴⁴³ "Here the Apostle gives direction about the improvement of talents. The rule is that whatever gift, ordinary or extraordinary; whatever power, ability or capacity of doing good is given to us -- we should minister or do service with the same one to another; accounting ourselves not masters, but only stewards of the manifold grace or the various gifts of God....

"Whatever ability we have of doing good, we must own it to be the gift of God and ascribe it to His grace. Whatever gifts we have received, we ought to look upon them as received for the use of one another. We must not assume them to ourselves, or hide them in a napkin -- but do service with the one to another in the best manner we are able....

"In receiving and using the manifold gifts of God, we must look upon ourselves as stewards only -- and act accordingly. The talents we are intrusted with, are our Lord's goods -- and must be employed as He directs. And it is required of a steward, that he be found faithful....

"The Apostle exemplifies his direction about gifts. In two particulars -- speaking, and ministering.... As to the manner of speaking -- it must be with seriousness, reverence, and solemnity.... 'If any man minister' -- either a deacon distributing the alms of the church and taking care of the poor, or as a private person by charitable gifts and contributions -- 'let him do it as of the ability which God giveth!' He who has received plenty and ability from God, ought to minister plentifully -- and according to his ability.

"These rules ought to be followed and practised.... 'That God in all things' -- in all your gifts, ministrations and services -- may be glorified. That 'others may see your good works and glorify your Father Who is in Heaven' (Matthew 5:16). 'Through Jesus Christ' Who has procured and given these gifts to men (Ephesians 4:8), and through Whom alone we and our services are accepted of God....

"It is the duty of Christians in private as well as ministers in public, to speak to one another of the things of God.... Christians must not only do the duties of their place, but they must do it with vigour and according to the best of their abilities.... In all the duties and services of life, we should aim at the glory of God as our chief end" -- especially in the use of our God-given charismatic gifts ordinary and/or extraordinary.

Rev. Dr. John Brown comments:³⁴⁴⁴ "Holy brethren!... We have... 'all drunk into one Spirit' [First Corinthians 12:13] -- 'the Spirit of love and power and of a sound mind' [Second Timothy 1:7].... One baptism, the baptism of His Spirit [Ephesians 4:3-5].... 'Above all things, have fervent charity among yourselves!' [First Peter 4:8]....

"This affection originates in the possession of a peculiar mode of thinking and feeling, produced in the mind by the Holy Spirit.... The passage [First Peter 4:8-11] is exactly parallel with that in 1:22 -- where...they had 'purified their souls in obeying the truth through the Spirit, unto unfeigned love of the brethren....

"The course prescribed by our Lord in His Law, is just the course which the love produced in the heart -- by His Spirit, by means of His truth -- naturally suggests.... The brethren live in peace, and the God of peace manifests His gracious presence in the midst of them. 'The churches rest, and are edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, are multiplied' [Acts 9:31]....

"The cultivation of brotherly Christian love is pressed on Christians praying that the Holy Spirit, Who is the Spirit of love, would write...on our hearts.... Be kindly affectioned one toward another in brotherly love! 'With all lowliness of mind' -- says one of the Apostles [Paul] --

‘forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.’
‘The fruit of the Spirit, is love’.... Live in the Spirit; walk in the Spirit! Grieve not the Holy Spirit of God!

"‘The wisdom that cometh from above’ -- says another Apostle [James] -- ‘is first pure, then peaceable...; full of mercy, and good fruits’.... ‘Seeing ye have purified yourselves’ -- says a third Apostle [Peter] -- ‘in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently! Be of one mind, having compassion one of another!’... ‘He’ -- says a fourth [John], who had a very large measure of the Spirit of his Master -- ‘he that saith he is in the light but hateth his brother, is in darkness even until now’....

"We have much cause to be thankful for that measure of the Spirit of love which our Father has been pleased to shed on us...through Christ Jesus.... Christians are to manifest brotherly love by...ungrudging hospitality.... Christians are to manifest brotherly love by employing their spiritual gifts for promoting one another’s spiritual edification.... Here the word ‘gift’ (*charisma*)...signifies any endowment...influenced and guided by the Holy Spirit. ‘The grace of God’ (*charitas Theou*) is the same as ‘the gift’....

"The Apostle says what is true of all spiritual gifts -- ‘There are diversities of gifts, but the same Spirit.... The ministration of the Spirit is given to every man to profit withal’ [First Corinthians 12:4-6].... These gifts, then, are not to be considered as conferred only or chiefly for the advantage of the individual on whom they are bestowed. They are intended for the good of the whole.... The gifted person is, in the exercise of his gift, not to act...seeking [only] his own advantage...

"‘Speaking as the Oracles of God’ [and] ‘ministering as of the ability which God has given’ -- are just two of ‘the gifts’ bestowed on individuals for the use of the Church.... Whatever faculty any Christian possesses of this kind or of any other kind, is a gift received from Christ for the purpose of edifying His body the Church.... The gifts spoken of in this passage [First Peter 4:8-11] seem to be precisely the same as those specified in Romans 12:3-8....

"The second passage I refer to as fitted to throw light on our text, is in the First Epistle of the same Apostle to the Corinthians [12:1-13]. ‘Now concerning spiritual gifts, brethren, I would not have you ignorant. There are diversities of Gifts, but the same Spirit....

"The manifestation of the Spirit is given to every man to profit withal’ -- that is, to employ for the benefit of his brethren; to use as a steward of the manifold grace of God. ‘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.... But all these worketh the selfsame Spirit, dividing to every man severally as He will’.... For by one Spirit are we all baptized into one body; and have all been made to drink into one Spirit’....

"The third passage peculiarly fitted to illustrate the text, is in the Epistle to the Ephesians [4:3-16]. The Apostle...exhorted the believers to endeavour to ‘keep the unity of the Spirit in the bond of peace’.... There is one body, and one Spirit -- even as ye are called into one hope of your calling.... But unto everyone is given grace according to the measure of the gift of Christ’....

"God by Jesus Christ, through the Holy Spirit, communicates to His Church...those gifts that are necessary to its prosperity as a society and to the improvement and happiness of its individual members.... This is not done by giving to every member the same gifts -- far less, an equal measure of the same gifts.... The gifts are manifold or various, suited to serve different purposes, and communicated...in diversified measure to different individuals....

"These gifts are all communicated for the purpose of being exercised.... The design...is not only or so much the advantage of the gifted individual, as that of the body at large....

"In the exercise of his gift, every person ought to consider himself as a steward who must be faithful.... He who neglects the gift that is in him, is an unprofitable servant.... He who, instead of cultivating and exercising his own gift, attempts to exercise a gift he has not received and in this way to occupy a field [in] which he is not fitted, and [which] other are fitted to occupy -- is an unwise servant....

"On the other hand, he who in consequence of a gift conferred on him...‘ministers of the ability that God has given’..., ought to exercise his gift and perform the duties of his office...to advance the great interests of the Church...and of the individuals constituting its members.... Every member has a gift; and that gift, whatever it be, is to be exercised not only for his own advantage but for that of his brethren....

"The Christian Church is the new creation, the work of the Word and Spirit of God -- as was the first creation.... Holiness and happiness are diffused.... See how these Christians...are the lights of the World! These are the salt of the Earth! This is Christianity! And these are Christians!"

782. Each should exercise his or her Spirit-ual *charisma*[ta] for the benefit of others (2)

Rev. Dr. Huther correctly comments:³⁴⁴⁵ "Here [in First Peter 4:10f], as in the Epistles to the Corinthians, no altogether extraordinary miraculous gifts are intended -- but the ability [of each] to use his natural aptitude and giftedness in serving neighbours.... Viewed religiously, it is already a *charisma* from God whenever one understands that in one's calling one should always have an eye to the welfare of the entire society.... *Diakonein* [or ‘*diakonountes*’ alias ‘serving’ in First Peter 4:10] -- transitive, as in 1:12 [‘they did minister’] -- *hoos kaloi oikonomoi poikilees charitos Theou* [or ‘as good stewards of the manifold grace of God’ means]...those things which you have been given as gifts and abilities by God's goodness in manifold ways....

"The act of *lalein* [or speaking in First Peter 4:11] focuses here on speeches in the congregation..., but is not to be regarded as limited to the Elders.... *Ei tis diakonei* [or ‘if anyone serves’] is equally not to be limited to the officially-appointed Deacons..., but focuses on Christians' free acts of love of whatever kind -- viz., thinking of duties toward the poor and the sick and strangers.... It is God Who stretches forth the gifts and the means....

"*En pasin* [or ‘in all things’] is to be taken generally -- ‘in all matters, in all causes’ (thus Wiesinger, Huther, and others).... All speeches and modes of action wherein we succeed in bringing about a recognition of the glory of God, are brought about by Christ."

Rev. Dr. Demarest comments:³⁴⁴⁶ "The Apostle presents specimens of the manner in which the fervency of their love is to be shown...in hospitality, and the right exercise of their various gifts. Cf. Romans 12:13 and Hebrews 13:1-3.... 'According as each one received.. a gift' (*charisma*) or gracious endowment -- be 'ye ministering the same to one another' for your mutual advantage, 'as' is becoming [to] 'good stewards of God's various graces!'

"For instance, 'If anyone speaketh -- let it be 'as' is becoming [to] one uttering 'God's oracles! If anyone ministereth' -- let it be 'as' is becoming [to] one ministering 'from the strength which God supplieth! In order that in all' -- in all His stewards with their various gifts -- 'God may be glorified'....

"The Apostle is addressing the disciples generally -- at least all those who had received some spiritual gift -- not ordinary officers of the churches.... These *charismata*, free gifts or gracious endowment, were then given to many believers. See First Corinthians 12 & 13 & 14 and Romans 12:6-8....

"These spiritual gifts...all originate from God's grace..., the cause for the effects. Hence [they are] beautifully called *charismata*, gracious endowments (from *charis* alias 'grace').... They are various, or of many different kinds....

"The gift received, whatever it be, is especially to be cultivated.... [Those so endowed] should not attempt the performance of that to which their *charisma* was not adapted. The eye cannot discharge the function of the ear, nor the foot take the place of the hand....

"The receivers of the gifts are God's stewards, [just] like overseers and distributors in His family.... As His stewards -- they [who receive gifts] should be kind, prudent, and faithful.... The [charismatic] gifts must be used not for self-ostentation or self-gratification, but for the benefits of fellow-disciples....

"The great aim or ultimate end to be had in view, in the use of the various gifts, should be to promote the glory of God through Jesus Christ to Whom...belongs the honor for the gifts bestowed.... These precepts...may justly be applied to the use of the ordinary gifts of the Spirit."

Rev. Dr. Barnes comments³⁴⁴⁷ that in the phrase 'as every man hath received the gift' -- "the word rendered the gift (*charisma*), in the Greek...means endowment of any kind but especially that conferred by the Holy Spirit. Here it seems to refer to every kind of endowment by which we can do good to others.... It does not refer here particularly to the Ministry of the Word...but to all the gifts and graces by which we can contribute to the welfare of others. All this is regarded as a gift or *charisma* of God....

"'Even so, minister the same one to another!' In anything, by which you can benefit another! Regard what you have, and they have not, as a gift bestowed upon you by God for the common good -- and be ready to impart it as the wants of others require!

Here, this word minister (*diakonountes*) would refer to any kind of ministering -- whether by counsel, by advice, by the supply of the wants of the poor, or by preaching.... In whatever God has favoured us more than others, we should be ready to minister to their wants....

"‘The manifold grace of God’ [means] the grace or favour of God evinced in many ways, or by a variety of gifts. His favours are not confined to one single thing...but are extended to a great many things by which we may do good to others -- influence; property; reputation; wisdom; experience. All these are to be regarded as His gifts -- all to be employed in doing good to others as we have opportunity....

"‘If any man minister (*diakonei*)’ ...may refer...to any service which one renders to another.... The word commonly refers to service in general.... It seems probable that the word here does **not** refer to the office of a Deacon as such -- because the peculiarity of that office was to take charge of the poor of the church and of the funds provided for them....

"The Apostle here says that they to whom he referred, should ‘minister as of the ability which God giveth’ -- which seems to imply that it was rather to distribute what was their own than what was committed to them by the church.... No one is bound to go beyond his ability. Every one is required to come up to it.... Mark 14:8 and Luke 17:10." Thus Barnes.

Rev. Dr. de Hartog comments³⁴⁴⁸ that the gifts received are "for the one, to serve; for another, to teach; and for yet others, to help, to speak, to console. All such are gifts bestowed by God...in order to be used according to His will.... First Corinthians 12:4-11 & 12:29-31 and Romans 6:23 & 11:29 & 12:6-8 and Ephesians 4:8-12.

"These gifts were partly extraordinary, such as...the gift of healings and those of languages; and partly ordinary, such as whatever anyone receives for his ministry, whether temporal [or rather non-ecclesiastical] or spiritual [or rather ecclesiastical].... According as each has been empowered with any gift bestowed on him by God, whereby he can be useful to others -- the one must serve the other therein, or dedicated himself to serving him!...

"Thus the Apostle warns that each must apply and dedicate his gifts for the use and blessing of the others...‘as good stewards of the manifold grace of God.’ First Corinthians 4:1 and First Timothy 4:5 and Second Timothy 2:3 and Titus 1:7. Actually, as good homekeepers [or *oikonomoi*] who know what it means to care and to serve in the house of God.... Therefore, if we have received any gift above others -- let us be mindful that we are to that extent God’s stewards, so that we willingly distribute to neighbours according as need or usefulness so requires!...

"‘If anyone speaks -- let him speak as the words of God!’ The words of God which have been given in Holy Scripture -- and which are taught, known, and applied by the Holy Spirit. Romans 3:2; Second Timothy 3:16; Hebrews 3:12 & 6:5....

"‘If anyone serves -- let him serve from the strength given by God!’ In general -- as the Apostle in the previous verse speaks about the gifts of grace which somebody receives, so that they may redound to serving others. And in particular, as the gifts of ministry which more especially come forth in serving others (as gifts of mercy, of serving love, of practical care, *etc.*)."

Rev. Professor Dr. Abraham Kuyper Sr. very interestingly applies First Peter 4:10 to the positive requirements of the Eighth Commandment ‘You shall not steal!’ [and of the Tenth Commandment ‘You shall not covet!’]. Says he:²⁴⁴⁹ "This consideration brings us, by the hand

of the [*Heidelberg*] *Catechism*..., to the positive use to which we should put our possessions [including our talents and our God-given *charismata*].

"For the *Catechism*, also the Eighth Commandment has a positive side. For, in that Commandment too -- God not only forbids, but also requires.

"As the *Catechism* says, it opposes miserliness and wastefulness -- and requires that one should use even one's money to the advantage of one's neighbour. Always according to the rule of the holy Apostle Peter: 'Let everyone, as he has received gifts -- also serve others with these, as a good steward of the manifold grace of God!'"

Comments Professor Dr. Bolkestein:³⁴⁵⁰ "Not all members of the church have received the same gifts of the Holy Ghost. The *charismata* which each has received, are not the same for all.

"Every member of the church has indeed received [at least] one *charisma*.... Paul has given a thorough picture of this in First Corinthians chapter 12 to 14 and Romans 12:3-8. Peter's insight essentially and altogether agrees with this. When He works, the Spirit gives various gifts....

"Peter does not wish to say that there are only two *charismata* [speech and service], but that there are two groups -- two kinds of *charismata*. Paul summarizes very diverse gifts in First Corinthians 12 and in Romans 12. But they can all be listed under the two groups which Peter distinguishes.

"The gift of the word comprehends the word of wisdom, the word of knowledge, the languages, and the interpretation of languages (First Corinthians 12:8-10) -- and prophecy, teaching, and admonishing (Romans 12:6-8). The gift of service comprehends the gift of healing and of miraculous power (First Corinthians 12:9-10), helping the poor, and giving guidance (Romans 12:7-8).... J.P. van Kasteren and A. Stöger...think of 'supernatural' as well as 'natural' gifts like science and art....

"Two groups of *charismata* can therefore be distinguished -- those of speech, and those of deed.... O. Michel...in Kittel's *Theological Dictionary of the New Testament* writes, as regards First Peter 4:10 -- that every Christian, as a recipient of the divine *charisma*, is a steward."

Finally, Rev. Professor Dr. Gordon H. Clark comments:³⁴⁵¹ "Each one has received some gift or talent from God. The gifts are not the same. Accordingly, the service is not to be identical.

"We must minister to others the particular grace we have received. "A young man who cannot learn German or Greek, is hardly fitted for the Mission Field -- where he would have to speak a still more difficult tongue. He had better stay at home, and be the Sunday School Secretary!...

"We must be good stewards. We must do the best with what we have. And since there is so much to do -- so many tasks of all sorts and types -- it is good that God's grace is manifold."

This appropriately rebukes the widespread dispensationalistic heresy that only Preachers and Missionaries and suchlike are in "Fulltime Christian Service" (*sic*). What nonsense!

All Christians who serve the Lord in all permissible callings whatsoever -- as accountants or lawyers or housewives or whatever -- are *ipso facto* right there in "Fulltime Christian Service" (*cf.* First Corinthians 7:7-24). And ungifted Preachers and Missionaries are not -- but are, at best, part-time and misguided misfits!

783. The Spirit of glory and of God rests upon reproached but Spirit-anointed Christians

Peter continues:³⁴⁵² "Be happy if you are reproached because of the Name of Christ [**the Spirit-anointed One**]! For **the Spirit of glory and of God** rests upon you. On their part [*viz.* that of unbelieving reproachers], He [**the Spirit**] is slandered; but on your part, He [**the Spirit**] is glorified.... If anyone suffers as a [**Spirit-anointed**] Christ-ian -- let him not be ashamed! But let him glorify God on this behalf!"

Calvin comments:³⁴⁵³ "Peter declares blessed...those who are reproached for the sake of the Gospel.... He gives as the reason -- because the Spirit of God, Who is also **the Spirit of glory**, rests on them. Some read the words...as though he...said '**glory and the Spirit of God**'....

"It is no hindrance to the happiness of the godly that they suffer reproach for the Name of Christ -- because they nevertheless retain glory unspoiled in the sight of God; while **the Spirit**, Who has glory ever connected with Him, dwells in them. What seems a paradox to the flesh, **the Spirit of God** establishes in their minds with a sense of certainty.... It ought to be enough for the godly that **the Spirit of God** testifies to them that the reproaches endured for the sake of the Gospel, are blessed and full of glory.

"The wicked, however, try to effect something quite different -- as though he [Peter] were saying 'You can boldly despise the insolence of the ungodly, because the testimony of glory which God's Spirit gives you remains firmly **within** [believers, and has no impact on society as a whole].' He [who is wicked] says that the **Spirit of God** suffers **reproach** -- because the unbelieving ridicule whatever He [the Spirit] suggests and lays down for our consolation.

"But this is *kata prolepsin* [alias a presumptuous preconception]! For although the world in its blindness may see nothing but what is disgraceful in the reproaches of Christ, he [*viz.* the Spirit-inspired Peter] would not have the eyes of the godly to be dazzled by this false opinion.... [For 'if a man suffers as a {**Spirit-anointed**) Christ-ian, let him not be ashamed!}]...

"When he [Peter] says 'as a Christ-ian' -- he has regard...to the cause.... It is enough for the faithful, that they suffer for nothing else but for the defence of the Gospel!"

Matthew Henry comments here³⁴⁵⁴ that Christ-ians "would be reviled, evil-spoken of, and slandered for the name or sake of Christ. In such case, he asserts, 'happy are ye!' The reason of which is 'because ye have the Spirit of God with you to fortify and comfort you; and the Spirit of God is also the Spirit of glory That will carry you through all, bring you off gloriously, and prepare and seal you for eternal glory.

"‘This glorious Spirit "rested upon you"; resideth with you; dwelleth in you; supporteth you; and is pleased with you’.... Is not this an unspeakable privilege?

"By your patience and fortitude in suffering...and adhering to the Word which the Holy Spirit hath revealed, ‘He is on your part glorified.’ But by the contempt and reproaches cast upon you, ‘the Spirit [of God Himself]...is evil-spoken of and blasphemed [by the wicked]’....

"The best men and the best things usually meet with reproach in the World. Jesus Christ and His followers, the Spirit of God and the Gospel, are all evil-spoken of.... That man who hath the Spirit of God resting upon him, cannot be miserable -- let his afflictions be ever so great! ‘Happy are ye, for the Spirit of God [resteth upon you]!....

"The blasphemies and reproaches which evil men cast upon good people, are taken by the Spirit of God as cast upon Himself. ‘On their part, He is evil-spoken of’.... When good people are vilified ‘for the name of Christ [the Spirit-anointed One]’ -- His Holy Spirit is glorified in them [who are Spirit-anointed Christ-ians]."

Rev. Professor Dr. John Brown comments:³⁴⁵⁵ "The Spirit of Christianity is so directly opposed to the spirit of the world that the wonder is not that there has been so much persecution but that there has not been more.... ‘If ye be reproached for the Name of Christ -- happy are ye! For the Spirit of glory and of God resteth upon you. On their part, He is...blasphemed; but on your part, He is glorified’....

"Christians in suffering for Christ...may be viewed as having fellowship with Christ.... It is the communication of His Spirit which enables them to bear them [their sufferings] in the same temper in which He [the Spirit-anointed Christ] bore His.... The following of Christ makes any way pleasant.... Hearts kindled and actuated by the Spirit of Christ, will follow Him whithersoever He goeth....

"Persecuted Christians should not be depressed by but rather rejoice in their sufferings.... ‘Ye are partakers of Christ’s sufferings -- that, when His glory shall be revealed, ye may be glad also with exceeding joy’.... By those who by His Spirit are led to understand and believe the Gospel and by its light to contemplate the dispensations of His kingdoms of providence and grace -- this glory is partially apprehended....

"Now, says the Apostle -- be not discouraged by all this contumely! If you are really what then men call you, Christians -- you are truly happy.... ‘The Spirit of Glory and of God resteth on you’ -- that is, the Spirit of glory, even the Spirit of God, resteth on you; or, the Spirit of God resteth on you as the Spirit of glory.

"There can be no doubt that the reference here is to the Holy Ghost, the Divine Author of our salvation -- as it is an inward transformation. The appellation ‘the Spirit of glory’ may be considered as equivalent to the glorious Spirit of our Lord Jesus Christ.... The Holy Spirit is here termed ‘the Spirit of glory’ to indicate that He is the Author of true glory and honour.... The Spirit of God Who is the Fountain of true honour, rested on them -- and by His influence formed them to a character which was the proper object not of contempt but of approbation and admiration to all good and wise intelligent beings....

"The Spirit of wisdom and good understanding rests on you, and makes you wise unto salvation. He gives you a sound mind, and makes you of good understanding.... He makes you 'strong in the Lord and in the power of His might.' He is in you 'the Spirit of power'....

"He has made you wise.... He has made you strong.... He has made you illustrious.... His bearing witness with your spirits that ye are indeed the sons of God...is surely more than enough to counterbalance all the...false and malignant reproaches.... If you are Christ-ians indeed, you have a real abiding honour springing from the Spirit of God Who is the Spirit of glory resting on you, dwelling in you, which their reproaches can in no degree affect....

"The Spirit of glory which exists in you, is evil spoken of or blasphemed by those men who reproach you for the Name of Christ. [Such are they] who load you with abuse, because you are Christ-ians. He [Christ's Spirit] made you what you are as Christ-ians. And in reproaching you, they indeed blaspheme Him....

"The time is coming when the Son of God will say: 'Inasmuch as ye did it to them, ye did it to Me.' And [the time when] the Spirit of God [shall say]: 'In reproaching them, ye blasphemed Me!'.... It is as if the Apostle had said -- their reproaches are more against **the Spirit** That animates you, than [they are] against you!

"But while they blaspheme Him -- you glorify Him!... Christians should honour the Holy Spirit Who makes them honourable. They should show forth His praises, giving visible form to His inward work -- by proving themselves to be under His influence as 'the Spirit of love and of power and of a sound mind.'

"This is the best way of meeting the reproaches of men against ourselves as Christians -- and against the Spirit by Whom as Christians we are animated and guided. Let us show what manner of spirit we are of; that it is indeed the Spirit of glory That rests on us; a Spirit Who is 'pure and peaceable, gentle and easy to be entreated'; a Spirit Who leads us to think on and to practise 'whatsoever things are true!'...

"The Spirit of glory rests on you, and therefore all their reproaches cannot rob you of true honour.... You are what the Spirit of God has made you -- not what they [mis]represent you [to be]....

"It may seem strange that the Apostle should caution those to whom he wrote, and whom he had represented as 'elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus'.... [However,] but for the restraining influence of the Spirit and Providence of God -- there is scarcely any violation of the Divine Law into which remaining depravity...may not hurry" any folk -- whether they be Christians, or not.

Rev. Professor Dr. Smeaton remarks:³⁴⁵⁶ "When we examine what titles Peter applies to the Spirit, we find the following: 'the Spirit of Christ' (First Peter 1:11); 'the Spirit of God,' intimating God and the Spirit Who proceeds from God (4:14); 'the Spirit of glory' resting like the *Shechina* on the persecuted Christian (4:14). As to the Ancient Prophets, he says 'that **the Spirit of Christ** Who was in them testified beforehand the sufferings of Christ and the glory that

should follow (1:11).... That passage furnished a convincing proof that Christ [as the Son of God] had a divine pre-existence, and that His Spirit prior to the incarnation guided the inspired writers in all their predictions....

"Nor are we to explain the expression which is applied to Christ -- 'put to death in the flesh but quickened by the Spirit' -- in any other way than as an allusion to the Holy Ghost.... We must...think of the Holy Spirit in Whom...Christ went and preached...by Noah.... The reference is to the Spirit of Christ Who was in the Prophets.... The Redeemer was quickened and raised up by the Holy Spirit [First Peter 3:18-20]....

"To the Spirit also is ascribed the Christian's sanctification -- 'elect in (*en*) sanctification of the Spirit [First Peter 1:2 (*cf.* too 4:14)].... The Holy Spirit by the Gospel separates Christians...from the common mass of men, and the blessings enjoyed are the fruits of the Spirit's sanctifying power. As the Prophets had the Spirit -- so, Peter adds, the Apostles in like manner preached with the Holy Ghost sent down from Heaven (1:12)."

Rev. Dr. Huther comments:³⁴⁵⁷ "It is certainly explicit! 'The Spirit of glory'; and, indeed, 'the Spirit Who is at the same time the Spirit of God' (*cf.* Keil)....

"It means that they [persecuted Christians] stand under the enduring operation of this Spirit Who rests upon them.... The actual foundation is: 'You are blessed, because at present you have been prepared in the Spirit and have received a part of that glory which the everlasting *doxa* or glory has guaranteed for you."

Rev. Dr. Demarest comments:³⁴⁵⁸ "You are...accounted by foolish men as evil-doers -- if they falsely say that criminals and Christians describe the same persons. 'Blessed are ye' -- 'because the Spirit of Glory, even (the Spirit) of God, resteth upon you!' Ye are blest, because the Spirit inseparably connected with the glory just spoken of -- even the Spirit of God -- rests upon you..., 'making Himself to rest' ..., or descends and abides upon you....

"The Spirit, by giving believers a disposition and will like that of Christ, is the Spirit of Glory or the Author of it.... Their inward meetness for the objective glory...and sharing in Christ's glory, being the peculiar work of the Spirit

"The abiding of the Spirit upon the persecuted, often becomes conspicuous.... On their part [*viz.* that of ungodly slanderers], He is blasphemed. But on your part, He is glorified.... By your persecutors...the Spirit is blasphemed. But by you He is praised and adored.... It is infamous to die as a criminal. Yet it is a ground of thanksgiving to God, to die as becomes [or behooves] a Christian."

Comments Rev. Dr. Barnes:³⁴⁵⁹ "'The Spirit of glory and of God resteth upon you.' The glorious and Divine Spirit. There is no doubt that there is reference here to the Holy Spirit. And the meaning is that they might expect that that Spirit would rest upon them or abide with them, if they were persecuted for the cause of Christ....

"They might hope that God would impart His Spirit to them in proportion to their sufferings on behalf of religion, and that they would have augmented joy and peace. This is doubtless the

case with those who suffer persecution.... Their persecutions are made the reason of a much more copious effusion of the Spirit on their souls.... They may hope that larger measures of the Spirit's influences will rest upon them. Hence, it is often gain to the believer -- to suffer....

"He [the Holy Spirit] is evil spoken of [by those who persecute Christians]. That is, the Holy Spirit [is blasphemed. Yet] they **only** 'blaspheme' Him.... They reproach His sacred influences, by their treatment of you and your religion. 'But on your part, He is glorified' -- by your manner of speaking of Him, and by the honour done to Him in the patience evinced in your trials.... 'If any man suffers 'as a Christian' -- because he is a Christian -- if he is persecuted on account of his religion..., 'let him not be ashamed!'"

Comments Rev. Dr. de Hartog:³⁴⁶⁰ "'If you are reproached for the name of Christ, you are blessed. For the Spirit of glory and (the Spirit) of God is resting upon you'....

"That blessedness is not according to man. It is a consolation, and indeed a joy in God through the Holy Spirit. 'For the Spirit of glory, and (the Spirit) of God, rests upon you'... That means 'the Spirit of God, the Holy Ghost Who is the Spirit of glory, rests upon you'....

"Your blessedness is indeed assured and confirmed by the blessed testimony of the Holy Ghost. The love of God has been poured out into your hearts by the Holy Ghost.... 'He rests upon you.'

"This is an expression which agrees with the word of the Prophets: 'upon Him shall the Spirit of God rest' (Isaiah 11:2). And it was probably borrowed therefrom, by the Apostle. This testifies that the grace of the Spirit is consoling and refreshing, for Christ's sake and in His Name -- and descends upon the believers and penetrates into their hearts in order to fill them with joy and a sweet and blessed trust....

"Now the Spirit of glory, the Spirit of God Who rests on believers -- is both blasphemed by unbelievers...as well as glorified in and through believers.... He is blasphemed, [and]...He is glorified....

"The Spirit is the same -- one Spirit; the Spirit of God; the Spirit of glory. But the hearts of men stand in opposite relationships to that Spirit. With one, unbelief; with the other, faith. So that one blasphemes the Spirit, the Spirit of truth. And the other, in whom the work of the Spirit has been manifested and keeps on being manifested, the Spirit is glorified (Matthew 10:18f and John 14:16-17)."

Comments Rev. Professor Dr. Bolkestein regarding a 'Christian':³⁴⁶¹ "The Spirit of glory, the Spirit of God, rests upon him. The Spirit is the sign, the proof of God's help in eschatological need. If this Spirit is with the church, she may know the nearness of God even in persecution and duress....

"Peter here uses the word 'Christ-ian' [alias a 'Spirit-anointed one'].... A Christ-ian is somebody who belongs to Jesus Christ [alias 'The Spirit-Anointed One']. And if somebody suffers because he belongs to Jesus Christ, he should never be ashamed!"

Finally, Rev. Professor Dr. Gordon H. Clark wisely comments:³⁴⁶² "If anyone suffers reproach for the Name of Christ, he is indeed blessed. For such a reproach indicates that the Spirit of glory and of God rests upon him. However, let us make sure in all our conduct that we never suffer -- as a murderer, or as a thief, or as an evildoer, or as a meddler [or 'busybody in other men's matters]!"

Note how Peter here mentions busybodies together with murderers! As Clark points out: "It may sometimes happen that devoted Christians suffer or are reproached not for their faith but for their foolishness. No doubt we are to have a concern for the souls of men. But we are not called upon to meddle in their affairs..... Calamities...can fall on innocent people, when a busybody pokes his nose where it does not belong. But if anyone suffer as a Christ-ian, let him not be ashamed!"

784. God's Spirit moving though His Prophets oft produced in-Spir(it)-ed Scripture (1)

Some three decades after Calvary, the Apostle Peter in his Second Epistle insists:³⁴⁶³ "We have **not** followed cunningly-devised **fables**! We made known to you the power and coming of our Lord Jesus Christ, and were eyewitnesses of His majesty.... We **heard**!.... [Yet,] we also have a **more** sure prophetic **Word**.... Know this **first** -- that **all** forthtelling of **the Scripture** is **not** from any private unburdening! For the forthtelling did not in olden times come forth from man's desire. But the **holy men of God spoke** -- as they were moved by **the Holy Ghost**!"

Soon after **writing** the above **Spirit-inspired words**, the Apostle Peter died around 66 A.D., allegedly in Rome. That was just as the Roman armies of Titus were getting ready to attack Jerusalem and its temple. Indeed, in Second Peter 1:14, just before his death, the Apostle Peter anticipated his own demise -- "shortly."

Peter right then assured the readers of his canonical *Second Epistle* that he and other Apostles really did witness "the power and coming of our Lord Jesus Christ." He reminds them, for instance, that those Apostles had been "**eye**-witnesses" of a very great miracle. Second Peter 1:16. That had occurred at the same time they had also "**heard**" the audible voice of God the Father. Second Peter 1:17. This had taken place, when they were **with** the Lord Jesus Christ on the holy mount -- when they all **saw** His glory, at His transfiguration. Second Peter 1:18.

At that time, they had all **heard** not just a divinely-inspired human Prophet -- but the voice even of God the Father Himself, prophesying or forthtelling His Own Word. On that occasion, they **saw** (for just a few moments) Christ being transfigured miraculously.

They then also (for just a few moments) actually **heard** the Father Himself **speaking**, from His excellent glory. For they, miraculously, actually **heard** God the Father Himself then **say**: "This is My beloved Son, in Whom I am well-pleased!" Second Peter 1:16-18.

Yet, added Peter, **now** -- more than thirty years after that magnificent miracle -- "we **have** [in the **present** tense] a **more** **sure** revelation from God than those previous magnificent mountain miracles! For we now have not merely a temporary speech of the Father from Heaven; nor merely a temporary transfiguration of the Son on here on Earth. Instead, we now have the

superlative and the **permanent** and written "prophetic Word" of God the Holy Ghost. Second Peter 1:19a.

That latter "*propheetikon Logon*" was and is the finished forthtelling of God's Holy Word in Scripture -- or "*Graphees*." Second Peter 1:20. Therefore, Peter insists to all his readers, "it is well that you **keep on heeding it!**" For Holy Scripture is "like a **light that keeps on shining** [present continuous tense] in a dark place -- until the daylight dawns and the morning star rises in your hearts!" Second Peter 1:19b.

The Apostle Peter therefore next told all his readers: "**First of all**, you are to keep on knowing this.... All prophecy [or forthtelling] of Scripture is not a private unburdening [or a personal explanation, and still less of human fabrication].

"For it is not from man's desire, that prophecy then came forth. But [holy] men, exactly as they were being moved by the Holy Spirit, spoke **from God**." Second Peter 1:20-21.

Here, Calvin comments:³⁴⁶⁴ "Peter declares that he was an eyewitness, because he has seen with his own eyes the glory of Christ which he describes! He contrasts this knowledge with the kind of cunningly-devised fables which astute men are in the habit of inventing to entangle the minds of the simple.... What is meant [in the latter case], is a subtle invention with intent to deceive....

"We have the Word of Prophecy made more sure!... No Scripture is of private interpretation! For no prophecy of Scripture ever came by the will of man. But men spake from God, being moved by the Holy Ghost'.... He [Peter] now goes on to show that the certainty of the Gospel is based also on the saying of the Prophets [as recorded in Holy Scripture]....

"The Papists are always saying that the Church cannot err.... They imagine that it is ruled by the Spirit -- even if the Word had been lost! But Peter, on the contrary, declares that all are immersed in darkness, who do not look to the light of the Word. Therefore, unless you want to cast yourself of your own accord into a labyrinth -- you must take the utmost care not to deviate even a hair's breadth from the direction of the Word. Even the Church can only follow -- [follow] God as its Guide [*viz.* through His infallible Word]....

"It is worth noticing further what he [Peter] says about the clarity of Scripture. This would be a false commendation, if Scripture were not a fit and proper guide to show us the way clearly. Therefore, anyone who opens his eyes by the obedience of faith -- will see, by that very experience, that Scripture has not for nothing been called a lamp.... It is therefore a damnable blasphemy of the Papists to imagine that the light of Scripture does nothing but dazzle the eyes -- so that they frighten off the simple from reading it....

"Peter...show[s] how we ought to dispose our minds...to make proper use of Scripture.... We ought not to rush at our reading of Scripture, rashly trusting in our own understanding....

"The Spirit Who spoke through the Prophets, is His Own True Interpreter. This exposition certainly contains a true, godly, and profitable lesson....

"The Prophets are only read with advantage, when we put aside our carnal understanding and subject ourselves to the teaching of the Holy Spirit.... It is an unholy profanation of Scripture, when we presumptuously bring our own native shrewdness to the understanding of it....

"The Papists are doubly stupid in concluding from this, that no interpretation of private individuals [even if submitting to Scripture] ought to be looked on as authentic. They [the Papists] pervert this testimony of Peter, to arrogate to their councils the final authority to interpret Scripture. And in so doing, they act childishly indeed.

"Peter speaks of 'private interpretation' **not** to prohibit any individual from handling Scripture by himself. But he is saying that whatever men bring to it of their own, is profane.... The faithful are enlightened by the Holy Spirit -- and acknowledge only what God wills in His Word....

"Peter is saying that Scripture was **not** handed down from man, or by human desire.... Peter especially bids us trust the Prophets as the undoubted oracles of God -- because they did **not** give way to any private human impulse....

"What immediately follows, is to the same effect.... Holy men of God spoke, 'being moved by the Holy Ghost.' They did not blab their inventions, of their own accord....

"He [Peter] says that they [the Prophets] were 'moved' -- not because they were out of their minds (as the Heathen imagine *enthousiasmos* in their 'prophets'). But because they [*viz.* the Old Testament Biblical Prophets] dared nothing by themselves.... [For they so acted] only in obedience to the guidance of the Spirit Who held sway over their lips as in the temple of His Own!

"The 'prophecy' [or 'forthtelling'] of 'Scripture' [in Second Peter 1:19-20] -- means what is contained in the Holy Scriptures." Even as those Old Testament Prophets or "holy men of God spake as they were moved by the Holy Ghost." Second Peter 1:21

So then, Peter says that the Prophets were 'moved' -- but "**not** because they were out of their minds as the Heathen imagine *enthousiasmos* in their 'prophets.'" Ecstatic and enthusiastic Pentecostalists, note well!

Furthermore, those Old Testament Prophets "dared nothing by themselves, but only in obedience to the guidance of the Spirit Who held sway over their lips as in the temple of His Own." For "the 'prophecy' [or 'forthtelling'] of 'Scripture' [in Second Peter 1:19-20] -- means what is contained in the Holy Scriptures" and **not** in the traditions of a deformed Church. Romanists -- note well!

Both Pentecostalists and Romanists --- note very well indeed! The Apostle Peter was neither a raving lunatic, nor a self-interpreting Pope. But, according to his own Spirit-inspired Second Epistle -- he was a Bible-believing Protestant.

But bad as Papistic Romanism is, pseudo-pentecostalistic Anabaptism is much worse. Hence Calvin adds in his 1536 *Institutes of the Christian Religion*.³⁴⁶⁵

"Those who, rejecting Scripture, imagine that they have some peculiar way of penetrating to God -- are to be deemed...under the influence not so much of error as of madness. For certain giddy men have lately [1522f] appeared who -- while they make a great display of the superiority of the Spirit -- reject all reading of the Scriptures themselves, and deride the simplicity of those who delight only in what they [the giddy Anabaptists] call 'the dead and deadly letter'....

Paul, though carried up even to the Third Heaven [Second Corinthians 12:2f], ceased not to profit by the doctrine of the Law and the Prophets [Romans 2:13-16 & 3:2 & 13:8-10 & 15:4f & 16:26].... In like manner, he exhorts Timothy...to give attention to reading (First Timothy 4:13). And the *eulogium* which he pronounces on Scripture, well deserves to be remembered -- viz. that 'it is profitable...for correction..., so that the man of God may be perfect (Second Timothy 3:19 [to 4:4]. What an infatuation of the devil, therefore, to fancy that Scripture -- which conducts the sons of God to the final goal -- is of transient and temporary use!....

"I should like these people to tell me whether they have imbibed any other Spirit than that which Christ promised to His Disciples.... Their madness is extreme....

"What kind of Spirit did our Saviour promise to send? One Who should...suggest and instil the truths which He Himself had delivered through the Word [John 16:13f]! Hence the task of the Spirit promised to us, is not to form new and unheard-of 'revelations' or to coin a new form of 'doctrine' by which we may be led away from the received doctrine of the Gospel, but to seal on our minds the very doctrine which the Gospel recommends....

"We must give diligent heed both to the reading and hearing of Scripture -- if we would obtain any benefit from the Spirit of God. Just as Peter praises those who attentively study the doctrine of the Prophets (Second Peter 1:19)....

"Any 'spirit' which bypasses the wisdom of God's Word and suggests any other doctrine -- is deservedly suspected of vanity and falsehood. Since Satan transforms himself into an angel of light [Second Corinthians 11:14f] -- what authority can the Spirit have with us, if He be not ascertained by an infallible mark?...

"These miserable men err, as if bent on their own destruction -- while they seek the Spirit from themselves, rather than from Him.... They say that it is insulting to subject the Spirit to Whom all things are to be subject, **to the Scripture!** As if it were disgraceful to the Holy Spirit to maintain a perfect resemblance throughout, and be in all respects without variation consistent with Himself!....

"It ought to be enough for us when once we hear His Voice [in His written Word]. But, lest Satan should insinuate himself under His Name -- He [the Spirit] wishes us to recognize Him by the image which He has stamped on **the Scriptures.** The Author of the Scriptures cannot vary and change His likeness. Such as He there appeared at first -- such He perpetually will remain!"

The Calvin-istic *Westminster Confession* adds³⁴⁶⁶ that "for the better preserving and the propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan, and of the world -- the Lord committed this

revelation wholly to writing, which maketh the Holy Scriptures to be the most necessary....
Second Peter 1:19....

"The books commonly called 'Apocrypha' -- not being of divine inspiration -- are not part of the Canon of the Scripture. And therefore are of no authority to the Church of God, nor to be any otherwise approved or made use of than other human writings.... Second Peter 1:21....

"The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (Who is truth itself), the Author thereof.... Therefore it is to be received because it is the Word of God.... Second Peter 1:19-21.... The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold but one), it must be searched and known by other places [of Holy Scripture alone] that speak more clearly. Second Peter 1:20-21."

The *Westminster Larger Catechism* cryptically though adequately and very simply states: "Question: What is the word of God? Answer: The Holy Scriptures of the Old and New Testaments are the Word of God.... Second Peter 1:19-21."³⁴⁶⁷

785. God's Spirit moving though His Prophets oft produced in-Spir(it)-ed Scripture (2)

The great Puritan Rev. Dr. John Owen explains:³⁴⁶⁸ "Peter tells us, Second Epistle 1:21. 'Holy men of God spake as they were moved by the Holy Ghost' (that is, in writing the Scripture). *Hupo Pneumatos hagiou pheromenoi* -- borne up by Him, carried beyond themselves, to speak His Word and what He indited to them."

Owen continues elsewhere:³⁴⁶⁹ "The immediate effects of inspiration, were that those inspired were moved or acted [upon] by the Holy Ghost. 'Holy men of God spake,' *hupo Pneumatos Hagiou pheromenoi*, Second Peter 1:21 -- 'moved' or acted 'by the Holy Ghost'

"[This involved] the preparation and elevation of their intellectual faculties, their minds and understandings, wherein His revelations were to be received. He prepared them for to receive the impressions He made upon them, and confirmed their memories to retain them.... For their own illumination and edification did they diligently inquire, by the ordinary means of prayer and meditation, into the meaning of the Spirit of God in those prophecies which themselves received by extraordinary revelation. First Peter 1:10-11....

"The Ancients contend -- against the Ebionites, Marcionites and Montanists -- as Epiphanius [in his] *Adversus Haereses* II:1 and *Heresies* 48, [and in] Jerome's *Proemium Commentary on Isaiah* -- that the Prophets were not used ecstatically, but understood the things that were spoken to them.... They were not in or by prophecy deprived of the use of their intellectual faculties, as it befell satanical enthusiasts.... Cf. Augustine's *City of God* VII:32.... In the inspirations of the Holy Spirit and His actings on the minds of the holy men of old, He gave them infallible assurance that it was Himself Alone by Whom they were acted. Jeremiah 23:28."

Owen insists:³⁴⁷⁰ "The Word is come forth unto us from God, without the least mixture or intervenience of any medium obnoxious to fallibility.... I shall further consider it from one full and eminent declaration thereof given unto us, Second Peter 1:20-21.... 'Knowing this first, that no prophecy of Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.'

"That which he speaks of, is *propheeteia* Graphées. The 'prophecy of Scripture'; or Written Prophecy!"

Comments Matthew Henry:³⁴⁷¹ "Our Apostle [Peter] and the two sons of Zebedee [the Apostles John and James] were eyewitnesses of His Divine Majesty when He [Jesus] was transfigured before them and His face did shine as the sun [Mark 9:2].... The Apostle lays down [yet] another argument to prove the truth and reality of the Gospel, and intimates that this second proof is more strong and convincing than the former!... For this is foretold by the Prophets and Penmen of the Old Testament, who spake and wrote under the influence and according to the direction of the Spirit of God....

"The Scriptures of the Old Testament...are called 'a more sure Word' [than Peter's own eyewitness oral account]!... The New Testament is a history [or the filling fulfilment] of that whereof the Old Testament is a prophecy [or the foretelling forthtelling].... False-prophets 'speak a vision of their own heart not out of the mouth of the Lord' (Jeremiah 23:16).

"The Prophets and Penmen of Scripture spake and wrote what was the mind of God.... Scripture be not the effusion of man's own private opinion or inclination, but the revelation of the mind and will of God....

"The divine origin...of the Scriptures -- that what is contained in them is the mind of God and not of man -- is to be known and owned by all who will give heed to the sure word of prophecy [or forthtelling]. That the Scriptures are the Word of God is not only an Article of the True Christian's Faith, but also a matter of science or knowledge.... The Christian knows that Book to be the Word of God, in and upon which he sees all the proper marks and character of a divinely-inspired book....

"It is so absolutely necessary that persons be fully persuaded of the Scripture's divine origin.... The Apostle...tells us how the Old Testament came to be compiled.... It came not by the will of man....

"'Holy men of God spoke as they were moved by the Holy Ghost.' Balaam and Caiaphas and others...were destitute of holiness.... Such sort of persons were not employed to write any part of the Scriptures for the use of the Church of God.

"All the Penmen of the Scriptures were holy men of God. These holy men were 'moved by the Holy Ghost' in what they delivered as the mind and will of God. The Holy Ghost is the Supreme Agent. The holy men are but instruments.... The Holy Ghost inspires and dictates to them what they were to deliver of the mind of God.... He powerfully excites and effectually engages them to speak (and write) what He had put into their mouths....

"He so carefully assists and directs them in the delivery of what they had received from Him, that they were effectually secured from any the least mistake.... So that the very words of **Scripture** are to be accounted the words of the Holy Ghost.... The very words and expressions are to be regarded by us as proceeding from God.

"Mix faith, therefore, with what you find in the Scriptures! Esteem and reverence your Bible as a book written by holy men **inspired**...by the Holy Ghost!... **Holy men of God**...lived in the times of the Old Testament, and were used as the *Amanuenses* [or Secretaries] of the Holy Ghost, in writing the Sacred Oracles."

The Lutheran Rev. Dr. Huther comments³⁴⁷² that in **written Scripture** "we thus have a more fixed (more sure) prophetic Word [than Peter's oral testimony].... The focus is here on the prophecies of the Old Testament....

"Bengel rightly says that not only the singular sayings which Peter offers [but especially] the words of Moses, Isaiah and all of the Prophets are altogether constant for you.... The expression *propheetikos* [in Second Peter 1:19's 'more sure prophetic Word'], here...[as in] Romans 16:26's **Graphai propheetikai** [or 'prophetic **Writings**']" means 'the Holy **Scriptures**' "as something certain and well-known to the readers....

"No prophecy [or forthtelling] of **Scripture** happens from...or comes into existence as a product of -- one's own (that is of the Prophet's own) indication.... 'The ground from which the *propheeteia* proceeds, is not the free will of the man who applies his will to it'....

"The form of this sentence serves to emphasize the passivity of the Prophets. *Pheromenoi* ['they are moved' – driven as a boat is driven by a wind.... Acts 27:15-17. The driving power, is the *Pneuma Hagion* [the Holy Spirit]."

Indeed, the 'holy men of God' were made "Prophets -- only by the *Pneuma Theou* [namely the Spirit of God]. It was men who there spoke -- but their speech had its ground of origin and point of commencement in God.... They stood in the service of God, inasmuch as they were the tools of His *Pneuma Hagion*."

Comments Rev. Dr. Demarest:³⁴⁷³ "The witness of our Lord's Transfiguration [Peter and John and James] were sufficient in number.... Their honesty as witnesses, is unimpeachable....

"[However,] 'we have, more sure, the Prophetic Word.... We have a greater subjective conviction than ever before, of its infallible truthfulness.... The 'Prophetic Word' = Prophecy of **Scripture**, verse 20. *I.e.*, the prophecies of the Old Testament considered as a whole....

"Prophecy as a whole is **not** compared with the single miracle...of the Transfiguration; and the former [is not] more credible than the latter. But it is declared that the testimony of the Father gave a more perfect assurance to the Apostles concerning the Prophetic Word....

"And (hence) we have more sure, **the Prophetic Word**. 'To which ye do well that ye take heed...in your hearts -- as to a lamp shining in a gloomy place, until the day dawn[s] and the morning star arise[s]'....

"A lamp shining in a room otherwise dark, gives light to all that are in it. So does **the Prophetic Word** enlighten us as to the Power and Coming of Christ.... Ye ought to attend to **the Prophetic Word**, until Christ Himself has come [again at the end of World History]!....

"By attending to **the Prophetic Word** as just described, ye do well. 'Knowing this first, that no **prophecy of Scripture** begins to be from the Prophet'.... For not by man's will was prophecy brought at any time -- but, borne along by the Holy Spirit, spake holy men of God'....

"'No **prophecy of Scripture** begins to be' ...or originates 'from' the Prophet.... 'For not by man's will was prophecy brought, at any time.... But holy men of God spoke, when borne along by the **Holy Ghost**'.... As ships move rapidly hither and thither, under the control of mighty wind....

"Not a single prophecy of the Old Testament is of human origin, or of the Prophet's own invention -- but from divine revelation, and that written by [**Spirit**]-**inspired** men.... The very idea of a Prophet, is a spokesman...of God -- a man **inspired** to make known what God has revealed to him **by the Spirit**. James 5:10; First Peter 1:10-11.

"**Scriptural Prophecy** is not of human origin.... It is of divine origin. Since the Prophets taught, spoke, and wrote -- when under the powerful guidance of **the Holy Spirit**.... 'Ye do well' in attending to **the Prophetic Word** as just described! 'Since ye know' this as a truth...of the first importance -- namely, that no **prophecy of Scripture** is of human but of divine origin....

"The plain meaning is -- Ye do well in attending to **the Prophetic Word**, until Christ Himself appears. As ye do well in using a lamp in a dark room, until the day dawn and the morning star arise.... 'No **prophecy of Scripture** originates from the Prophet's own explication' of God's will and purposes....

"The evidences for the fact that the Scriptures contain a revelation from God written by inspired men, are abundant and various -- and are generally designated as external, internal, collateral or miscellaneous, and experimental. But it is of the first or greatest importance that we hold **the Old Testament as well as the New** to contain such a revelation."

Rev. Dr. Barnes comments³⁴⁷⁴ that "a literal translation of the passage would be: 'and we have **the prophetic Word more firm**'.... The **prophecy** was more certain proof than was furnished on the Mount of Transfiguration!....

"There can be no doubt that the Apostle refers here to what is contained in **the Old Testament**. For, in [Second Peter 1] verse 21, he speaks of the prophecy as that which was spoken 'in old time by men that were moved by the Holy Ghost'....

"The prophecy [or total forthtelling of the Old Testament] was more sure, more steadfast, more to be depended on than even what the three Disciples had seen and heard on the Mount of Transfiguration!... The [Old Testament] prophecies are **numerous**, and by their number they furnish a stronger proof than could be afforded by a single manifestation however clear and glorious.... They were **recorded** [or **written down**], and might be the subject of careful comparison with the events as they occurred....

"They were written long beforehand, and it could not be urged that the testimony which the Prophets bore was owing to any illusion on their minds.... The prophecies, embracing many points...and extending through a long series of years, would be more satisfactory than any single miracle whatever....

"The prophecies [or forthtellings] demanded their close and prolonged attention.... There is perhaps no study more worthy of the attention of Christians, than that of the prophecies.... We should avail ourselves of all the light which we have, and should apply ourselves diligently to the study of the prophecies of the Old Testament...and of those in the New Testament....

"We should search the prophetic records, and strengthen our faith.... It is...clear that a brighter time than any that has yet occurred, is to dawn on our race -- and equally true that we should regard the prophecies as we do the morning star as the cheering harbinger of day....

"'No prophecy of the Scripture [means]...no prophecy contained in the inspired records. The word Scripture here shows that the Apostle referred particularly to the prophecies recorded in the Old Testament....

"The Apostle teaches that the truths which the Prophets communicated, were not originated by themselves; were not of their own suggestion or invention; were not their own opinions -- but were of higher origin, and were imparted by God.... The writings which he wished them to study, did not contain truths originated by the human mind.... They were of higher origin.... They should show profound respect for the prophecies, and study them with attention....

"No prophecy recorded in Scripture is of, or comes from -- any exposition or disclosure of the will and purposes of God by the Prophets themselves. It is not a thing of their own, or a private matter originating with themselves. But it is to be traced to a Higher Source....

"This passage cannot be adduced by the Papists, to prove that the people at large should not have free access to the Word of God and should not be allowed to interpret it for themselves.... It says nothing about the Church as empowered to give a public or authorized interpretation of the prophecies....

"There never was any greater perversion of a passage of Scripture, than to suppose that this [passage] teaches that any class of men is not to have free access to the Bible! The effect of the passage, properly interpreted, should be to lead us to study the Bible with profound reverence....

"The reference is particularly to the recorded prophecies in the Old Testament.... The word 'prophecy' here...mean[s]...prophecy in general -- all that is prophetic in the Old Testament....

"All that the Prophets taught, whether relating to future events or not.... Pious men commissioned by God or employed by Him as His messengers to mankind...spake as they were moved by the Holy Ghost.... They spake only as the influence of the Holy Ghost was upon them....

"The remark here made, may also be applied to the whole of the Scriptures.... The Bible is given to us, to shed light on our way.... It is, therefore, a duty to attend to the instructions

which the Bible imparts -- and to commit ourselves to its holy guidance in our journey to a better World."

786. God's Spirit moving though His Prophets oft produced in-Spir(it)-ed Scripture (3)

Explains Rev. Professor Dr. Abraham Kuyper Sr. in his *Locus de Sacra Scriptura*:³⁴⁷⁵
"Scripture inspiration must sharply be distinguished from the revelation [which precedes it].... Second Timothy 3:16 and Second Peter 1:21 are always mentioned in parallel for the inspiration of Scripture.... The inspiration of Scripture involves...the books -- registering their contents in an infallible manner....

"With what purpose did God bring the Scripture into the World?... That one Scripture, embraces within itself contents it offers to all mankind.... The man of God must be equipped unto every good work -- and he receives that equipping through the medium of the Scripture (Second Timothy 3:16). We read the same thing in Second Peter 1:19.... Also the impulse to inscripturate.... Cf. Second Peter 1:21....

"Second Peter 1:20-21...testifies about the inspiration (*enthousiasme*) of the Prophets.... There is indeed a connection between *graphein* [writing] and *lalein* [speaking] (*cf.* verse 20).... Second Peter 1:19-21...says that *ho propheetikos Logos* (namely the entire Scripture of the Old Testament) is *bebaioteros* [or **more** sure] -- note the comparative! -- than for example [even] the voice [of God the Father] on Mount Tabor [*cf.* Second Peter 1:17].

"Think of the parable of the rich man and Lazarus! He who does not heed [the writings of] Moses and the Prophets -- would not be moved even if he heard a voice from Heaven. The Apostle therefore wishes to say that the prophetic writers of the Old Testament give us **more** certainty than a voice directly from Heaven [*cf.* Second Peter 1:18-19]!

"And then he adds to this in [Second Peter 1] verse 20 that, in order to receive the blessing of that Divine Word, we need to know that *pasa propheeteia* **Graphees** [or every 'prophecy of the **Scripture**'] cannot be *idias epiluseoos* [or of private fabrication].... Because the Scripture has not been sown in man's field, but in God's field.... [It came] *hupo Pneumatos Hagiou pheromenoi elaleesan apo Theou anthroopoi* [or 'by men of God speaking as they were being moved by the Holy Spirit'].... They spoke from God, through the Holy Ghost....

"In First Peter 1:19-21, the *epilysis* [alias 'interpretation' (or, better, 'undurdening')] comes first" or before the word 'own' alias the 'private' -- in the original inspired Greek passage. "For the '*idia*' [or 'private']...human understanding...**is operated on by the Holy Spirit**. The Scripture is a product not of the '*idia*' [or 'private'] -- but **of the Holy Ghost**. Thus it is also to be understood **only of the Holy Spirit**."

Hence, God through His Spirit burdened His Prophets with His messages. The Prophets then unburdened themselves, by delivering those messages. The messages were therefore not the Prophets' own, but from God. Indeed, it was God Who moved His Prophets to receive and to understand those messages, and then to unburden themselves thereof by delivering them -- whether orally, or in writing (alias as Holy Scripture).

In his *Encyclopaedia of Holy Divinity*, Kuyper adds³⁴⁷⁶ that "Second Peter 1:21 receives its more general description from the antithetical declaration that prophecy did not originate in the *theleema* [or 'will'] of the Prophets themselves.... As '*Enoysh 'Eloohiym* -- that is to say as *Theou anthroopoi* [or 'men of God'] -- they proclaimed what then came into their consciousness -- just as the Holy Ghost drove them [or 'moved' them to do].

"That is a representation...which obviously gets applied to the entirety of Old Testament **Scripture**, as is clear from *pasa Graphē Theopneustos* [or 'all **Scripture** is inspired by God'] in Second Timothy 3:16.... In itself, the impulse is nothing other than the *pheresthai* [or 'the being borne' or 'moved'] in Second Peter 1:21. It agrees with the *paa'am* [or 'began to move him at times'] in Judges 13:25. That *paa'am* says nothing else than that the one being driven received a shove.... That stirred him up from his rest -- in the full sense of an *incitamentum animum impellens* [or an 'impelling incitement of spirit']."

Rev. Professor Dr. Bolkestein comments:³⁴⁷⁷ "The appeal to the prophecy of **Scripture**, needs to be illuminated more closely. It needs to be secured against the misuse which heretics make of prophecy." Pentecostalists and Romanists – note well!

"However, they [such heretics] come with their spiritualizing explanation -- a 'private exegesis' [or rather 'a self-invented misrepresentation'] which deviates from what God intended. Warningly, the Epistle writes that they are adopting their own peculiar misexplanation. And Scripture does not allow such.

"For the prophecy is not of human fabrication. It is from God. Divine initiative is at the root of every prophecy. God's Holy Spirit was operative behind, and in -- prophecy. The humanness of the Prophets is not denied hereby. But the essence of prophecy is nevertheless that the Prophets have spoken from God outwards....

"The Prophets can be understood only by and from the same Spirit -- as the One by and from Whom they too spoke. The [later] true exposition of prophecy, is just as little human work -- as was the [earlier] inspiration of the prophecy. It occurs only through the same Spirit Who inspired them.

"Prophecy may not be expounded arbitrarily according to one's own human wishes (Second Timothy 3:16f). One's 'own' or 'peculiar' explanation, is an 'exposition' in which [not God's Spirit but] the human spirit is paramount!...

"It is indeed clear that the writer [Peter] is signalling heretics' own peculiar explanation [cf. 1:20 to 2:1f]. These are they who bend the prophecy according to their own 'insights'....

"Against this, the writer [Peter] calls upon the Church to expect the true exposition of prophecy from None other than the Spirit of God Himself. Thus the contrast indicated by the term 'own explanation' [or 'private interpretation'] -- is that between an exposition derived from God's Spirit, and one stemming from a human spirit.

"It is **not** a contrast between a explanation by authorized officers -- and a private exposition. One frequently encounters this last opinion among Roman Catholic Authorities. They find in

Second Peter 1:20 the first traces of an authorized ecclesiastical teaching office, to which the explanation of Scripture has been entrusted -- in opposition to a private interpretation which leads into all kinds of error....

"Yet the text Second Peter 1:20 is not even cited in this!.... Schelkle writes...: 'It seems it is not to the Church but to the Spirit of Scripture, that the reader is being referred'

"Recently, the [traditional] Roman Catholic explanation has found some kind of a following. [However,] this explanation proceeds from a contrast which is not present in the text!

"Whereas the true exposition of prophecy is the business of God's Holy Spirit -- the erroneous, arises from one's own human brain. He who here presumes a contrast between the presupposed ecclesiastical teaching office, and the individual -- is reading more into it, than out of it." Thus, as unbiblical *eisegeesis* -- rather than as Biblical *exegeesis*!

"It is remarkable that [even] a few Roman Catholic Theologians do not see a contrast between the explanation of the teaching office, and that of the individual -- but of one [contrast] between that given by the Spirit of God, and an explanation welling up from the human spirit. J. Michl takes the text thus.... A personal opinion would not be called an '*idia epilysis*' [or a 'private unburdening' as here] -- but an *idiotikee epilysis* [or an 'idiotic (mis)interpretation' or rather an 'idiosyncratic fabrication']!...

"Calvin opposes the idea of Papists that no exposition of Scripture by an individual could be called legitimate. Luther uses the text even as a point of departure for an attack against the Roman Catholic explanation....

"Peter has scorned: 'You shall not yourself explain.!' -- says Luther. Then he continues: "The Holy Spirit Himself shall expound it -- or otherwise it shall remain unexpounded!'"

Finally, Rev. Professor Dr. Gordon H. Clark comments:³⁴⁷⁸ "This main thought starts the section [Second Peter 1:16f]: "It is not, not (I say), sophisticated myths that we have followed'.... This declaration should always come to mind when the 'Dialectical Theologians' of today try to reduce the Scripture to mythology. Peter's express statement shows how anti-christian Bultmann *et al.* are....

"The main point of the paragraph, is that the truth of Scripture can hardly be missed -- even by a careless reader. But there is [here also] a less noticeable literary device used -- to build up to a climax. It is the fourfold repetition of the verb 'borne.'

"1:17 says that a voice was borne to him [Peter]. 1:18 says that this voice was borne out of Heaven. 1:21, no longer referring to the Transfiguration but to the Old Testament, says that no prophecy was ever borne by the will of man -- and then [fourthly] adds that the Prophets were borne by the Holy Spirit.

"This fourfold repetition seems to be intentional. It make Scripture, particularly the Old Testament, at least as authoritative as the words from Heaven!....

"Particularly in 1:19..., a tentative translation is -- 'And we have the more certain prophetic Word to which you do well to pay attention as to a lamp shining in a dark place, until the day dawn and the daystar rise in your hearts' 1:20 and [1:]21...assert the authority of Scripture in the strongest terms....

"The Prophetic Word...is the Old Testament. Peter is saying...: 'We, i.e., you readers and I (Peter), have the more sure or better-confirmed Prophetic Word, viz., the Old Testament. To it, you should pay attention -- since you do not have, and therefore cannot pay attention to, the Voice of the Transfiguration....

"The culmination of the paragraph is the divine authority of the words of the Prophets.... 'In the written word of prophecy, we have something more permanent [than the Transfiguration].' Obviously, the Old Testament -- written -- is more permanent than the brief duration of God's declaration at the Transfiguration....

"1:20-21. 'Knowing this first (of all), that no prophecy of Scripture comes into being by *idias epiluseos* [or 'private release']. For no prophecy was ever brought by the will of man. But men who were borne (along) by the Holy Ghost, spoke from God!'...

"Verse 21 must be a premise, from which 1:20 follows." Because God's Prophets were borne or carried along by the Holy Ghost, their prophecies in Scripture speak from God.

"The passage does not deal with the ability of Christians to interpret the Scripture. Its main idea is the Scripture's divine authority.... The reason there is no *idias epiluseos* [or 'private interpretation'] of prophecy, is that prophecy did not come by the will of man -- ever!

"Isaiah did not get out of bed one morning and say, 'I have decided to write some prophecies today!' Revelations are not the results of human volition. On the contrary, God picked Isaiah up, and carried him along. And, so supported, Isaiah spoke words from God.

"Therefore 1:20 should be translated, 'No written prophecy ever came into being by any individual'.... Peter is asserting the complete absence of human initiative in revelation. Revelation is initiated by God. Therefore, since God revealed the message to Moses or Isaiah -- it must be true, and therefore authoritative!"

787. Christians must heed Peter's Epistles and the words of the Prophets and the Apostles!

Peter thereafter soon goes on to tell his readers.³⁴⁷⁹ "This Second Epistle" [*Second Peter*]...I am now writing to you. In "both (*hais*) of which [namely in *First Peter* 1:10-12f and *Second Peter* 1:15-21 & 3:1-2 & 3:15-16], I am stirring up your pure minds...to remember the words previously spoken by the holy Prophets -- and the commandment of the Apostles [plural] of the Lord and Saviour."

"This Second Epistle" mentioned to his addressees in Second Peter 3:1 -- implies that Peter had sent them also his First Epistle. In the latter, he had taught *inter alia* that the Spirit of Christ had testified in and through the Prophets of old concerning the sufferings of Christ and the glory

which would follow, and that such was revealed to them not for themselves but "for you" -- for Peter's own addressees, anent the Gospel being preached by the Spirit. First Peter 1:10-12.

This strongly suggests that many of the pronouncements of the Prophets of old had been inscripturated and read also by Peter's contemporaries -- thus implying written revelation and its accurate transmission down through the centuries between those Prophets of old and Peter's contemporaries, and beyond. Indeed, the Apostle then soon went on also to say that "the Word of the Lord keeps on enduring for ever. And this is the Word which by the Gospel is being preached to you!" First Peter 1:25.

Calvin comments:³⁴⁸⁰ "In case they [Peter's addressees] were wearied by a Second Epistle, and think that the First [Epistle] was sufficient -- he says that neither was written without a purpose. Because they [his addressees] had frequent need of being aroused! To make this clearer, he points out that they will not be free from danger -- unless they are well fortified....

"We have enough in the writings of the Prophets and in the Gospel to stir us up -- so long as we are suitably earnest in meditating on them [those Spirit-inspired writings].... We must apply ourselves to this study -- so that God may continually illumine us, and meanwhile our faith should rest on these sure and credible witnesses [cf. Second Peter 1:19-21]. If we are in agreement with [the inspired writings of] the Prophets and Apostles -- indeed, if we have them as ministers of our faith, and God as its Author..., then there is no reason why we should be moved from our position."

Matthew Henry comments:³⁴⁸¹ "That the Apostle might the better reach his end in writing this Epistle -- which is to make them [Peter's addressees] steady and constant in a fiducial and practical remembrance of the doctrine of the Gospel -- he...tells them that what he would have them to remember are 'the words spoken by the holy Prophets' [which] were divinely inspired...by the Holy Ghost.... Seeing these persons' minds [viz. those of Peter's readers] were purified by the sanctifying operation of the same Spirit, they were the better disposed to receive and retain what came from God by the holy Prophets [and] 'the commandments of the Apostles of the Lord'....

"Therefore the disciples and servants of Christ ought to regard what those who are sent by Him, have declared unto them to be the will of their Lord. What God has spoken by the Prophets of the Old Testament and Christ has commanded by the Apostles of the New, cannot but demand and deserve to be remembered frequently.... They who meditate on these things, will feel the quickening virtues thereof."

Rev. Dr. Demarest comments³⁴⁸² that one has in Second Peter 3:1-2 "a prediction...in which the Apostle...commends to the reverent attention of the disciples, the Prophetic and Apostolic Scriptures.... The main design of the Apostle in writing his Epistles, and especially this Second Epistle, [is]...to remind them [his addressees] as sanctified and truth-loving -- of the predictions [or rather the forthtellings] of the holy Prophets.... Also, of the apostolical commandment concerning the necessity of increase in holiness....

"The prediction [or rather the forthtel,ling] concerning God's purposes, and the precepts relative to human duty -- whether expressed by Prophets or Apostles -- are a revelation from Him

Who is our Lord.... The same is true of the writings of the 'New Testament Prophets' such as Mark and Luke....

"[Second Peter 3] verse 2, is analogous to First Peter 1:10-12.... To disregard the writings of the Prophets and confine our attention wholly to the New Testament -- is to dig out the left eye in order to see better with the right, and to sin against Him Who is the great Author of both." Pentecostalists and Romanists -- note well! So too, *a fortiori*, all Dispensationalists!

Comments Rev. Dr. Barnes:³⁴⁸³ "The Apostle ([Second Peter 3] verses 1-2) calls their attention to the importance of attending diligently to the things which had been spoken by the Prophets. And to the commands of the Apostles....

"'This Second Epistle...I now write unto you.' This expression proves that he had written a Former Epistle, and that it was addressed to the same persons as this....

"'In both..., I stir up your pure minds'.... The main object of both Epistles is the same.... Peter refers to the instructions of the Apostles and Prophets in general."

Especially important, were relevant matters "'which were spoken before by the holy Prophets.' The predictions of the Prophets before the advent of the Saviour, [are] respecting His character and work. Peter had before appealed to them (chapter 1:19-21) as furnishing important evidence in regard to the truth of the Christian Religion....

"Many of the most important doctrines respecting the Kingdom of the Messiah, are stated as clearly in the Old Testament as in the New.... The Prophecies therefore deserve to be studied as an important part of divine revelation....

"When Peter wrote, there was this special reason why he referred to the Prophets.... The Canon of the New Testament was not then completed.... To some parts of the writings of Paul, he could and did appeal ([Second Peter 3] verses 15-16).... [He appealed also to] 'the commandment of...the Apostles of the Lord'...as being equally entitled with the Prophets to state and enforce the doctrines and duties of religion.... No man would have used this language, who did not regard himself and his Fellow-Apostles as inspired and as on a level with the Prophets!"

Finally, Rev. Professor Dr. Bolkestein comments:³⁴⁸⁴ "The writer reminds about his Former Epistle.... It is Peter who wrote this Epistle [*cf.* Second Peter 1:1]. The First Epistle, to which [Second Peter] 3:1 points back, is naturally the 'First Epistle of Peter' [1:1-2]. In both Epistles...the purpose is the same.

"In this Second Epistle, the writer does not wish to say anything other than has already been said in the First.... That the writer does not wish to introduce anything new, is indeed obvious.... He proceeds from the authority of the Apostles.... What, however, is 'new' here -- is mentioning the Prophets before the Apostles [3:2b]....

"In the first chapter of the Epistle (1:19-21), attention has expressly been drawn to the Prophets of the Old Testament.... After the words of the Prophets, stands the commandment of the Apostles." For the Words and the records of both, were inspired by the Holy Ghost.

788. Peter puts wise Paul's inspired Epistles on the same level as the other Scriptures (1)

In Second Peter 3:15-16, Peter refers back to Second Peter 3:1-2. There, he had told his readers that in both his **First Epistle** and **Second Epistle** -- he was stirring up their minds to remember the words previously spoken by the holy Prophets as well as the commandment[s] of the Apostles. Such latter include also Paul and John, and embrace even also the material now found in or from the Spirit-inspired book of the Apostle Matthew to the inspired writings of the Apostle John (and thus implicitly also Christ's in-Spirit-ed Book of Revelation to John).

So now, also in Second Peter 3:15-16, the Apostle Peter states:³⁴⁸⁵ "**Paul** also, according to the wisdom given to him, has written to you -- as in all his Epistles, speaking in them.... In them, are some things hard to be understood -- which those who are unlearned and unstable wrest unto their own destruction as they wrest also the other Scriptures [viz. the Holy Scriptures of the Old Testament (cf. First Peter 1:10-12 and Second Peter 1:19-21)]." Unlearned and unstable Pentecostalists, and wresting Romanists -- note well!

One should remember that both Pentecostalists and Romanists insist on the ongoing occurrence of miracles. Or rather of pseudo-miracles like those of Benny Hinn and the Mass, right down till today.

Also, both Pentecostalistis and Romanists downgrade the Older Testament. Romanists even add some uninspired apocryphal writings thereto -- and Pentecostalists revel in their own alleged 'miracles' even every day before breakfast.

"But Protestants rightly see the last true miracle which ever occurred, to be that of the inscripturation of the Book of Revelation as the final part of **Holy Scripture**. The latter alone is their **Spirit-laden** guide, without either apocrypha or ongoing miracles being needed or tolerated, even till the very end of history.

For the **next** rash of miracles -- Peter's Second Epistle then **infallibly** predicted -- would occur **only at the very end of the World**. Such, that Apostle declares, will include: the second coming of Jesus (3:4); the great meltdown when Heaven and Earth pass away (3:10f); and the final recreation of the "new Heavens and a new Earth" (3:13).

Peter then concludes, and warns his addressees: "Seeing you are on the lookout for such things..., keep on regarding the patience of the Lord as salvation! This is what our beloved brother Paul -- according to the wisdom given to him -- has **written** to **you**."

Note here Peter's use of the past tense, in respect of Paul's wise writings. "So too in all his epistles" -- viz. Romans through Philemon (and, if Pauline, perhaps even Hebrews).

The Apostle Peter finally put **not the miracles** but precisely **all** of the **Epistles** of the Apostle Paul on exactly the same footing as all of "**the other Scriptures**" (including Peter's) in the Holy Bible. "In them," Peter declares of the writings of Paul, "he keeps on speaking [present continuous tense] about these things. In them, some matters are hard to understand. These, the unlearned and unstable twist to their own destruction -- just as they do the other **Scriptures**."

Consequently then, according to Peter, **miracles have ceased** -- and should not be expected to recur until the very end of World History. Till then, we **now** have **the completed Scriptures** -- which give us a much firmer and a far more enduring foundation than fleeting miracles ever did or ever could. See: Second Peter 1:16-21 & 3:1-4 & 3:10-17.

So Christians are not now to expect the recurrence of miracles. Instead, they are to heed and **study all of the Scriptures** -- whether the **writings** of the **Old Testament Prophets**, or whether the **writings** of the **New Testament Apostles** such as those of **Peter and Paul** *etc.*

Comments Calvin:³⁴⁸⁶ "**Peter** mentions **Paul** to bear witness to their agreement with one another.... We are not forbidden to **read** the **Epistles of Paul** -- [just] because they contain some things that are hard and difficult to understand.... Rather, they are **commended** to us....

"He [Peter] says that this generally happens in the **whole** of **Scripture**.... For **Scripture** shines for us like a lamp, and guides our steps with **certainty**.... Those who do not refuse to follow the **Holy Spirit** as the Guide of their way -- have, in **Scripture**, a **clear light**." Second Peter 1:19-21 *cf.* 3:2 & 3:15-16.

In the Preface to his *Institutes of the Christian Religion*, Calvin cites also **Second Peter 3:16** toward the end of his fine defence of Calvinism against all of the many Bible-demeaning and pseudo-miraculous attacks of proto-pentecostalizing Anabaptism and Anti-Protestant Romanism. We are now going to quote him there at quite some little length -- before then giving his view about the relevance against those two heresies of that vital Bible verse **Second Peter 3:16**.

Thus, already at the beginning and throughout the first edition of his *Institutes*, Calvin was defending himself against the Romanists' charge that the Protestants were Anabaptists. That charge, retorted Calvin, was false.

The Romanists [just like the Anabaptists], explains Calvin,³⁴⁸⁷ "cease not to assail our doctrine and to accuse and defame it.... They bid us tell by what **miracles** it has been confirmed....

"In demanding **miracles** from us, they act dishonestly. For we have not coined some new gospel, but retain the very one the truth of which is confirmed by all the miracles which Christ and the Apostles ever wrought. But they have a peculiarity which we have not -- they can confirm their faith by constant 'miracles' down to the present day! Nay rather, they **allege** 'miracles'.... **They** are so frivolous and ridiculous; so vain and false! But were they even exceedingly wonderful -- they could have no effect against the truth of God...[in] **Scripture**!...

"[Anabaptists and Romanists] are in error, if regard[ing] as 'miraculous' works which are used for any other purpose than to magnify the Name of God. And it becomes [or behooves] us to remember that Satan has his 'miracles' which, although they are tricks rather than true wonders, are still such as to delude the ignorant and unwary. Magicians and enchanters have always been famous for 'miracles' -- and 'miracles' of an astonishing description have given support to idolatry.... Paul too gave warning that the reign of Antichrist would be 'with all power and signs and lying-wonders' (Second Thessalonians 2:9).

"But our opponents tell us that their 'miracles' are wrought not by idols, not by sorcerers, not by false-prophets -- but by saints! As if we did not know it to be one of Satan's wiles to transform himself 'into an angel of light' (Second Corinthians 11:14)!....

"It has been, and always will be, a most just punishment of God -- to send on those who do not receive the truth in the love of it, 'strong delusion' -- [so] that they should believe a lie' (Second Thessalonians 2:11). We [Calvinists, in Holy Scripture,] have no lack of miracles -- sure miracles that cannot be gainsaid. But those to which our opponents lay claim, are mere delusions of Satan -- inasmuch as they draw off the people from the true worship of God, unto vanity!...

A Father [anciently]...reproved [the proto-pentecostalistic pseudo-miracleworker] Montanus. Apollonius's *de quo Ecclesiastica Historia* V:12." Indeed, cf. too the A.D. 400 Church Father Epiphanius -- in his *Heresies* 48f.

"[Anabaptists and Romanists] are far from candid -- when they invidiously number up the disturbances, tumults and disputes which the preaching of our [Calvinists'] doctrine has [supposedly] brought in its train.... It is one of the characteristics of the Divine Word, that whenever it appears -- Satan ceases to slumber and sleep.... First he stirred up the hands of men, so that by them he might violently suppress the dawning truth....

"When this availed him not, he turned to snares -- exciting dissensions and disputes about doctrine by means of his Catabaptists [alias the Anabaptists] and other portentous miscreants.... There were...unlearned and unstable men who, as Peter tells us (Second Peter 3:16), wrested the inspired writings of Paul to their own destruction....

"When they heard that sin abounded in order that grace might more abound, they immediately inferred -- 'We will continue in sin so that grace may abound!'... When they heard that believers were not under the Law but under grace -- they forthwith sung out, 'We will keep on sinning, because we are not under the Law but under grace!'... Many false-prophets entered in secretly, to pull down the churches!"

That, then, is why Calvin had gone and written his *Institutes of the Christian Religion*. There, he states he had done so -- precisely to persuade the Romish King Francis of France that Calvinists too stood against malicious Anabaptists.

But, unlike Rome, Calvin and his followers so stood -- sola Scriptura and tota Scriptura. Stood solely upon Scripture; and, indeed, stood upon all Scripture. Stood, not with Anabaptist eccentricities; nor with Pentecostalistic 'miracles' (*sic*); nor with Romish ecclesiocentrism. But stood -- with the Epistles of Peter; and with what "Paul...has written"; and with "all epistles"; and with "also the other Scriptures." As very clearly indicated in Second Peter 1:10-21 & 3:1-2 & 3:15-16!

The Reformer further writes³⁴⁸⁸ that around 1533 "certain wicked and lying pamphlets were circulated" by the persecuting French Romanists. Therein, they had assailed the Protestants by claiming "that none were being treated with...cruelty [by the Romanists] -- except Anabaptists and seditious persons."

As if cruelty also and even toward Anabaptists, could ever be justifiable! Yet such, Calvin acknowledges Rome correctly claimed regarding the Anabaptists, "by their perverse ravings and false opinions, **were** overthrowing not only religion but also all civil order."

To all such allegations, Calvin responds: "It appeared to me that unless I opposed them [the Anabaptists as well as the Romanists] to the utmost of my ability -- my silence could not be vindicated from the charge of cowardice and treachery. This was the consideration which induced me to publish my *Institutes of the Christian Religion*" -- in 1536.

In his *Institutes*, John Calvin strongly repudiates³⁴⁸⁹ the above-mentioned Romanistic allegations that Bible-believing Protestants -- those who witnessed for the **infallible, undiluted and Spirit-inspired Holy Scriptures** -- were "Anabaptists and seditious persons." Indeed, the very actions of the revolutionary Anabaptists themselves -- even toward Calvinists -- clearly indicated the untruthfulness of the above Anti-Calvinistic allegations of Romanists.

Calvin next states that, in addition to Romanists -- also "the Anabaptists began to assail us." Why so?

Because the Calvinists had opposed the anarchy of the Anabaptists -- including their disdain for Holy Scripture being what the Anabaptists termed but a 'dead letter' (without a fresh Proto-Barthian and new inbreathing from the Holy Spirit through their own heretical misinterpretation thereof).

Calvin yet further describes³⁴⁹⁰ the "madness" of these "giddy men...who, while they make a great display of the superiority of the Spirit..., deride the simplicity of those who only delight in what they [the Anabaptists] call 'the dead and deadly letter.' But I wish they would tell me what 'spirit' it is whose 'inspiration' raises them to such a 'sublime' height -- that they dare despise the doctrine of **Scripture!**"

Adds Calvin,³⁴⁹¹ "some Anabaptists in the present age mistake some indescribable sort of frenzied excess, for the regeneration of the Spirit -- holding that the children of God...need give themselves no anxiety about curbing the lust of the flesh.... It would be incredible that the human mind could proceed to such insanity....

"There would be no difference, then, between whoredom and chastity; [between] sincerity and craft.... They say the Spirit will not bid you do anything that is wrong -- provided you sincerely and boldly leave yourself to His agency.

"Who is not amazed at such monstrous doctrines? And yet, this philosophy is popular with those who -- blinded by insane lusts -- have thrown off common sense. But what kind of Christ, pray, do they fabricate? What kind of 'spirit' do they [the Anabaptists] belch forth?

"We [Protestant Christians] acknowledge one Christ, and His one Spirit -- Whom the **Prophets** foretold and the **Gospel** proclaims as actually manifested. But we hear nothing of this kind [such as the Anabaptists advocate], respecting Him! **That Holy Spirit** [Who wrote the **Holy Scriptures**] is not the patron of murder, adultery, drunkenness, pride, contention, avarice, and fraud -- but the Author of love, chastity, sobriety, modesty, peace, moderation, and truth.

"He is **not a spirit of giddiness**, rushing rashly and precipitately, without regard to right and wrong -- but full of wisdom and understanding, by which He can duly distinguish between justice and injustice. He instigates not to lawless and unrestrained licentiousness, but -- discriminating between lawful and unlawful -- teaches temperance and moderation.

"But why dwell longer in refuting that brutish frenzy [of the Anabaptists]? To Christians, the Spirit of the Lord is not a turbulent phantom which they themselves have produced by dreaming -- or received ready-made from others. But they [real Christians] religiously seek the knowledge of Him -- from **Scripture**." Cf. **Second Peter 3:15-17!**

As the Calvin-istic *Westminster Confession* explains:³⁴⁹² "All things in **Scripture** are not alike plain in themselves, nor alike clear unto all. **Second Peter 3:16**. Yet those things which are necessary to be known, believed, and observed for salvation -- are so clearly propounded and opened in some place of **Scripture** or other, that not only the learned but the unlearned in a due use of ordinary means may attain to a sufficient understanding of them."

Indeed, also the *Westminster Larger Catechism* explains:³⁴⁹³ "The sins forbidden in the Third Commandment are [*inter alia*] the...perverting the **Word** or any part of it to profane jests.... **Second Peter 3:16**.

789. Peter puts wise Paul's inspired Epistles on the same level as the other Scriptures (2)

Matthew Henry comments:³⁴⁹⁴ "The **Epistles** which were written by the **Apostle** of the Gentiles [Paul]...are designed for the instruction and edification of those who...were brought to believe in Christ.... The **Apostle Peter** proceeds to tell us that in those things which are to be met with in **St. Paul's Epistles**, there are some things hard to be understood.... Such are the things of the **Spirit of God**, mentioned [in] First Corinthians 2:14.

"And here the unlearned and unstable make wretched work! For they wrest and torture the **Scriptures**, to make them speak what **the Holy Ghost did not intend**.... Those who are **not well instructed** and well established in the truth, are in great danger of **perverting the Word of God**.... Let us therefore earnestly pray for **the Spirit of God** to instruct us in the truth, [so] that we may know it as it is in Jesus!" Pentecostalists and Romanists -- note well!

Henry further rightly observes:³⁴⁹⁵ "The **gift of tongues** was one new product of the **gift of prophecy**.... These, and other gifts of prophecy, being a sign -- **have long since ceased**, and been laid aside.... We have **no encouragement to expect the revival of them**; but, on the contrary, **are directed to call the Scriptures the more sure Word of prophecy** [Second Peter 1:19f] -- **more sure than 'Voices' from Heaven** [cf. Second Peter 1:17f].... To **them** [namely **BOTH the Old Testament's Prophetic Scriptures AND the New Testament's Apostolic Scriptures**], we are directed to take heed -- to search them; and to hold them fast!"

It is stated in Second Peter's 3:15 -- 'even as our beloved brother **Paul**...has **written** to you.' Comments the Lutheran Rev. Dr. Huther:³⁴⁹⁶ "This appeal to Paul, would obviously serve to **strengthen** the warning given" by Peter in his Second Epistle 3:3-14. Here in 3:15, "by '*ho*

agapeetos [or ‘beloved’] -- Paul is earmarked in the most intimate way not merely as a friend and a Fellow-Christian...and adjoined as a Fellow-Worker. By the additional phrase *kata dotheisan autoo; sophian* [or according to the wisdom given to him] -- Peter expresses his recognition of the insight given" to **Paul**, also in what Paul had ‘written in his many **books** in the **Spirit-inspired Holy Bible**.

"What books are intended?" -- Huther here asks. According to Huther and Keil, at the very least Ephesians -- and perhaps also Galatians and Colossians. According to De Wette, all the Pauline Epistles. According to Bengel and Gerhard, also the Epistle to the Hebrews -- on account of its 9:26f and 10:25-27 cf. Second Peter 3:15-17.

Indeed, Second Peter 3:16 states ‘*Hoos kai en pasais [tais] Epistolais*’ or ‘as too in all [the] Epistles.’ There, some of the manuscripts do not have the word ‘*tais*’ or ‘the.’ Indeed, also the King James Version’s word ‘his’ seems to be a later insertion derived from the word ‘Paul’ in the previous verse.

The better and shortest reading ‘as too in all Epistles’ -- would then canonize not just Paul’s Epistles but also those of Peter and Jude and John, together with the epistolary four Gospels themselves. This embraces all the books of the New Testament then inscripturated.

As Huther indicates: "The variety of [manuscript] readings, namely whether the article [*tais*] does or does not stand alongside *pasais*" -- not even to speak of the insertion of the word ‘his’ into the King James -- "is of [some] little significance for the meaning.... If it were to be an unjustified opinion that by *pasais tais* [or ‘in all of the’], the Epistles of Paul are demarcated as a **closed** collection...of Pauline Epistles..., then the distinction between the Epistles being addressed in our [present Petrine] Epistle and the rest -- would be worthless and unintelligible....

"In the following remark [about the difficult understandability of some things], the reason for the mention of Paul’s Epistles is clarified. ‘*En hais esti dusnoeeta tina*’ [or ‘in which are some thing hard to be understood.’"]

Yet ‘things...which are...hard to be understood’ are by no means confined to the writings only of Paul! "‘*Hoos kai tas loipas Graphas*’ [or ‘as...also the other (or the rest of the) **Scriptures**’] -- means...‘all of the **Scriptures**’ (de Wette)."

Indeed, the expression might thus very well include "also other Scriptures of the Newer Testament" than only the writings of Peter and Paul *etc.* And that -- altogether quite apart from such ‘all of the Scriptures’ obviously including also all the books of the Older Testament (cf. Second Peter 1:19-21 & 3:2a).

‘All [the] **Epistles**...the unlearned and unstable wrest -- as they do also the other **Scriptures** [from Genesis 1:1 to Revelation 22:21] -- unto their own destruction.’ "This has that result -- because they [the wrestlers] use statements therefrom which they pervert, to entrench themselves in their own carnal lusts." Thus Huther.

Comments Rev. Dr. Demarest:³⁴⁹⁷ "‘Our beloved brother Paul...according to the wisdom given unto him, hath written unto you, as also in all...Epistles, speaking in them of these things....

Some things [are] hard to be understood -- which they that are unlearned and unstable wrest, as...also the other Scriptures, unto their own destruction'....

"Paul...according to the wisdom given him, wrote unto you' Paul wrote to the Galatians, Ephesians, and Colossians living in Asia Minor [where also Peter's addressees lived (First Peter 1:1 cf. Second Peter 3:1)].... The 'wisdom' given Paul, means the in-Spir[it]-ation divinely bestowed, appearing in the Epistles...named [in Second Peter 3:15-16]....

"While calling Paul his 'beloved' brother [in Second Peter 3:15], Peter could not have forgotten what is written [by Paul in] Galatians 2:11-21 -- which shows...that Peter was the real author of this Epistle [Second Peter two], and that his heart was free from envy...and belittling pride.... He had not a particle of the spirit of a pope!....

"As also' he [Paul] wrote 'in all the Epistles' -- *i.e.*, according to the wisdom given him; and that, also in all the Epistles not directly addressed to you [*viz.* to Peter's addressees]. Peter, an undoubted Apostle..., here puts Paul's Epistles in the Canon of the New Testament -- stamping them all with the seal of his in-Spir[it]ed approbation....

"Some things [are] hard to be understood.' Not all, but some. Not impossible to understand and explain, but difficult....

"The reference is, to the principal subjects of this Second [Petrine] Epistle -- and especially to the order of the succession of the events that are to precede, accompany, and follow the [final] coming of our Lord.... *E.g.*, First Corinthians 15:20-28 and Second Thessalonians 2:1-12 [*cf.* Second Peter 3:3-18]....

"To group them in the right order, is a difficult matter.... But those who are enlightened by God, will understand what others deem unintelligible... 'which the unlearned and unestablished wrest, as also the other Scriptures, to their own destruction'....

"As also they wrest 'the other Scriptures' -- Prophetic, and Apostolic.... Which is an awful warning -- and should lead all who handle the Scriptures, whether privately or officially, to cultivate docility and reverence to receive the unadulterated Word!"

Comments Rev. Dr. Barnes:³⁴⁹⁸ "From this [Second Peter 3:15] reference to Paul, the following things are clear.... Peter was acquainted with his [Paul's] writings.... He presumed that those to whom he wrote, were also acquainted with them....

"Peter regarded Paul as a 'beloved brother' He regarded him as authority in inculcating the doctrines and duties of religion.... He regarded him as an in-Spir[it]-ed man, and his writings as a part of divine truth....

"That Peter has shown in his Epistles that he was acquainted with the writings of Paul, has been proved abundantly by Eichhorn (*Einleitung in das Neuen Testaments* VII:606 *seq.*).... Apparently [too], by a comparison of the following passages: Ephesians 1:3, with First Peter 3:1; Colossians 3:8, with First Peter 2:1; Ephesians 5:22, with First Peter 3:1; Ephesians 5:21, with First Peter 5:5; First Thessalonians 5:6, with First Peter 5:8; First Corinthians 16:20, with First

Peter 5:14; Romans 8:18, with First Peter 5:1; Romans 4:24, with First Peter 1:21; Romans 13:1f, with First Peter 2:13-14; First Timothy 2:9, with First Peter 3:3; First Timothy 5:5, with First Peter 3:5 [and indeed all of the Pauline writings, with Second Peter 3:2 & 3:15-16].

"The writings of the Apostles were doubtless extensively circulated [*cf.* Colossians 4:16]. And one Apostle, though himself inspired, could not but feel a deep interest in the [inspired] writings of another.... [To Peter,] Paul was endowed with wisdom.... The same thing...he [Peter] would have affirmed of himself [because he too was Spirit-filled and Spirit-inspired]....

"It is not necessary to suppose that Paul had written any Epistles addressed specifically and by name to the persons to whom Peter wrote. It is rather to be supposed that the persons to whom Peter wrote (First Peter 1:1) lived in the regions to which some of Paul's Epistles were addressed....

"The Epistles to the Galatians, Ephesians and Colossians were of this description. All addressed to churches in Asia Minor and all therefore having reference to the same people to whom Peter addressed his Epistles....

"'As also in all...Epistles' [in Second Peter 3:16, means] not only in those which he addressed to the churches in Asia Minor -- but in...Epistles generally. It is to be presumed that they might have had an acquaintance with some of the other Epistles of Paul [*cf.* Colossians 4:16], as well as those [Johannine Epistles] sent to the churches in their immediate vicinity [*cf.* Revelation 2:1 & 2:8 & 2:12 & 2:18 & 3:1 & 3:7 & 3:14f (and First to Third John) with Colossians 4:16]....

"A...reading [of Second Peter 3:16]...*en hais* [or 'in which'], is found in some valuable manuscripts, and is supported by the Syriac and Arabic versions...and by [Calvin's illustrious successor] Beza. According to this, the reference is to the Epistles themselves.... The true construction...is to refer it [also]...to the...things of which Peter says Paul wrote....

"'Some things [are] hard to be understood'.... Peter does not call in[to] question the truth of what Paul had written.... His language is rather that which a man would use who regarded the writings to which he referred, as true.... What he says here, is an honourable testimony [by Peter] to the authority of Paul....

"Peter does **not** say that all the doctrines of the **Bible**, or even all the doctrines of **Paul**, are hard to be understood.... He says **nothing** about **withholding** the **Bible**, or even the **writings** of **Paul**, from the mass of Christians -- on the ground of the difficulty of understanding the Scriptures. Nor does he intimate that that was the design of the Author of the Bible....

"It is perfectly manifest, from this very passage, that the writings of Paul were in fact in the hands of the people -- else how could they wrest and pervert them?... Peter says nothing about an infallible interpreter of any kind....

"With what propriety can the pretended successor of Peter -- the pope -- undertake to expound these difficult doctrines in the writings of Paul?... Even Peter himself did not undertake it.... He did not profess to be able to comprehend them!

"Is the pope more skilled in the knowledge of divine things, than the Apostle Peter? Is he [the pope] better qualified to interpret the Sacred Writings -- than an inspired Apostle was?... The humble inquirer after truth, may find enough in the Bible to guide his feet in the paths of salvation....

"‘They that are unlearned’ [twist the Scriptures].... It is not said that it is not proper for them to attempt to become instructed by the aid of the Sacred Writings. But the danger is that without proper views of interpretation, of language, and of ancient customs -- they might be in danger of perverting and abusing certain portions of the writings....

"Intelligence among the people is everywhere in the Bible presumed to be proper, in understanding the Sacred Scriptures.... Every good thing, is liable to abuse. But the proper way to correct this evil and to remove this danger, is **not** to keep the people in **ignorance**.... It is to remove the ignorance itself, by enlightening the people and rendering them better qualified to **understand the Sacred Oracles**....

"[The] ‘unstable’...have no settled principles and views. The evil here adverted to, is that which arises where those undertake to interpret the Bible -- who have no established principles. They regard nothing as settled.... They are under the control of feeling and emotion." Pentecostals – note well!

"[They] ‘wrest’.... Pervert.... They apply those portions of the Bible to a purpose for which they were never intended....

"They do [wresting and perverting] ‘also [to] the other Scriptures.’ This is an unequivocal declaration of Peter, that he regarded the writings of Paul [and also of all of the other Apostles] as a part of **the Holy Scriptures** -- and, of course, that he considered him as inspired.

"The word ‘Scriptures’ -- as used by a Jew [like Peter] -- had a technical signification meaning **The Inspired Writings**, and was the common word which was applied to the Sacred Writings of the Old Testament. As Peter uses this language [cf. too Second Peter 1:19-21 with 3:2 & 3:16], it implied that he regarded the writings of Paul [and of himself as well as of all the other Apostles] as on a level with the Old Testament.... As far as the testimony of one Apostle can go to confirm the claim of another to inspiration -- it proves that the writings of Paul are entitled to a place in **the Sacred Canon**....

"Peter evidently speaks here of the common estimate in which the writings of Paul [and of every other Apostle] were held. He addresses those to whom he wrote **not** in such a way as to declare to them that the writings...were to be regarded as a part of the **In-Spir[it]-ed Volume** -- but as if this **were already known**, and were an admitted point."

In his great four-volume eschatological work *Concerning the Consummation*, Rev. Professor Dr. Abraham Kuyper Sr. explains³⁴⁹⁹ that in "Second Peter 3:14-16...Peter is speaking...about the Final Coming of Christ...and about the uncertainty as to when the Second Coming shall occur.... ‘Be diligent, then,’ so he wrote, ‘so that you may be found by Him to be in peace and without spot and blameless!’ [Second Peter 3:14]....

"But then he refers his readers to **Paul**. So he says: 'Regard it thus, that the patience of our Lord is salvation -- even as our beloved brother Paul too, according to the wisdom given to him, has written to you!' As one sees -- in every respect a fraternal and appreciative note.

"But then follows the remark that 'in his Epistles some things are difficult to understand' -- which then are so often perverted by unlearned and unstable people. Precisely here, the difference between Paul and Peter is delineated.

"Both directed themselves to one and the same goal. The Church cannot remain Israelitic; it must become a World Church! And the Israelitic wrappings of revelation need to fall away. But yet, Peter is being moved in that direction because it has been commanded to him thus. Paul, on the other hand, principally penetrated through into that mighty problem -- and knew that he would have to give an account of it. He lived himself into it; and himself lived out of it....

"That is why...he who dedicates himself to penetrate deep into the mysteries of Christian Truth prefers to seek his light, in addition to the Prophets and the Gospels, especially in the Writings of Paul.... We do not yet speak of John. That comes with the Apocalypse....

"It can be said, that it was the penetration of the Pauline element in Christ's Church -- which led to the Reformation" And, let us add, with the full approval of Peter [whom Romanism erroneously views as the first pope!]

790. Peter puts wise Paul's inspired Epistles on the same level as the other Scriptures (3)

Comments Rev. Professor Dr. Bolkestein:³⁵⁰⁰ "The writer [Peter] appeals to the Apostle Paul.... He thus acknowledges the charisma [or Spirit-giftedness] and the authority of Paul -- who, after all, had written according to the wisdom given to him.... Paul spoke and wrote as led by God's Spirit....

"The appeal to Paul would be of importance to the writer [the Apostle Peter] in his rejection of false-prophets.... Perhaps they [antinomianly] appealed to Paul's doctrine of...the Spirit-ual man -- to his expositions of the struggle between the Spirit and the flesh....

"The writer [Peter] therefore makes a very general appeal to Paul. He does not appeal to only one text, but to all Epistles in which he speaks about these matters. Here, a *Corpus Paulinum* [or Body of Pauline Books] is already presupposed by the writer [Peter]....

"The false-prophets who are assailed in Second Peter, indeed appealed to Paul. But only ignorance prompted that appeal -- an accidental or a deliberate misunderstanding at its root. Paul's Epistles were being perverted. And not just Paul's Epistles of Paul, but also the other Scriptures.

"The expression 'Scriptures' is an indication of the Holy Writ of the Old Testament.... In addition to the Epistles of Paul, also other writings of Christian origin [from the inspired books of the Apostle Matthew through to Paul's Secretary Luke's Petrine-Pauline Acts and from those of James and Jude and John and Revelation] -- received a place alongside the Holy

Scriptures of the Old Testament.... The readers of the Epistle, states its writer [Peter], now know beforehand that they are to be on their guard!"

Finally, Rev. Professor Dr. Gordon H. Clark comments:³⁵⁰¹ "The false-teachers had believed God's long-suffering to be delay -- and, even worse -- to be an evidence that the prophecies were empty deceptions. Peter now repeats the idea that God 'delays' judgment, until all the elect have been brought into the Church....

"The long-suffering of God leads them to repentance. Therefore Peter, quite naturally refers to Paul and his Epistles.... 'In all Epistles speaking about these things.... In which some things are hard to understand, which the uneducated and flighty warp (as they do also the other Scriptures) to their own destruction'....

"The more important point in this verse, is Peter's classification of the Pauline Epistles with the Old Testament Scriptures. Mayor, for all his liberalism, not only admits that *Graphas* refers to the Old Testament Scriptures -- but also furnishes abundant evidence of the fact. It [the word 'Scriptures'] occurs many times in the Synoptics; and a dozen times in John; at least half a dozen times in Acts; and so on. Indeed, Mayor seems to agree that this verse puts the Pauline Epistles on a level with the Old Testament [as too with the Petrine Epistles (3:1-2)]....

"[Even] M.R. James gives the following [incomplete though correct] argument -- 'If the phrase ["the other Scriptures"] had occurred in a later document [such as the Book of Revelation], we should not hesitate to render it 'the rest of the Scriptures' and to take it as including both Old Testament and New Testament Scriptures.... It is fair to say that he [the Apostle Peter] knows of the Pauline Epistles as writings read to Christian congregations, and on the way to be put upon the level of Canonical Scripture'....

"Peter definitely says that the Pauline Epistles are on a par with the Old Testament books.... Peter asserts the equal in-Spir[it]-ation of both.... Contemporary popular Christianity, both the Semi-Modernists and the 'New-Evangelicals' [and perhaps almost equally so even the later trendy Neo-Evanjellyfish]...seriously ignore Peter. They have fallen off their foundation, and are carried away with various wicked errors.

"Anti-intellectualism is the root of their other disobediences. Serious study is decried as cold, dead orthodoxy. Spirituality is identified with fuzzy thinking and the empty platitudes that pass for piety." Thus Clark.

So, then! Even in the Synoptic Gospels, Peter regarded himself as no Pope. For he saw not himself but Jesus alone to be the Rock on Whom the Christian Church would be built. Matthew 16:16-23 *cf.* Acts 4:10-11 and First Peter 2:3-8.

Peter never uttered pentecostalistic gobbledook. Not even when he but once miraculously spoke forth 'the wonderful works of God' in real languages perfectly understood by both himself and his foreign listeners, without need of translation. Acts 1:15 to 2:14. Indeed, Peter's miracles were really miraculous -- miracles such as neither Papists nor Pentecostalists can duplicate. *Cf.* Acts 5:3-12 & 5:15-16 & 8:14-17 & 9:33-41 *etc.*

Furthermore, Peter was always citing **Holy Scripture**. Acts 1:15-20 & 2:16-21 & 2:25-28 & 2:34-35 & 3:22-25 & 4:19-26 and First Peter 1:10-12 & 1:25 & 2:6 and Second Peter 1:19-21 & 3:1-2 & 3:15-16. Too, not Peter but the Apostle James moderated the First General Assembly of the Christian Church. Acts 15:13-21 *cf.* 21:18-25 and Galatians 2:9. And, far from being infallible (except just like all the other Apostles when Spirit-inspired Epistles were being written out), Peter was rebuked publically for his errors – by the Apostle Paul. Galatians 2:11-16.

Yet, whenever Peter [and the rest of the Apostles] **temporarily** became **infallible** – viz. **when their Spirit-driven errorless Epistles were being inscripturated** -- Peter (and the other Apostles) **appealed** not to their own insights, but **only to Holy Scripture**. First Peter 1:10-12 & 2:6 & 3:6 and Second Peter 1:19-21 & 3:1-2 & 3:15-16.

Finally, as to his apostolic experiences, **Peter never urged Christians to imitate his own earlier miracles** of truly speaking in previously-unlearned real languages and truly healing the sick with his own shadow *etc.* Instead, he rather urged all Christians to serve one another with their **real charismata** such as **hospitality and witnessing and good works**.

It is high time, then, for also Papists and Pentecostalists thus to peruse Peter the Protestant! For he minimized his own personal experiences -- and maximized the **Spirit's** inspiration of the **Infallible Writings** of the **Old Testament**, of **Paul**, of **Peter himself**, and of **all the rest of the Apostles**.

Too, in what one might call the non-papalized and non-pentecostalistic regular and regulative **Liturgy of Peter**, the following may clearly be discerned. **Salutes** [First Peter 1:2 and Second Peter 1:2]. **Scripture Readings** [First Peter 1:10-12 & 1:25 & 2:6 & 3:6 and Second Peter 1:19-21 & 2:5-16 & 3:1-2 & 3:15-16]. **Sermons (from Scripture)** [Acts 1:15-22 & 2:14-40 & 3:12-26 & 5:29-33 & 10:28-44]. **Prayers** [Acts 4:29-31 and First Peter 2:12 & 4:7]. **Profession of Faith** [Matthew 16:16 and First Peter 1:2 and Second Peter 3:15-22]. **The Law of God** [First Peter 3:1-11 & 4:15 and Second Peter 2:1-22]. **Songs from Scripture (such as those from Old Testament Psalms)** [Psalms 2:2 & 2:7 & 10:16-18 & 22:1f & 22:6-7 & 22:18 & 24:2 & 28:4 & 31:5 & 33:6 & 33:12 & 34:8 & 34:12-17 & 37:5 & 37:27 & 38:11 & 39:12 & 50:3 & 52:7 & 55:22 & 62:10 & 62:12 & 66:10 & 69:21 & 89:26 & 89:50-51 & 90:4 & 102:26 & 110:1 & 113 to 118 & 118:22-23 & 118:26 & 119:46 119:105 & 148:1 *cf.* Acts 4:11-12 and First Peter 1:11 & 1:17 & 2:3-7 & 2:9-12 & 3:10 & 3:15 & 3:22 & 4:14 & 4:19 & & 5:3 & 5:7 and Second Peter 1:19 & 3:5 & 3:8 & 3:10-13. Indeed, First Peter 2:9's very word "praises" implies the Psalms (*cf.* 9:14 & 22:3 & 22:25 & 33:1 & 34:1 & 35:28 & 40:3 & 48:10 & 51:15 & 65:1 & 66:2 & 66:8 & 71:6 & 71:8 & 71:14 & 78:4 & 79:13 & 100:4 & 102:21 & 106:2 & 106:12 & 106:47 & 109:1 & 111:10 & 119:171 & 145 title & 145:21 & 147:1 & 148:14 & 149:1). **Doxologies** [First Peter 1:3-5 and Second Peter 3:18]. And **Benedictions** [First Peter 5:10-11 & 5:14 and Second Peter 3:18].

Relevant endnotes

3257) Lk. 1:1-4 *cf.* Acts 1:1-4f and Col. 4:14 and Phm. 24 and II Tim. 4:11.

3258) Acts 12:11-12 and II Pet. 5:13.

3259) Jude 17-18.

3260) *Cf.* Jas. 1:1 with Matt. 13:55 and Mk. 6:3 and Acts 12:17 & 15:13-21 & 21:18 and Gal. 1:19 & 2:9.

3261) Jude 1 *cf.* Matthew 27:56 & 13:55 and Mark 6:3 and Luke 6:16a and Acts 1:14 and I Cor. 9:5.
 3262) Matt. 1:1-17.
 3263) Matt. 1:18-20.
 3264) Matt. 3:11-16.
 3265) Matt. 4:1.
 3266) Matt. 10:1-20.
 3267) Matt. 12:18 & 12:28.
 3268) Matt. 12:32.
 3269) Matt. 22:43*f.*
 3270) Matt. 27:50 *cf.* Rom. 1:4 & 8:11.
 3271) Matt. 28:19.
 3272) Mk. 1:8-11.
 3273) Mk. 1:12.
 3274) Mk. 1:24-26.
 3275) Mk. 3:29.
 3276) Mk. 12:36.
 3277) Mk. 13:11.
 3278) Lk 1:15-17.
 3279) Lk 1:35.
 3280) Lk 1:41.
 3281) Lk 1:67.
 3282) Lk. 1:80.
 3283) Lk. 2:25-27.
 3284) Lk. 2:40 & 2:52.
 3285) Lk. 3:16-22.
 3286) Lk. 4:1.
 3287) Lk. 4:14-21.
 3288) Lk. 11:1-13.
 3289) Lk. 12:10-12.
 3290) Lk. 1:1-4*f cf.* Acts 1:1-4*f.*
 3291) Acts 1:2-8.
 3292) Acts 1:16.
 3293) Acts 2:1-4.
 3294) Acts 2:17*f* & 2:33.
 3295) Acts 2:38*f.*
 3296) Acts 4:8 *cf.* 4:13-19.
 3297) Acts 4:31.
 3298) Acts 5:3-9.
 3299) Acts 5:32.
 3300) Acts 6:3-5.
 3301) Acts 6:10.
 3302) Acts 7:51.
 3303) Acts 7:55-59.
 3304) Acts 8:15-17.
 3305) Acts 8:18-20.
 3306) Acts 8:39*f.*
 3307) Acts 9:17-20.
 3308) Acts 9:31.
 3309) Acts 10:19-47.
 3310) Acts 11:12-17.
 3311) Acts 11:22-24.
 3312) Acts 11:26.

- 3313) Acts 11:28.
 3314) Acts 13:2-4.
 3315) Acts 13:9-10.
 3316) Acts 13:14 & 13:52.
 3317) Acts 15:8-9.
 3318) Acts 15:28-29.
 3319) Acts 15:20-21.
 3320) Acts 16:6-7.
 3321) Acts 18:21-25.
 3322) Acts 19:2-7.
 3323) Acts 20:6-9 *cf.* I Cor. 16:1-2 and Rev. 1:10.
 3324) Acts 20:23-28.
 3325) Acts 21:4-11.
 3326) Acts 20:16 & 21:17 *cf.* 18:21.
 3327) Acts 28:25-27.
 3328) I Pet. 1:1*f* & II Pet. 3:1.
 3329) I Pet. 1:2,10-11.
 3330) I Pet. 1:12.
 3331) I Pet. 1:22.
 3332) I Pet. 2:5.
 3333) I Pet. 3:15.
 3334) I Pet. 3:18-19.
 3335) I Pet. 4:6.
 3336) I Pet. 4:14.
 3337) II Pet. 1:19-21 *cf.* 3:15-16.
 3338) I Pet. 1:1-2.
 3339) I Pet. 5:13.
 3340) J. Calvin: *The Epistle of Paul The Apostle to the Hebrews and The First and Second Epistles of St. Peter*, Eerdmans, Grand Rapids, 1963 rep., pp. 227-31.
 3341) J. Calvin: *Inst.* III:1:1 and III:14:6.
 3342) M. Henry: *op. cit.*, 6:1307-08.
 3343) J. Brown: *Expository Discourses on the First Epistle of Peter*, Vols. 1-2, Banner of Truth, Edinburgh, 1975 rep., 1:17*f*.
 3344) J.T. Demarest: *A Commentary on the Catholic Epistles*, Funk & Wagnalls, New York, 1862, pp. 166*f*.
 3345) J. Huther: *Kritisch Exegetisches Handbuch über den Ersten Brief des Petrus, den Brief des Judas und den Zweiten Brief des Petrus*, Vandenhoeck und Ruprecht, Göttingen, 1887, pp. 12*f*.
 3346) A. Barnes: *op. cit.* (*James, Peter, John, and Jude*), Baker, Grand Rapids, 1972 rep., pp. 109-12.
 3347) A.H. de Hartog: "*Uitlegkundge Wenken. Korte Aanteekeningen op den Eersten Brief van den Apostle Petrus*", A. Fernhout, Amsterdam, 1895, pp. 17-20.
 3348) M.H. Bolkestein: *De Brieven van Petrus en Judas*, Callenbach, Nijkerk, 1963, pp. 14-16.
 3349) G.H. Clark: *First and Second Peter*, Presb. & Ref., Phillipsburg N.J., 1962 rep., 1:vii & 1:4*f*.
 3350) I Pet. 1:10-11.
 3351) J. Calvin: *The...Epistles of St. Peter*, pp. 238-40.
 3352) J. Calvin: *Inst.* I:13:7 & I:13:18.
 3353) J. Owen: *Works*, 16:297*f*.
 3354) M. Henry: *op. cit.*, 6:1311.
 3355) J. Brown: *op. cit.*, 1:74-84.
 3356) Smeaton: *op. cit.*, pp. 87-88 & 17-38.
 3357) A. Kuyper: *Loc. de Sacra Scriptura (Pars Secunda)* pp. 96 & 170 in *Dict. Dog.* II.
 3358) A. Kuyper: *Loc. de Christo (Pars Secunda)* p. 196 and *Loc. de Christo (Pars Tertia)* pp. 49-51 in *Dict. Dog.* III.

- 3359) J. Huther: *op. cit.*, pp. 94f.
- 3360) Barnes: *op. cit.*, pp. 109 & 121.
- 3361) A.H. de Hartog: *op. cit.*, pp. 34-39.
- 3362) M.H. Bolkestein: *op. cit.*, pp. 41f.
- 3363) G.H. Clark: *op. cit.*, 1:33f.
- 3364) I Pet. 1:12 *cf.* 1:10-11.
- 3365) J. Calvin: *The...Epistles of St. Peter*, pp. 240-41.
- 3366) J. Calvin: *Inst.* II:9:1.
- 3367) M. Henry: *op. cit.*, 6:1311.
- 3368) J. Brown: *op. cit.*, 1:81-93.
- 3369) Demarest: *op. cit.*, pp. 174-78.
- 3370) J. Huther: *op. cit.*, p. 98.
- 3371) Barnes: *op. cit.*, p. 122.
- 3372) A.H. de Hartog: *op. cit.*, pp. 39-41.
- 3373) M.H. Bolkestein: *op. cit.*, p. 44..
- 3374) I Pet. 1:22.
- 3375) J. Calvin: *The...Epistles of St. Peter*, p. 251.
- 3376) J. Calvin: *Inst.* II:5:11.
- 3377) M. Henry: *op. cit.*, 6:1313.
- 3378) J. Brown: *op. cit.*, 1:127f & 135 & 148-52 & 163-68.
- 3379) A. Kuyper Sr.: *The Holy Spirit*, pp. 315-17.
- 3380) A. Kuyper Sr.: *Dict. Dog. I & IV, Locus de Deo (Pars Prima)*, p. 218 & *Locus de Salute* p. 75.
- 3381) A. Kuyper Sr.: *E Voto*, II:421-26.
- 3382) Barnes: *op. cit.*, pp. 130f.
- 3383) A.H. de Hartog: *op. cit.*, pp. 61f.
- 3384) I Pet. 2:5-9 *cf.* 1:1-2.
- 3385) J. Calvin: *The...Epistles of St. Peter*, pp. 258-66.
- 3386) J. Calvin: *Inst.* IV:18:17.
- 3387) W.C.F. 16:2.
- 3388) W.L.C. 13.
- 3389) J. Owen: *Works*, 4:394f & 9:55-57.
- 3390) M. Henry: *op. cit.*, pp. 6:1315f.
- 3391) J. Brown: *op. cit.*, 1:190-93 & 204-26 & 237f & 246-51 & 257 & 275-88 & 308 & 320.
- 3392) A. Kuyper Sr.: *E Voto*, II:144-51.
- 3393) Demarest: *op. cit.*, pp. 196-203.
- 3394) Barnes: *op. cit.*, pp. 136-42.
- 3395) A.H. de Hartog: *op. cit.*, pp. 76f & 92f.
- 3396) M.H. Bolkestein: *op. cit.*, pp. 74f & 87.
- 3397) G.H. Clark: *op. cit.*, 1:75-77 & 1:91.
- 3398) I Pet. 3:15-17.
- 3399) W.L.C. 112 & 113.
- 3400) J. Owen: *Works*, 16:228f & 5:155.
- 3401) J. Brown: *op. cit.*, 2:73-82 & 86f & 95 & 104-10 & 116-17.
- 3402) A. Kuyper Sr.: *E Voto*, I:456.
- 3403) A. Kuyper Sr.: *Dict. Dog. IV, Locus de Salute* pp. 134 & 139-44 & 154f.
- 3404) A. Kuyper Sr.: *Pro Rege*, J.H. Kok, Kampen, 1911, II:84-86.
- 3405) Demarest: *op. cit.*, pp. 230-34.
- 3406) G.H. Clark: *op. cit.*, 1:118-21.
- 3407) I Pet. 3:18-22.
- 3408) M. Luther's *German Thesaurus (Deutscher Thesaurus des Hochgelerten wertberümbten und theuren Man D. Mart. Luthers)*, ed. T. Kirchner [Franckfort am Mayn, 1570], Lüdenscheid: Christlicher Verlag Johann Berg, 1983 rep., pp. 506b-507b.

- 3409) Luther, as cited by F. Pieper in the latter's *Christian Dogmatics*, Concordia Pub. House, St. Louis, [1951], 4th ed. [1975], II:318-320.
- 3410) *Formula of Concord*, Article IX.
- 3411) Huther: *op. cit.*, pp.204f.
- 3412) J. Calvin: *The...Epistles of St. Peter*, pp. 292-97.
- 3413) J. Calvin: *Inst.* II:13:2 & II:16:8-12 and IV:14:4 & IV:15:1 & IV:16:21.
- 3414) W.C.F. 8:2-3.
- 3415) J. Owen: *Works*, 1:89f and 9:147 & 9:566.
- 3416) M. Henry: *op. cit.*, pp. 6:1321f.
- 3417) J. Brown: *op. cit.*, 2:124-31 & 160-64 & 170-74 & 180-218 & 239-55.
- 3418) Smeaton: *op. cit.*, pp. 88f & 17f.
- 3419) Demarest: *op. cit.*, pp. 236-46.
- 3420) Barnes: *op. cit.*, pp. 175-60.
- 3421) A.H. de Hartog: *op. cit.*, pp. 162-67.
- 3422) A. Kuyper Sr.: *E Voto*, I:424 & 487-59.
- 3423) A. Kuyper Sr.: *Holy Spirit*, pp. 108 & 280f.
- 3424) A. Kuyper Sr.: *Locus de Christo*, II:111 & III:96.
- 3425) M.H. Bolkestein: *op. cit.*, pp. 141-48.
- 3426) G.H. Clark: *op. cit.*, 1:125-28.
- 3427) The apocryphal so-called *Gospel of Nicodemus* (first titled thus only in the thirteenth century) is actually a compilation of six earlier documents arranged as two books. The first part constitutes the so-called *Acts of Pilate* (two versions in Greek and one in Latin), and the second part constitutes the so-called *Descent of Christ* (one version in Greek and two in Latin).
Of the twelve manuscripts altogether, only two or three give the second part consecutively with the first. It does not so appear in the Coptic translation.
The gist of the legend seems to have been formed by the end of the second century, though Maury and Renan both place it only from 405 to 420 A.D. See Professor M.B. Riddle's *Introductory Notice to Apocrypha of the New Testament*, in the Eerdmans' edition of *The Ante-Nicene Fathers*, Grand Rapids, 1951, VIII:353.
Professor Dr. J.J. Müller, in his *Nuwe-Testamentiese Apokriewe* (Nasionale Boekhandel, Cape Town, 1959, p. 26), states it probably originated from the statement in First Peter 3:18-19 that Christ "went and preached to the spirits in prison." He then goes on to say that it explains also some non-original but now-current (*gangbare*) misunderstandings of the interpretation of the Article "descended into Hell" in the *Apostles' Creed*.
Here then are the salient portions of the Greek version of this *Descent of Christ* 1-11 (within the *Gospel of Nicodemus* 17-37). They may be translated as follows:
"Joseph [of Arimathea] said: "Why are you [chief priests Annas and Caiaphas] amazed that Jesus has risen again?.... It is amazing that He did not rise again alone, but that He resurrected also many others of the dead who appeared in Jerusalem to many people [*cf.* Matthew 27:5-66 and Mark 15:43-46 and Luke 23:50-53 and John 19:38-42]....
"They [Annas and Caiaphas] then sent men -- and found their graves open and empty!... They who had risen...said to the high priests: 'Give us paper and pen and ink!' They brought that to them -- and they sat down and wrote the following:
"O Lord Jesus Christ, the Resurrection and Life of the World, give us grace so that we may tell about your resurrection and the wonders which You did in the grave! We, then, were in the grave, together with all who died from the beginning.... At midnight, (a Light) broke through and shone like sunlight over those dark places.... Suddenly, our father Abraham was united in joy together with the Patriarchs and Prophets.... Isaiah [9:1-2] then...said: 'This Light, is from the Father and the Son and the Holy Spirit! When I was still alive, I predicted about it: "The land of Zebulon and the land of Naphtali, the people who sat in darkness, saw a great Light!'
"Then, while they were all so full of joy – Satan, the ruler over the darkness, came and said to Hades [the grave]: 'All-devouring and insatiable one – listen to my words!.... The Jews, with our

co-operation, crucified Jesus.... So, now that He is dead, prepare -- in order that we can imprison Him here!'.... Hades answered: 'Prince of darkness, son of perdition -- you just told me that He would with only one single word re-enliven those whom you prepared for the grave!'....

"While Satan and Hades were engaged talking thus to one another, there was a mighty voice like thunder which said: 'Lift up your heads, O you gates! Even lift they up, you everlasting doors, so that the King of glory shall come in!' [Psalm 24:7f].... And immediately, together with that word, the brass gates were broken into pieces and the iron thresholds crumbled. And all of the manacled dead were liberated from their chains, and we [the just-resurrected saints of Matthew 27:52f] together with them -- and the King of glory came in, in the format of a man. And the dark places of the grave were illuminated.

"Hades immediately exclaimed: 'We have been conquered! Woe to us!.... You were nailed to the cross and placed in the grave -- and now, you became free and are destroying all our power!'....

Then the King of glory grabbed Satan the ruler by his head, handed him over to the angels, and said: 'Bind his hands and his feet, his neck and his mouth, with bonds of iron!' Thereupon He gave him [Satan] to Hades, and said: 'Take and guard him safely -- until My Second Coming!'

"So then Hades grabbed Satan and said to him: 'Beelzebul, heir of fire and punishment, enemy of the saints!... See that not one single dead [human being] has remained behind in me! But all whom you got within your power through the tree of knowledge [of good and evil] -- you have again lost through the tree of the cross.... You have now been deprived of all who have died from the beginning'....

"Then, while Hades spoke thus to Satan, the King of glory stretched out His right hand and touched our forefather Adam and raised him up. Then He turned to the rest and said: 'Come here unto Me, all you who underwent death through the tree which this man touched! For look, through the tree of the cross I am resurrecting all of you!' Thereafter He drove them all outside -- where our forefather Adam was seen to be full of joy.... While He then went to paradise, He took Adam by the hand and delivered him and all of the saints....

"Now while they [the just-resurrected saints of Matthew 27:52f] were speaking about these things, another man arrived.... The holy fathers said to him: 'Who are you? You appear to be a robber!'... He answered: 'I was, as you say, a robber and a thief on Earth. That is why the Jews apprehended me and consigned me to the death of the cross, together with our Lord Jesus Christ. But while He was hanging on the cross, I..believed in Him and prayed to Him and said: 'Lord, when You shall be King -- please do not forget me!' Then He immediately said to me: 'Truly, I tell you -- today you shall be with Me in Paradise!''.... Thereupon the archangel said: 'Wait for just a little while -- for Adam, the forefather of the human race, is coming together with the righteous -- so that they too can enter in!'" Thus the *Descent of Christ* (into Hell) in the apocryphal *Gospel of Nicodemus* -- so-called only in the limbo-laden and purgatory-promoting thirteenth century.

3428) I Pet. 4:6.

3429) J. Calvin: *The...Epistles of St. Peter*, p. 302.

3430) M. Henry: *op. cit.*, pp. 6:1323.

3431) J. Brown: *op. cit.*, 2:266-318.

3432) Huther: *op. cit.*, pp. 236-38.

3433) Demarest: *op. cit.*, pp. 254-58.

3434) Barnes: *op. cit.*, pp. 191f.

3435) A.H. de Hartog: *op. cit.*, pp. 184-88.

3436) A. Kuyper Sr.: *Locus de Christo*, II:96-98 & II:106-7.

3437) A. Kuyper Sr.: *E Voto*, I:453-59.

3438) M.H. Bolkestein: *op. cit.*, pp. 157f & its n. 52.

Cf. too at its p. 308: Schelkle, K.H. , *Die Petrusbriefe -- Der Judasbrief*, Freiburg i.B., Basel, Wien, 1961, p.116.

3439) Clark: *op. cit.*, 1:139f.

3440) I Pet. 4:8-11.

- 3441) J. Calvin: *The...Epistles of St. Peter*, pp. 303-6.
- 3442) W.L.C. 144.
- 3443) M. Henry: *op. cit.*, pp. 6:1323f.
- 3444) J. Brown: *op. cit.*, 2:340-77.
- 3445) Huther: *op. cit.*, pp. 242f.
- 3446) Demarest: *op. cit.*, pp. 263-65.
- 3447) Barnes: *op. cit.*, pp. 195f.
- 3448) A.H. de Hartog: *op. cit.*, pp. 193-96.
- 3449) A. Kuyper Sr.: *E Voto*, IV:218-20.
- 3450) M.H. Bolkestein: *op. cit.*, pp. 162-64 & its nn. 5 -- and *cf.* at pp. 308f. J.P van Kasteren's *De Eerste Brief van den Apostel Petrus*, 's-Hertogenbosch, Utrecht, 1916 (p. 151); O. Michel in ed. G. Kittel's *Theologisches Wörterbuch zum Neuen Testament*, Kohlhammer Verlag, Stuttgart, 1964f, V:153; and A. Stöger's *Bauleute Gottes. Der 1. Petrusbrief als Grundlage des Laienapostolates*, Munich, 1954 (pp. 180f).
- 3451) Clark: *op. cit.*, 1:141.
- 3452) I Pet. 4:14-16.
- 3453) J. Calvin: *The...Epistles of St. Peter*, pp. 308-10.
- 3454) M. Henry: *op. cit.*, pp. 6:1324.
- 3455) J. Brown: *op. cit.*, 2:385-402.
- 3456) Smeaton: *op. cit.*, pp. 87-89.
- 3457) Huther: *op. cit.*, pp. 247.
- 3458) Demarest: *op. cit.*, pp. 269f.
- 3459) Barnes: *op. cit.*, pp. 196-98.
- 3460) A.H. de Hartog: *op. cit.*, pp. 202-4.
- 3461) M.H. Bolkestein: *op. cit.*, pp. 168f.
- 3462) Clark: *op. cit.*, 1:143.
- 3463) II Pet. 1:16-21.
- 3464) J. Calvin: *The...Epistles of St. Peter*, pp. 337-44.
- 3465) J. Calvin: *Inst.* I:9:1-2.
- 3466) W.C.F. I:1-4.
- 3467) W.L.C., Q. & A. 3.
- 3468) Owen: *Works*, II:236.
- 3469) *Ib.*, III:131-33 & its n. 1 on its p. 132.
- 3470) *Ib.*, XVI:300.
- 3471) M. Henry: *op. cit.*, pp. 6:1331-33.
- 3472) Huther: *op. cit.*, pp. 377-85.
- 3473) Demarest: *op. cit.*, pp. 348-54.
- 3474) Barnes: *op. cit.*, pp. 229-34.
- 3475) A. Kuyper Sr.: *Locus de Sacra Scriptura* I:89,97,129-31 & II:146,171,202.
- 3476) A. Kuyper Sr.: *Enc. of Holy Div.*, II:398 & II:441.
- 3477) M.H. Bolkestein: *op. cit.*, pp. 268-71.
- 3478) Clark: *op. cit.*, 2:25-29.
- 3479) II Pet. 3:1-2.
- 3480) J. Calvin: *The...Epistles of St. Peter*, pp. 360f.
- 3481) M. Henry: *op. cit.*, pp. 6:1336.
- 3482) Demarest: *op. cit.*, pp. 398-400.
- 3483) Barnes: *op. cit.*, pp. 252-54.
- 3484) M.H. Bolkestein: *op. cit.*, pp. 287f.
- 3485) II Pet. 3:15-16.
- 3486) J. Calvin: *The...Epistles of St. Peter*, p. 367.
- 3487) J. Calvin's 1536 *Preface to Francis King of France*, in the Reformer's *Institutes of the Christian Religion*, Clarke, London, ed. 1957, I:8-18.

- 3488) J. Calvin's *Preface to his Commentary on the Book of Psalms*, Eerdmans, Grand Rapids, 1963, I pp. xl-xlix.
- 3489) J. Calvin's *Inst.* IV:17:13-15.
- 3490) *Ib.* I:9:1.
- 3491) *Ib.* III:3:14.
- 3492) *W.C.F.* I:7.
- 3493) *W.L.C.* 113.
- 3494) M. Henry: *op. cit.*, pp. 6:1339f.
- 3495) Cited in Budgen's *op. cit.*, p. 87.
- 3496) Huther: *op. cit.*, pp. 435-40.
- 3497) Demarest: *op. cit.*, pp. 422-425.
- 3498) Barnes: *op. cit.*, pp. 267-70.
- 3499) A. Kuyper Sr.: *Van de Voleinding*, Kok, Kampen, 1929 [printed posthumously], II:415-18.
- 3500) M.H. Bolkestein: *op. cit.*, pp. 304f.
- 3501) Clark: *op. cit.*, 2:75-78.

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Dr. Francis Nigel Lee was born to an atheistic father and a Romish mother in Westmorland Country, Cumbria, Great Britain. He was baptized when one month old in the Holy Trinity Roman Catholic Church in Kendal, and has never been rebaptized. At the outbreak of the Second World War, his father was appointed by the Royal Navy as Chief Radar Officer (South Atlantic). Consequently, the family moved to South Africa. There, Nigel became a Calvinist; had the great joy of leading both of his dear parents to Christ (and later also his father's murderer and the latter's parents); and became a Minister and Pastor (of the Reformed Church in Natal).

Emigrating to the U.S.A., Dr. Lee became a Minister of the Presbyterian Church in America (pastoring congregations in Mississippi and Florida). He was also: Professor of Philosophy at Shelton College in New Jersey; Scholar-in-Residence at the Christian Studies Center in Memphis; and Academic Dean of Graham Bible College in Tennessee. He was then the only person in the World serving on the Executives of both the British Lord's Day Alliance (headquartered in London) and the Lord's Day Alliance of the United States (headquartered in Atlanta).

Preacher, theologian, lawyer, educationist, historian, philosopher and author, he has produced more than 330 publications (including many books) -- and also many long unpublished manuscripts. In addition to an honorary LL.D., he has twenty earned degrees -- including eleven earned doctorates (awarded for dissertations in law, literature, philosophy and theology).

A diehard predestinarian, Dr. Lee is affectionately nicknamed "General Lee" by his closest friends. He is now in his early seventies, and was till his retirement in 2000 the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological Seminary. His wife Nellie is in Fulltime Christian Service as a godly Homemaker. Their elder daughter Johanna teaches at Parkridge High School, near Brisbane. Their younger daughter Anna Marie, whom Dr. Lee baptized as a baby, was formerly Librarian at the Seminary -- and now teaches at Earnshaw College in Brisbane, Australia. All are Calvinists, and none have miraculously spoken in real languages -- nor in meaningless gobbledegook.

