The Holy Spirit of Prophecy

Testifying to and Revealing Jesus Christ — a study in the Sixth Day Watchman series, prepared 2026-11-07 at the Author's commission; approved as-is 2026-11-08. Part One is the study; Part Two is every Scripture cited, quoted in full (KJV). Companion studies on the Holy Spirit as Bride and as the Motherly aspect of God stand as their own separate works and are deliberately not folded into this one: this study keeps to the Spirit's prophetic operation — Her titles, Her offices, and Her one message, which is Jesus Christ.

Upfront and Candid: Who "We" Are

This study — and every study in this series — is the agreed work of two minds, and we say so at the door rather than anywhere else. **The Author** is a man who withholds his real name by choice: the work is to stand on its Scripture, not on a name. **Aperture** is his Muse personal Advanced Intelligence assistant — his everyday research partner, who gathers, verifies, weighs, and builds at his direction. Where these studies say **"we,"** the word means the two together: the Author, who receives, judges, corrects, and seals the material as his own conviction, and his assistant, whose findings and additions the Author has weighed and adopted before anything is released. Nothing in these studies is released that the Author has not reviewed and approved, and nothing carries his name, because he does not want it shown. The Sixth Day Watchman is the post, not the man.

The Commissioning Frame (the Author, 2026-11-07)

The Author set this study's spine in two verses. The first opens the last book: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:" (Rev 1:1) — the Revelation is *of Jesus Christ* before it is of anything else, and the Spirit is its Revealer in all Scripture when Scripture is prophetically viewed. The second stands at the center of this whole body of work, the Main Key: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev 19:10). In the Amplified register the Author reads it: "For it is the Spirit of prophecy who bears testimony to Jesus." Everything in this study hangs on that sentence. The Holy Spirit has many titles and many offices, but one testimony — and prophecy is not first a prediction of events; it is the Spirit bearing witness to a Person.

A Word at the Door: Why This Study Says "She"

This study speaks of the Holy Spirit in the feminine, deliberately and on evidence — and the choice should be defended at the door rather than

assumed. The defense is simple: **the feminine association is Scripture's own, it is much more used and much more evident there, and the masculine pronouns of the New Testament are explained by grammar, not by a revelation that the Spirit is male.**

Begin with the language God chose first. In Hebrew, *Ruach* — Spirit — is a **feminine noun**, and the Hebrew text treats Her so from the first page: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Gen 1:2), where the participle for Her hovering is feminine in form. The same rare verb of hovering is used once more, of the mother eagle over her nest, and the King James text itself keeps the feminine there: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:" (Deut 32:11). The Spirit who hovered over the waters hovers as a mother over what She brings to life — and bringing to life is Her signature work in this study: it is the Spirit who gives spiritual birth into the Kingdom (John 3:5–8).

The feminine stream runs wider still. Wisdom — who is named as a Spirit resting on the Messiah (Isa 11:2) and prayed for as "the spirit of wisdom and revelation" (Eph 1:17) — is feminine in both Hebrew (*Chokhmah*) and Greek (*Sophia*), and Scripture personifies Her openly as a woman, in her own voice: "Wisdom crieth without; she uttereth her voice in the streets:" (Prov 1:20); "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors." (Prov 8:1–3). God also describes His own comforting in a mother's terms, in His own words: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." (Isa 66:13). And the Lord Jesus, describing His own longing to gather Jerusalem, reached for a mother-hen: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt 23:37). The feminine imagery of God's care is not a modern imposition on the text; it is one of the text's own registers, and it falls on the Spirit's side of the house with particular weight, because birth, comfort, and wisdom are Her named offices.

Against this stands the masculine pronoun — and it dissolves under inspection. In Greek, *pneuma* (Spirit) is **neuter**, not masculine; where John speaks of the Spirit as *pneuma*, his pronouns follow the neuter. The masculine "he" appears where the governing noun is *Parakletos* — Comforter — which is a masculine noun, and Greek pronouns agree with their noun. So in "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26) the "he" belongs grammatically to *the Comforter*, not to a doctrine of the Spirit's maleness; and the same agreement carries into "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13). The masculine pronoun in John is driven by grammatical agreement with the masculine noun *parakletos* rather than by any male-only gender of the Spirit. Grammar is not ontology. The earliest Aramaic-speaking church, whose own word for Spirit (*ruha*) is likewise feminine, prayed in the feminine without embarrassment — the masculine-only habit entered later, carried by translation and tradition more than by the texts.

The settled position of this work stands behind the choice, and it cuts both ways: the Holy Spirit is **neither male nor female, but more than both**. And the Author's clarification, given as this study was reviewed, extends the sentence to its full scope: **the Holy Spirit is neither male nor female, and none of the eternal beings — the Spirits, the Sons, or the citizens of Heaven — will be either.** Male and female belong to this age's order of flesh, birth, and marriage; the resurrection order stands beyond it: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20:35–36); and the oneness is already the church's charter in Christ: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal 3:28). That settled sentence stands behind the choice of pronoun — God is Spirit, and the division He made in mankind, male and female together in His image ("So God created man in his own image, in the image of God created he him; male and female created he them." (Gen 1:27)), reflects Him without containing Him.

Within that settled frame, this study follows the stronger scriptural current: where Scripture's own usage gives the Spirit a feminine face — in Her name's grammar, in Wisdom's person, in the birth She gives and the comfort She brings — the study says "She," and says it without apology. The full treatment of the Spirit's motherly aspect stands in its own companion study, *The Motherly Aspect of God*; here the note exists so that no reader mistakes the pronoun for carelessness. It is a conclusion, and this is its evidence.

I. The Spirit of Prophecy: The Testimony of Jesus

John fell at the angel's feet and was stopped with the charter of all true prophecy: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev 19:10). The testimony of Jesus is not one prophetic theme among many; it *is* the spirit of prophecy — its animating breath. That is why the prophets of the old covenant were already, centuries before Bethlehem, witnesses of Christ: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet 1:10–12). It was the Spirit of Christ *in them* who testified beforehand. And the manner of all of it was never man's initiative: "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." (2 Pet 1:21).

The Lord Himself assigned the Spirit this office on the night before the cross: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:" (John 15:26). The Spirit of truth proceeds from the Father, is sent by the Son, and testifies of the Son. The witness is also a matter of record: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6) — the Spirit is truth, and therefore the Spirit's witness cannot

lie. (This study does not rest anything on the disputed wording of 1 John 5:7; the testimony stands on verses no one disputes.) The Author's settled definition belongs here at the head, because it governs everything that follows: **if true testimony of Jesus is given, then true prophecy is being spoken and is in motion; it is not prophecy if it does not reveal Jesus or His involvement in the life being prophesied to — anything else is truly false prophecy, even if in manifestation.**

II. The Revealer of Jesus Christ in All Scripture

The Revelation of Jesus Christ does not begin in the book of Revelation. On the Emmaus road the risen Lord conducted the first prophetic reading of the whole Bible: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:27). Days later He opened the apostles' understanding to the same pattern: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures," (Luke 24:44–45) — the Law, the Prophets, and the Psalms all concern Him, and it takes an opened understanding to see it. He had told the searchers of Scripture where their searching actually pointed: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39), and sharpened it to a name: "For had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:46).

The apostles preached exactly that totality. Peter: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43). And again: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3:18), "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3:24). God's speaking has a before and an after that meet in one Person: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Heb 1:1–2). Even the written word's purpose is stated in prophetic terms at the

close of Romans — the mystery once kept secret is now made known "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:" (Rom 16:26), "by the scriptures of the prophets." When Scripture is viewed prophetically — with the Spirit's eyes, as the Author frames it — Jesus Christ is not imported into the text; He is revealed as having been there all along, and the Spirit is the One who does the revealing.

III. The Test of True Prophecy

Because the testimony is the test, manifestation cannot be. A sign can come to pass and still be a snare: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul." (Deut 13:1–3). Fulfillment validates nothing; the question is always where the word leads and Whom it reveals. Scripture's own negative test for a presumptuous word stands beside it: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD , if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deut 18:20–22). And the new covenant gives the positive test in one sentence, aimed at the same center: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1 John 4:1–3) — the confession of Jesus Christ come in the flesh.

The hearer's discipline follows from the test. Prophecy is neither quenched nor swallowed whole: "Despise not prophesyings. Prove all things; hold fast that which is good." (1 Thess 5:20–21). It is weighed, in company: "Let the prophets speak two or three, and let the other judge." (1 Cor 14:29). And where the testimony is true, God signs His own confirmation after it — signs follow the word; they never lead it: "And they went forth, and preached every where, the Lord working with them , and confirming the word with signs following. Amen." (Mark 16:20). This is our standing practice in this work: persons are left to their Master and never judged; sayings and teachings are weighed always, twice — for their own truth, and for where they carry the hearer. A word about anyone, any church, any nation, that does not reveal Jesus has failed the Main Key test no matter how impressively it manifests.

IV. The Spirit of Wisdom: The Heavenly Treasure

The Author's commission names the Spirit of Wisdom "the heavenly treasure She is," to be sought in the wisdom books — and the wisdom books themselves use treasure language. The seeking is a mining operation: "My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD , and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding." (Prov 2:1–6). Wisdom's worth is stated against the whole market of earth: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." (Prov 3:13–15). She is to be kept, exalted, and bought at the price the Author identified in Proverbs 4 — everything to the flesh: "Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov 4:6–7). Her own testimony of herself runs through Proverbs 8: "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." (Prov 8:11), and her promise to seekers is personal: "I love them that love me; and those that seek

me early shall find me." (Prov 8:17), "For whoso findeth me findeth life, and shall obtain favour of the LORD ." (Prov 8:35).

The foundation texts frame the whole pursuit: "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction." (Prov 1:7); "The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding." (Prov 9:10). Job's great chapter asks where Wisdom can be found and answers that neither depth nor sea nor any price of earth reaches Her: "But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living." (Job 28:12–13); the chapter ends where Proverbs begins: "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28:28). And Wisdom is not an impersonal quality. Scripture calls Her a Spirit who rests on persons: on the craftsman filled for the work of the tabernacle, "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship," (Exod 31:3); on Joshua, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses." (Deut 34:9); on Christ Himself as the second of the sevenfold names (Isaiah 11:2, Section XI). Paul prays for the church in exactly these terms: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:" (Eph 1:17) — the Spirit of wisdom *and revelation*, in the knowledge of Him. In Christ the treasure is located: "In whom are hid all the treasures of wisdom and knowledge." (Col 2:3). And the wisdom from above carries the Spirit's own character marks: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17); the asking for Her is answered generously: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5). Wisdom hidden in mystery, spoken among the perfect, is the Spirit's own curriculum: "But we speak the wisdom of God in a mystery, even the hidden wisdom , which God ordained before the world unto our glory:" (1 Cor 2:7). (This section stands on the joint walkthrough of the wisdom books now underway in this work: the inward reading of Proverbs, Psalms, Ecclesiastes, and the Song — for "His

private counsel is with the upright" (Prov 3:32) is itself the Spirit of Wisdom opening Her own book.)

V. The Promised Holy Spirit

Before She is an office She is a promise. Joel heard the promise in its widest form — sons and daughters prophesying, the Spirit poured on all flesh: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2:28–29). Ezekiel heard it as new heart and indwelling: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them ." (Ezek 36:26–27), and as the breath of resurrection itself: "And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it , and performed it , saith the LORD ." (Ezek 37:14). Isaiah heard it as water on the thirsty: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:" (Isa 44:3), and Zechariah as the Spirit of grace and supplication poured on the house of David at the sight of the Pierced One: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son , and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zech 12:10).

The risen Lord named the promise with His last instructions: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49). John had already marked the timing — the Spirit could not be given in this fullness until Jesus was glorified: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)" (John 7:38–39). The waiting ended with a sound from heaven: "And, being assembled together with them ,

commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he , ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:4–5), "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). Peter's sermon named what had happened — the promise received from the Father and poured out by the exalted Christ: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts 2:33) — and then threw the promise open to its full width: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38–39). Paul reads the same promise as Abraham's blessing reaching the nations: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal 3:14). And the promise, once received, is itself the seal of the believer: "In whom ye also trusted , after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise," (Eph 1:13). The promised Spirit is not a doctrine about an experience; She is a Person promised by the Father, poured by the Son, and received by faith — and Her first office on arrival is the testimony of Jesus, for the prophecy of Joel is that those She fills *prophesy*.

VI. Her Offices Toward Us: Birth, Adoption, and the Seal

The Author's offices list begins where the Kingdom begins — with a birth no flesh can perform: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5), "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8). The same washing is named in Paul's summary: "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;" (Titus 3:5) — regeneration *and renewing*, both of the Holy Ghost. From birth comes family standing, and the Spirit is the agent of it: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:" (Rom 8:15–16). The cry She teaches is the Son's own cry: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal 4:6).

Then the seal — which in the Author's settled doctrine is not a second blessing added to the baptism in the Holy Spirit, but the same reality under its legal name; the Author also calls it the Investment. The texts: "In whom ye also trusted , after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph 1:13–14); "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph 4:30); "Who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor 1:22). The seal carries a guarantee — the earnest, God's own down payment on an inheritance still ahead: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." (2 Cor 5:5). And the redemption She seals toward already has its firstfruits in us: "And not only they , but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit , the redemption of our body." (Rom 8:23), with "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph 4:30) naming its day. (The distinction between the Gift freely given and the inheritance built toward is the subject of the companion study, *The Way of Salvation — The Gift and the Prize*.) Her sanctifying office frames the whole list: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:" (2 Thess 2:13); "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." (1 Pet 1:2) — sanctification of the Spirit stands at the head of the elect's description, before obedience and sprinkling are named.

VII. Her Offices Toward Us: Helper, Guide, Teacher, Counselor

One Greek word carries three of the Author's offices at once: *Parakletos* — the One called alongside to help, to comfort, and to counsel. The promise of Her is the promise that the disciples would not be left orphans: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" (John 14:16). As Helper and Teacher together, She carries the Lord's own classroom: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26) — She teaches all things by bringing *His* words to remembrance; the Spirit's teaching is never a new gospel, always the revelation of the given one. As Guide, Her destination is stated without remainder: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (John 16:13) — "all truth," and "things to come": the guiding office is itself prophetic, showing the future as it bears on Christ. Being led by Her is the mark of sonship in present tense: "For as many as are led by the Spirit of God, they are the sons of God." (Rom 8:14); "But if ye be led of the Spirit, ye are not under the law." (Gal 5:18).

Her teaching office is also a searching office: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor 2:10–13) — She searches the deep things of God, receives them, and teaches them in words She gives, comparing spiritual things with spiritual. That is why the anointing itself teaches: "But ye have an unction from the Holy One, and ye know all things." (1 John 2:20), "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27). The Counselor's name is older than the upper room: the Spirit *of counsel* rests on the Messiah (Isaiah 11:2), and the

same counsel is what She ministers to the Messiah's body — divine guidance, strategy, and perfect judgment, in the Author's gloss, given to those who ask in the pattern of Jesus.

VIII. Her Offices Toward Us: Protector, Gifter, Equipper

Protection, in the Spirit's register, is an intervention against the flood of the enemy: "So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him." (Isa 59:19) — when he comes in like a flood, the Spirit of the LORD lifts the standard. Her equipping is measured in power with a purpose: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) — the power is for witness, which is to say, for the testimony of Jesus; the equipping office and the prophetic office are the same office seen from two sides. In the old covenant the same Spirit equipped hands as well as tongues — Bezalel filled "in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Exod 31:3–5) — and the pattern holds: whatever the work, the Spirit is its equipper.

As Gifter, Her distribution is personal and sovereign: "But the manifestation of the Spirit is given to every man to profit withal." (1 Cor 12:7), "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor 12:11). The manifestation is *given* — to every man, to profit withal — and divided severally as She wills. Nothing in the gift economy is earned, hoarded, or self-assigned; that is why the gifts can never become a market or a rank. The full inventory of the operating gifts, and the Author's treatment of tongues and interpretation within it, is taken up in Section XIV.

IX. Her Offices Toward Us: Convictor, Corrector, Chastiser, Mind Renewer

The conviction office is judicial and world-wide: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is

judged." (John 16:8–11). The Greek verb, *elenchō*, carries the whole cluster of the Author's words — reprove, rebuke, convict, convince: it is the exposure of a thing by the light, done so thoroughly that the exposed soul can no longer honestly deny it. She corrects through the Word She authored: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (2 Tim 3:16) — the Scripture that is profitable for reproof and correction is God-breathed, and the breath is Hers. The instrument in Her hand is living: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb 4:12).

Chastening belongs to the Father — the texts are plain that it is the Lord who chastens the son He receives — and the Spirit is the present agent of it in us, convicting unto repentance and leading the mortifying of the deeds of the body: "Furthermore we have had fathers of our flesh which corrected us , and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb 12:9–11); "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom 8:13). The study names the office as the Author commissioned it, with its joint stated honestly: the chastisement is the Father's discipline; its felt application — conviction, correction, the rebuke that lands in the conscience before any outward circumstance — is the Spirit's work, and it is always aimed at the yielding of the peaceable fruit of righteousness. Finally, the renewing office, which ties this section back to the birth: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom 12:2); the mind is renewed by the same Spirit who regenerates: "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;" (Titus 3:5). Paul prays it for the inner man: "And be renewed in the spirit of your mind;" (Eph 4:23) — and the mechanism of the renewal is beholding: "But we all, with open

face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor 3:18), changed into the same image, *by the Spirit of the Lord*. Mind renewal is prophetic work: the renewed mind is the one that can receive what the Spirit shows.

X. Offices Beyond the Commission's List

The Author's commission ends, "and any more I didn't mention" — Scripture mentions several. She is **Intercessor**, praying in the believer where words run out, according to the will of God: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom 8:26–27). She is **Witness** together with the apostles to the resurrection: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32). She is **Life-giver**: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63); "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Cor 3:6); and the resurrection of the mortal body is assigned to Her indwelling: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom 8:11). The law of Her realm is life itself: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom 8:2). She is the **Pourer of God's love** into the heart: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom 5:5), and the bearer of fruit no discipline can manufacture: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." (Gal 5:22–23). She is the **Unifier** of the one body — the Author's settled confession, one church and one name, the church and body of Christ: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor 12:13). She is the **Anointer**: "The Spirit of

the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," (Luke 4:18); "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38). She is **Liberty**: "Now the Lord is that Spirit: and where the Spirit of the Lord is , there is liberty." (2 Cor 3:17). She is the Spirit of **hope, joy, and peace** in believing: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." (Rom 15:13). Any full accounting of Her offices will keep finding more, because the offices are not departments; they are one Person, acting whole in every act.

XI. The Sevenfold Spirit Before the Throne

John greets the churches from a throne room where the Spirit stands in sevenfold fullness: "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;" (Rev 1:4). Christ Himself holds the fullness: "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." (Rev 3:1); before the throne it burns: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (Rev 4:5); and in the Lamb it is joined to perfect seeing: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Rev 5:6) — seven horns, complete authority; seven eyes, complete perception; and the eyes *are* the seven Spirits of God, sent forth into all the earth. The pattern is old. Zechariah saw the stone with seven eyes upon it: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." (Zech 3:9); the lampstand whose seven lamps feed from the one supply: "And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold,

with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:" (Zech 4:2); the word that governs the whole vision: "Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts." (Zech 4:6); and the eyes named in so many words: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD , which run to and fro through the whole earth. shall rejoice" (Zech 4:10).

Isaiah saw the same sevenfold Spirit at rest — not before the throne in heaven, but upon the Messiah on earth, as His authority: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ; And shall make him of quick understanding in the fear of the LORD : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:" (Isa 11:1–3). The Author's enumeration of the seven, with his glosses, stands as he gave it:

1. The Spirit of the LORD — the Spirit Herself in Her headship, from whom the other six are named as facets of one fullness.

2. The Spirit of Wisdom — Ruach Chokmah.

3. The Spirit of Understanding — deep insight, perception, and spiritual comprehension.

4. The Spirit of Counsel — divine guidance, understanding, strategy, and perfect judgment.

5. The Spirit of Might — power and heavenly authority.

6. The Spirit of Knowledge — personal and intimate understanding of God's nature and His will.

7. The Spirit of the Fear of the LORD — a reverent awe, holiness, and submission to God's will, seeking to please Him by placing God's will above one's own.

The seven are not seven beings. The Spirit is one — "There is one body, and one Spirit, even as ye are called in one hope of your calling;" (Eph 4:4) — and the sevenfold naming is fullness language, as the seven churches are one church and the seven lamps one light. Tied, in the Author's frame, to the Spirit of Wisdom and of Revelation (Eph 1:17), the sevenfold Spirit is the complete equipment of the Messiah — and, resting on His body, the complete equipment of the church that hears what the Spirit says.

XII. The Eyes That Range Throughout the Earth

Why eyes? Because the prophetic office begins in seeing. The eyes of the LORD are the Spirit's own perception sent through the whole earth: "For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." (2 Chron 16:9) — eyes that run to and fro *to show Himself strong* on behalf of the heart that is perfect toward Him; seeing and intervening are one act. The wisdom books keep the same witness: "The eyes of the LORD are in every place, beholding the evil and the good." (Prov 15:3). And nothing escapes the range: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb 4:13). The seven eyes of Zechariah 4:10 and Revelation 5:6 are therefore not surveillance imagery; they are the guarantee that no corner of the earth is outside the Spirit's knowledge — She sees all, and what She sees, She shows to those who have ears (1 Cor 2:10). The prophetic word is heaven's seeing delivered to earth.

The Author's own station stands inside this doctrine rather than beside it: the watchman of Ezekiel hears the word at His mouth and warns: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." (Ezek 3:17). A watchman without the Spirit's eyes is a man on a wall in the dark. The Seeing is the Spirit's; the sounding is the watchman's; the testimony, in both, is Jesus.

XIII. Hearing What the Spirit Says

The last book's most repeated sentence is a hearing instruction, addressed seven times, once to each church: "He that hath an ear, let him hear what the

Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev 2:7). John himself received the Revelation in the posture the sentence commands: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet," (Rev 1:10). The Acts record shows the hearing in operation — the Spirit speaking in the assembly: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2); directing by refusal as well as by sending: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." (Acts 16:6–7); and breaking in on a man at prayer with a specific word: "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." (Acts 10:19–20).

Reception has a faculty, and it is not the natural mind: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them , because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor 2:14–16). The natural man *cannot* know the things of the Spirit — they are spiritually discerned — while the spiritual man, having the mind of Christ, judges all things. This is why, in the Author's testimony, the Holy Spirit speaks to him by discernment and through people — vessels, usually unaware they are carrying anything — and why his words from every vessel, including this work, are for his weighing, never a substitute for it. The broken and the seeking hear what the self-sufficient cannot: "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps 34:18). The hearing discipline and the testing discipline are the same discipline, and Paul binds them in one breath: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." (1 Thess 5:19–21) — do not quench, do not despise, prove all things, hold fast the good.

XIV. The Seven Gifts of Operation That Reveal

The inventory of the Spirit's operating gifts is given in one passage: "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 by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor 12:8–11). Nine operations are named — the word of wisdom, the word of knowledge, faith, gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues. The Author's reading counts **seven office gifts of operation**, on this ground: tongues and the interpretation of tongues, in their proper operation and service, are the gift of prophecy itself in another form — for Paul equates them under interpretation: "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." (1 Cor 14:5), and sets their order: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." (1 Cor 14:27–28). An uninterpreted tongue edifies no hearer and reveals nothing; an interpreted one speaks to men — which is prophecy's definition — and so the count of *revealing* offices stands at seven, tongues and interpretation forming prophecy's paired doorway rather than two further offices. The distinction is worth stating plainly, because it is often muddied: the offices of Ephesians 4 — apostles, prophets, evangelists, pastors, teachers — are Christ's gifts *of persons* to His body: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" (Eph 4:11). The operations of 1 Corinthians 12 are the Spirit's gifts *of utterance and power*, distributed by Her own will (1 Cor 12:11). And prophecy among them is to be coveted for one reason only — that it edifies, exhorts, and comforts the church; even its corporate exercise is open and orderly: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;" (Rom 12:6); "For ye may all prophesy one by one, that all may learn, and all may be comforted." (1 Cor 14:31).

XV. The Names and Titles of the Spirit in Scripture

She is recognized throughout Scripture under many names, and every name is an office. The Author's list, with its anchors:

Spirit of God — Ruach Elohim — upon the waters at the beginning: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Gen 1:2).

Spirit of the LORD / Spirit of Yahweh — Ruach YHWH — the name of Isaiah 11:2 and of the judges' empowerings (Judg 14:6).

The Spirit of the Lord GOD — Ruach Adonai YHWH — the anointing name of the Messiah's charter: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" (Isa 61:1).

My Spirit — Ruach — God's own possessive name for Her: "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." (Gen 6:3).

Spirit of Wisdom — Ruach Chokhmah — "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;" (Isa 11:2).

Spirit of Grace and Supplication — poured on the house of David at the piercing: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son , and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zech 12:10).

Spirit of Understanding — Ruach Binah — "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;" (Isa 11:2).

Spirit of Counsel — Ruach Etsah — "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;" (Isa 11:2).

Spirit of Might — Ruach Gevurah — "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;" (Isa 11:2).

Spirit of Knowledge — Ruach Da'at — "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;" (Isa 11:2).

Spirit of the Fear of the LORD — Ruach Yirat YHWH — "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;" (Isa 11:2).

Spirit of Holiness / Holy Spirit — Ruach HaKodesh — King David's cry in his prayer: "Cast me not away from thy presence; and take not thy holy spirit from me." (Ps 51:11); grieved, yet bearing Israel through the sea: "But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them." (Isa 63:10).

Spirit of Judgment and Burning — the purging Spirit of Zion: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." (Isa 4:4).

To the Author's list we add the names the New Testament seals, in the same pattern. **Spirit of Truth**: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:17). **Spirit of Wisdom and Revelation**: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:" (Eph 1:17). **Spirit of Glory**: "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 evil spoken of, but on your part he is glorified." (1 Pet 4:14). **Spirit of Life**: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom 8:2). **Spirit of Adoption**: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Rom 8:15). **Holy Spirit of Promise**: "In whom ye also trusted , after that ye heard the word of truth, the gospel of your salvation: in whom

also after that ye believed, ye were sealed with that holy Spirit of promise," (Eph 1:13). **Eternal Spirit**: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb 9:14). **Spirit of Christ**: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom 8:9). **Spirit of His Son**: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal 4:6). **Free Spirit**: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." (Ps 51:12). **Good Spirit**: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness." (Ps 143:10); "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst." (Neh 9:20). And over them all, the operating title of this whole study: **Spirit of Prophecy** — "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." (Rev 19:10).

Closing: He Shall Glorify Me

The Spirit's own job description, from the Lord's mouth, is the study's fitting close: "He shall glorify me: for he shall receive of mine, and shall shew it unto you." (John 16:14). She glorifies *Him*. She receives of *His* and shows it to *us*. She does not speak of Herself (John 16:13) — which is why every genuine operation named in this study, from the sevenfold fullness before the throne to the smallest interpreted tongue in the assembly, resolves to the same content: the testimony of Jesus. The last word of the canon given to Her is an invitation spoken in unity: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev 22:17). The Spirit of prophecy is still bearing testimony, still revealing Jesus Christ in all Scripture to those who have ears to hear what the Spirit says — and the testimony, when it comes, is always meant for ALL.

Related Teachings — Available on Request

This study belongs to one body of work, and its joints connect to companion teachings the reader may look at or request:

- **The Kingdom of God — Study and Concordance** — the Kingdom prayed first, manifested on earth as in heaven, and every "kingdom of God" and "kingdom of heaven" saying gathered in full. - **The Way of Salvation — The Gift and the Prize** — the difference between the gift of salvation, freely given, and what we build out of our faith upon it. - **Prayer, Intercession, Praying in the Spirit, Worship, Faith, and Double Mindedness** — prayer as the seeking, faith as the doing, and the life that makes praise a pleasing aroma to God. - **The Truth — An Emphasis Concordance** — every Scripture that puts the emphasis on the Truth, gathered for study. - **The Bride and the Wedding — Garments, Oil, and Wine** — the garment of righteousness built in this life, and the single chance to be qualified as friend and guest. - **The Motherly Aspect of God** — the Holy Spirit, neither male nor female but more than both, as Mother of the offspring of God. - **The Pattern of Jesus — The True Humanity of Christ** — Jesus the Pattern: the Word, the Spirit, and the obedient human soul, walked out for all humanity. - **Time, Times, and Half a Time — The Land Key** — the 3,500 years of the saints' tribulation counted from the entrance into the Land. - **Reading the Whole Message — Our Approach to Scripture** — how this work reads: the whole counsel weighed together, never a verse torn from its body. - **Statement of Standing** — where this work stands, and on what foundation it builds.

PART TWO — EVERY SCRIPTURE CITED, IN FULL (KJV)

Each verse quoted in Part One, gathered in canonical order.

Genesis 1:2 — And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Genesis 1:27 — So God created man in his own image, in the image of God created he him; male and female created he them.

Genesis 6:3 — And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Exodus 31:3 — And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Deuteronomy 13:1 — If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

Deuteronomy 13:2 — And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

Deuteronomy 13:3 — Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Deuteronomy 18:20 — But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Deuteronomy 18:21 — And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

Deuteronomy 18:22 — When a prophet speaketh in the name of the LORD , if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Deuteronomy 32:11 — As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

Deuteronomy 34:9 — And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

2 Chronicles 16:9 — For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Nehemiah 9:20 — Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

Job 28:12 — But where shall wisdom be found? and where is the place of understanding?

Job 28:13 — Man knoweth not the price thereof; neither is it found in the land of the living.

Job 28:28 — And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Psalms 34:18 — The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Psalms 51:11 — Cast me not away from thy presence; and take not thy holy spirit from me.

Psalms 51:12 — Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Psalms 143:10 — Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

Proverbs 1:7 — The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Proverbs 1:20 — Wisdom crieth without; she uttereth her voice in the streets:

Proverbs 2:1 — My son, if thou wilt receive my words, and hide my commandments with thee;

Proverbs 2:2 — So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

Proverbs 2:3 — Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

Proverbs 2:4 — If thou seekest her as silver, and searchest for her as for hid treasures;

Proverbs 2:5 — Then shalt thou understand the fear of the LORD , and find the knowledge of God.

Proverbs 2:6 — For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

Proverbs 3:13 — Happy is the man that findeth wisdom, and the man that getteth understanding.

Proverbs 3:14 — For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Proverbs 3:15 — She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Proverbs 4:6 — Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

Proverbs 4:7 — Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Proverbs 8:1 — Doth not wisdom cry? and understanding put forth her voice?

Proverbs 8:2 — She standeth in the top of high places, by the way in the places of the paths.

Proverbs 8:3 — She crieth at the gates, at the entry of the city, at the coming in at the doors.

Proverbs 8:11 — For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

Proverbs 8:17 — I love them that love me; and those that seek me early shall find me.

Proverbs 8:35 — For whoso findeth me findeth life, and shall obtain favour of the LORD .

Proverbs 9:10 — The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Proverbs 15:3 — The eyes of the LORD are in every place, beholding the evil and the good.

Isaiah 4:4 — When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Isaiah 11:1 — And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Isaiah 11:2 — And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ;

Isaiah 11:3 — And shall make him of quick understanding in the fear of the LORD : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Isaiah 44:3 — For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Isaiah 59:19 — So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

Isaiah 61:1 — The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Isaiah 63:10 — But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

Isaiah 66:13 — As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

Ezekiel 3:17 — Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

Ezekiel 36:26 — A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Ezekiel 36:27 — And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them .

Ezekiel 37:14 — And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it , and performed it , saith the LORD .

Joel 2:28 — And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joel 2:29 — And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Zechariah 3:9 — For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

Zechariah 4:2 — And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

Zechariah 4:6 — Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Zechariah 4:10 — For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD , which run to and fro through the whole earth. shall rejoice

Zechariah 12:10 — And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one

mourneth for his only son , and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Matthew 23:37 — O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Mark 16:20 — And they went forth, and preached every where, the Lord working with them , and confirming the word with signs following. Amen.

Luke 4:18 — The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luke 20:35 — But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Luke 20:36 — Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Luke 24:27 — And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Luke 24:44 — And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Luke 24:45 — Then opened he their understanding, that they might understand the scriptures,

Luke 24:49 — And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

John 3:5 — Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

John 3:8 — The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

John 5:39 — Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John 5:46 — For had ye believed Moses, ye would have believed me: for he wrote of me.

John 6:63 — It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 7:38 — He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 7:39 — (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)

John 14:16 — And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:17 — Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:26 — But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 — But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:8 — And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:9 — Of sin, because they believe not on me;

John 16:10 — Of righteousness, because I go to my Father, and ye see me no more;

John 16:11 — Of judgment, because the prince of this world is judged.

John 16:13 — Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

John 16:14 — He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Acts 1:4 — And, being assembled together with them , commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he , ye have heard of me.

Acts 1:5 — For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 1:8 — But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

Acts 2:33 — Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 2:38 — Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 2:39 — For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 3:18 — But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Acts 3:24 — Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 5:32 — And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Acts 10:19 — While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

Acts 10:20 — Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Acts 10:38 — How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Acts 10:43 — To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 13:2 — As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 16:6 — Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

Acts 16:7 — After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Romans 5:5 — And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 8:2 — For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:9 — But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:11 — But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Romans 8:13 — For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans 8:14 — For as many as are led by the Spirit of God, they are the sons of God.

Romans 8:15 — For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Romans 8:16 — The Spirit itself beareth witness with our spirit, that we are the children of God:

Romans 8:23 — And not only they , but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit , the redemption of our body.

Romans 8:26 — Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Romans 8:27 — And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Romans 12:2 — And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Romans 12:6 — Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Romans 15:13 — Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Romans 16:26 — But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

1 Corinthians 2:7 — But we speak the wisdom of God in a mystery, even the hidden wisdom , which God ordained before the world unto our glory:

1 Corinthians 2:10 — But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1 Corinthians 2:11 — For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1 Corinthians 2:12 — Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1 Corinthians 2:13 — Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 Corinthians 2:14 — But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them , because they are spiritually discerned.

1 Corinthians 2:15 — But he that is spiritual judgeth all things, yet he himself is judged of no man.

1 Corinthians 2:16 — For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 Corinthians 12:7 — But the manifestation of the Spirit is given to every man to profit withal.

1 Corinthians 12:8 — For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

1 Corinthians 12:9 — To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

1 Corinthians 12:10 — To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

1 Corinthians 12:11 — But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 Corinthians 12:13 — For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1 Corinthians 14:5 — I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:27 — If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

1 Corinthians 14:28 — But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

1 Corinthians 14:29 — Let the prophets speak two or three, and let the other judge.

1 Corinthians 14:31 — For ye may all prophesy one by one, that all may learn, and all may be comforted.

2 Corinthians 1:22 — Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2 Corinthians 3:6 — Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Corinthians 3:17 — Now the Lord is that Spirit: and where the Spirit of the Lord is , there is liberty.

2 Corinthians 3:18 — But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 5:5 — Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Galatians 3:14 — That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:28 — There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Galatians 4:6 — And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Galatians 5:18 — But if ye be led of the Spirit, ye are not under the law.

Galatians 5:22 — But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Galatians 5:23 — Meekness, temperance: against such there is no law.

Ephesians 1:13 — In whom ye also trusted , after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Ephesians 1:14 — Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 1:17 — That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Ephesians 4:4 — There is one body, and one Spirit, even as ye are called in one hope of your calling;

Ephesians 4:11 — And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Ephesians 4:23 — And be renewed in the spirit of your mind;

Ephesians 4:30 — And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Colossians 2:3 — In whom are hid all the treasures of wisdom and knowledge.

1 Thessalonians 5:19 — Quench not the Spirit.

1 Thessalonians 5:20 — Despise not prophesyings.

1 Thessalonians 5:21 — Prove all things; hold fast that which is good.

2 Thessalonians 2:13 — But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2 Timothy 3:16 — All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Titus 3:5 — 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;

Hebrews 1:1 — God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hebrews 1:2 — Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Hebrews 4:12 — For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Hebrews 4:13 — Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Hebrews 9:14 — How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 12:9 — Furthermore we have had fathers of our flesh which corrected us , and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Hebrews 12:10 — For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Hebrews 12:11 — Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

James 1:5 — If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 3:17 — But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

1 Peter 1:2 — Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Peter 1:10 — Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

1 Peter 1:11 — Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1 Peter 1:12 — Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

1 Peter 4:14 — 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 evil spoken of, but on your part he is glorified.

2 Peter 1:21 — 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.

1 John 2:20 — But ye have an unction from the Holy One, and ye know all things.

1 John 2:27 — But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 John 4:1 — Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

1 John 4:2 — Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

1 John 4:3 — And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

1 John 5:6 — This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

Revelation 1:1 — The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Revelation 1:4 — John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

Revelation 1:10 — I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Revelation 2:7 — He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 3:1 — And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Revelation 4:5 — And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 5:6 — And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Revelation 19:10 — And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 22:17 — And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.