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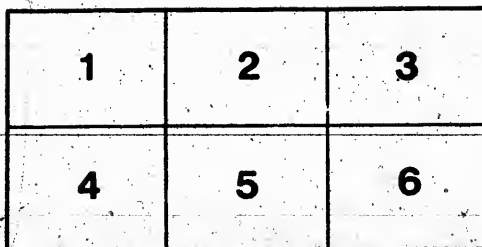
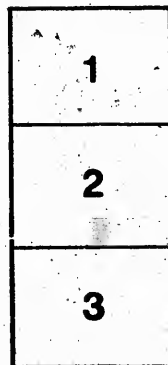
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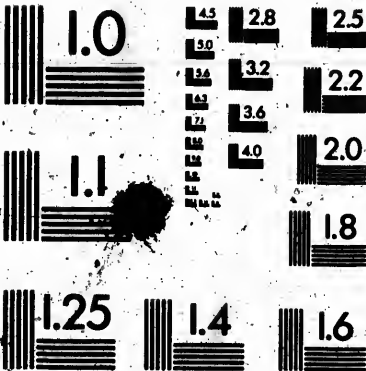
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# THE HOLY SPIRIT IN THE NEW TESTAMENT

A STUDY IN BIBLICAL THEOLOGY.

BY

REV. A. J. IRWIN, B.D.

READ BEFORE THE THEOLOGICAL UNION OF THE HAMILTON CONFERENCE,  
GUELPH, ONT., JUNE 4TH, 1898.

TORONTO:  
WILLIAM BRIGGS,  
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## PREFATORY NOTE.

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DURING the spring of 1895 the writer was asked to prepare a lecture for the Theological Conference to be held in Victoria University in the autumn of that year. It was stipulated that the paper to be given be a study in Biblical Theology, that it might in some degree exhibit the method and advantages of that science. The question of the nature and work of the Holy Spirit was at that time engaging the writer's thought, and deeming it both important and timely, he selected the subject of this lecture as his theme, endeavoring to fulfil to the best of his ability the conditions of the request. The lecture was subsequently given before the Theological Union of the Hamilton Conference. And as, on that occasion also, the audience was composed chiefly of Bible students the author endeavored to preserve the spirit and method of the science of biblical theology, believing it to be the true, safe, and, in the end, most fruitful method of studying the Holy Scriptures.

Since its delivery the lecture has been rewritten,

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PREFATORY NOTE.

and in some parts materially altered, so that while it is published at the request of the Theological Union, the writer alone is responsible for the views set forth.

Valuable assistance in the preparation of this study has been derived by the author from Weiss' Biblical Theology of the New Testament, and from the commentaries of Godet and Meyer.

## THE HOLY SPIRIT IN THE NEW TESTAMENT.

BIBLICAL THEOLOGY is not the spokesman of any one type of experience; nor is it the henchman of any fad, creed, or system. It is not solicitous either to establish or to destroy the tenets of orthodoxy; neither is it feverishly anxious to discover some new thing. Its sole aim is to seek out and present in all the variety and in the full force of their original setting, the exact teachings of Scripture. This task we here attempt concerning the Holy Spirit in the New Testament.

We shall classify our materials in five groups, viz:

- I. The Synoptic Gospels.
- II. The Gospel of John.
- III. The Acts of the Apostles.
- IV. The Epistles of Paul.
- V. The remaining books.\*

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\* This last division might have been distributed along with II. and III. in two groups, the one comprising in completeness the Johannine type of teaching, the other a Jewish Apostolic type. The present arrangement is simply a matter of convenience.

## I.

## THE HOLY SPIRIT IN THE SYNOPTIC GOSPELS.

The dayspring of the new dispensation is preceded by 'streamers of light that strike far up into the heavens. Just whence this twilight originates, what its nature or extent, it is not the province of this paper to enquire. Mary and Joseph already have a more or less definite conception to attach to the term "Holy Spirit" (Matt i. 20; Luke i. 35).

There are, too, about the threshold of the New Testament several Old Testament saints, who, in the manner of the Old Testament, *i.e.*, for a specific function, are filled, or clothed upon, with the Holy Spirit, *e.g.*, Zacharias (Luke i. 67), Elizabeth (i. 41), Simeon (ii. 25, 26). These are sporadic occurrences; their phenomena are temporary; their function is prophetic; they are minor vehicles of revelation.

John the Baptist also belongs to this Old Testament type. His function is pre-eminently that of a prophet, and for this work he is specially fitted by an unusually full and permanent enduement of the Holy Spirit (Luke i. 15).

Another fact marvellous and so transcendent as to pass the limits of our knowledge must be here recorded. The conception in the womb of the virgin is ascribed to the Holy Spirit, and the product of his operation is therefore to be called "Holy," "Son of God" (Luke i. 35; Matt. i. 18). In this miraculous generation the creative function is exercised by the Holy Spirit.

Among the people to whom Jesus came, therefore, however dimly apprehended, there was already the conception of a divine activity present in the world which was denoted by the term "Holy Spirit." The

word appears, says Meyer, as a proper name and signifies "the personal divine principle of the higher religious-moral and eternal life." This significance is of course deduced not from our passage, but from the general tenor of the New Testament.

Our Lord emerges from the obscurity of private life in an event which signallizes his relation to the Holy Spirit during his earthly ministry. Coming to the Jordan where John was baptizing he submitted himself to that rite and therein identified himself with the spiritual movement of the Baptist. And as he went up out of the water "lo! the heavens were opened unto him and he saw the Spirit of God descending as a dove and coming upon him (Matt. iii. 16; Mark i. 10; Luke iii. 22).

While this appearance was visible to John also, who recognized in it the previously announced sign of the Messiah, it was to Jesus himself that the Holy Spirit appeared. The three evangelists agree in this. Two of them also report the announcement of his sonship by the voice as made in the second person. In addition St. Luke tells us (iii. 21) that at the auspicious moment when the Spirit came upon him he was praying. The entire trend of the narrative indicates that the coming of the Spirit was to Jesus essentially a real subjective experience intimately related to his personal life as well as to his public work.

There is a close connection both in time and contents between the scene at the Jordan and the temptations in the wilderness (Matt. iv. 1-11; Luke iv. 1-14). The latter throws light on the former. The manner in which the attack of Satan is directed against the divine sonship as though to incite to presumption upon its privileges in a way not in harmony

with his earthly condition, and the manner in which the temptations focus and forecast the errors by which he was during his ministry frequently solicited to depart from its conditions, point to the conclusion that with the definite, conscious, and voluntary acceptance of the obligations of "all righteousness" there came to Jesus a fuller apprehension of that sonship and a clearer vision of his mission and its requirements. Godet says that in the baptism there came to Jesus "impulse, calling, strength." It was the final crisis of decision, in which the task before assumed as son of God, the son of man willingly and unreservedly accepts.

Henceforth Jesus is in conscious co-operation with the Holy Spirit. He is led into the wilderness by the Spirit (Matt. iv. 1; Mark i. 12; Luke iv. 1). After his testing he returns into Galilee in the power of the Spirit, and inaugurates his ministry in that province by appropriating the passage in Is. lxi.: "The Spirit of the Lord is upon me because he hath anointed me to preach good tidings to the poor," etc. (Luke iv. 18 *et seq.*). His entire ministry in the proclamation of the gospel he thus ascribes to the impulse and direction of the Holy Spirit. With this agrees the quotation (Matt. xii. 18), "I will put my spirit upon him and he shall declare judgment to the gentiles." The fulfilment of which the evangelist finds in the activity of Jesus.

Not only are his utterances directed by the Holy Spirit but his deeds of power are traced to the same source. It is by the Spirit of God he claims to cast out devils (Matt. xii. 28); and the sin against the Holy Ghost (Matt. xii. 32) implies that the attempt to attribute his miracles to a diabolical agency was a malignant attack not so much upon the Lord as upon the sacred person of the Spirit present in him and manifest in these deeds of power. The blending of

the Spirit's presence with the personality of Jesus is perfect. The same acts are indifferently attributed to his own power or to the power of the Spirit in him.

Special prerogatives belonging peculiarly to a divine nature are in the earthly ministry of Jesus allowed to lie in the background. He appeared simply as a man—a man with a message the character of which ought to command attention. He is the Messiah, the Anointed, but even his disciples are left to discover the peculiar nature of his personality by long contact and spiritual insight (Matt. xvi. 15-17). As one has said, "He emptied himself and took upon him the form of a servant and was made in the likeness of men." In this condition of humiliation and of our humanity he was the recipient of the Holy Spirit that he might work out the high destiny of the "Son of Man." In this he was, as in much else, our forerunner, prototype and ideal exhibiting for the first time in *His* own life and work the nature and operation of the Holy Spirit.

John the Baptist, in his brief forecast of the Saviour's work, defines it to be one of the prime functions of Christ to baptize his followers with the Holy Ghost. It is this function that, to the eye of his forerunner especially distinguishes the ministry of Jesus above that of John himself and all others. "HE shall baptize you with the Holy Ghost" (Matt. iii. 11; Mark i. 8; Luke iii. 16). Indeed it is this fact that constitutes a new dispensation in which the abundance of the Spirit is imparted. This is *κατ' ἐξοχήν* the promise of the Father (Luke xxiv. 49). And Jesus urges upon his disciple that the heavenly Father in his goodness will certainly grant this boon to all his children who ask him (Luke xi. 13). Christ himself sends him (Luke xxiv. 49).

He also assures the disciples of the specific help of the Holy Spirit in their conflict with the world-power. They are not to fear when they are brought before tribunals. The Holy Ghost shall teach them what they ought to say (Matt. x. 20). This teaching did not make them oracular, but was manifest in the courage, wisdom and tact subsequently exhibited.

With the crucifixion and the resurrection THE PROMISE becomes immanent. "Behold I send forth the promise of my Father upon you, but tarry ye in the city until ye be clothed with power from on high" (Luke xxiv. 49). The fulfilment of this word will confirm to the disciples the utterance of the Saviour, "All power is given unto me in heaven and in earth;" it will be the realization of the assurance "Lo! I am with you always;" and it will be the manifest signal for the fulfilment of the commission, "Go ye *therefore* and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

In this expression our Lord is not primarily giving his church a *formula* for baptism. He is rather summing up in solemn farewell address the content of a divine revelation in which the candidate is expressing his faith and accord. This revelation gathers itself about three titles, which we have learned to recognize as designating three divine personages: The Father, the Son and the Holy Spirit. But into their inter-relation the passage does not attempt to take us.



## II.

## THE HOLY SPIRIT IN THE GOSPEL OF JOHN.

In the record of the words of John the Baptist, as given by his former disciple, we have strong corroboration of the teaching of the earlier Gospels. Jesus is anointed with the "Spirit descending as a dove out of heaven" (i. 32), and is he who baptizeth with the Holy Spirit. (33). The connection, too, between the Holy Spirit and the ministry of Jesus is maintained, which is all the more remarkable since in this gospel, the unicity of Jesus stands out clearly, in the doctrines of the eternal logos, the divine sonship and his heavenly origin. So prominent is the emphasis upon these facts and the claims related to them, that at first glance it seems difficult to find a place for the assistance of the Spirit in the ministry of Jesus. These ideas, however, were, in the judgment of the apostle, quite compatible, for he reports a remarkable utterance of the Baptist in which they are closely conjoined. They are not, therefore, parallel lines which cannot meet in one personality. Their proximity renders the assumption of conflict between them impossible. The passage is: "He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh; he that cometh from heaven is above all. What he hath seen and heard of that he beareth witness and no man receiveth his witness. He that receiveth his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God; for he giveth not the Spirit by measure. The Father loveth the Son and hath given all things into his hand" (iii. 31-35). While, therefore, the Son has knowledge of heavenly things because of his heavenly

origin, having seen and heard them, he yet speaks his words through the assistance or by the direction of the Holy Spirit. And because he has received the totality of the spirit he is the authoritative spokesman and perfect revelator of God. The apparent clashing of these ideas renders their genuineness the more evident. We are here in the region of mystery, but perhaps the harmony between them may be found in that, while the Saviour's knowledge of heavenly thing rested upon his pre-existence and his heavenly origin, its interpretation and declaration to men was at the direction and through the mediation of the Holy Spirit. The operations of the Spirit in Christ would, in that case, be somewhat analogous to his working in man whereby he illuminates and interprets facts and principles, themselves perceived through the ordinary channels of the mind. That there is a similarity in the Spirit's manifestation in Christ and his working in the disciples is evident from their connection in the passage, "Ye know him for he dwelleth with you (*i.e.*, in me), and shall be in you" (xiv. 17). And again, "As the Father hath sent me, even so send I you. . . . Receive ye the Holy Ghost" (John. xx. 20-22).

In John's gospel the Spirit appears as the principle of the new birth of the members of the kingdom of God. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (iii. 5). "Water," we understand as an allusion to baptism, with its implied confession and a typical washing away of sins (*cf.* Acts xxii. 16). To Nicodemus the word must have recalled in particular the baptism of John, just then so conspicuous in Judea, which he, in company with his fellow Pharisees, had slighted. But the reference of Christ is wider, and calls attention to the necessity of pardon, of which water baptism was

the symbol and the pledge. The efficient power unto a new life also necessary for participation in the kingdom of God is the Spirit. The birth of the flesh leaves men with a nature in which the *ψυχη* animal soul is the dominant power. The spiritual nature is obscured and its activity repressed by the ruling instincts of the sensuous life. The quality of a nature so deranged, and of its resulting life, is emphatically "flesh" (iii. 6), *i.e.*, sensuous. Whether Jesus goes as far as Paul in attaching the idea of positive evil to this word flesh as the instrument of sin is not clear. So much is clear, however, that by nature men are insufficient for and incapable of the life of the kingdom of God. Their need of regeneration, renewal, strengthening is absolute. And this deranged and enfeebled moral nature, which all men inherit by birth, is the necessary and inevitable starting point of actual transgression.\*

The result of the operation of the Spirit in the new birth is to make man "Spirit." That is to give to man's spiritual nature, by the power of a moral regeneration, its true place, enabling it to dominate and control soul and body, to direct the entire being in a life of which the motive power and affection are spiritual and are divinely begotten. In this operation the Spirit is in the manner of his working like the wind "*incomprehensible, powerful, self-determining and experimentally perceived.*"

This important teaching is the more evidently an actual reminiscence of Christ's utterances, and not a Johannine recension, since the apostle elsewhere makes little use of it. He has not appropriated it in his own system of thought. Jesus affirms its main principle in another application in his words, "it is the Spirit (*i.e.*, the Holy Spirit he imparts) that quickeneth, the flesh profiteth nothing" (vi. 63).

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\* From this it is evident that Jesus did not regard himself as born like other men.

The largest contribution given by John toward the doctrine of the Holy Spirit is in his record of the words of Jesus concerning the promised paraclete. These passages ought to be read in full.

"And I will pray the Father, and he will give you another comforter that he may abide with you for ever; the Spirit of truth whom the world cannot receive, for it beholdeth him not neither knoweth him. Ye know him, for he abideth with you, and shall be in you. I will not leave you desolate, I come unto you" (xiv. 16-18).

"If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him" (xiv. 23).

"But the comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all things I said unto you" (xiv. 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 bear witness of me" (xv. 26).

"It is expedient for you that I go away, for if I go not away the comforter will not come to you; but if I go, I will send him unto you, and he, when he is come, will convict the world in respect of sin and of righteousness and of judgment; of sin, because they believe not in me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (xvi. 7-11).

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth; for he shall not speak of himself, but what thing soever he shall hear, these shall he speak. And he shall declare unto you the things that are to come. He shall glorify me, for he

shall take of mine and declare it unto you" (xvi. 13-14).

— There is a spiritual aroma about these Scriptures which escapes us so soon as we begin to pull petal from petal.

The insistence of Jesus on the coming of the Spirit is very striking. Now that he is about to depart the Saviour's one thought for his disciples is the *para-lete*.

However faintly, too, the light of the Spirit's personality may have shone in preceding utterances, in these words of Jesus it stands forth in unmistakable identity. As Christ is one, so likewise is he *another* paralete; and throughout this description the activity ascribed to him is always that of a conscious, personal, intelligent agent.

As paralete or advocate he is to assist the disciples, supporting, counselling and consoling them in their conflict with the world. This consolation is all the more dear because his coming is the spiritual return of Christ to dwell in the believer's heart. In a potential and representative way, even the Father, as well as the Son, are thus present in the believer (cf. 1 John iii. 24), who is the object of God's approving love.

The relation of these personalities is disclosed only so far as each is connected with man's salvation. They are not cold metaphysical abstractions, but living beings, warm with loving interest and vital power. Whatever may be implied, or properly inferred from the statements made, their relations in the abstract are not here considered. There does appear, however, in the matter of his work, at least a degree of subordination of the Spirit to the Father and the Son. The Father sends him, and again the Son sends him as from the Father. He comes at the Son's petition, that is probably through his work; and in his name, that is to carry forward the purposes in which Christ had

been engaged. The strongest moral unity, together with a mysterious interpenetration, so that each is present in the other, is the natural inference from the language employed.

The Spirit is to be the sufficient teacher and guide of the disciple, but the horizon within which this activity is to take place is apparent. It is into all *the truth* (*αληθεια*) that he is to guide the believer. The context, alike at xiv. 26 and xvi. 13 shows that it was specially in continuation of Christ's work as revealer of the truth that the Spirit was to come. The "all things" he teaches and the "all things" that Christ has uttered of which he reminds, are at least similar in their quality and belong to the same range of truth. The phrase, "all the truth" (xvi. 13), with which compare "I am the truth" (xiv. 6), is closely followed by such defining and interpreting phrases as "He shall take of mine," "He shall glorify me," indicating again the sphere of his operations. The words, "in my name" (xiv 26), further define the purpose of the Father in sending the Spirit, as having to do with that sphere of things, and especially that revelation represented in the name of Jesus. All sound and careful exegesis is, we think, agreed that "the truth" here (*αληθεια*) is John's technical term for the content of the saving gospel message. As the possessor and communicator of this saving knowledge of God, the truth of redemption wrought out and presented in Jesus Christ, He is the Spirit of Truth. Meyer puts it admirably when he says, "He is the divine principle of revelation, by whose agency in human hearts the redemptive truth given by God in Christ, that is the truth, *κατ' εβοχην*, is transformed into knowledge, made to be vitally appropriated and brought to powerful moral expression."

The "truth" in John is never a mere formal theoretical or intellectual conception, but ever a practical,

vitalizing, morally-formative thing. It illuminates, controls, sanctifies its recipient, and makes him free. It is a medium of God instinct with the vital spiritual force of his Holy Spirit. Such a polarizing view of spiritual reality is not obtained by the exertion of any merely human perceptive faculty, however diligently applied, save when that faculty is directed, strengthened and illuminated by the Holy Spirit.

His work, then, as teacher and guide, is the unfolding, development and progressive application of the perfect revelation given in Christ, whom he is thus to glorify. He will take the things of Christ and show them to the believers, refreshing the memory of His words and elucidating their meaning. He will disclose things to come pertaining to this matter of salvation. He is not to originate something new, apart from or beyond the Christ revelation, understanding that term in all its potentiality, "for he shall not speak of himself, but whatsoever he shall hear that shall he speak." Certainly no formal dictation or literal word is meant, but simply the oneness of his work to the end of time with the mind of Christ and the will of the Father.

The Spirit is not to be a transient guest, but one that is to abide forever. He is to be *in* the disciples in contrast to a power working from without, though for this purpose he must first be manifested, apprehended and appreciated. Only those who thus know him can receive him, *i.e.*, an intelligent and receptive faith is necessary. Therefore he was manifest in Jesus "*with*" the disciples as a preparatory tuition for their conscious and voluntary reception of him.

He is to witness of Christ, *i.e.*, through the believers, for each is to become a living and abundant source of benign and saving activity in the world (vii. 38, 39). By their influence and their testimony he will convict the world of sin, especially of the cardinal sin of the

rejection of Jesus. He will convict also of the righteousness of Christ, whose vindication by God in His ascension and glorification the Spirit's presence confirms. He will convict of judgment, for he will lead forth the victims of the evil one's power into the freedom of a holy life, thus giving conclusive evidence that the power of satan has been broken, and that judgment has already become operative against the prince of this world. Believers are therefore the fulcrum the Holy Spirit uses in his endeavor to lift the world toward God.

The peculiar incident (xx. 21-23) in which the risen Lord greets for the first time His disciples and declares, "as the Father hath sent me, even so send I you," and then breathes on them, saying, "Receive ye the Holy Ghost: whose soever sins ye forgive they are forgiven unto them, whose soever sins ye retain they are retained," is confessedly difficult. It is certainly not the paraclete as previously promised that is thus bestowed, for he comes only when Jesus shall have been glorified (vii. 39). Apparently, however, already in his intermediate condition; Jesus possesses in himself the power to impart a measure of the Holy Spirit. This he does at the first opportunity, and in symbolism at once striking and original, which is the Holy Spirit in closest intimacy with his Son. The mission of the disciples was to be a continuation of His own and the vital personal power that had directed him he would bestow on them. In the prosecution of their work they would frequently be called upon to form judgments of men, to admit to, to reject or expel from the Church as the community of believers. The fine discernment and spiritual judgment whereby they are able to do this without bias, and so represent



therein the will of God, is assured them in the Holy Ghost, and the judgment of his people thus made through his Spirit, God confirms.\*

This power is not to be confined to apostles, though they exhibit it. It was a general company of disciples whom Jesus addressed on this occasion (Luke xxiv. 33). And already similar powers had been granted to the Church as a congregation (Matt. xviii. 17-20). It was natural, however, that this power, which belongs to the Church as a whole, should focus itself in its leaders as organs of the Spirit (Matt. xvi. 18, 19).

### III.

#### THE HOLY SPIRIT IN THE ACTS OF THE APOSTLES.

The opening chapter of the Book of Acts betrays in its references to the Holy Spirit a familiarity with what has gone before. It states (i. 2, cf. x. 38) that Jesus had formerly given commandment to His Apostles through the Holy Ghost. The disciples are reminded of the "Promise of the Father" as given in the words of Jesus, and exhorted to wait for its fulfilment, "For John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days

\* An example of the exercise of this power is, we suggest, afforded in the case of Ananias and Sapphira (Acts v. 1-10). Peter accuses them of attempting to lie to the Holy Ghost, i.e., in the church. He judges and sentences, and God executes the sentence forthwith.

And speaking generally, is it not historically true that when the Church in a worldly, formal or ecclesiastical temper has passed judgments upon men, her decisions have often been ill-founded and conspicuously unfortunate; and that when in a devout, charitable and spiritual mood she has exercised authority, her decisions have in the main been found to be wise?

hence (i. 5). As THE PROMISE, it includes all other promises of God to Israel (cf. Luke xxiv. 49). As the promise of the *Father*, it implies his paternal benevolence (cf. Luke xi. 11-13). By its allusion to the forerunner we are reminded that, in addition to proclaiming Jesus as the "Lamb of God," John designates Him as the one who shall baptize with the Holy Ghost (Luke iii. 16). The goal so long in view the Saviour now declares is nigh at hand.

The dynamic qualification for the work of the disciples is assured them in this outpouring of the Holy Spirit, "Ye shall receive power after that the Holy Ghost is come upon you" (i. 8). But the very form of expression—the *after that* which distinguishes the coming of the Spirit and his effects—ought to prevent our identifying the two so as to regard the content of this baptism as being solely an enduement of aggressive power, or as it is sometimes popularly stated, "power for service." This is a factor, a very prominent and important one. Its prominence, however, as the context shows, may be due in part to the fact that it was the one element in the Spirit's work which at that time with their materialistic anticipations could enlist, gratify and content the expectancy of the disciples. *Power* was the word they wanted to hear. It should not therefore be overlooked that with the advent of the Spirit came vitality, spontaneity, unity, purity, steadfastness, courage, liberality and many minor graces, all of which were manifestations of his power.

The outstanding feature of the Book of Acts is the reception of the Holy Spirit (ii. 1-4, 17-18, 33, 34; viii. 15-19; ix. 17; x. 44-47; xix. 2). The phenomenon referred to is characterized in the New Testament in a variety of terms, most of which appear in this

book, such as "being baptized with the Holy Ghost," "receiving the Holy Ghost," "the Holy Ghost fell upon them," "the gift of the Holy Ghost," "full of the Holy Ghost." Being "baptized with the Holy Ghost" (i. 5) is a description peculiar to the utterances of John the Baptist and of Jesus. It is not, so far as we are aware, used by the disciples after Pentecost, except in making quotation of the words of Jesus (xi. 17). It is not exactly a realistic description. The outpouring of the Spirit was a unique event, and prior to its occurrence it was impossible to find words that could adequately express its true nature. Its heralds must content themselves with general terms—the *promise*, the *baptism*. Baptism was to the disciples a familiar and significant word, and one by no means void of appropriateness in relation to the coming of the Holy Ghost. It spoke to them of a new beginning, it betokened a new sphere into which it initiated its recipients, and it had decided moral associations. The coming of the Spirit was indeed a new beginning in the individual and in the community life. He did effectually consecrate his recipients to a new sphere of activity, and that sphere embodied the most exalted conceptions of moral and spiritual excellence known to man.

The term "receive" is of most frequent occurrence and is used by Jesus, Luke and Paul. It describes the coming of the Spirit from the standpoint of the recipients, implying their dependence upon, their receptivity for, and their willing co-operation with the divine benevolence for this definite end, the fulfilment of His promise.

The term "fell upon them" (x. 44) is also descriptive of the mode of his coming and indicates his heavenly origin.

After Pentecost the disciples allude to the coming and the possession of the Spirit as "the gift of God"

(viii. 20; xi. 17), "the gift of the Holy Ghost" (ii. 38). This is realistic in a degree. To them he was the most precious and wonderful *gift*.

The last term, "full of the Holy Ghost" (vi. 3; vii. 55; xi. 24), or "filled with the Holy Ghost" (ii. 4; iv. 8, 31; ix. 17; xiii. 9) is one of degree. It is the most realistic term, and is used only by the disciples, and that subsequent to Pentecost. It does not refer to an objective standard, but to a subjective condition of self-abandonment and possession by the spirit, in which the recipient becomes according to his measure an organ of the Spirit's manifestation.

That there is no radical difference in the phenomena described by these terms appears from a comparison of the passages, especially Romans ii. 4 and ii. 38. There had been one significant event on that pentecostal day, the baptism or filling of the disciple with the Holy Ghost. When, however, later in the day the multitude were pricked in their hearts and cried out, "Men and brethren what shall we do," Peter answered them, "Repent and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost (ii. 38). It seems obvious that what Peter here promised was that conspicuous boon the disciples had that day received.

The coming of the Spirit, then, is presented in the Acts as an initial and an initiating fact in the Christian life. Passing over the case of the original disciples, whose place in the process of revelation makes their circumstances peculiar and without modern parallel. We note that the gift of the Spirit is here (ii. 38) presented at the very inception of Christian life, as part of the blessing of salvation, of which the negative side is the forgiveness of sins, and the positive the gift of the Holy Ghost.

The Samaritans (viii.), who had received the Word

of God through Philip and were baptized in the name of Jesus, were not fully initiated until Peter and John, official delegates from the Apostolic Church, had prayed for them and laid their hands upon them that they might receive the Holy Ghost. The delay and the link of connection evidence a divine purpose. These people were hereditary schismatists and liable to antagonize every movement that originated from Jerusalem. By this special emphasis on apostolic connection, the possibility of this historic division projecting itself into the Christian Church is done away.

Again, in the case of Cornelius and his Gentile friends (x.), the coming of the Spirit was at the initial point of their Christian experience. The ground may have been more than ordinarily receptive, but there is no intimation that they knew ought of Christ prior to Peter's visit. Here, too, the providence which had carefully accentuated apostolic connection for the Samaritans is equally careful to emphasize the independence and the equal right of Gentiles with Jews in this matter. For while Peter yet spake the Word, and prior even to baptism, the Holy Ghost fell on all that heard (x. 44.)

In the case of the disciples whom Paul found at Ephesus (xix. 2), we have an instructive example of an imperfect presentation of the truth and the consequent absence of those spiritual manifestations that indicate the presence of the Spirit in men. The dialogue as recorded implies mutual surprise. Paul is surprised at their condition. They are surprised at his revelation for they had not even heard that the Holy Ghost had come. His question "Into what then were ye baptized?" and his subsequent act imply that baptism into the name of Jesus and the faith thereby expressed had as its immediate object the receiving of the Holy Ghost, *i. e.*, his coming ordinarily belonged to the initial experience of the Christian life.

The case before Paul is clearly extraordinary and it is occasioned by ignorance. They did not know whether there had been any manifestation of the Holy Ghost. Hence their darkened, crude, imperfect, spiritual condition.

A distinction between "receiving," "the gift," and "the baptism of the Spirit" is not clearly drawn in the book.

These terms denote an essential part of the initial experience of believers. They represent the positive element in this initial experience, the negative being the forgiveness of sins. They signify the vitalizing force of Christian life. Faith indeed may exist for some time prior to this manifestation, as in the case of the Samaritans and of the Ephesian community; but Christians are not fully constituted until they have been made spiritual entities by the reception of the Holy Ghost. Herein is given the potentiality of all spiritual development. Its twofold condition is an understanding of God's will as revealed in his promise and vital faith in Him!\*

Being filled with the Spirit differs from the former, not in kind but in degree. It is a flooding of the personality with the presence and power of God—a flooding that admits of ebb and flow, but is meant to be constant and abiding. It was fitting that in the great inauguration of the spiritual presence he should be manifest in a conspicuous degree. The definiteness of the promise, the realness of it to them, and the high tension of their faith, no doubt conditioned the marvellous result.

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\* The Evangelical proclamation as current in our day has given great prominence to the negative aspect, forgiveness of sins; but apparently it differs from the New Testament proclamation in clearness and emphasis in regard to the necessary and essential relation of believers to the Holy Ghost. This may account for the fact the church life of the day has been so largely negative, formal, traditional, rather than positive, vital, spontaneous.

On another occasion, too, (iv. 31) the Church, driven to earnest prayer by its imminent peril, realizes the nearness and power of God, and is raised to a like exaltation, with exceedingly beneficial results. This high level in some cases was no doubt transitory. There are records of occasional and temporary manifestations of the fulness of the Spirit (xiii. 9). Yet there are not wanting many who are characterized as habitually full of the Holy Ghost (vi. 3, 5). This is the standard, the norm, the ideal. There is no evidence that he was ever presented for reception in less degree. But the history even of this apostolic community bears its witness to human imperfections, limitations, and even degeneracy.

That this experience of fulness continued common, general, and more or less permanent in the early Church is evident in the record of the choice of the deacons (vi), which took place some few years after Pentecost. The apostles' directions (vi. 3) imply that many, though not all the community of believers, are full of the Spirit. But it appears that this does not qualify them for everything, make them oracular, infallible, or in particular fit them for the delicate responsibility of allaying the discontent relative to the church charities. For, in addition to being full of the Holy Ghost these men are to be of commanding reputation and influence among their brethren, that their decisions may have weight; and full of insight, tact, practical wisdom, and discrimination. Evidently, men might possess the fulness of the Holy Ghost and yet lack these fine-edged qualities of Christian character.

From what has been already said, it follows that this experience is necessarily the privilege of all believers. This is further witnessed by the record concerning the original company (i. 13, 14), who were all

filled with the Holy Ghost. It is likewise manifest in the allusion to Joel's prophecy (ii. 17), wherein the Spirit is promised as an outpouring, not on prophet or priest alone, but on all the people of God; not dependent on maturity of years, unrestrained by sex, unlimited by rank or caste, master and servant, handmaid and lord sharing alike.

This book also represents the Spirit as imparting to the Church and to individual workers needed enlightenment and guidance. A most conspicuous and instructive instance is that of the apostolic council (xv. 1-29). The subject under discussion was the conditions upon which Gentiles were to be admitted to the Church. There was much debate, apparently considerable variety of view, and probably some strong feeling; but the liberal spirit prevailed, especially among the leaders. After considering all sides of the question at length, a proposition was agreed upon. A letter was forthwith indited to be sent to Antioch, in which the conclusion thus reached is prefaced by the words, "It seemed good to the Holy Ghost and to us" (xv. 28).

The Saviour had promised his presence in the Church even when represented only by two or three. He had also assured the disciples that the Spirit should "teach them all things." These promises they realized, and when they, with earnest, prayerful, loving intelligence, sought to know the mind of the Lord and had come to a conclusion, they considered their judgment as not theirs alone, but also that of the Holy Spirit who dwelt in them. In the selection of its officers the Church is similarly influenced and directed by the Holy Spirit (xx. 28); and in the executive of the Church the Spirit is regarded as present (v. 3, 9).



Individuals, too, are directed by the Spirit. Philip, having previously been dispatched into the desert by direction of an angel, is bidden by the Spirit to go near and join himself to the eunuch's chariot (viii. 26-29). The objective design is the conversion of an earnest seeker after truth, the Ethiopian, and the sending of a Christian emissary to a heathen court.

In Antioch, where a number of prophets are found, the Spirit said—probably through one of the prophets—"Separate me Barnabas and Saul for the work whereunto I have called them" (xiii. 2). A great and widespread missionary work of prime moment to the kingdom of Christ is in view.

Again, in the official admission of the Gentiles into the Church, Peter is first wrought upon by a vision; for he is so much a Jew that special and even miraculous means are necessary to furnish his mind with the thoughts, suggestions and presuppositions through which the spirit can impress upon him the will of God. The Spirit then directs him to go with the men. He is thereupon ushered into the presence of facts, manifestly providential and so vitally important that they compel the conclusion that "God had granted unto the Gentiles also repentance unto life" (xi. 18).

Paul, too, at an important juncture in his career, is reported as receiving guidance from the Holy Spirit. Having completed their ministry in Lycaonia he and Silas are by the Holy Ghost forbidden to preach the Word in the Province of Asia. They, therefore, passed into Phrygia and Galatia (xvi. 6). Their tour in these provinces being completed they had laid their plans to continue still north into Bithynia, but are prevented by the "Spirit of Jesus" (xvi. 6-8). They, therefore, turn west and proceed to the coast, where at Troas, looking out on the blue expanse of the Mediterranean and meditating in enforced inac-

tivity, their thoughts naturally drift toward the regions beyond; and when in a night vision a man of Macedonia appears, crying, "Come over into Macedonia and help us," "straightway," says Luke "we sought to go forth into Macedonia, concluding that God had called us to preach the Gospel unto them" (xvi. 10).

There is then a guidance by the Holy Spirit. The instances cited above were all cries concerning the the welfare of the kingdom and the salvation of men. There is no evidence that the guidance, apart from its providential elements, was in any way distinct from the ordinary process of the human mind in perception, reflection, and judgment. It was communicated through the spiritual enlightenment and stimulation of these faculties; the judgment or conclusion arrived at was not as by dictation, but was from the human side, often of the nature of an inference being inculcated by the gradual tuition of indirect suggestion and providential prohibitions. It was dependent sometimes upon surroundings and associations, and upon previous mental conceptions for its access and interpretation. It was implicit rather than explicit. "What any one through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Ghost"\* (Acts viii. 29; x. 19; xi. 12; xiii. 4; xx. 23).

It would be incorrect to conceive of the Spirit's guidance as confined to officials and limited to epochal events. The instances cited are but mountain peaks implying a broad landscape below—peaks pointed out because they show the way by which the Gospel travelled under direction of the Holy Ghost from Jewish to gentile surroundings—from Jerusalem into all the world. The Spirit's presence in believers generally is assured and his guidance of their daily life in proper moral conduct is implied. Barnabas

\* Thayer.

(xi. 22-24) and the deacons (vi. 3) are chosen as men who will be likely to act wisely, being full of the Holy Ghost. But the method of the Spirit's leading is similar to that noted above and does not do away with the exercise of human faculties nor does it render him in whom He dwells infallible. Paul both made his plans in his best judgment and altered them as God, in His providence, seemed to direct.

The book of Acts also furnishes instances of the fulfilment of Christ's specific promises *re* the aid of the Spirit before tribunals and adversaries (iv. 8; vi. 10), and showing them things to come (xi. 28; xx. 22; xxi. 4). He is also regarded as speaking in Old Testament Scripture. (i. 16; xxviii. 25).

#### IV.

#### THE HOLY SPIRIT IN THE EPISTLES OF PAUL.

In all the range of human history there is probably no more wonderful record than that of the moral revolution effected by the heroic ministry of the Apostle Paul. The extent of the territory covered, the great variety of conditions obtaining therein, the general worldliness and gross immorality of the times, the violent hostility of ignorant heathen, and the perverse and destructive opposition of Jewish enemies, all tend to increase our wonder that such great, widespread, and permanent results could have been achieved. There is little doubt that if Paul had been asked to declare the real secret of his success he would have answered: "My speech and my preaching were not in persuasive words of wisdom, but, in demonstration, of the Spirit and of power" (1 Cor. ii. 4-5).

Indeed, he thanks God that His Gospel came to the Thessalonians not in word only but also in power and in the Holy Ghost and in much assurance (1 Thess. i. 5). The passages clearly refer not to miraculous gifts attending upon the Word, but to a dynamic moral power of persuasiveness inherent in the message itself by reason of the Spirit's presence rendering its proclamation effective, convincing men of sin, and turning them, even amid great afflictions, to God with joy of the Holy Ghost (i. 6).

Upon the hearing of the gospel message and the reception of the same in faith, the believer experienced the sealing with the Holy Spirit. "In whom (*i. e.* Christ) ye also having heard the word of the truth, the gospel of your salvation: in whom having also believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance unto the redemption of God's own possession" (Eph. i. 13, 14). The order in this passage is important, viz., hearing the Gospel, believing it with a personal trust in Christ, and being sealed with the Spirit. These three are elements in one distinct experience. We must not create a hiatus between the latter two by tearing away the sealing of the Spirit and reserving it for some later experience in the believers life. The seal on a document is a witness to the authenticity of its contents, and is the distinctive mark of its owner. It can properly be used only by him. It is therefore an assurance of his connection with the document to which it has been affixed. The gospel message is, as it were, the document setting forth God's will as to salvation. It accredits itself by its contents and by its authority to those who believe. But those who receive it with complete personal trust in Christ also receive in their hearts an experimental and incontestible proof that it is God's message, in the conscious assurance wrought in them by the presence of the

Holy Ghost. This is "the sealing of the Spirit," the foretaste or earnest of salvation, and the guarantee of the ultimate reception of all its covenanted blessings (2 Cor. v. 5).

This was the common experience of those to whom Paul wrote his epistles. The Galatians shared it. "Received ye the Spirit by the works of the law or on the hearing of faith?" (iii. 2). The members of the church at Rome likewise participated in this vital experience, "For ye received not the Spirit of bondage again unto fear, but ye received the Spirit of adoption whereby we (*i.e.*, all believers) cry Abba Father" (Rom. viii. 15. Cf. Gal. iv. 6.) In each of these cases the use of the aorist tense takes us back to a definite event in the experimental life of the believers addressed. They were conscious of having received the Holy Ghost, the Spirit of God" (Rom. viii. 9), or the Spirit of Christ, since he is sent through the instrumentality of the glorified Christ. And he is "Christ in you" (viii. 10), because through Him is realized the spiritual presence of Christ in the heart. It was, moreover, undoubtedly an initial experience, belonging to the beginnings of salvation, "Having begun in the Spirit are ye now perfected in the flesh?" (Gal. iii. 3).

This reception of the Spirit by faith is so vitally important that "If any man have not the Spirit of Christ (*i.e.*, the Holy Spirit) he is none of his" (Rom. viii. 9); and so essentially is it a part of the gospel proclamation that it may even be looked upon, for the moment, as comprising in itself the whole purpose and result of the Saviour's sufferings—"Christ redeemed us from the curse of the law, having become a curse for us . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise (*i.e.*, its fulfilment) of the Spirit through faith" (Gal. iii. 13-14).

The work of the Spirit who thus comes to dwell in the believer is manifold. Among the first functions he performs is his witnessing to the believer's adoption into God's family, or "the sealing of the Spirit" previously referred to. The Spirit does not make us sons of God, but acquaints us with the fact that we are "sons of God through faith in Jesus Christ" (Gal. iii. 26). To the objective fact of adoption, which is now actual in the divine mind, His presence in us is the witness and assurance: "and because ye are sons God sent forth the Spirit of his son into your hearts crying Abba Father" (iv. 6). "The Spirit himself beareth witness with (or along with) our Spirits that we are children of God" (Rom. viii. 16). This witness according to this and kindred passages is not, as has often been supposed, primarily and formally to the fact of forgiveness of sins, but to that of our childship; and this is given in the consciousness of God's love which "hath been shed abroad in our hearts by the Holy Ghost given unto us" (Rom. v. 5). From this, forgiveness is the direct, necessary, and self-evident inference. The testimony of our own spirits is to the same fact of childship, and is given in the subjective sense of freedom from all the feelings of bondage, slavery, and fear. Out of the depth of this new consciousness, thus wrought in us by the Holy Spirit, our hearts give vent to what is at once the Spirit's cry and ours, "Abba Father." The words so oft upon the lips of the praying Christ we claim as ours, and begin to enter into the Christ consciousness of God.

The Holy Spirit thus received is the *power of moral renewal*, both initial (Titus iii. 5), and progressive (Rom. xii. 2; 2 Cor. iv. 16; Eph. iii. 16). It is not that the Spirit adds some new part to the mental or moral constitution of men, but that he brings a new and divine spiritual-moral energy whereby the mental

and moral faculties, the *vous* (mind), are released from the dominance of fleshly desire and of sin working through that desire. The moral or spiritual nature of man is thereby enabled to assume its natural God-appointed place as the director and controller of the whole being, directing the thought and activity of the life to the fulfilment of the righteous demands of God (Rom. viii. 4). A great practical deliverance is thus experimentally wrought in the believer, whereas formerly he was held in bondage under the law (*i.e.*, the norm and ruling power) of sin (Rom. vii. 23). Now he is by the law (the norm and ruling power) of the Spirit of life in Christ Jesus made free from the law (the ruling power) of sin and of death (Rom. viii. 2).

This *ethical* rule of the Spirit in harmony with God's will is LIFE. "For the mind of the flesh is death, but the mind of the Spirit is life" (Rom. viii. 6), divine, eternal life. "But if by the Spirit ye mortify the deeds of the body ye shall live (13); for as many as are led by the Spirit of God these are sons of God" (14). The new life, then, is the practical and effective rule of the *spiritual nature* over the whole being in all its activities, bringing them into harmony with God's moral law. This is accomplished through the illuminating and effectuating aid of the Holy Spirit. "If we live by the Spirit by the Spirit let us also walk" (Gal. v. 25).

It is the *εσω ανθρωπον*, *inner man* (Eph. iii. 16), the *πνευμα* spirit of man (Rom. viii. 5-9), *i.e.*, the spiritual-moral nature that the Spirit of God enters and upon which he acts, directly renewing and strengthening it, but in no way diminishing its moral freedom. By this presence of this Spirit and his activity men are differentiated into two distinct and opposing classes. One is the man *εν πνευματι*, *in the spirit*, or *πνευματικος*, the *spiritual man*; the

other is the *ψυχικός*, the *animal* or *psychical* man—*natural* is a misnomer in this connection. The term *ἐν πνεύματι* is applied to any and all in whom the Spirit of God dwells (Rom. viii. 9), and describes, from the ideal point of view, the moral element of their life; they “mind the things of the Spirit” (Rom. viii. 5). The term *πνευματικός*, *spiritual*, as applied to men, describes the actual moral quality of the man in whom the spiritual element takes its true place, and, through the Holy Spirit’s assistance, rules the life in accordance with God’s law” (1 Cor. iii. 1). Such a man is spiritual and possesses a spiritual discernment beyond the capability of the animal or psychical man. It is based on the moral quality of his life due to his possession of the Holy Spirit. In the degree in which he *is* spiritual he has the mind of Christ (1 Cor. ii. 15, 16).

The term *ψυχικός*, psychical, or as it is faultily translated “natural,” describes in a psychologically moral way the man who lacks the Holy Spirit and who is therefore governed and controlled by his *ψυχή* or animal soul—the lower, sensuous life. This is the native condition of all. “Howbeit, that is not first” which is spiritual, but that which is natural (*ψυχικόν*; psychical); then that which is spiritual (1 Cor. xv. 46). As such it cannot bring actual moral blame. Its survival in the conscious and self-directed life is sinful, for the man who is ruled by his *ψυχή* is controlled by sensuous impulses, the mainspring of which is in his fleshly rather than in his spiritual nature. “They that are after the flesh do mind the things of the flesh” (Rom. viii. 5). He is therefore, morally speaking, also the *σαρκινός* or *σαρκικός*, *fleshly* man, the man *in the flesh* (Rom. viii. 8). By the control of the fleshly impulses, of which the *ψυχή* is sensible, and to which it readily responds, the man is brought into direct and continuous conflict with the moral law of



God. This is death—potentially eternal death. “For the mind of the flesh is death . . . because the mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God” (Rom. viii. 6-8). His power of Spiritual perception, too, as all other faculties that depend on the activity of the *πνευμα*, is dormant. “The *ψυχικός* man receiveth not the things of the Spirit of God” (1 Cor. ii. 14). They make no appeal to him. He minds the things of the flesh (Rom. viii. 6); sows to the flesh and reaps corruption or death (Gal. vi. 8). St. Paul looks upon these as subject to another supernatural, but diabolical power operating in them through the sensuous desires and impulses. “The prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. ii. 2).

No one who has once received the Spirit is thereafter ever called *ψυχικός*. Believers, however, may exhibit fleshly tendencies. They are then called *σαρκινῶν* or carnal. “They walk as men” (1 Cor. iii. 3). There is an inevitable antagonism in moral tendencies between the lawless desires of the flesh and the mind of the Spirit. The Spirit and the flesh are rivals. They lust against each other (Gal. v. 17), each seeking to subdue and drive the other from the seat of control. The possibility of degeneracy is, therefore, always present and is prevented only by full and willing accord with the Spirit's leadings, “Walk in the Spirit and ye shall not fulfil the lusts of the flesh.” Even filthy conversation may grieve the Holy Spirit, and apparently so far as to threaten the assurance of eternal salvation (Eph. iv. 30). In the normal believer, ideally viewed, the Spirit's power is absolute. He has been made free by the law of the Spirit of life (Rom. viii. 2). He walks in the Spirit. He does not fulfil the lusts of the flesh, but

by the Spirit mortifies the deeds of the body. He has crucified the flesh with its affections and lusts (Gal. v. 24).

Sanctification is just this separation of the life from its sinful quality, practices, and associations. The words *αγιαζειν*, to sanctify and *αγιασμος*, sanctification, seem always to retain more or less of this reference to fleshly evil (See 1 Cor. vi. 9-11; 1 Thes. iv. 3-7; Rom. vi. 19; 1 Thes. v. 23). They are negative in their quality, being about equivalent to our modern word *consecration*, with the emphasis specially on the separation from evil implied. The calling of God has this sanctification fully in view (1 Cor. i. 2; 2 Thes. ii. 13). It is given potentially in the acceptance of Christ (1 Cor. i. 2, 30; vi. 11). Ideally, it belongs to all believers and they may be, in this objective or ideal sense, called sanctified even when some of their moral dispositions are still fleshly (cf. 1 Cor. i. 2; iii. 1-3; vii. 14). It is made actual and carried on to completeness by the aid of the Holy Spirit (1 Cor. vi. 11; 2 Thes. ii. 13).

The positive side of the believer's life is represented in such phrases as "in the Spirit," "in Christ Jesus," "in the Lord," "Christ in you." These denote a union, a fellowship, at once mystical and moral. The Spirit dwells in the believer, renewing, enlightening and transforming his mind. In his aims, actions, and disposition he more and more approaches the Christ ideal and is changed into the same image, *i.e.*, of Christ, even as by the Lord the Spirit (2 Cor. iii. 18).

The fruit of the Spirit's indwelling is distinctly marked in such graces as love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance (Gal. v. 22). And this fruit appears in ground that has been cleared by the crucifixion of the flesh with the passions and the lusts thereof (v. 24).

In Paul's epistles the leading of the Spirit is all of this moral sort. It is in the midst of an exhortation to be led by the Spirit (Gal. v 16, 18, 25), that the contrast between the graces just enumerated and the revolting list of the works of the flesh immediately preceeding is brought out. The leading of the Spirit is to produce such moral qualities in the life. "As many as are led by the Spirit of God these are sons of God" (Rom. viii. 14), but here again the direction of this leading is indicated by its connection with the previous verse. It is toward mortifying the deeds of the body. We are exhorted, also, not to quench the Spirit (Thes. v. 19), active probably through the preaching or prophesying, which we are not to hold in contempt. Throughout, the leading of the Spirit is not an arbitrary direction of the will from without, but a moral influence unto the sanctification of the life (1 Thes. iv. 3, 8). The test which determines whether a man is led by the Spirit in any utterance or act is also moral. It is the way in which that utterance or act honors Christ. "No man speaking in the Spirit of God saith Jesus is anathema; and no man can say Jesus is Lord, but in the Holy Ghost" (1 Cor. xii. 3).

In that advance, whereby we are changed into the image of Christ, Paul knows of a variety in the degree of the Spirit's operations. He speaks of the believer in the initial crisis as receiving the Spirit (Rom. viii. 15). He also speaks of the Spirit as being given by God in continuous supply, "through the supply of the Spirit of Jesus" (Phil. i. 19), "God who giveth (pres. part.) his Holy Spirit unto you" (1 Thes. iv. 8). Paul knows of further increase of potency, a being "strengthened" with might by the Spirit through prayer unto lofty spiritual understanding and attainments (Eph. iii. 16, etc.). And lastly, he exhorts the Ephesians to be filled with

the Spirit — apparently an abandonment, control, enthusiasm, and exaltation, contrasted with being drunk with wine (Eph. v. 18). It is worthy of reflection, however, that he nowhere alludes to Pentecost.

The final benefit which the individual believer receives through the indwelling of the Holy Spirit is "the redemption of his body" (Rom. viii. 23). The body as the abode of the Holy Ghost is sacred. "Know ye not that your body is the temple of the Holy Ghost which is in you (1 Cor. vi. 19). Notwithstanding this, however, it falls under the doom of physical death because of sin (Rom. viii. 10). Yet this doom is not final, "for, if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through (margin *because of*) his Spirit that dwelleth in you" (Rom. viii. 11).

Christian progress is greatly accelerated by the clear perception of its possibilities and of its final goal. "The things that God hath prepared for those that love him" (1 Cor. ii. 9), "The glory that shall be revealed in us" (Rom. viii. 18), exert a strong attractive power that incites toward sanctification and that assists the believer to endure persecution, and suffering. The knowledge of this final goal and of its manner of attainment Paul presents as "wisdom" (1 Cor. ii. 7), setting it forth in contrast with the pretentious, grotesque, unethical and even immoral philosophies or world schemes that abounded in his day. This wisdom is essentially an understanding of the "mysteries of God," a perception of the divine purpose in the formation of the universe (Eph. iii. 9), a spiritual comprehension of its world-development and culmination, and the essential and central relation-

ship of Christ thereto, together with our relationship to it in Christ (1 Cor. ii. 6-9). It occupies a large place in the thought of the letters to the Ephesians (i. 9-11, 15-23; iii. 2-5, 9-13, etc.), and to the Colossians (i. 9-21, 26-27; ii. 2-4). It is present, though not specifically named, in Romans (viii. 18-39). It is given by revelation of the indwelling Spirit of God to spiritually-minded men, and is a common matter of edification among the spiritually mature: "Howbeit we speak wisdom among the perfect (full grown): yet a wisdom not of this world. . . . Things which eye saw not and ear heard not,

"And which entered not into the heart of man.

"Whatsoever things God prepared for them that love him.

"But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man save the spirit of the man which is in him? even so the things of God none knoweth save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might *know* the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing (better, combining) spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged (investigated, valued). But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ." (1 Cor. ii. 6-16).

We shall have occasion to refer to this profound passage again, but its chief import for us in the

present connection is the certification it gives of the essential truth of the substance of this wisdom. It is "*God's wisdom*." It is discerned and communicated to us by the Spirit, to whom the mind and operations of God are open. But he imparts it to men by and through, and in the activities and operations of, their own minds, searching, examining, judging and proving all things, and that not as a matter of curiosity, but for the proper adjustment of their lives thereto; and they, because they have taken up the Christ standpoint, are able to discern, receive and apply this knowledge through the help of this spirit given in Christ. (Cf. 2 Cor. iii. 18). The bearing of this wisdom on the practical purposes of Christian life is evident wherever it is presented in these epistles. For this reason the apostle covets for the Ephesian Church, and doubtless for all believers, a spirit of wisdom and revelation in the knowledge of God, enabling them to discern their future in God's world plan and the power of its attainment, "that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. i. 18-23).

The important place of the Church in working out this world development is evident. It is the body of

Christ through which his activity in the world is realized. The soul of this body is the Holy Spirit, who dwells in its members and begets in them a common life. They are held together by the unity of the Spirit, in the bond of peace by the love of the Spirit (Rom. xv. 30), *i.e.*, the mutual love he creates in them (see Gal. v. 22), enabling them to act with forbearance toward and consideration for one another (Eph. iv. 3). This life of mutual sympathy, regard and helpfulness is the fellowship of the Spirit. (Phil. ii. 1). He animates the worship of the Church (Phil. iii. 3), directing it to the glorification of Jesus as Lord. (1 Cor. xii. 2, 3). He bestows upon its members spiritual gifts (1 Cor. xii. 4-11) in great diversity, to each member as he severally wills (v. 7), the word of wisdom, of knowledge, of faith in special degree, of healings, of miracles, of prophecy, of discerning of spirits, divers kinds of tongues, and interpretation of tongues. These he dispenses broadcast among believers for mutual help and without regard to office; but the equipment and appointments for official functions, whether of government or edification (xii. 28), is doubtless also effected through him.

This indwelling of the Spirit in the community of the believers as a social organism, and realizing therein a divine life, is one of the sublimest conceptions of St. Paul. "The fulness of God" (Eph. iii. 19) seems to us to be a spiritual, social ideal, the culmination of this community life through the Spirit's strengthening and the indwelling Christ, in all the activities and affections of boundless and perfect love. Because God is thus present and manifested, the community of the believers is called the temple of God. (1 Cor. iii. 16; 2 Cor. vi. 16). The Spirit of God which dwells in them is the shekinah. This is not mere rhetoric; it is reality. There is now no other temple. The supreme place of God's dwelling and manifestation in

the world is in spiritual men. It is true this manifestation as yet is very imperfect, but for this purpose are they builded or framed together, and are ever growing into the holy temple for a habitation of God in the Spirit. (Eph. ii. 21, 22).

The apostles' view of the essential nature of the Spirit remains to be considered.\* This question has, not without reason, given rise to differences of opinion. There are expressions in the writings of Paul which seem at first glance to present the Spirit as a divine but impersonal energy, imparted to men and belonging as a quality to their acts, *e.g.*, "in the Holy Ghost." (2 Cor. vi. 6; 1 Thess. i. 5). We must remember, however, that the apostle is here giving to persons well acquainted with spiritual facts an enumeration of some elements that entered into his ministry. He is, therefore, at liberty to recall by a mere mention what would in other circumstances require detailed explanation. They would interpret his word by analogies from his ordinary teaching. We are to do the same. We must also remember the peculiar Pauline idiom, by which the moral and spiritual relationship of a believer to Christ is similarly denoted by such expressions as "in Christ," "in the Lord," etc.

It is further claimed that the apostle identifies the Spirit with "power" (Eph. iii. 16, 20), and from the frequency with which the Spirit and power are associated it appears that there is an essential and intimate relationship between them. But it is evident, from many passages wherein the two are specified

\* A complete discussion of the personality of the Spirit would require, as a preliminary, a survey of the arguments relating to the essential deity of Christ, for the interpretation of much that is said concerning the former is necessarily influenced to some extent by the views held of the latter.



and distinguished, that this relationship is not one of identity but of causality, or of subject and attribute (ii. Cor. vi. 6, 7; 1 Thess. i. 5; 1 Cor. ii. 4; Rom. xv. 13, 19, Eph. iii. 16).

The expressions, "the Lord is the Spirit" (2 Cor. iii. 17) and "the Lord the Spirit" (18), are to be interpreted by the associated expression, "the Spirit of the Lord" (17). The idea here expressed is similar to that in Rom. viii. 9-11, where "the Spirit of God," "the Spirit of Christ," and "Christ" are used synonymously. The relationship, however, is not of hypostatic identity but is economic and dynamical. The Spirit is the agency through which Christ is represented and realized in the hearts of believers.

The very use of the term, *spirit*, seems to favor the idea of a "personal existence." This is supported by the fact that very frequently the activity of a conscious personality is predicated of the Spirit. He is represented as "searching," knowing (1 Cor. ii. 10, 11), willing (xii. 11), and making intercession (Rom. viii. 26). In some passages it is possible to think of God himself as acting immediately (Eph. ii. 18) in men; but in others God and the Spirit are clearly distinguished (1 Cor. ii. 10, 11; Rom. viii. 26). In that profound figure (1 Cor. ii. 10, 11), in which Paul illustrates the reliability and thoroughness of the knowledge which the Spirit possesses of God and his purposes; he seems to make a distinction in their relationship to their respective subjects between "the spirit of a man which is *in him*" on the one hand, and "the Spirit of God." The parallel is not complete and the failure to complete it is significant. The apostle does not regard the Spirit as the divine self-consciousness, but leaves the way open for some more objective relation between God and the Spirit. If Paul identified God and the Spirit, the illustration

would be needless. While, if he regarded the Spirit as an impersonal energy to which he has by a rhetorical personification ascribed the power to know, and will, and judge, would it not be mere trifling, unworthy of a serious writer, to resort to a simile of so subtle a character to explain a relationship which has no existence whatever apart from the rhetorical imagination of the author himself. If Paul is trying to make plain a fact and not a fiction, then the activity of the Spirit in searching, knowing and imparting this wisdom of God is both conscious and self-directed. These two factors, consciousness and will, are the primary and essential elements in personality.

The sending of the Spirit into our hearts by God (Gal. iv. 6), the giving of the Spirit (Rom. v. 5; 2 Cor. v. 5; 1 Thes. iv. 8) are spoken of in a manner quite analogous to the giving and sending of Christ by God. Moreover, Paul co-ordinates the terms God, Christ, and Spirit (2 Cor. xiii. 14). That Paul thought of the Spirit as a personal existence seems certain; but that he has anywhere attempted to present or even formulated in his own mind the relationships of the trinity *per se* does not appear. His habitual thoughts of the Divine Being was not speculative but practical. His was a working theology. The result not of philosophical analyses and theoretical deductions, but of personal experience and the revelation of spiritual facts. When he mentions, as co-ordinate, God, Christ and the Holy Spirit (2 Cor. xiii. 14), he is not thinking of the metaphysical relations of the Godhead, but of the part each plays in the believer's life. This is, perhaps, even more apparent in that enumeration of the common unities which underlie the life of Christian fellowship manifest in believers. "There is one body, and one Spirit, one hope . . . one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. iv. 4-6).

This co-ordination and this grouping of these basal realities of Christian life in three divisions, prominent in each of which is a name already associated with a personal divine existence, this ascending climax of Spirit, Lord, God, and Father of all, though not formally the hypostatic trinity is no doubt the jewel in the rough which the theological lapidaries have shaped into the crystal prism of the ever blessed Trinity in their attempts to unravel the white light of the transcendent deity.

## V.

## THE HOLY SPIRIT IN REMAINING BOOKS.

## 1. In the Epistle to the Hebrews.

The early apostolic ministry, by which the Gospel was brought to the Hebrews, was attended by "gifts of the Holy Ghost" (ii. 4) as well as by signs and wonders and divers miracles. These gifts were the conspicuous, spiritual endowments manifest among the early Christians, apportioned according to God's will and confirmatory of his presence in the Church.

The author regards the Holy Ghost as speaking in the Old Testament revelation and as speaking therein to his (the writer's) generation (iii. 7; x. 15). Even the ritual and ordinances of the Old Testament temple worship are to him pregnant with meaning, in which the Holy Ghost is expressing his mind (ix. 8).

Believers are said to be "partakers of the Holy Ghost" (vi. 4), and from a comparison with preceding verses (1, 2) it appears that this is one of the first principles upon which the author does not wish further to dwell. The "enlightening" of which the verse speaks came through the hearing of faith; "the heavenly gift" was the gift of pardon in the forgive-

ness of sins, and "the partaking of the Holy Ghost" was that outpouring of the Spirit usually associated with baptism and the laying on of hands. These elements of Christian experience are presumed to have been present in clear and well-defined manifestation in the heart of the supposed apostate, so that his denial of the faith appears as a conscious and willful sinning against the light and knowledge of a distinct and mature experience of God's grace.

In a passage (x. 29), the purport of which is somewhat similar, we have a like enumeration, but of objective realities in the divine revelation upon which the apostate is pictured as pouring contempt. The trampling under foot the Son of God is a general term for the apostacy which heaps such contumely upon the revealer and high priest of the new covenant. The "blood wherewith he was sanctified," *i.e.*, made a member of this covenant, which he counts an unholy or common thing, is the blood by which pardon of sins, the conspicuous benefit of the new covenant, is secured; and the "Spirit of grace" to which he does despite is the Spirit which all believers receive and which is given either as the result of God's "grace," or brings the results of God's grace to men. In either case he is the actual agent of experimental salvation, as realized in the believer's heart.\*

## 2. In the Epistles of Peter, 1 and 2.

The brief references to the Holy Spirit in these letters reveal him as sent forth from heaven powerfully to assist the preachers of the Gospel (1. i. 12); as the agent of that sanctification (i. i. 2) which the believer's election has clearly in view; as present in the prophets, testifying to the sufferings of Christ and the glory that should follow (i. 11); and gener-

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\* The "Eternal Spirit," (ix. 14) through which Jesus offered himself to God, is to be considered as his own eternal spiritual being, and does not refer to the "Holy Ghost."

ally as regards Old Testament prophecy—"men spake" from God being moved by the Holy Ghost. (ii. i. 21.)

3. In the Epistle of Jude.

Jude contrasts the believers who keep themselves in the love of God by praying in the Holy Ghost, etc., (21) with *ψυχικοί* animal or sensual men, who walk after their own ungodly lusts "having not the Spirit" (19) and are a disturbing and separating element in the Church.

4. In the Epistles of John.

The teachings in John's epistle regarding the Holy Spirit have been already anticipated in his gospel. The believers possess an anointing from the Holy One which constitutes in them an original and independent source of spiritual enlightenment. They know all things, comprehending the truth (i. ii. 20. 21). In fact as its communicator the Spirit is even called "the truth" (i. v. 7). But the truth is evidently the content of the revelation given in Christ for "who is a liar but he that denieth that Jesus is the Christ" (22.) The test, moreover, of a man's claim to the inspiration of the Spirit is the degree in which the utterance or action referred to conforms to that which is implied in the confession that Jesus Christ is come in the flesh (iv. 1-3). What the anointing teaches is, "to abide in him," or to "keep his commandments" (iii. 24) and so abide in the Son and in the Father (ii. 24) which is the life eternal (25). Conversely, this is represented as the Father (iv. 12-13) and the Son (iii. 24) abiding in the believer, but mediately by the Spirit which God hath given him. This consciousness of abiding in him and his abiding in us is important. The testimony of God to the sonship of Jesus given at the baptism (the water), and the testimony of the apostles to the facts of his life and especially his death on the cross (the blood, see



John xix. 34-35), *i. e.*, the historical testimony to the nature and the work of Jesus, is confirmed in each disciple beyond all cavil, question, or doubt by the presence of the Spirit in his heart (i. v. 7-8). He is thus the supreme witness "that God hath given us eternal life and this life is in his Son" (v. 11.)

#### 5. In Revelations.

The book of Revelations is a record of a series of visions in which Jesus, who has himself penetrated to the secrets of God's purposes, shows to his servant John, for the warning, stimulus, and comfort of the disciples, "things which must shortly come to pass" (i. 1; xxii. 6). The content of these visions is, therefore, called the "testimony of Jesus," and the testimony of Jesus is said to be the spirit of prophecy, *i. e.*, "it is given them by the prophetic spirit." But since God is the ultimate source of this knowledge of his purposes he is called the God of the spirits of the prophets (xxii. 6).

John, in receiving these visions, is "in the Spirit" (i. 10; iv. 2; xvii. 3; xxi. 10), by which term he implies an extraordinary degree of spiritual exaltation and an unusual power of spiritual perception. In his declaration of what Jesus has thus shown and told him the Spirit speaks through him to the churches (ii. 7, 11, 17, 29; iii. 6, 13, 22); and elsewhere the Spirit speaks through him words of comfort to the saints concerning the dead (xiv. 13). Similarly the Spirit joins with the Bride in uttering through the apostle the well-known evangelical invitation addressed to whomsoever will "Come and take the water of life freely" (xxii. 17).\*

\* The Seven Spirits of God which appear in this book are to be looked upon as personifications of the divine attributes and not as manifestations of the Holy Spirit.

## CONCLUSION.

We have now completed the task we set out to perform, viz.: to examine the teachings of the New Testament regarding the Holy Spirit. Strictly speaking, nothing further is required, for Biblical theology, unlike systematic, does not undertake to harmonize the various writers of scripture with one another. Its duty is completed when it has discovered their teachings. It will be profitable, however, before leaving the subject to pass in review some of the main positions established, and also to glance at the progress of thought and the points of agreement presented. The general outline followed exhibits an advance of thought which in the main runs parallel with the historical development. Ignoring details and interlapping, we have, speaking broadly, in the synoptics the Spirit manifested in Christ and promised to his disciples; in John, the promise amplified and his work explained; in Acts, the fulfilment of the promise in the early Church; in Paul, a completed view of the normal working of the Spirit in the individual and in the Church; in the remaining books, matter chiefly confirmatory of what has gone before.

Underlying the attitude of the New Testament writers as a whole there seems to be the assumption that the Holy Spirit is a personal presence. Sometimes, however, this is quite obscure, perhaps because emphasis is placed chiefly on his working rather than on himself. In the teachings of Paul, and especially in the words of Jesus concerning the paraclete, the personality of the Spirit comes very distinctly into view.

The synoptics, Acts, Hebrews, and Peter directly refer to the Old Testament Scriptures as given by the Holy Ghost. While the synoptics, John, Acts,



Paul, and Hebrews, in fact almost the entire corps of New Testament writers, recognize his activity in New Testament revelation.

A somewhat striking agreement is noticeable in teaching and point of view between the epistle to the Hebrews and the Book of Acts. There is also a very close resemblance between the teachings of Jesus recorded by John and those of Paul, concerning the genesis of spiritual life through the spirit and the condition of the man before and after that event.

The earthly ministry of Jesus is presented in the synoptics, John and Acts as performed under direction of the Holy Ghost. John seems even to consider the Spirit's presence in Christ as in some sort a sample of his working in believers, which differs from the former in degree rather than in kind. Christ being a perfect organ the Spirit found no limitation to his working in him. To him he is given not by measure. He is the realized ideal of the Spirit-filled man.

The full record concerning the paraclete given by John is probably the result of a personal predilection, for in the epistles the same aspect of his work appears. He is a spontaneous source of illumination, enabling believers to discern and vitally realize in themselves the truth as given in Christ.

In the proper understanding of the Book of Acts the Spirit's coming, we think, appears, whether as the gift, the baptism, or otherwise, as belonging to the initial crisis in the believer's experience. Of this it is the positive element and the vital power. St. Paul is in substantial agreement with this position, though he allows, as does Acts, subsequent increase in the fulness and power of the Spirit's operations. The fulness of the Spirit in both Acts and Paul is the crown of a Christian life, and much Scripture is written from this point of view although many believers approached very imperfectly this condition.

The leading of the Holy Spirit in the Christian life and is the source of the motion of the believer's progress, the development and advancement of his life.

Paul's conception of the scope of the Spirit's operations is particularly shown in the Gospel proclamation, the knowledge of God, his increase in wisdom and knowledge of God; his sanctification from sinful practices, his guidance in the Christian path, his being clothed with graces and adorned with gifts, in fact, his entire experience of glorification up to its glorious culmination in the resurrection of a spiritual body is due to the Holy Ghost. In brief, all salvation that is or is to be realized in man, all the edification the Church has attained unto or may expect, all her widening progress and her glorious victory in the world is, in Paul's view, the fruitage of the Holy Spirit. His sublime prayer on behalf of his Ephesian followers may well become the petition of the Church in every age. "That ye may be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God.

"Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the Church and in Christ Jesus unto all generations, forever and ever. Amen."

