

THROUGH THE ETERNAL SPIRIT: A BIBLICAL STUDY ON THE HOLY GHOST

BY JAMES ELDER GUMMING, D. D. FLEMING H. REVELL COMPANY Chicago New York Toronto

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Note from Module Creator David Cox davidcoxmex@gmail.com

This work is taken from archive.org, and it is OCR'd by them. We thank Archive.org for having a tremendous amount of old good books on their website. They do a great job! Unfortunately, the OCR process is not corrected for obvious problems. Therefore, there are several thousand (or more) misspelled words, and incorrectly interpreted characters. On top of that, the format of the verses are not what theWord wants. For example, John iii. 16 is not going to be read and tooltiped in the word. Therefore, I am making a lot of changes in this work. If you doubt a particular place, the phrase or words that are here, then go find it following the [Archive.org](http://archive.org) link, and you can check it yourself. These modules are formatted by Pastor David Cox (me) for my own personal Bible studies. Therefore, since I am cleaning these files up, and nobody seems to want to ever donate even a cup of coffee (if you want to help out, go <https://www.paypal.com/paypalme/davidcoxmex>), I am making them as useful for me. That is my first priority, and it is by the pure grace of God that I am offering these files to anybody else, much less putting them up on the Internet in various websites and formats (also in English and Spanish). As a note, I have about 20 gigabytes of traffic each month on all of these websites, and I have normally zero donations. Great that I get the blessing in heaven for paying for all the related charges, billing, work making websites, work defending them from hackers, and other people who copy my material wholesale without permission, without donating, and without giving me credit. But God knows what we all do, and He is the final one that decides on rewards.

So if you find errors within this or other of my works, please note 1.) the author and title of the work, and quote the error and what it should be. 2.) please send it to davidcoxmex@gmail.com. Note that I extensively use macros, and sometimes they are so complicated and the text is such length that they take several minutes or like 4 or 5 minutes to fully run. They make thousand of search and replacements in a text. I use these to convert old Bible references like John iii. 16 into John [John 3:16](#), so that you can just scroll over it to see the verse in theWord. If you want to see the verse in another Bible version (such as Greek or Hebrew) make that version your default Bible text in File -> Preferences, Bible Texts, and you can examine the background text in the original language. I have taken liberty in the formatting of certain Bible references.

[Ezekiel 2:2, 3:24](#)

Note that this comma between two verse references in the same book does not tooltip correctly, therefore I am taking the liberty to reformat this to the following...

[Ezekiel 2:2; 3:24](#)

This is the format that theWord wants in order to recognize the Scriptural reference correctly. I do not think that this is really changing the essence of the original work. It is just making it easier to see the underlying verse by rolling the cursor over the reference instead of having to look it up in a Bible.

At times my genius is flawed. For example, "(A.V.)" for "Authorised Version" in many of these old works gets crunched and it comes out as "(A. :100)". Sometimes I do not catch this in the four or five times I proofread each chapter before I let it go public. If you find this, please let me know the author and title of the work, and what format you are looking at, and I will fix it and send you a corrected copy. Again, free. But please put up with these errors because I am getting good old works into your hands for you to do your job from God.

Also note that I simply am getting old and have failing eye-sight, and I cannot read these small font type (like what is in yellow here). I barely can read it. But the font, the size, and other items of these old works make using them very difficult for me, so I am using a more clear font (Tahoma) and font 12. I have a macro to place text in that font and size in LibreOffice, and every piece of text has to go through that macro in order to go back into the module in a font I can read. As such, I am trying to make the work as usable as I can, and I am not worrying about trying to make the font the same as the original work. Note that because 1 copy of the work is in one font, the original or other editions can be in other fonts. Therefore, I see no need to try to imitate what is in a pdf photocopy/scan of the work. At times I also bold parts of these works, normally titles or sections heads, or the books of a verse reference. This is more of my attempts to make the work more usable. Sorry if it bothers you! Also note I want verse references to be tooltiped, so I judiciously add the Book name to the chapter and verse so that theWord will tooltip it. Again sorry if it bothers you. Also note that these works that I am putting out are taken from scans from physical books, used books donated to some library somewhere. Therefore, as is the custom of some ministers, they mark lines in the margins, put in notes, etc., which in a way, "defaces the book" from its original pristine condition. My attitude about this is that it makes my work extremely more difficult. A simple line in both margins, left and right, shows up as ! ! ! dispersed in the text. I have to go back to the original scan in the PDF and try to figure out if the OCR machine misread what was in the original, or if it is trying to int

interpret hand written notes. As such, I erase all of this. I never put somebody's notes into the text as a rule. But if I miss one of these things somewhere, please understand where it is coming from. After all, when we are using used books that are no longer in print, this has its problems sometimes. Usually these markings are rare.

I also am taking the liberty to manipulate words and Bible references that are broken by a page to make it a whole word usually on the previous page rather than hyphenated. For references, theWord will not pick up such a broken reference, so I am taking the liberty of combining the entire reference so that theWord will correctly ToolTip it.

For example,

Acts 1

page 43 Title of the Book

18 more text

The actual Bible reference is [Acts 1:18](#), but theWord cannot put that together (and sometimes humans have problems figuring this out at first). So I reformat this usually this way...

Acts 1:18

page 43 Title of the Book

more text

To me (the editor and creator of these modules) I am not misrepresenting the original author's intent or words here. So if you compare my text with the original PDF, note that happens frequently in a work. I am just trying to make this work more useable to the user.

Greek: No greek quotes came through the OCR process for them. So I have to go to the original work and do like I do in doubtful cases, find the page number, read through to where the OCR put scrambled text, and try to discern what it is supposed to be. Since I have not found an easy way to input Greek, I go to <https://greek.typeit.org/> and have to type it in and then copy and paste it back into the module. So yes, it is a lot of work. I am stating very clearly here I am not worrying about Greek accents, or Hebrew vowel pointing. I know both Greek and Hebrew, but I do not see need to have to do all that work to get that right here. If you are a Greek or Hebrew scholar, take down the verse reference and look it up in your Greek NT or Hebrew OT, and don't think I am going to be extremely worried about these things when you can get all that correctly on your own with a little work. After all, this module is free. Don't look a gift horse in the mouth, or the one doing the gifting might just not give anymore!

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BY WAY OF PREFACE.

Many have taken in hand, within the last few years, to write treatises on the Person and Work of the Holy Spirit. But amongst them, this work by my honored and beloved friend. Dr. Elder Gumming, stands in the foremost rank. It is a strong book, the production of a scholarly and well-furnished mind. It burns throughout with the fire of a devout and holy soul.

When on the eve of publishing his own great work on the Holy Spirit, the late Dr. Gordon, of Boston, on more than one occasion, spoke to me of his admiration for Dr. Elder Cumming's study of this great theme; and I notice he makes several references to, and extracts from. Dr. Cumming's pages. There was a kinship between these two minds, though I believe there was never direct interchange of thought. Their dual witness is, therefore, all the more valuable; and from their lips the great doctrine of the Pentecostal character of the present age is established.

Dr. Elder Gumming, as on this side of the Atlantic we all know well, is a distinguished son of the Established Church of Scotland, and for many years has occupied a prominent position in Glasgow, hard by the church where Dr. Andrew Bonar ministered.

In the early history of the Keswick convention he came as a critic, but became deeply convinced by the truth specially taught from that platform, and after a period of strong spiritual conflict, passed into an abiding

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realization of the rest and power of a life hidden with Christ in God. On a naturally strong, well-balanced, and highly cultured nature, was now grafted a conception of the inner meaning of Scripture, and a perception of the possibilities of Christian experience and usefulness, which were destined to make him well known, by lip and pen, to thousands, as a clear, thoughtful and powerful exponent of the doctrine of the inner life. Such is the position which, for several years now, he has worthily maintained; whilst his white hair and venerable aspect give an additional sanction and force to his words.

This book is characterized by a very scholarly, careful study of all the passages in the Old and New Testaments which refer to the Holy Spirit. It is after two or three chapters devoted

to this most valuable consideration of these special instances, that our author proceeds, by the inductive process, to the enunciation of the laws and methods of the Spirit's work, which fill the later chapters. There is no book on this sublime subject more deeply saturated with the letter and spirit of the Bible than this. It is profound enough for the most thoughtful, yet it is so lucid and interesting as to be understood and enjoyed by the youngest disciple.

To those who know Dr. Gumming, it may appear an impertinence and presumption for me to say thus much. We do not hold candles to light stars. But it is a pleasure at least to weave my name with his, and to wish that others may derive from him some of the benefit which he has always been the means of communicating to myself.

F. B. Meyer.

Christ Church: London, February, 1896.

Introductory— Position of the Question.

INTRODUCTORY.

POSITION OF THE QUESTION.

IT may be thought to require justification, that, although many books have of late been written on the Holy Spirit of God, by able, learned, and spiritual men, another should be added to the list; and that by one who has not done much more than prayerfully study the Word. I venture to plead that the last word has obviously not been spoken on the subject; that the following pages are sufficiently distinct in the line taken to claim at least a hearing; that the subject is of the deepest importance, and has the greatest interest for many at the present day. Should the fruit of my labors prove of no avail, the Lord has others to do His work; and should it help many, His is the glory!

It seems to me that there is room for a new discussion of this subject, chiefly on two grounds. None of the late treatises attempt to cover the whole field, being confined to such points as have been much in evidence of recent years; and the result has been a somewhat fragmentary treatment of questions which have been presented out of focus and of due proportion. And if I may venture another criticism of an unfavorable kind, there has not always been an adherence to a definite method, proceeding from step to step, either in

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the order of Revelation or in the order of thought. Thus a certain amount of confusion has resulted, in the minds of readers at all events, which on such a subject is apt to engender errors and doubts. Some seem to me to have erred from a lack of caution, framing subtle and metaphysical distinctions, and entering into speculations which have no Scriptural warrant in themselves, and have not had great success; and others appear to have erred from an excess of caution, presenting opposite views of the subject, so nearly balanced, without a distinct deliverance of opinion, as to leave the ordinary reader much at sea. While some have w

ritten in a spirit at once gracious and beautiful, as if "grace" had been "poured into their lips;" others have dealt with the whole question as a dry and difficult dogma; and others still have introduced so much of the hortatory and even the anecdotal element, as to confuse and entangle the thread of the great argument on which they were engaged.

These are unfavorable comments, but one is glad to remark in addition how much has been done by those to whom reference has been made, to prepare the way for a fuller treatment; how ably the many difficult questions have been discussed; how much has been written that is admirable both in spirit and substance; and that but for their labor it had been impossible for this and other books to have appeared.

It is so much easier to criticize than to originate, that no doubt what I have written will be the subject of equally unfavorable remark, spoken or felt; and I must accept and bear the blame which justly falls upon

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it. My object has been to present the whole teaching of Scripture in a short compass and in clear and methodical order, so that all may find here not only the conclusions come to by the author, but materials gathered by means of which every reader may test the accuracy of these, and form his own judgment.

To this end I have ventured to devote two chapters to the literal repetition of every passage in the Old and New Testaments directly bearing on the subject, though in the full knowledge that these may perhaps be more used for reference than for reading continuously. Not that the latter were an unprofitable exercise; could these passages indeed not only be read, but committed to memory, by those gifted of God with that great possession, a good memory, what a blessing it were, and how inexhaustible in its results! But at all events, there the verses are, on the printed leaf, gathered together within a few pages, sifted gold of Ophir, for those who would be rich. I have made also an attempt in the appendix* to classify these passages, so as to bring them still more under the eye at a single glance. In them we have, and must have, our armory for this conflict. All that we know of the Holy Ghost practically lies in them!

It surely must ever remain one of the painful memories of the Church that the Holy Spirit has so generally been ignored, forgotten, or kept in the background." *We have not so much as heard whether there be any Holy Ghost.* " That is the confession which many Christians, many hearers of the Word, even many churches might well make. Even in the early days of

* See [Appendix 1](#).

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Church history, when the battlefield of controversy was the great doctrine of the Holy Trinity, the engrossing debates were on the Person of the Son rather than of the Holy Ghost. And since that time, down to yesterday, how little attention has been given to this subject! Where there has been an exception it has often, like the great dispute with the Eastern Church, turned aside to some theoretical question concerning Him and His offices. Indeed, two charges lie against the Church of Christ, for which there is little defense on her part: she has, since the first few generations, ceased to testify to her own great hope, — the Return of the Lord in glory, notwithstanding the perpetual reminder of it in the institutory words of the Holy Communion; and she has ceased to cherish, to teach, and almost to adore, the Holy Ghost.

Some one has remarked that the hymnology of the Christian Church has often served to complete, if not to correct, her theology, and this has been specially true in respect of our subject. Even in the dark days of the Papacy there were voices, issuing chiefly from quiet corners of cell or monastery, in which the work of the Holy Ghost was recognized and sung, and in which especially the right of the Church to invoke His presence and aid was indicated, where the leaders and doctors hesitated either to sanction or deny. To the present day the theology of our subject is to be found largely in the hymns of Christendom. The heart of the Church has spoken where the head was doubtful. But it is surely good to learn from the utterances of the heart, and to arrange and classify the truths which it has been the first to grasp.

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The widespread revival of the last twenty years has been most marked, most distinctive, and full of instruction. It cannot fail to leave its mark on history. It began by being evangelistic, and a wave of conversions passed over many lands, chiefly over America and Great Britain. And for this purpose God found and raised up agents well fitted for His work where men would not have looked for them. There came next the teaching of holiness for the people of God; needful, one might say, in any case, but specially needful where young converts were reckoned by the thousand, and had passed with sudden step from death to life. This work, largely confined to Great Britain, beginning in England, though not confined to it, has been one of the main features of the Church of to-day: not always wisely done; certainly fringed and accompanied by a good deal that was extreme both in view and language; not, alas! commanding the general sympathy of the Church (wherever the blame of such a fact may rest); but largely participated in by those who were unconscious of it; no doubt destined to attain to much greater proportions; and surely a work of God.

And now the third part of this revival has come into prominence, the general interest in, and study of, the teaching as to the Holy Ghost. It is hardly too much to say that it is "the cry" of the Church of to-day. Little understood by many from whom it comes; often incorrect in form and utterance; not seldom springing from a desire in which self-glory largely mingles; seeking for "power," which power would be a temptation and a snare to those who are unprepared for it; yet,

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with all drawbacks, how fruitful and how significant! This, at least, is embodied in it — the recognition of Him; and the recognition that it lies with Him only to bless the Church and the world.

Let the order be noted. First, the work of saving sinners — so largely as to incite both opposition and devout thankfulness — for this thing "was not done in a corner." That was the work of the Holy Ghost. Next came the edifying and building up of the body of Christ: a time of sifting, when "His fan was in His hand;" when most of the members of the Body have had presented to them an opportunity of much larger and deeper blessing, which, alas! many have refused; and it has been made plain that not the greatest workers, or the best known writers or preachers, or the chief authorities in the Church, are those who are nearest the Lord; but those only who are prepared to "leave all and follow." That, too, is the work of Him who "sanctifies" the people of the Lord.

And then has come the time of His revelation of Himself to the hearts of those who have found the Lord, and are desirous to do His work on the earth in His way. For this the Church has been made ready; and now He is permitting it to see what was hidden in the Word and never understood, save by the few in every age who have known the Holy Spirit as a Person, and been consciously under His influence. But the present are the times of blessing to a multitude whom He has led, like the host of Gideon, to the water, testing and dividing them there. The very name by which in our English tongue He is known is in its way significant.

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A strange name, one is compelled to think it, when all the associations of the word are considered; yet how entirely these have been shut out and forgotten when we speak of The Holy Ghost I for this, rather than "the Holy Spirit", or "the Spirit," has come to be His distinctive name among us, insufficient as it is. But in the Greek of the New Testament there appears the same difficulty. The neuter Pneuma, by which He is designated in common with the Father and the Son ([John 4:24](#)), and the name Paraclete, which He bears in common with the Son, are but approximations (if I may so designate them). It is as if the question asked of Jacob were reiterated still in the ears of all who seek to know Him — "Wherefore is it that thou dost ask after My name, seeing it is {wonderful and secret}?"

Yes! He who has revealed to us all that we know of spiritual things. Himself included, has withheld, like John in the Gospel, His own name! And yet we know, or shall know. "To him that overcometh. . . I will give. . . a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it" — the new name of God, which the Holy Ghost shall bear, as well as the Father and the Son. In the Old Testament it was Jehovah; in the New it is Jesus; in the future it shall be — what?

1. A Catena of Passages in which the Holy Spirit is directly mentioned in the Old Testament.

CHAPTER 1.

A CATENA OF PASSAGES IN WHICH THE HOLY SPIRIT IS DIRECTLY MENTIONED IN THE OLD TESTAMENT.

A LARGE number of passages in the Old Testament Scriptures speak of a certain Being, who is called the Spirit of the Lord. Among these we do not include a considerable number of other verses, in which it is uncertain whether the reference is to God, or to another being, or to a disposition of mind. Two distinct words are employed in Hebrew, Ruach and Neshamah, the latter, generally at least, signifying the bodily breath, the former the Spirit — of man or of God — to be determined by the context. In two passages the words occur together. In [Gen. 7:22](#), we read, "In whose nostrils was the breath of the Spirit of life;" with this compare [Isaiah 42:5](#). Confining ourselves, then, to the cases in which a Divine Person seems to be spoken of, the following is a brief summary of those contained in the Old Testament.

As some importance is attached to the presence or absence of the definite article before the word "Spirit," in the Septuagint translation of the Hebrew, I have indicated its absence by putting it in brackets where the article occurs in English and not in Greek. I have

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uniformly quoted from the Revised Version, save where it is otherwise specified.

1. The book of **Genesis** has three such verses: —

Genesis 1:2, "The Spirit of God moved upon the face of the waters," indicating that He had part in the creative work, and mentioning Him at the very opening of the record,

Genesis 6:3, Spirit shall not strive with man forever, for that he also is flesh where the influence of the Divine Spirit on sinful men, yielding to temptation, is pointed out, as well as a time when that ceases.

Genesis 41:38, "A man in whom (the) Spirit of God is!" — a word coming from the mouth of the heathen Pharaoh, but probably recorded as meaning, much more than the utterer knew.

2. The book of **Exodus** has likewise three passages, all bearing on one line of influence:

Exodus 28:3, "All that are wise-hearted, whom I have filled with (the) Spirit of wisdom. "

Exodus 31:3, "I have filled him with (the) Spirit of God, in wisdom."

Exodus 35:31, "He hath filled him with (the) Spirit of God, in wisdom."

These passages all refer to Bezaleel and his assistants, whom the Spirit of God "filled" for the special work of preparing the robes of the priests and the parts of the Tabernacle.

3. The book of **Numbers** has seven passages, which tell us of the Holy Spirit: —

Numbers 11:17, "I will take of the Spirit which is upon thee" (Moses), "and will put it upon them" (the seventy elders); verse 25, "And the Lord. . . took of the Spirit that was upon him. . . and it came to pass, that, when (the) Spirit rested upon them, they prophesied verse 26, "And (the) Spirit rested upon them" (Eldad and Medad). . . "and they prophesied in the camp verse 29, "And Moses said. . . Would God that all the Lord's people were prophets, that the Lord would put His Spirit [the Spirit of Him] upon them."

The last of these verses interprets those which go before it, and shows the meaning of the writer to be, that it was

the Spirit of the Lord that was on Moses, on the seventy, and on the two who remained in the camp.

Numbers 24:2, "And (the) Spirit of God came upon him." The reference is to Balaam, of whom, whatever else we may say, it is safe to assert that he was enabled to utter predictions of the future through the Spirit of God.

[Numbers 27:18](#), "Take thee Joshua the son of Nun, a man in whom is (the) Spirit, and lay thy hand upon him."

4. The book of **Deuteronomy** has but one passage, which is all but a repetition of the last of those from Numbers: —

[Deuteronomy 34:9](#), "And Joshua the son of Nun was full of (the) Spirit of wisdom; for Moses had laid his hands upon him."

5. The book of **Judges** is the next book of the Canon in which we find the Holy Spirit spoken of, and it contains seven passages, in which the same name is given to Him, and in similar circumstances:

[Judges 3:10](#), "And (the) Spirit of the Lord came upon him" (Othniel), "and he judged Israel."

[Judges 6:34](#), "But (the) Spirit of the Lord came upon" {clothed itself with} (margin) "Gideon."

[Judges 11:29](#), "Then (the) Spirit of the Lord came upon Jephthah."

[Judges 13:25](#), "And (the) Spirit of the Lord began to move him" (Samson).

[Judges 14:6](#), "And (the) Spirit of the Lord came mightily upon him:" do., verse 19; chapter 15:14.

In these passages the thought apparently is that of the Spirit entering in and becoming a Spirit of wisdom and of might in the men specified.

6. In the **first book of Samuel** there are also seven passages in which He is mentioned by name:

[1 Samuel 10:6](#), "And (the) Spirit of the Lord will come mightily upon thee" (Saul).

[1 Samuel 10:10](#), "And (the) Spirit of God came mightily upon him, and he prophesied."

[1 Samuel 11:6](#), "And (the) Spirit of God came mightily upon Saul when he heard these words."

[1 Samuel 16:13](#), "And (the) Spirit of the Lord came mightily upon David from that day forward verse 14, "Now (the) Spirit of the Lord had departed from Saul."

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[1 Samuel 19:20](#), " (The) Spirit of God came upon the messengers of Saul, and they also prophesied;" verse 23, "And (the) Spirit of God came upon him also" (Saul himself), "and he went on, and prophesied."

7. In the **second book of Samuel** there is but one mention of the Holy Spirit, and it has reference to David's inspiration: —

[2 Samuel 23:1, 2](#), "The anointed of the God of Jacob, and the sweet Psalmist of Israel. . . (the) Spirit of the Lord spake by me."

8. In the **first book of Kings** we have two references:

[1 Kings 18:12](#), where Obadiah, meeting Elijah, says to him, "(The) Spirit of the Lord shall carry thee whither I know not."

[1 Kings 22:24](#), where the false prophet Zedekiah says to Micaiah, "Which way went (the) Spirit of the Lord from me to speak unto thee?"

9. In the **second book of Kings** there is one reference:

[2 Kings 2:16](#), "Lest peradventure (the) Spirit of the Lord hath taken him" (Elijah) "up, and cast him upon some mountain."

10. The **first book of Chronicles** has two passages: —

[1 Chronicles 12:18](#), "Then (the) Spirit came upon" (clothed, margin) "Amasai, who was chief of the thirty, and he said."

[1 Chronicles 28:12](#), "The pattern of all that he had by the Spirit."

11. In the **second book of Chronicles** there are four passages:

[2 Chronicles 15:1](#), "(The) Spirit of God came upon Azariah the son of Oded."

[2 Chronicles 18:23](#), "Then Zedekiah said, Which way went (the) Spirit of the Lord from me to speak unto thee?"

[2 Chronicles 20:14](#), "Then upon Jahaziel. . . the Levite. . . came (the) Spirit of the Lord in the midst of the congregation."

[2 Chronicles 24:20](#), "And (the) Spirit of God came upon Zechariah the son of Jehoiada the priest. . . and he said unto them, Thus saith God."

12. In the book of **Nehemiah** there are two passages—

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both found in the 9th chapter (one of the most remarkable chapters of the Old Testament):

[Nehemiah 9:20](#), "Thou gavest also Thy good Spirit to instruct them. "

[Nehemiah 9:30](#), "Thou. . . testifiest against them by (Thy) Spirit through Thy prophets: yet would they not give ear."

13. In **Job** there are two references: —

[Job 26:13](#) (otherwise in Sept.), "By His Spirit the heavens are garnished."

[Job 33:4](#), "(The) Spirit of God hath made me, and the breath of the Almighty giveth me life."

The former passage seems to refer to the creative work of God, and the latter to Providence.

14. The book of **Psalms** contains five references to the Holy Spirit: —

' (One which should probably be classed as doubtful is not included, namely. [Psalm 33:6](#), "All the host of them" — the heavens — "by the breath" — the Spirit — "of His mouth.") [Psalm 51:11](#), "Take not Thy HOI3'spirit from me." [Psalm 51:12](#), "And uphold me with a free Spirit."

[Psalm 104:30](#), "Thou sendest forth Thy Spirit, they are created" — God's work in Providence.

[Psalm 139:7](#), "whither shall I go from thy Spirit?" [Psalm 143:10](#), "Thou art my God: Thy Spirit is good; lead me."

15. In **Proverbs** one passage occurs: —

[Proverbs 1:23](#), "Behold, I will pour out My Spirit unto you." (Otherwise Sept.)

16. In the book of **Isaiah** we have fifteen references, all very distinct: —

[Isaiah 11:2](#), "(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" {sevenfold Spirit).

[Isaiah 30:1](#), "That cover with a covering, but not of My Spirit. [(The) Spirit of Me.]

[Isaiah 32:15](#), "Until (the) Spirit be poured upon us from on high,"

[Isaiah 34:16](#), "Seek ye out of the Book of the Lord, and read: no one of these shall be missing,. . . for His Spirit it hath gathered them."

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[Isaiah 40:7](#), "The grass withereth, the flower fadeth, because the breath'(the Spirit, Buach) "of the Lord bloweth upon it: surely the people is grass." (Omitted in Sept.)

[Isaiah 40:13](#), "Who hath directed the spirit of the Lord?"

[Isaiah 42:1](#) "Behold my servant,. . . I have put my Spirit upon Him."

[Isaiah 44:3](#), "I will pour my Spirit upon thy seed."

[Isaiah 48:16](#), "From the time that it was, there am I; and now the Lord God hath sent Me, and His Spirit."

[Isaiah 59:19](#), "the enemy shall come as a rushing stream, which the breath" (the Spirit, Buach) "of the Lord driveth. ' (The A. V. is, "The Spirit of the Lord shall lift up a standard against him. ") [Isaiah 59:21](#), "My Spirit that is upon thee.... shall not depart out of thy mouth."

[Isaiah 61:1](#), "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach."

[Isaiah 63:10](#), "But they rebelled, and grieved His Holy Spirit." [Isaiah 63:11](#), "Where is He that put His Holy Spirit in the midst of them?" [Isaiah 63:14](#), "(The) Spirit of the Lord caused them to rest: so didst Thou lead Thy people."

17, In the book of **Ezekiel** we have fifteen passages which speak of the Holy Spirit (besides some that are doubtful): —

[Ezekiel 2:2](#), "And (the) Spirit entered into me when He spake with me."

[Ezekiel 3:12](#), "Then (the) Spirit lifted me up, and I heard behind me the voice of a great rushing,* saying. Blessed be the glory of the Lord from His place." [Ezekiel 3:14](#), "So the Spirit lifted me up, and took me away." [Ezekiel 3:24](#), "Then (the) Spirit entered into me, and set me upon my feet, and He spake with me."

[Ezekiel 8:3](#), "And the Spirit lifted me up between the earth and the heaven."

[Ezekiel 11:1](#), "Moreover (the) Spirit lifted me up, and brought me unto the east gate of the Lord's house." [Ezekiel 11:5](#), "And (the) Spirit of the Lord fell upon me, and He said unto me. Speak, Thus saith the Lord." [Ezekiel 11:19](#), "And I will put (a) new Spirit within you." [Ezekiel 11:24](#), "And (the)"

** Compare [Acts 2:2](#).

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Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea."

[Ezekiel 36:26](#), "A new heart also will I give you, and a new Spirit will I put within you." Verse 27, "And I will put My"— the — "Spirit within you."

[Ezekiel 37:1](#), "The hand of the Lord was upon me, and He carried me out in (the) Spirit of the Lord." Verse 14, "And I will put (My) Spirit in you, and ye shall live."

[Ezekiel 39:29](#), "For I have poured out My Spirit upon the house of Israel, saith the Lord God." (Otherwise in Sept.)

[Ezekiel 43:5](#), "And the Spirit took me up."

18. The book of **Joel** has two well-known verses in which the Holy Spirit is mentioned: —

[Joel 2:28, 29](#), "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." [The Spirit of Me.]

The whole passage to which these verses belong is the prophetic description of the day of Pentecost, as declared by St. Peter in his sermon delivered upon that day in Jerusalem ([Acts 2:16](#)).

19. The prophet **Micah** has two references to the Holy Spirit in his short and beautiful Book: —

[Micah 2:7](#), "Shall it be said, O house of Jacob, is (the) Spirit of the Lord straitened? Are these His doings?"

[Micah 3:8](#), "But I truly am full of powder by (the) Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin."

20. In the book of **Haggai** There is one passage: —

[Haggai 2:5](#), "When ye came out of Egypt, and My Spirit abode among you."

21. The book of **Zechariah** has three passages, which are distinct and clear: —

[Zechariah 4:6](#), "Not by might, nor by power, but by (My) Spirit, saith the Lord of hosts"— a promise that where man's power and wisdom could do nothing, the Spirit of the Lord would cause the Temple to be rebuilt.

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[Zechariah 7:12](#), "The words which the Lord of hosts had sent by (His) Spirit by the hand of the former prophets." [Zechariah 12:10](#), "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, (the) Spirit of grace, and of supplication* and they shall look upon Me whom they have pierced."

22. And lastly, the book of **Malachi** Contains a verse: — [Malachi 2:15](#), "And did he not make one, although he had the residue of (the) Spirit?" (probably referring, I Think, to the case of Abraham, who took Hagar to wife, seeking a "godly seed he did this "although he had the residue of the Spirit.") [In the same verse we have, "Take heed to your Spirit" (the Spirit of you).]

* Compare [Romans 8:26](#), last clause, "The Spirit Himself maketh intercession for us," and verse 27, "He maketh intercession for the saints. "

2. A Catena of Passages in which the Holy Spirit is directly mentioned in the New Testament

CHAPTER 2.

A CATENA OF PASSAGES IN WHICH THE HOLY SPIRIT IS DIRECTLY MENTIONED IN THE NEW TESTAMENT.

The teaching as to the Holy Spirit is of course much fuller in the New Testament than in the Old; and with the exception of three of the minor Epistles, it is found in every book. Many somewhat remarkable differences are found in what may be called the distribution of the teaching; but in the present chapter I propose to confine myself to a short notice of what is contained in each of the books in turn. (The absence of the definite article in the original is marked by putting the English article in a parenthesis,)

I. In St. Matthew's Gospel there are twelve passages in which the Holy Spirit is mentioned:

—
[Matthew 1:18](#), "She was found with child of (the) Holy Ghost;" [Matthew 1:20](#), "That which is conceived in her is of (the) Holy Ghost."

[Matthew 3:11](#), "He shall baptize you with (the) Holy Ghost, and with fire;" [Matthew 3:16](#), "He saw the Spirit of God descending as a dove, and coming upon Him."

[Matthew 4:1](#), "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

[Matthew 10:20](#), "For it is not ye that speak, but the Spirit of your Father that speaketh in you."

[Matthew 12:18](#) (quoting from Isaiah), "I will put My Spirit upon Him," [Matthew 12:28](#), "If I by (the) Spirit of God cast out devils;" [Matthew 12:31](#), "The blasphemy against the Spirit shall not be forgiven;" [Matthew 12:32](#), "Whosoever shall

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speak against the Holy Spirit, it shall not be forgiven him." Chapter 22:43, "How then doth David in (the) Spirit call him Lord?"

[Matthew 28:20](#), "Into the Name of the Father and of the Son and of the Holy Ghost."

2. In St. Mark there are six passages: —

[Mark 1:8](#), "He shall baptize you with (the) Holy Ghost;" [Mark 1:10](#), "He saw. . . the Spirit as a dove descending upon Him;" [Mark 1:12](#), "Straightway the Spirit driveth Him forth into the wilderness."

[Mark 3:29](#), "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness."

[Mark 12:36](#), "David himself said in the Holy Spirit."

[Mark 13:11](#), "It is not ye that speak, but the Holy Ghost."

In St. Luke there are eighteen passages: —

[Luke 1:15](#), "He shall be filled with (the) Holy Ghost;" [Luke 1:35](#), "(The) Holy Ghost shall come upon thee;" [Luke 1:41](#), "Elisabeth was filled with (the) Holy Ghost;" [Luke 1:67](#), "Zacharias was filled with (the) Holy Ghost."

[Luke 2:25](#), " (The) Holy Spirit was upon him;" [Luke 2:26](#), "Revealed unto him by the Holy Spirit;" [Luke 2:27](#), "He came in the Spirit into the Temple."

[Luke 3:16](#), "He shall baptise you with (the) Holy Ghost, and with fire;" [Luke 3:22](#), "The Holy Ghost descended in a bodily form as a dove, upon Him."

[Luke 4:1](#), "Jesus, full of (the) Holy Spirit;" also "Was led by the Spirit into the wilderness;" [Luke 4:14](#), "Jesus returned in the power of the Spirit into Galilee;" [Luke 4:18](#), "(The) Spirit of the Lord is upon Me."

[Luke 10:21](#), "He rejoiced in "the" Holy Spirit, and said, I Thank thee, O Father."

[Luke 11:13](#), "Give (the) Holy Spirit to them that ask Him."

[Luke 12:10](#), " Unto him that blasphemeth against the Holy Spirit;" [Luke 12:12](#), "The Holy Spirit shall teach you in that very hour."

[Luke 24:49](#), "Behold, I send forth the promise of My Father upon you."

In St. John there are twenty passages: —

[John 1:32](#), "I have beheld the Spirit descending as a

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dove;" [John 1:33](#), "Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is He that baptizeth with (the) Holy Spirit."

[John 3:5](#), "Except a man be born of water and (the) Spirit;" [John 3:6](#), " That which is born of the Spirit is spirit;" [John 3:8](#), "So is every one that is born of the Spirit;" [John 3:34](#), "He giveth not the Spirit by measure."

[John 6:63](#) "Spirit that quickeneth."

[John 7:39](#) "This spake He of the Spirit... for (the) Spirit was not yet given."

[John 14:16](#), "Another Comforter;" [John 14:17](#), "Even the Spirit of Truth;" [John 14:26](#), "The Comforter, even the Holy Spirit. . . He shall teach you. . . and bring to your remembrance all that I said unto you."

[John 15:26](#), "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth,.... He shall bear witness of Me."

[John 16:7](#), "If I go not away, the Comforter will not come unto you;" [John 16:8](#), "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment;" [John 16:9](#), "Of sin, because they believe not in Me;" [John 16:10](#), "Of righteousness, because I go to the Father, and ye behold Me no more;" [John 16:11](#), "Of judgment, because the prince of this world hath been judged;" [John 16:13](#), "When He, the Spirit of Truth, is come. He shall guide you into all the truth: for He shall not speak from himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come;" [John 16:14](#), "He shall glorify Me; for He shall take of Mine, and shall declare it unto you;" [John 16:15](#), "He taketh of Mine, and shall declare it unto you."

[John 20:22](#), "He breathed on them, and saith unto them. Receive ye (the) Holy Ghost."

The **Acts of the APOSTLES** has fifty-seven passages directly referring to this subject. It is the special book of Scripture devoted to it; and we are not therefore surprised to find that the verses to be quoted are nearly as many as in all the four Gospels, and that we are here told more about the Holy Ghost than elsewhere.

[Acts 1:2](#), The Lord "had given commandment through (the) Holy Ghost unto the Apostles;" [Acts 1:4](#), "He charged

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them. . . to wait for the promise of the Father, which, said He, ye heard from Me;" [Acts 1:5](#), "For John indeed baptized with water; but ye shall be baptized with (the) Holy Ghost not many days hence;" [Acts 1:8](#), "Ye shall receive power, when the Holy Ghost is come upon you, and ye shall be My witnesses;" [Acts 1:16](#), "It was needful that the Scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas."

[Acts 2:4](#), "They were all filled with (the) Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance;" [Acts 2:17](#), "I will pour forth of My Spirit upon all flesh" [The Spirit]; [Acts 2:18](#), "On My servants and on My handmaidens in those days will I pour forth My Spirit; and they shall prophesy" [The Spirit]; [Acts 2:33](#), "Having received of the Father the promise of the Holy Ghost, He hath poured forth this;" [Acts 2:38](#), "And ye shall receive the gift of the Holy Ghost."

[Acts 4:8](#), "Then Peter, filled with (the) Holy Ghost, said;" [Acts 4:25](#), "[O Lord], who by the Holy Ghost, by the mouth of our father David Thy servant, didst say;" [Acts 4:31](#), "And they were all filled with the Holy Ghost, and they spake the Word of God."

[Acts 5:3](#), "Why hath Satan filled thy heart to lie to the Holy Ghost;" [Acts 5:9](#), "How is it that ye have agreed together to tempt the Spirit of the Lord?" [Acts 5:32](#), "We are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey Him."

[Acts 6:3](#), "Men of good report, full of (the) Spirit and of wisdom;" [Acts 6:5](#), "A man full of faith and of (the) Holy Spirit;" [Acts 6:10](#), "Not able to withstand the wisdom and the Spirit by which he spake."

[Acts 7:51](#), "Ye do always resist the Holy Ghost;" [Acts 7:58:5](#), "But he, being full of (the) Holy Ghost, looked up."

[Acts 8:15, 16](#), "Who... prayed for them, that they might receive (the) Holy Ghost: for as yet He was fallen upon none of them: only they had been baptized;" [Acts 8:17](#), "Then laid they their hands on them, and they received (the) Holy Ghost;" [Acts 8:18](#), "When Simon saw that through the laying on of the Apostles' hands the Holy Ghost was given;" [Acts 8:19](#), "That on whomsoever I lay my hands, he may receive (the) Holy Ghost;" [Acts 8:20](#), "Thought to obtain the gift of God with money;" [Acts 8:29](#),

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"And the Spirit said unto Philip, Go near and join thyself to this chariot;" [Acts 8:39](#), "(The) Spirit of the Lord caught away Philip."

[Acts 9:17](#), "That thou mayest receive thy sight, and be filled with (the) Holy Ghost;" [Acts 9:8:1](#), "Walking in the fear of the Lord and in the comfort of the Holy Ghost."

[Acts 10:19](#), "The Spirit said unto him. Behold three men seek thee;" [Acts 10:20](#), "I have sent them;" [Acts 10:38](#). "God anointed Him with (the) Holy Ghost and with power;" [Acts 10:44](#), "While Peter yet spake these words, the Holy Ghost fell on all them which heard;" [Acts 10:45](#), "On the Gentiles also was poured out the gift of the Holy Ghost;" [Acts 10:47](#), "Which have received the Holy Ghost as well as we."

[Acts 11:12](#), "And the Spirit bade me go with them;" [Acts 11:15](#), "As I began to speak, the Holy Ghost fell on them, even as on us at the beginning;" [Acts 11:16](#), "Ye shall be baptized with (the) Holy Ghost;" [Acts 11:24](#), "He was a good man, and full of (the) Holy Ghost and of faith;" [Acts 11:28](#), "Agabus. . . signified by the Spirit that there should be a great famine. ' "

[Acts 13:2](#), "The Holy Ghost said. Separate me Barnabas and Saul;" [Acts 13:4](#), "So they, being sent forth by the Holy Ghost;" [Acts 13:9, 10](#), "But Saul, who is also called Paul, filled with (the) Holy Ghost. . . said:" [Acts 13:52](#), "The disciples were filled with joy and with (the) Holy Ghost."

[Acts 15:8](#), "God. . . bare them witness, giving them the Holy Ghost, even as He did unto us;" [Acts 15:28](#), "For it seemed good to the Holy Ghost and to us."

[Acts 16:6](#), "Having been forbidden of the Holy Ghost to speak the Word in Asia;" [Acts 16:7](#), "And the Spirit of Jesus suffered them not."

[Acts 19:2](#), "Did ye receive (the) Holy Ghost when ye believed?. . . Nay, we did not so much as hear whether (the) Holy Ghost was given;" [Acts 19:6](#), "When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

[Acts 20:22](#), "I go bound in the Spirit" (?) "unto Jerusalem;" [Acts 20:23](#), "The Holy Ghost testifieth unto me in every city;" [Acts 20:28](#), "In the which the Holy Ghost hath made you bishops."

[Acts 21:4](#), "These said to Paul through the Spirit;"

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[Acts 21:11](#), "And said, Thus saith the Holy Ghost, so shall the Jews. . . bind."

[Acts 28:25](#), "Well spake the Holy Ghost by Isaiah the prophet."

6. The Epistle to the **Romans** directly mentions the Holy Spirit in twenty-five passages, as follows: —

[Romans 1:4](#), "Declared to be the Son of God with power, according to (the) Spirit of holiness [Romans 1:11](#) (?), "That I may impart unto you some spiritual gift" {χαρισμα πνευματικον}).

[Romans 5:5](#), "The love of God hath been shed abroad in our hearts through (the) Holy Ghost, which was given unto us."

[Romans 8:1](#), "Who walk not after the flesh, but after (the) Spirit" (A. V.); [Romans 8:2](#), "The law of the Spirit of life in Christ Jesus made me free;" [Romans 8:4](#), "Who walk not after the flesh, but after (the) Spirit;" [Romans 8:5](#), "The that are after (the) Spirit (mind) the things of the Spirit;" [Romans 8:9](#), "Ye are. . . in (the) Spirit, if so be that (the) Spirit of God dwelleth in you. But if any man have not (the) Spirit of Christ, he is none of His;" [Romans 10](#), "The Spirit is life;" [Romans 8:11](#), "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He. . . shall quicken also your mortal bodies through His Spirit that dwelleth in you;" [Romans 8:13](#), "If by (the) Spirit ye mortify the deeds of the body;" [Romans 8:14](#), "As many as are led by (the) Spirit of God;" [Romans 8:15](#), "Ye received (the) Spirit of adoption;" [Romans 8:16](#), "The Spirit Himself beareth witness with our spirit;" [Romans 8:23](#), "Which have the first-fruits of the Spirit;" [Romans 8:26](#), "The Spirit also helpeth our infirmity. . . the Spirit Himself maketh intercession for us;" [Romans 8:27](#), "He. . . knoweth what is the mind of the Spirit, because He maketh intercession. . . according to the will of God."

[Romans 9:1](#), "My conscience bearing witness with me in the Holy Ghost."

[Romans 14:17](#), "Righteousness and peace and joy in (the) Holy Ghost."

[Romans 15:13](#), "That ye may abound in hope, in the power of (the) Holy Ghost;" [Romans 15:16](#), "Being sanctified by (the) Holy Ghost;" [Romans 15:19](#), "Signs and Wonders, in the power of (the) Holy Ghost;" [Romans 15:30](#), "I beseech you. . . by our Lord Jesus Christ, and by the love of the Spirit."

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7. The **First Epistle to the Corinthians** is also one which very fully dwells on the Person and work of the Holy Spirit, and contains twenty-four passages in which He is mentioned directly: —

1 Corinthians 2:4, "My speech and my preaching were. . . in demonstration of (the) Spirit 1 Corinthians 2:10, "God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God 1 Corinthians 2:11, "The things of God none knoweth, save the Spirit of God;" 1 Corinthians 2:12, "We received. . . the Spirit which is of God 1 Corinthians 2:13, "words. . . which (the) Spirit teacheth;" 1 Corinthians 2:14, "The natural man receiveth not the things of the Spirit of God."

1 Corinthians 3:16, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

1 Corinthians 5:4 (?), "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus."

1 Corinthians 6:11, "Justified in the name of the Lord Jesus Christ, and in the Spirit of our God;" 1 Corinthians 6:19, "Know ye not that your body is a temple of the Holy Ghost?"

1 Corinthians 7:40, "I think that I also have (the) Spirit of God."

1 Corinthians 12:3, "No man speaking in (the) Spirit of God saith". . . "No man can say, Jesus is our Lord, but in (the) Holy Spirit;" 1 Corinthians 12:4, "Diversities of gifts, but the same Spirit;" 1 Corinthians 12:5 (?), "And the same Lord;" 1 Corinthians 12:7, "To each one is given the manifestation of the Spirit to profit;" 1 Corinthians 12:8, "To one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit;" 1 Corinthians 12:9, "To another faith, in the same Spirit; and to another gifts of healings, in the one Spirit;" 1 Corinthians 12:11, "But all these worketh the one and the same Spirit, dividing to each one severally even as He will;" 1 Corinthians 12:13, "For in one Spirit were we all baptized into one body. . . and were all made to drink of one Spirit."

1 Corinthians 14:2, "But in (the) Spirit he speaketh mysteries."

8. In **2nd Corinthians** there are twelve passages which speak of the Holy Ghost: —

2 Corinthians 1:22, "Who also sealed us, and gave us the earnest of the Spirit."

2 Corinthians 3:3, "written not with ink, but with (the) Spirit"

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of the living God 2 Corinthians 3:6, "The letter killeth, but the Spirit giveth life;" 2 Corinthians 3:8, "How shall not rather the ministration of the Spirit be with glory?"

2 Corinthians 3:17, "The Lord is the Spirit; and where the Spirit of the Lord is, there is liberty;" 2 Corinthians 3:18, "Even as from (the) Lord (the) Spirit."

2 Corinthians 4:13, "The same Spirit of Faith."

2 Corinthians 5:5, "God, who gave unto us the earnest of the Spirit."

2 Corinthians 6:6, "In kindness, in (the) Holy Ghost, in love unfeigned. "

2 Corinthians 11:4 (?), "If he that cometh preacheth another Jesus. . . or if ye receive (a) different Spirit, which ye did not receive."

2 Corinthians 12:18, "Walked we not by the same Spirit?"

2 Corinthians 13:14, "The Communion of the Holy Ghost."

9. In the Epistle to the **Galatians** there are thirteen passages concerning the Holy Ghost:

—

Galatians 3:2, "Received ye the Spirit by the works of the law, or by the hearing of faith?" Galatians 3:3, "Having begun in (the) Spirit, are ye now perfected in the flesh?" Galatians 3:5, "He. . . that supplieth to you the Spirit,. . . doeth He it by the works of the law?" Galatians 3:14, "That we might receive the promise of the Spirit through faith."

Galatians 4:6, "God sent forth the Spirit of His Son into our hearts;" Galatians 4:29, "Persecuted Him that was born after (the) Spirit."

Galatians 5:5, "We through (the) Spirit by faith wait for the hope of righteousness;" Galatians 5:16, "Walk by (the) Spirit, and ye shall not fulfill the lust of the flesh;" Galatians 5:16, "The flesh lusteth against the Spirit, and the Spirit against the flesh;" Galatians 5:18, "If ye are led by (the) Spirit, ye are not under the law;" Galatians 5:22, "The fruit of the Spirit is love, joy, peace,. . . ;" Galatians 5:25, "If we live by (the) Spirit, by (the) Spirit let us also walk."

Galatians 6:8, "He that soweth unto the Spirit shall of the Spirit reap eternal life."

1b. In the Epistle to the **Ephesians** there are thirteen (?) passages as follows: —

Ephesians 1:13, 14, "Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance;" Ephesians 1:17,

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"That. . . God. . . may give unto you (a) Spirit of wisdom and revelation."

Ephesians 2:18, "Through Him we both have our access in One Spirit unto the Father;" Ephesians 2:22, "Builded together for a habitation of God in (the) Spirit."

Ephesians 3:5, "It hath now been revealed unto His holy apostles and prophets in (the) Spirit it;" Ephesians 3:16, "That ye may be strengthened with power through His Spirit in the inward man." [The Spirit of Him.]

[Ephesians 4:3](#); "Giving diligence to keep the unity of the Spirit;" [Ephesians 4:4](#), "There is one body, and one Spirit;" [Ephesians 4:30](#), "And grieve not the Holy Spirit of God, in whom ye were sealed."

[Ephesians 5:9](#) (?), "The fruit of the light" (A. V. "Spirit"); [Ephesians 5:18](#), "Be filled with (the) Spirit."

[Ephesians 6:17](#), "The sword of the Spirit, which is the Word of God;" [Ephesians 6:18](#), "Praying at all seasons in (the) Spirit."

11. The Epistle to the **Philippians** has only three passages: —

[Philippians 1:19](#), "The supply of the Spirit of Jesus Christ."

[Philippians 2:1](#), "If any fellowship of (the) Spirit."

[Philippians 3:3](#), "The circumcision, who worship by (the) Spirit of God."

12. The Epistle to the **Colossians** has only one passage: —

[Colossians 1:8](#), "Declared unto us your love in (the) Spirit."

13. In the **First Epistle to the Thessalonians** we have four passages: —

[1 Thessalonians 1:5](#), "Our Gospel came. . . also in power, and in (the) Holy Ghost;" [1 Thessalonians 6](#), "Much affliction, with joy of (the) Holy Ghost."

[1 Thessalonians 4:8](#), "God, who giveth His Holy Spirit unto you." [The Holy Spirit of Him.]

[1 Thessalonians 5:19](#), "Quench not the Spirit."

14 In **2nd Thessalonians** there are two (?) passages: —

[2 Thessalonians 2:13](#), "In sanctification of (the) Spirit and belief of the truth."

(??) [2 Thessalonians 3:5](#), "The Lord direct your hearts into the love of God, and into the patience of Christ."

15. In the **First Epistle to Timothy** there are three passages (?): —

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[1 Timothy 3:16](#), "Manifested in the flesh, justified in (the) Spirit."

[1 Timothy 4:1](#), "But the Spirit saith expressly;" [1 Timothy 4:14](#) (?), "Neglect not the gift {Charismatos} that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

16. In **2nd Timothy** there are two passages: —

[2 Timothy 1:7](#), "But (the Spirit) of power and love and discipline" (compare [Rom. 8:15](#)); [2 Timothy 14](#), "Guard through (the) Holy Ghost which dwelleth in us."

17. In **Titus** there is only one passage: —

[Titus 3:5](#), "He saved us through the washing of regeneration and renewing of (the) Holy Ghost."

18. In the Epistle to the Hebrews there are eleven passages: —

[Hebrews 2:4](#), "By signs and wonders, and by manifold powers, and by gifts of (the) Holy Ghost."

[Hebrews 3:7](#), "Wherefore even as the Holy Ghost saith."

[Hebrews 4:3](#), "He;" [Hebrews 4:4](#), "He;" [Hebrews 4:7](#), "He." [The Holy Ghost, see [Hebrews 3:7](#).]

[Hebrews 6:4](#), "And were made partakers of (the) Holy Ghost."

[Hebrews 9:8](#), "The Holy Ghost this signifying;" [Hebrews 9:14](#), "Who through (the) Eternal Spirit offered himself."

[Hebrews 10:15](#), "And the Holy Ghost also beareth witness to us; for after He hath said;" [Hebrews 10:16](#), "Then saith He" (supplied words in R. V.); [Hebrews 10:29](#), "And hath done despite unto the Spirit of grace."

19. In St. **James** there is one passage: —

[James 4:5](#), "The Spirit which He made to dwell in us."

[James 4:11](#), "The Spirit of Christ which was in them;" [James 4:12](#), "Preached the Gospel unto you by (the) Holy Ghost;" [James 4:22](#) (A. V.), "Purified your souls in obeying the truth through the) Spirit."

20. The **First Epistle of Peter** has seven passages: —

[1 Peter 1:2](#), "In sanctification of (the) Spirit;"

[1 Peter 3:18](#), "Put to death in the flesh, but quickened in the Spirit."

[1 Peter 4:6](#), "Live according to God in (the) Spirit;" [1 Peter 4:14](#) "The Spirit of Glory and the Spirit of God resteth upon you. '

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21. In **2nd Peter** we have only one reference: —

[2 Peter 1:21](#) "Men spake from God, being moved by (the) Holy Ghost."

22. The **First Epistle of John** has eight passages, as follows: —

[1 John 2:20](#), "Ye have an anointing from the Holy One;" [1 John 2:27](#), "The anointing which ye received of Him."

[1 John 3:24](#), "We know. . . by the Spirit which He gave us."

[1 John 4:2](#), "Hereby know ye the Spirit of God" [1 John 4:6](#), "We know the Spirit of truth;" [1 John 4:13](#), "He hath given us of His Spirit."

[1 John 5:7](#), "It is the Spirit that beareth witness. . . the Spirit is the truth;" [1 John 5:8](#), "The Spirit, and the Water, and the Blood."

23. The Epistle of St. **Jude** has two passages: —

[Jude 1:19](#), "Having not (the) Spirit" [Jude 1:20](#), "Praying in (the) Holy Spirit."

24. The Book of Revelation has eighteen passages (?) which follow: —

[Revelation 1:4](#), "From the Seven Spirits which are before the throne;" [Revelation 1:10](#), "I was in (the) Spirit on the Lord's Day."

[Revelation 2:7](#), "Hear what the Spirit saith" [Revelation 2:11](#), "Hear what the Spirit saith" [Revelation 2:17](#), "Hear what the Spirit saith;" [Revelation 2:29](#), "Hear what the Spirit saith."

[Revelation 3:1](#), "He that hath the seven Spirits of God;" [Revelation 3:6](#), "Hear what the Spirit saith;" [Revelation 3:13](#), "Hear what the Spirit saith;" [Revelation 3:22](#), "Hear what the Spirit saith."

[Revelation 4:2](#), "Straightway I was in (the) Spirit;" [Revelation 4:5](#), "The seven Spirits of God."

[Revelation 5:6](#), "The seven Spirits of God."

[Revelation 11:11](#) (?), "(The) breath" (A. V., "Spirit") "of life from God."

[Revelation 14:13](#), "Yea, saith the Spirit, that they may rest."

[Revelation 17:3](#), "He carried me away in (the) Spirit."

[Revelation 21:10](#), "He carried me away in (the) Spirit."

[Revelation 22:17](#), "And the Spirit and the Bride say, come."

3. comments on, and Inferences from, the Passages cited, taken as a whole
CHAPTER 3.

COMMENTS ON, AND INFERENCE FROM, THE PASSAGES CITED, TAKEN AS A WHOLE.

THE OLD TESTAMENT.

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WE call attention to the great number and variety of the passages in the Old Testament.

1. There are eighty-eight of them — including possibly a few that are doubtful, but only a few; for in the case of the immense majority of the references there ought to be no hesitation as to their import. And these are widely spread over the Canon, being found in no fewer than twenty-two out of the thirty-nine books of Old Testament Scripture. This, be it remembered, is a portion of the Word to which we do not look for the special teaching of the doctrine of the Holy Trinity, which we are accustomed to regard as revealed in the New Testament only.

2. When we come to look at these passages more closely, we find that the five books of Moses contain fourteen of them (or one-sixth of the whole), and that of these the book of Leviticus has none. Two of the prophetic books far exceed any other two books, namely, those of Isaiah and Ezekiel — each having fifteen references, and the two together one-third of the whole. If to these we add the books of Moses, we have thus one

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half of all the passages accounted for. Of the other books, Judges and 1st Samuel have each seven references, and 2nd Samuel one; and the Book of Psalms has five. When we have summed up these we have sixty-four passages, leaving twenty-four for the other eleven books.

3. It is impossible to say that the passages increase in number, or in clearness, with any special characteristic of the books of Scripture. They seem to bear no special relation to chronology, as they appear chiefly in Isaiah (750 b. c.), in Ezekiel (590 b. c.), and in the books of Moses. Nor can we trace any relation to the comparative spirituality of the books, though Isaiah stands so high in the list; for whereas Ezekiel stands first, and Judges has seven. Psalms has only six, Deuteronomy only one, and 2nd Chronicles four. But it is possible to discern that each of the inspired writers has caught some special aspect of the Holy Spirit's person or work, which is reiterated in his pages. In Ezekiel, for instance, it is the action of the Holy Spirit in transporting the prophet bodily to the places where he is needed, which accounts for six of the passages out of fifteen. In Judges it is the in-breathing of courage or strength which is alluded to in every one of the seven passages. In Exodus it is as the Spirit of wisdom that He is specially — and exclusively — regarded. It is His office as the Giver of prophetic inspiration which is almost constantly spoken of in the books of Samuel and the Chronicles. In Isaiah, and in the Psalms, the twofold teaching concerning Him is His connection with the Messiah on the one hand, and what may be

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called His personal qualities, such as being grieved, or vexed, by ingratitude or rebellion, on the other.

4. Another fact, apparent and important, is the imagery employed to represent the Holy Spirit's presence and approach to men. This is especially noteworthy from the fact of the reappearance in the New Testament of the same imagery in the same connection. Four instances of this occur: —

(1.) The similitude of is a remarkable one.

In [Ezekiel 37:14](#), "I will put My Spirit in you;" compare verse 9 "Come from the four winds, O breath" (same word as in verse 14); "Say to the wind" (also same word), "Thus saith the Lord God." The word in Hebrew is Ruach.

See [Psalm 33:6](#), "By the word of the Lord were the heavens made; and all the host of them by the breath" (the Spirit) "of His mouth."

See [Job 33:4](#), "The Spirit of God hath made me, and the breath (Nishmah) of the Almighty giveth me life." So [Isaiah 59:19](#), "As a rushing stream, which the breath (Ruach) of the Lord driveth." See also [Isaiah 40:7](#), The breath (Ruach) of the Lord bloweth upon it."

With these we must compare the following passages in the New Testament: — [John 20:22](#), "He breathed on them, and saith. . . Receive ye the Holy Ghost." See [Acts 2:2](#), "A sound as of the rushing of a mighty wind" (ννεοε) — breath — same word as in [Acts 17:25](#), "He. . . giveth to all life and breath, which is the only other place in the New Testament where the word occurs. The word πνευμα, which is the name by

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which He is known in the New Testament, means the breath (of God),

The image is a most striking one, its explanation being seen in [John 20:22](#). The Holy Spirit is there seen as the breath of God, the outcome of the life of God.

(2.) The same image carried further out, is found in another passage of the Old Testament, and is reproduced in the New.

In [Ezekiel 3:12](#), "Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying. Blessed be the glory of the Lord from His place." With this we compare [Acts 2:2](#), "And suddenly there came from heaven a sound as of the rushing of a mighty wind;" also [Rev. 1:10](#), "I was in the Spirit on the Lord's Day, and I heard behind me a great voice, as of a trumpet."

It is still the image of the breath; but it is of the breath rushing forth in power and in abundance.

(3.) A third Old Testament image is found in [Judges 6:34](#), "The Spirit of the Lord came upon Gideon," (in margin and literally, clothed itself with Gideon) and [1 Chronicles 12:18](#), "The Spirit came upon Amasai" (where possibly the margin clothed presents a variation in the thought). The meaning of the former passage certainly is that the Spirit of God entered into the inner man for the time, making the man Gideon to be, as it were, the clothing or outer garment.

arment of God's Spirit. Possibly the other passage refers to the same thought; but if not, it presents the converse — that the Spirit encompassed and clothed the man Amasai, hiding the man himself from observation, and causing him to be lost in the manifestation of God.

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Both of these images are found in the New Testament in substance at least. All such passages as [Luke 2:25](#) "The Holy Ghost was upon (uno) him," represent the Spirit as clothing the man; while the special promise of the Lord in [John 14:17](#), "He shall be in you" (εν ὑμῖν) repeats the thought of the Spirit of God entering into the man, and clothing Himself with him. (The former image is twice applied to the Lord Jesus, [Rom. 13:14](#), "put ye on the Lord Jesus Christ;" and [Gal. 3:27](#), "As many of you as were baptized into Christ did put on Christ.")

(4.) A fourth image employed in the Old Testament is that of pouring out, as of water. This is probably the most frequently used of all the images employed to signify the Holy Spirit; and it is found equally in the Old Testament and the New.

We find it in Isaiah (thrice), in Ezekiel, in Joel (thrice), and in Zechariah. So in the New Testament, after having quoted the two verses from Joel in which this image is used, St. Peter himself employs it ([Acts 2:38](#)), "He hath poured forth this, which ye see and hear" (ἐξέχεεν). St. Paul takes up the same image in [Titus 3:6](#), "The Holy Ghost which He poured out upon us richly" (ἐξέχεεν).

This image is in every way striking. First, because it suggests the element of water; next, from the abundance which it suggests; and, not least, from its relation to one particular mode of baptism, viz., effusion, probably the oldest mode, and possibly adopted by the early Church from this very image. 1 Think the phrase, "Baptized in (ἐν) the Holy Ghost," nowhere

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occurs: we are often said to be baptized into Christ," but always "by" (ἐν) the Holy Ghost. The only image which touches the mode of baptism by the Spirit is this of effusion; at least, if we are not to apply the promise, "I will sprinkle clean water upon you, and ye shall be clean" ([Ezek. 36:25](#)), to this promise of the Holy Ghost.

5. One other observation must be made on these passages concerning the Holy Ghost in the Old Testament, taken as a whole. How fully they mark out the ground which the New Testament passages occupy!

Does the New Testament speak of the Spirit's work on sinners, or on "the world?" Not less does the Old represent Him as "striving with men," both in the early ages ([Gen. 6:8](#)) and in post-Babylonian times ([Neh. 9:30](#)).

Does the New Testament tell us that it is by the inspiration of the Holy Ghost that the prophets and holy men of God spake? Not less does the Old Testament show that it is the Spirit who gives inspiration (see [Numb. 11:17, 25, 26, 29](#); [2 Sam. 23:1, 2](#); [2 Chron. 15:1; 20:14](#)), and who gives wisdom (see [Exodus 28:8; 31:8](#)).

Does the New Testament speak of "grieving" the Holy Spirit ([Eph. 4:30](#))? So does the Old Testament tell of His being "grieved" ([Isaiah 63:10](#); comp. [Micah 2:7](#)).

Does the New Testament tell us of the Spirit "carrying

* Possibly the close of [1 Cor. 12:13](#) may be a virtual exception, though connected there with a different Greek word — that is, if I am right in my interpretation of that very difficult verse.

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away" Philip and the Apostle of Patmos? So does the Old Testament tell us of Ezekiel being carried and lifted up by Him.

Does the New Testament tell of "power" being given by the Spirit to the Apostles? The Old Testament has clearly said, both in [Micah 3:8](#) and in [Zechariah 4:6](#), that He fills with power.

But there are two things told us in the New Testament as to the work of the Holy Ghost, which we nowhere find ascribed to Him in the Old, save in predictions of what is hereafter to be. There is no trace of the Administration of the Church being under His control, and there is no record of His dwelling with men so as to sanctify them! The latter fact is most suggestive, and the apparent exceptions to it only serve to accentuate its significance. There are three passages in the prophet Ezekiel where this result of His coming to men is specially described. The first is in [Ezekiel 11:19](#), immediately before the cherubim and the glory of the Lord are seen by the prophet to issue from the Temple and leave the city. Before they go, a promise is given of restoration from the heathen, and return out of banishment from all "the countries where ye have been scattered." And there is added, in reference to that time, "I will give them one heart, and I will put a new Spirit within you." In [Ezekiel 36:24-32](#), the same promise is made to them, with particulars added, and in fuller detail — "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." And once more, in [Ezekiel 37:13, 14](#), it is said, "Ye shall know that

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I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My Spirit in you, and ye shall live." It is a promise for the far future, some part of which is not yet fulfilled. But so far it has been fulfilled in the new covenant," of which Jeremiah in a parallel passage tells, and which is quoted and referred to more than once in the Epistle to the Hebrews, where, indeed, these very words of Ezekiel are seen to be in the mind of the sacred writer ([Hebrews 10:22](#)).

At all events the promise is one which is of New Testament fulfillment, under the "new covenant" of which the Lord speaks ([Matthew 26:28](#); [Luke 22:20](#)). And this passage, therefore, does not invalidate, but explains and confirms, the remark that the work of sanctifying the soul of the man on whom He comes is not specially mentioned in the Old Testament.

There is one other passage which might be thought to refer to this — where it is said that "the Spirit of the Lord would come upon Saul, and he should be turned into another man" ([1](#)

Samuel 10:6). On that occasion it is written that "God gave him another heart" (1 Samuel 10:9). But attention to the context will, I think, bear out the comment that what was then promised and given to the unhappy Saul was the power of prophesying, and a new interest in such things, which had been unknown to him before. Even if the words of Samuel mean that Saul then turned to the Lord, and found new life, which in New Testament language we designate "conversion," yet this would not be the blessing of the sanctified heart — all the distinction between justification and sanctification lies between. But it is not clear

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that even the former is intended. At all events, there is nothing in the passage to lead to the modification of the statement, that while almost all the other work of the Holy Ghost is found clearly described and ascribed to Him in the Old Testament, yet His chief work under the new covenant, that of "sanctifying through the truth," is not alluded to, otherwise than in a promise for the future.

PASSAGES IN THE NEW TESTAMENT.

Proceeding now to the many and various statements in the New Testament Scriptures as to the Holy Ghost, and confining ourselves in the meantime to these taken as a whole, and to the general inferences which may be drawn from them, we observe: —

1, There are in all two hundred and sixty-two passages in which the Holy Ghost is specially and directly mentioned. A few of these no doubt may be questioned, but these can make little difference. The Gospels contain fifty-six passages; the Acts of the Apostles, fifty-seven; St. Paul's Epistles, one hundred and thirteen; and the other Books, thirty-six. The Epistle to Philemon and the 2nd and 3rd Epistles of John are the only books in which the Holy Spirit is not named.

2. In the books containing these passages we notice the prominence given to Him in some, as compared with the infrequency with which He is mentioned in others. Those belonging to the former class are —

The Gospels; Acts; Romans; 1 Corinthians; Revelation; Galatians; and Ephesians.

Those belonging to the latter are—

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Philippians (with only three passages); Colossians (with only one); and St. James (with only one, and that a doubtful one).

3. A fact of a somewhat similar character to that last noted is what may be called the grouping of the passages in which the Spirit is mentioned in certain parts of the books which speak of Him. Thus —

In St. Mark, three out of six references are in the 1st chapter.

In St. Luke, thirteen out of eighteen are in the first four chapters.

In St. John, eleven out of twenty are in two chapters (these being, not as in the other Gospels, the earlier ones, but the 14th and 16th).

In Romans, sixteen out of twenty-four are in one chapter (the 8th).

In 1 Corinthians eighteen out of twenty-four are in two chapters (2nd and 12th).

In Galatians, ten out of thirteen are in two chapters (3rd and 5th).

In Revelation, twelve out of eighteen are in the first four chapters.

There are only two New Testament books in which the subject is found in every part:

The Acts, containing fifty-seven passages, in seventeen chapters out of twenty-eight; and the Epistle to the Ephesians, containing thirteen passages, some being found in every chapter of the Epistle.

From these facts one is justified in noting that there is no nervous anxiety about the balance of teaching (if we may call it so), but the fearless, simple statement

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of truth in the circumstances which call it forth. There is here, as elsewhere, the absence of any trace of an attempt to concoct a story or build up a system. There is an unconscious simplicity which can afford to state things precisely as they are, leaving the truth to produce its natural effect.

4. The next thing which strikes us about the New Testament passages which speak of the Holy Spirit, is the prominence given to Him at the opening of the volume, without any sort of explanation. This is the more remarkable, because some of the most mysterious things concerning His person and work are contained in these early pages.

Taking the first four chapters of each of the four Gospels, we find the Holy Spirit mentioned twenty-eight times in the following relations and aspects: —

As to the generation of the Messiah (three passages).

As to the baptism of the Messiah (five passages).

As to the temptation of the Messiah (four passages).

As to the teaching of the Messiah (three passages).

As inspiring or leading men (six passages).

In baptizing men (spiritually) (four passages).

In the new birth (two passages).

As being blasphemed (one passage).

These references are all made at the beginning of the volume, without a word to say who He is, why He works, or how He does so. The significance of this is perhaps most fully seen when we read the first passage of all, which occurs in [Matthew 1:18](#), "When His mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy

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Ghost." Could any form of statement be, as we think of it, more surprising? Would anymore human historian have dared to write a story in such terms? Have we any explanation now to give? I venture to offer one or two suggestions, which may throw light on so mysterious a fact.

Is there not implied, for one thing, a knowledge on the part of the reader of the whole Old Testament teaching concerning the Holy Spirit? He can hardly be said to be unknown by name to the student of these ancient records, who is mentioned eighty-six times in them! What is told in the Gospels is no doubt something new, but it is told of One who is not unknown to the Jewish servants of God.

Still more perhaps should we give importance and weight to the fact that the Gospels, not being written immediately after the resurrection of Christ, found the Churches which received them at first already in possession of a great amount of knowledge of Divine things. This knowledge was not communicated merely by what we call 'tradition,' that is, by the handing down, from father to son, and from friend to friend, of historical statements regarding Christ, and the founding of His Church. In addition to what comes generally under the name of 'tradition,' there were the public discourses of the Apostles and other disciples of Jesus Christ, which had been delivered through the space well nigh of a generation before the Gospels were written down. However early a date we assign to any of the latter, and whether Mark or Matthew be supposed to be the first in time, their writings came to

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readers who already knew much of the substance of them, and had done so for years. It is difficult to resist the conclusion, that several of the Epistles were earlier in date than the earliest of the Gospels, and especially that the two Epistles to the Thessalonians, and the remarkable Epistle of St. James, must have been well known years before the Gospels were penned. Such events as Pentecost and the effects which followed it must have been familiar to all sections of the Church before there was a New Testament at all. Those who had received Christian baptism must have heard of the "Holy Ghost." Such knowledge therefore is presumed in the readers of the four Gospels. There was no need to pause for explanation when such events were recorded as those to which we have referred, and which are narrated in the first four chapters of the four Gospels.

5. The next general remark on the New Testament passages regarding the Holy Ghost is, the number and variety of names by which He is known. Of these there are (not including one or two doubtful names) no fewer than twenty-five, which may be classified thus: —

1. — NAMES EXPRESSING HIS RELATIONSHIP.

(i) His Relationship to the Father,

- a. "The Spirit of God" — [Matthew 3:16](#).
- b. "The Spirit of the Lord" — [Luke 4:18](#) (here evidently of the Father: but in [Acts 5:9](#), and [Acts 8:89](#), the expression " Lord" may possibly refer rather to Christ).
- c. "The Spirit of our God" — [1 Corinthians 6:11](#).
- d. "The Spirit of the living God" — [2 Corinthians 3:3](#).
- e. "The Spirit of your Father" — [Matthew 10:20](#).

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- f. "The Spirit of Glory and the Spirit of God" — [1 Peter 4:14](#).
- g. "The Promise of the Father" — [Acts 1:4](#).

(2) His Relationship to the Son.

- a. "The Spirit of Christ" — [Romans 8:9](#).
- b. "The Spirit of Jesus Christ" — [Philippians 1:19](#); "Spirit of Jesus" — [Acts 16:7](#).
- c. "The Spirit of His (God's) Son" — [Galatians 4:6](#).
- d. "Another Comforter" (Paraclete) — [John 14:16](#).

II. — NAMES EXPRESSING HIS OWN ESSENTIAL DEITY.

- (1) "One Spirit" — [Ephesians 4:4](#).
- (2) "Seven Spirits" (the Perfect Spirit) — [Revelation 1:4](#); [3:1](#).
- (3) "The Lord the Spirit" — [2 Corinthians 3:18](#).
- (4) "The Eternal Spirit" — [Hebrews 9:14](#).

III. — NAMES EXPRESSING SPIRITUAL ATTRIBUTES.

- (1) "The Holy Ghost" ("Holy Spirit")— [Matthew 1:18](#); [28:19](#).
- (2) "The Holy One" — [1 John 2:20](#).

IV. NAMES EXPRESSING THE GIFTS WHICH HE BESTOWS.

- (1) "The Spirit of Life" — [Romans 8:2](#); [Rev. 11:11](#) (A. V.)
- (2) "The Spirit of Holiness" — [Romans 1:4](#).
- (3) "A Spirit of Wisdom" — [Ephesians 1:17](#); (see [Isaiah 11:2](#)).
- (4) "The Spirit of Faith"— [2 Cor. 4:13](#).

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- (5) "The Spirit of Truth" — [John 14:17](#); [16:13](#).

(6) "The Spirit of Grace" — [Hebrews 10:29](#) (see [Zechariah 12:10](#), "The Spirit of Grace and of Supplication").

(7) "The Spirit of Adoption" — [Romans 8:15](#).

(8) "(The Spirit) of Power and Love and Discipline" ("a sound mind," A. V.) — [2 Timothy 1:7](#) (?).

What does this great variety of names import? One thing is, the fullness of the revelation about Himself in the Word, each name telling us something more than the rest of what He is. Indeed, were there nothing more told than His names, we should have in them alone a rich revelation concerning Him. Another thing which these names set before us is our own spiritual need, in its unspeakable depth and breadth, and His blessed sufficiency to meet that need on all sides. For every one of these five and twenty names has a practical bearing on our souls.

6. Another remark of a general character will probably find here its most suitable place — that the Holy Spirit, so frequently mentioned both in the Old Testament and the New, is a Person, and a Divine Person. This is so obviously the teaching of Scripture that I confess I must take it here for granted, and decline to spend time in arguing that it is so.

But a very interesting inquiry follows: — Does this Holy Spirit ever speak to us in the first person in Scripture? And if so, how often? It is a fact, and one encompassed with the deepest mystery, that the blessed Spirit, though Himself the Inspirer of the Word of Scripture ([2 Peter 1:21](#)), yet generally, habitually, all

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but invariably, speaks to us — not in His own Person; not with an "I say unto you, or a "Thou saith the Spirit The Father speaks to us directly; the Son speaks directly; as a rule, the Holy Spirit does not do so. Some have accounted for this by quoting the passage ([John 16:13](#)), "He shall not speak from Himself; but what things soever He shall hear, these shall He speak." This is the reading of the Revised Version: and the correction which is almost enough to show that the passage does not bear upon this point. It does not say that the Holy Spirit shall not speak concerning Himself; for then how should we have known anything of Him? how then could there have been one verse in Scripture concerning the Holy Spirit? The meaning is, that He is not to speak as of His own authority, but as from the Father and from Jesus Christ, The Greek words in [John 16:13](#) exactly correspond to those which the Lord uses of Himself in [John 14:10](#), "The words that I say unto you I speak not from Myself," where they mean that Jesus Christ does not speak of His own authority, but with that of the Father, carrying a message from Him: and this is what is affirmed above of the Holy Ghost. This, therefore, is no reason why He does not usually speak in the first person.

There are, however, certain passages in which He does so speak, and these we may here present in a few words. Two of them are in the book of Acts. In [Acts 13:2](#), we read, "As they ministered. . . and fasted, the Holy Ghost said. Separate Me Barnabas and Saul for the work whereunto I have called them." In

[Acts 10:19, 20](#), we also read, "While Peter thought on the vision, the Spirit said unto him. Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting; for I have sent them." In Revelation we have also two passages with references of a similarly direct kind, — [Revelation 2:7](#), "He that hath an ear, let him hear what the Spirit saith to the Churches: To him that overcometh, to him will I give to eat of the tree of life." So [Revelation 2:17](#), "Let him hear what the Spirit saith unto the Churches: To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone," etc. There is also a third set of passages, of a remarkable kind, in the Epistle to the Hebrews, — [Hebrews 3:7, 9, 10, 11](#), "Wherefore even as the Holy Ghost saith, 'To-day if ye shall hear His voice, harden not your hearts, as in the provocation, like as in the days of the temptation in the wilderness, wherewith your fathers tempted Me by proving Me, and saw My works forty years. Wherefore I was displeased with this generation, and said. They do always err in their heart: but they did not know My ways; as I swore in My Avrath, They shall not enter into My rest.'"

All this passage, quoted from [Psalm 95:7-11](#), is put by the writer of Hebrews into the mouth of the Holy Spirit; and he repeats it in His name! The fact is undeniable, and the inferences for those who accept of the inspired teaching varied and most important.

* These passages differ from [Rev 3:13, 21](#), in that the letters are general in their allusion to the Voice of the Spirit, whereas the two in the text are specific, and indicate the very words of the Spirit to which attention is called,

7. A good deal of importance has sometimes been ascribed to the presence or absence of the definite article before the Greek name for the Holy Ghost, when He is mentioned in the New Testament. In order, therefore, that the reader may have this clearly before him, whether he is able to consult the original or not, I have, as noted before, marked thus {the) every case in which the article is absent in Greek, both in the New Testament and the Septuagint. The result in both cases seems to me very noteworthy, and appears to prove that far too much weight has been attributed to the use or the absence of the article, but this is fully treated in the appendix. *

* See [appendix 2](#).

4. The Spirit in the Word **CHAPTER 4.**

THE SPIRIT IN THE WORD.

1. "Men spake from God, being moved by the Holy Spirit" ([2 Peter 1:21](#)). This may well be made the motto of the present chapter; for I accept the Scriptures of the Old and New Testaments as an authoritative and God-given book; our teacher with regard to spiritual and eternal things, which is not to be judged, but to be submitted to, by men.

2. The book itself claims to be from God, in a sense in which no other book ever was. Nothing can be plainer or more startling than the appeal which the Lord Jesus makes to the Old Testament as the ultimate authority on every question as to which He quotes it. Recondite meanings which lie, not on the surface, but far beneath. He insists on as fully as the simplest declarations; truths which turn upon a word. He reckons proved as fully as the doctrine which pervades a whole book. Scripture (and Old Testament Scripture only it was then!) was the Lord's weapon in every controversy with an adversary. And it was His appeal in all His teaching.

It is of Scripture, then, in both Testaments, that we are told the Holy Spirit is the real inspiring and responsible Author.

8. Here are some of the passages from which we

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maintain that Scripture claims to be sent by Him through the medium of those writers whom He inspired to write it: —

[2 Peter 1:21](#) (as to "prophesy" and "prophecy of Scripture"), "Men spake from God, being moved by the Holy Ghost."

[1 Peter 1:10-11](#), "The prophets sought. . . what time, or what manner of time, the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them."

[Hebrews 3:7](#), "Wherefore, even as the Holy Ghost saith" (quoting the 95th Psalm).

[Hebrews 4:3](#), "Even as He (the Holy Ghost) hath said" (quoting the 95th Psalm); verse 4, "For He (the Holy Ghost) hath said somewhere. . . on this wise" (quoting the book of Genesis); verse 7, "He (the Holy Ghost) again defineth a certain day, saying in David."

[Hebrews 9:6-8](#), "The priests go in continually into the first Tabernacle. . . but into the second the High Priest alone" (quoting the book of Leviticus as to the Tabernacle services). . . "the Holy Ghost thus signifying" (by His directions in that book).

[Hebrews 10:15](#), "And the Holy Ghost also beareth witness to us: for after He hath said" (then follows a quotation from the book of Jeremiah).

[Matthew 22:43](#), "How then doth David in the Spirit call Him Lord?"

[Acts 1:16](#), "It was needful that the Scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas."

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[Acts 4:25](#), "Who by the Holy Ghost, by the mouth of our father David Thy servant, didst say."

[Acts 28:25](#), "Well spake the Holy Ghost by Isaiah the prophet."

[Ephesians 6:17](#), "Take. . . the sword of the Spirit, which is the Word of God."

[1 Timothy 4:1](#), "But the Spirit saith expressly, that in later times some shall fall away from the faith."

[2 Timothy 3:16](#), "Every Scripture inspired of God is also profitable" (ἐνγραφὴ θεόπνευστος, Compare [John 20:22](#), ἐνεφύσησε καὶ λέγει, Λάβετε πνευμα ἅγιον).

If the question be asked, how far there is evidence that the New Testament writers claimed the same inspiration of the Holy Ghost, the following passages may be referred to: —

[Ephesians 3:5](#), "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit."

[1 Peter 1:12](#), "These things which now have been announced unto you through them that preached the Gospel unto you by the Holy Ghost sent forth from heaven."

[1 Peter 4:14](#), "If ye are reproached for the name" of Christ (because of their testimony), "blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you."

[1 John 2:20](#), "Ye have an anointing from the Holy One, and ye know all things;" and [1 John 5:7](#), "It is the Spirit that beareth witness."

[Revelation 1:10](#), "I was in the Spirit on the Lord's Day, and I heard behind me a great voice."

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[Revelation 4:2](#), "Straightway I was in the Spirit; and, behold, there was a throne set in heaven."

4. Accepting then, these varied declarations as some of our grounds for believing that the Scriptures claim to be sent and authorized by the Holy Spirit, we now call attention to the distinction between the inspiration of the men who wrote and the inspiration of the record itself. It may be compared to the distinction so familiar to lawyers, between the "intention" of an Act of Parliament and its written purport. No appeal is possible from the terms of an Act to a report of the debate in Parliament when it was passed. The judges who administer the Act know nothing save its terms. So is it in a sense with the Word of Scripture. What Isaiah meant, or understood, or thought he was saying, is not to the purpose; how he was affected is of little concern to us; we ask, what does the record say? The inspiration for us is that which lies in the book itself.

5. We say advisedly the book, though there are 66 different books included in it. For if there be one thing more than another which indicates the one Spirit who is responsible for Scri

pture, it is its unity. It contains one system of doctrine from beginning to end; not in every part teaching it with equal fullness, but everywhere in consistency with itself.

Its doctrine regarding God, one God, the unseen and spiritual, the Holy God, who requires obedience from man and promises blessing in Himself — that is the teaching of every part of Scripture. Its doctrine of man — fallen, sinful, corrupt, disobedient to God, and deserving of death — that is nowhere in doubt, much

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less contradicted. Its doctrine of law — pure, strict, unswerving, unalterable, universal — that is found in every book and page. And from beginning to close, more or less clearly in every part, a way of escape possible for sinful man by a Mediator and a sacrifice of blood — that is embodied in all parts of the Word.

Such a unity is impossible if we confine our attention to the merely human side of the book and its authors, spread over 1500 years, and taken from all classes of society, the most ignorant and the most cultured. Such a unity is supernatural. The Bible as it stands is a miracle! Only on the supposition of one authorship behind the human authorship, of one Spirit inspiring many writers, is the book possible. Inspiration vindicates itself.

6. If it be asked. How is such a thing conceivable? the only reply I am concerned to give is, that it is in perfect consistency with what we not only know as a theory, but experience as a fact. I mean the unspeakably intimate relation of the Holy Spirit to the soul in which He is dwelling. Scripture teaches that He comes to the Christian to dwell within him, and that, at all events in Christians who are yielded up to Him, there is a continued presence of the Spirit in power and purity; yet so that it is impossible to say what line divides the self from the Spirit, the human from the Divine. And this is something of which actual experience is to be had. It is perfectly known. Not in vain does the poet tell us, "Closer is He than breathing, and nearer than hands and feet." Just because He is the Divine Spirit, and because we are made in His image, and are

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"created anew" in it, is this union a possible thing. And this explains, for all who know it, the inspiration of the Holy Spirit in those whom He used for the purpose of conveying His Word. In such cases there was a something more— a distinction more than one of degree; but the nearness, the communion, the intimacy of Spirit with spirit, so as that God was present in man, forms a perfect and an intelligible basis for our doctrine of the inspiring power of the Holy Ghost claimed for the Word of God in Scripture.

7. The Holy Spirit so inspiring the record presents to us the solution of many of the most difficult problems connected with that record, in the fact that all is known to Him, while all is not made known in it. The Bible is everywhere written as by "One having authority." It is not founded on argument, and not justified by logic; but is a series of messages by witnesses, or by those who speak with as much authority as if they were. In the few chapters where argument is employed, as in St. Paul's Epistles, that is done for the sake of elucidation; but the teaching is rested on a professed communication from God. And almost everywhere we

can see traces of a fuller knowledge than is given us. There is no attempt to remove difficulties, or to enter on self-defense. Just so much of a story is given as is needful for the writer's purpose, and there is no effort to harmonize one account with that of others. Many parts, both of the Old and New Testaments, are (so to speak) in duplicate; and there is proof that in many cases the writers of the later histories were acquainted with some of those other writings which take up the

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same ground. Yet there is no anxiety to piece together the parts of the stories told us; the truthful and simple narrators leave the truth to justify itself.

It was impossible for the Holy Spirit to have told all He knew; He must stop somewhere. No thing is told in full. A certain imperfection was necessary because the Perfect Author was writing under needful limitations. Hence, century after century, as more light comes to us, we discern more and more a wide knowledge lying behind in the great Inspirer, which He has not made known, and could not make known, if He were to be intelligible to men of every age. It is, on an infinitely greater scale, like writing present-day science for children; how little can be told! How much that is known to him must be held back by the narrator! and how many traces will be found by those who themselves are acquainted with the subject, that he knows much more than he has said!

8. But there is another thought with regard to the Spirit in the book which must be mentioned. There is perhaps no other book which is dependent on moral conditions for being understood to anything like the same extent as this. An evil, impure, or selfish heart cannot comprehend the meaning of Holy Scripture. To express this in its own language: — "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" (1 Corinthians 2:14). There are certain spiritual elements in character, which a natural man cannot believe to be possible, and which, therefore, he sets down to pretense and hypocrisy.

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The rewarding of good for evil, love for enemies, disinterested kindness at the cost of personal suffering — these things are deemed impossible. When a mission is begun in a heathen country it is often years before the people can understand the object which the visitors have in view. A love for souls is something unintelligible. So page after page of Scripture is dark to men who cannot see. And thus over and over again the message finds a limitation — "He that hath ears to hear, let him hear."

This is what is meant by "spiritual discernment." The Spirit who inspired must interpret the Word. An irresistible evidence of His inspiration is furnished when He, dwelling in us, makes us understand it as we never did before. Indeed, it is through the concurrence of these two — the Word and the Spirit — that we learn. When they are separated, error and disaster are the result. And, alas! they often are separated, to the grief of many, and the darkness of many more. The Word, without the Spirit, does not yield its meaning, is as an ordinary book, seems full of mistakes and half-truths. Interpreted by learning, acumen, logic, study, alone we have all seen the results — in barren treatises, full of the pride and the error of man; I

asting for a third of a generation, to be succeeded and overthrown by other treatises, going farther into darkness and nearer to despair!

But the Spirit, without the Word! That, too, is possible. A ship without ballast, without anchor, and without a chart! It has been the secret of fanaticism, folly, error, and sin. Beginning with devotion, it has

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ended surely in rebellion. It has placed man in the seat of God, and has made the whispers of human fancy to be the only oracles that carry authority. There is no more certain forerunner of spiritual shipwreck than the neglect of the written Word of God. The Holy Ghost is — not honored — He is dishonored — by turning away from those teachings which He has Himself given to be the perpetual light and guide of men.

We assert and prize, as of inestimable value, the voice of the Holy Spirit in the heart, the "guidance" by which He still leads His own; but that voice never turns us away from the sacred page of His Word. We are deceived and deluded by a Satanic mimicry of His voice whenever we are so led away.

Which error is the greater is difficult to say. The one which takes the bare book, and has no teaching of the Spirit to interpret it, leaves us in darkness; the other, which cares nothing for the book, is led by an *ignis fatuus*, which ends in death. The undervaluing of Holy Writ has come, because men have read it with the light of their own candles, and could see nothing beyond the mere letter of the text, with its tenses and moods; what they need is to be under the influence of the Holy Ghost, and then everything is changed. But to assert that the "inward light" is our only guide, and that the book is but paper and print, is to begin a career which is as fatal to us as it is dishonoring to God.

The true and only safe course is thankfully to acknowledge the double source of Divine light, the Spirit in the Word! Whoever rightly grasps the thought that it is the Holy Ghost who has given us Holy Scripture,

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and is responsible for it, in all its parts; who has used men as His instruments to indite it; has used their peculiarities, their idiosyncrasies, their poetic gifts, their logical acumen, their scholarly training, their stores of learning, even their weaknesses and imperfections; never so overlaying the human medium as to obliterate it as a conscious and intelligent agent, but always so guiding it in its depths, and even to lip and pen, as to make Himself responsible for the result — that man will know better than any how near, how dear is this Divine Person to us; how intimate and blessed is the communion we may have with Him both in the Word and in the secret thoughts of daily life. I am persuaded, too, that we are not done with the Word of God when we have closed the few years of our earthly course, but that that Divine work is a perpetual monument, which in other ages and scenes we shall still possess, and shall value more highly than we do now. It is a witness for God's dealings in the past which shall be needed so long as the glory of God is dear to His people; one that contains very much that is undecipherable till the event has come. New meanings are possible for every boo

k and page; books like Ruth, and Esther, and Ezra, seem susceptible of endless illumination; and I anticipate that after the Advent of the Lord one great part of the manifested glory of the Holy Ghost will be found in this Despised Book of Holy Writ. Meanwhile, it is the sole light which we have on the life after death, and the all but solitary light on spiritual things for the present life; and we are indebted for it to the Holy Ghost.

5. The Relation of the Holy Spirit to the other Persons of the Godhead, and to the Mediator.

CHAPTER 5. THE RELATION OF THE HOLY SPIRIT TO THE OTHER PERSONS OF THE GODHEAD, AND TO THE MEDIATOR.

This work is not intended to be a theological treatise on the Being of the Holy Spirit, but a practical and spiritual treatise on His work, specially in sanctifying the believer; and it is only in connection with this object that questions regarding His essential being are touched on at all. It is, then, to clear the ground for dealing with our own subject that we speak, shortly and without argument, on one or two of the secret things which belong to "the Lord the Spirit."

PART I. — HIS RELATION TO GOD THE FATHER.

Basing our remarks entirely on the teaching of Scripture, and asking no other testimony than is to be found there, we learn the following truths regarding this relation: —

1. The Holy Spirit is not a mere influence of the Father nor a description of the Father's mind, but as real a Person as the Father Himself, And (without attempting to define what is implied, or at least all that is implied, in Personality, and in Divine Personality) we are taught that the Holy Spirit is in possession of Intelligence and Will, "All these worketh the one and the same Spirit, dividing to each one severally even as He will" ([1 Cor. 12:11](#)).

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Possibly many have been led to doubts as to the Personality' of the Holy Spirit by the fact that the Greek word which designates "Spirit" is neuter, and that our Authorized Version in most cases uses the pronoun "It" rather than "He" or "Him," in reference to the Spirit. The rendering is unfortunate, and has been remedied in the Revised Version. For while the word is neuter, our Lord uses the masculine pronoun when referring to the Holy Spirit. "He (εκεινος) shall teach you," "He, when He is come, will convict the world" ([John 14:26](#); [16:8](#)).

2. This Person is represented as very God. "The Eternal Spirit" ([Heb. 9:14](#)). We do not multiply passages; for one clear and unmistakable verse is as good as twenty. There is but one Eternal Being, that is, God. The Spirit who is Eternal is God.

Possibly one difficulty in the minds of many as to the Deity of the Holy Ghost is the absence in the New Testament of direct prayer to Him. And we are not concerned to deny that the offering of prayer to the Holy Spirit proceeds on inference rather than on the express and open teaching of the Word. The word "Paraclete" (the Advocate who is called in to plead our cause), to some extent at least, conveys the thought. The threefold Benediction partakes of the nature of prayer, and may be said to be offered to each of the Three Persons. The Nam

e into which believers are to be baptized — the One Name — deals with each Person as equally sacred and Divine. And wherever prayer in Scripture is offered up to God, without such contextual distinction as marks out the Father only, it may be

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said that prayer is presented to the Holy Spirit, as well as to the Father or the Son. But, in any case, the question whether Scripture by example warrants direct prayer to the Holy Spirit is quite distinct from the question whether it teaches this essential Deity, as to which we have no doubt.

3. We are taught that the Holy Spirit "proceedeth from the Father" ([John 15:26](#)). By this is meant that God the Father is the Source whence the Spirit issues; and yet not in such a sense that He ever began to proceed from Him, or that there ever was a moment in which He was not so proceeding. It is not only Procession, but Eternal Procession, that is true of Him. And it refers not to an action which can be dated, but to Mode of Being which has ever been. It is to be noted that this "Proceeding" is something different from the being "sent" of the same verse ([John 15:26](#)), which latter denotes an action connected with the Mediatorial work of Redemption.

4. The Holy Spirit is revealed in Scripture as the Medium of the Father's work in Creation and in Providence. This is done chiefly (strange to say) in the Old Testament. In Creation, "By His Spirit the heavens are garnished" ([Job 26:13](#)); "The Spirit of God moved upon the face of the waters" ([Gen. 1:2](#)). And in Providence, "Thou sendest forth Thy Spirit, they are created" ([Ps. 104:30](#)); "The Spirit of God hath made me, and the breath of the Almighty giveth me life" ([Job 33:4](#)).

5. The Holy Spirit is also revealed as the Medium of the Father's work on the spirits of men. "My Spirit

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shall not strive with man for ever" ([Gen. 6:8](#)); "He, when He is come, will convict the world in respect of sin" ([John 16:8](#)); "They that are after the Spirit (mind) the things of the Spirit" ([Rom. 8:5](#)); "If any man hath not the Spirit of Christ, he is none of His" ([Rom. 8:9](#)); "If by the Spirit ye mortify the deeds of the body" ([Rom. 8:13](#)).

These are a few of many passages which seem to teach that, both as regards sinful men without, and believers within the Church, God reaches men through the medium of the Holy Spirit.

This head of our inquiry, then, we may sum up in a sentence: — The Holy Spirit is that Person of the Godhead, proceeding from the Father, who is the medium through whom the Father's work is done in Creation and Providence, and by whom He reaches and acts on the spirits of men.

PART II. — THE HOLY SPIRIT'S RELATION TO GOD THE SON.

1. Here, too, we must recognize His very Godhead. And it may be sufficient to point to the passage in which the Lord warns men of the blasphemy against the Holy Ghost — “I say unto you. Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come” (Matt. 12:31, 32). We may not pause here to interpret so solemn and critical a passage of Holy Writ, but whatever it

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does not mean, it seems to point unmistakably to the very Deity of the Holy Spirit, and to His honor and glory as equal to that of God the Son.

2. It is also true that the Holy Spirit “proceeds from” the Son, and is sent by Him. He “proceeds” from Him equally as from the Father, though possibly not entirely in the same sense. The word is not expressly found in Scripture applied to the Son, but is held to be implied in the names which are given, in the relation of the Spirit to the Son’s work, and in the essential Deity of the Son equally with the Father. Into all which we do not here enter.

He is “sent” by Jesus Christ in virtue of His position as a Mediator, but also, no doubt, in virtue of His Godhead. And so —

3. He becomes a Witness of Jesus Christ, testifying of Him and of His glory. In some senses it is specially to do this that the Holy Spirit has come into the world; and it is this work which, above all others, He is doing. But it is difficult, probably impossible, to distinguish here the glory of the Only Begotten Son which is witnessed to, from His glory in connection with the work of redemption.

To sum up, then, in a single sentence, we may say that the relation of the Holy Spirit to God the Son is that of equal and veritable Godhead, proceeding from the Son and sent by Him into the world to bear witness of Him before men.

PART III. — THE RELATION OF THE HOLY SPIRIT TO JESUS CHRIST AS MEDIATOR.

This is a most interesting field of inquiry, but like

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all the other sides of this great theme, it demands great caution, delicacy, and accuracy of thought. There are two passages of Scripture between which (as we may say) the truth lies. Of the Lord’s Incarnation St. Paul says that He “emptied Himself, taking the form of a servant” (Phillippians 2:7); and, again, “In Him dwelleth all the fullness of the Godhead bodily” (Col. 2:9). The former passage describing the emptying (κενωσις) refers to glory, or “reputation,” the manifestation openly of what God is; the latter asserts that in the bodily frame of Jesus there “dwelt” or “tabernacled” the very “Fullness of the Godhead” itself.

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The former passage cannot mean that the Godhead did not "dwell" in Jesus, for God cannot cease to be God; neither can it mean that the glory of God was entirely hidden in Him, for then it could not have been said that "we beheld His glory, glory as of the Only Begotten from the Father" ([John 1:14](#)). That is Divine glory. Is not the truth this, that the Godhead dwelt in Jesus; but that He did not show it forth, save in so far as the Holy Spirit dwelling in Him showed it? He retained His Godhead, but emptied Himself of its glory; the Holy Spirit dwelt in Him as the Fullness of the Godhead bodily, and "manifested forth His glory." Whatever may be said as to this matter, which probably evades the resources of language to define and measure it, we learn in many passages how the Holy Spirit did dwell in Jesus Christ.

1. The first general statement on this subject is to be found in [John 3:84](#), where, speaking of the Son, it is said, "He whom God hath sent speaketh the words

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of God: for He giveth not the Spirit by measure." It is with reference to Christ that the words are used. He had the Spirit given Him, "not by measure," but in His fullness, such fullness that the very words of Jesus belonged to the Holy Ghost.

2. We have next the Birth or Generation of Messiah ([Matt. 1:18, 20](#); [Luke 1:35](#)), which took place through the Holy Spirit; yet not so that the Lord ever called the Holy Spirit Father, which name He reserved for the First Person of the Godhead; but as the Medium or Agent through whom the event took place.

3. Between the Birth and the Baptism of Jesus, there is absolute silence as to the relation of the Holy Spirit to Him. But at the Baptism there is a fourfold declaration — 1., a declaration in each of the Gospels, telling us that the Spirit descended from heaven; took a visible shape in doing so — "like a dove;" was seen by Jesus and by John the Baptist; rested or "abode" upon Him; and that this was the "sign" appointed by God to show to the Baptist that Jesus was the Messiah, the Son of God. St. Matthew narrates this in [Mat 3:16, 17](#); St. [Mark 1:10, 11](#); St. [Luke 3:21, 22](#); and St. John more elaborately, and through the mouth of the Baptist, in [John 1:32-33](#). This scene was probably the formal investiture of Jesus as the Christ or Messiah; in which He stepped out from the bounds of private life, as a citizen of Nazareth, to the position of the Representative Man, the Second Adam, in His public office. The acceptance of the Baptism of Repentance was not for Himself, but as standing for others, and the record of the Baptist's protest against the act calls special attention to it.

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4. The Spirit who so descended upon Christ "abode upon Him" and never departed; and immediately after the Baptism we see the Spirit leading Him up into the scene of Temptation, as a post which He had to occupy as Messiah. In reference to this it is written that He was "full of the Holy Spirit;" and so was "led" ([Luke 4:1](#)), "led up" ([Matt. 4:1](#)), "driven" ([Mark 1:12](#)) "into the wilderness to be tempted of the devil."

Note the following aspects of the Temptation in this connection: — (1) Its significance for Him as "full of the Holy Spirit;" (2) its significance for Him as representative Man, like Adam; (3) the prevision of Satanic attack which He had; (4) the pain and reluctance with which He

must have gone when "driven;" (5) the sweet and gentle constraint under which He was "led;" (6) the height, possibly of place, certainly of experience, "up" to which He was taken; and (7) the power under which His life was to be spent, moved and led by Another.

5. After Temptation the ordinary life of the Messiah was to begin, and that in Galilee, His own country, the most trying and most discouraging place possible. And it is written that He "returned in the power of the Spirit" ([Luke 4:14](#)); no longer merely "led" or "driven," but in "power" (δυναμικ not εξουσια); not a question of authority, but of spiritual force; a distinct result of temptation resisted and the great enemy overcome. The impression produced was such that in the synagogues He was "glorified of all" ([Luke 4:15](#)).

6. This leads us to the discovery that the "teaching" of Christ is attributed, not to Himself, either in

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His human or Divine nature, but to the Holy Spirit in Him. He Himself said ([Luke 4:18](#)), "The Spirit of the Lord is upon Me, because He anointed Me to preach." In [Acts 1:2](#), we find Luke using these words, "After that He had given commandment through the Holy Ghost unto the Apostles;" and in [Acts 10:88](#), the Apostle Peter declares, regarding Christ, that "God anointed Him with the Holy Ghost and with power." To these correspond the negative statements of the Lord: — "The words that I say unto you, I speak not from Myself;" and "The word which ye hear is not Mine" ([John 14:10, 24](#)). We therefore believe that the whole teaching of Christ was not simply His own, but the "anointing" which "abode" on Him, the inspiration of the Holy Ghost.

7. His miracles were done by the same power. "If I by the Spirit of God (ἐν πνεωμᾷ θεοῦ) cast out devils." (He says in [Matt. 12:28](#)), "then is the kingdom of God come upon you." The parallel passage is [Luke 11:20](#), "If I by the finger of God (ἐν ὀαχτύλῳ) cast out devils." The one passage seems to speak of the power by which the works were done, and the other of the outward bodily sign or gesture which accompanied them

8. If the R. V. text of [Luke 10:21](#) be the true one, we have a very deep glimpse into the relation of the Holy Ghost to the inmost soul of Jesus Christ. "In the same hour He rejoiced in the Holy Spirit and said, 1 Thank Thee, O Father!" It tells us that the joy of

* The MS. evidence is strongly in favor of this text, except the weighty authority of Codex A, which I can never treat lightly.

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the Lord came from the Holy Spirit, which we may take as indicating that the holiness of soul possessed by Him was the "fruit" of the Spirit.

9. It is perhaps still more surprising than anything yet adverted to that the great act of the Lord's life on earth, His yielding up His soul unto death, is ascribed to the Spirit of God. Yet this is the revelation made to us in [Heb. 9:14](#), "Who through the Eternal Spirit offered Himself without blemish unto God" — a passage which ascribes to the Holy Ghost (1) The fact of

Christ's consent to be crucified; (2) The motive of that consent, to become an "offering" to God; and (3) The spotlessness of the offering so rendered, "without blemish." In connection with what has just been remarked (in sect. 3), it is not too much to say that the virtue, holiness, and obedience of Jesus Christ are ascribed to the presence and indwelling of the Holy Spirit.

10. His resurrection from the dead is recorded as wrought by the Spirit of God. He "was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection of the dead" ([Rom. 1:4](#)). If, however, there be any doubt as to the meaning here, we have this other verse ([Rom. 8:11](#)), "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 His Spirit that dwelleth in you." The Agent in quickening our mortal bodies shall be the same as quickened the body of Christ Jesus — the Spirit of God.

11. The relation of the Holy Ghost to Jesus Christ is also seen in this, that it is the Lord Jesus who is to

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"baptize" the Church with the Holy Ghost. In [Luke 24:49](#); [John 16:7](#); [20:22](#); [Acts 2:33](#), this is plainly affirmed. But the important place which this fact holds in the Redemptive and Mediatorial work of the Lord is perhaps best seen in the prominence given to it in the Baptist's testimony. "He shall baptize you with the Holy Ghost, and with fire" ([Matt. 3:11](#)); "He shall baptize you with the Holy Ghost" ([Mark 1:8](#)); "He shall baptize you with the Holy Ghost, and with fire" ([Luke 3:16](#)); "The same is He that baptizeth with the Holy Spirit" ([John 1:33](#)). This, then, must be an eminently prominent fact in the relation of the Holy Spirit to Jesus Christ, and in His Mediatorial work.

12. An interesting view has been propounded by Dr. Milligan of Aberdeen, in his "Baird Lectures" (Lecture 4:), as to the special nature of the gift of Pentecost. He seeks to establish the following positions: — (1) That the Lord in His glorified humanity still retains the fullness of the Spirit which He possessed on earth; (2) That the Spirit which was sent at Pentecost was not simply the Spirit "in His absolute and normal Being," but the Spirit as indwelling the humanity of the Son, and therefore peculiarly "the Spirit of Jesus;" and (3) That the Spirit is given "not in an outward, but in an inward and experimental way," so as to form with the believer "a union of the closest and most interpretative kind."

Writing as I do, while as yet these lectures have not been published in their completed and formal shape, it would be obviously improper to offer any positive, or at

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least any minute, criticism upon the view above described; but it may be said in a word, that what is valuable and suggestive in it appears to be its recognition of the close connection of the Holy Spirit in the believer with the glorified humanity of the Lord, "dwelling in the heart by faith and that what seems doubtful in it, and probably goes beyond anything for which we have Scripture warrant, is the attempt to negative the ordinary view, that the Holy Ghost dwells in the Christian in His simple and absolute Deity. This I could by no means admit;

and, without denying that the positive side of the view proposed has much to recommend it, yet the indwelling of the Spirit in the believer is not, so far as I can judge, to be regarded only as one of the results of the indwelling of Christ; it is rather the indwelling of the Spirit which makes Christ's indwelling possible and real (see [Ephesians 3:17](#)). But there is much in Dr. Milligan's general view" which is important, and it casts light upon the relations of doctrines which have proved mysterious to many.

13. Such being the intimate relation of the Holy Spirit to the Lord during His earthly abode, and as Mediator, it is natural that the Lord should teach us much concerning Him. This teaching must now engage our attention.

* For a similar view, see Olshausen's Commentary on [John 7:39](#).

6. Teaching of the Lord concerning the Holy Ghost.

CHAPTER 6. TEACHING OF THE LORD CONCERNING THE HOLY GHOST.

HERE are three things regarding the Lord's own teaching on the subject of the Holy Spirit which make it needful to treat this separately. First the teaching is His. Whereas it is the special office of the Holy Spirit to testify of Jesus, this only makes it the more interesting to know the special testimony which Jesus gave of Him, and be it remembered that this is the only testimony regarding the Holy Spirit which does not come from Himself. Even this is recorded by Himself; but whereas all other such testimony is both revealed by Him and recorded by Him, this is revealed by the Lord and simply recorded by the Spirit — "Yea and in your law it is written that the witness of two men is true. I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me" ([John 8:17, 18](#)). So here. The Spirit beareth witness of Himself, and the Lord who sent Him beareth witness of Him.

A second thing about the Lord's teaching concerning the Holy Ghost which makes it most important, is, that it is the first definite teaching concerning Him in Scripture. Yet it was spoken before Pentecost, and this fact must be specially borne in mind if we wish to estimate our Lord's teaching aright

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And the third fact bearing on this question is that, as we shall see. His teaching on the subject is so full and varied.

Seeking not to preserve chronological order, but aiming at some order of doctrine, and attempting little more than a mere indication of the various matters dealt with, I notice the following points: —

1. The Lord claimed that He was Himself influenced and taught by the Holy Spirit in all that He did, and had the fullness of the Holy Spirit for all the declarations which He made. In His opening sermon He said, "The Spirit of the Lord is upon Me, because He anointed Me to preach" ([Luke 4:18](#)). In [John 3:34](#) it is declared as at least an echo of His own statements, that "He whom God hath sent speaketh the words of God: for He giveth not the Spirit by mea

sure. " This, then, is the starting-point, with its double aspect, toward the Spirit and toward Christ Himself.

2. He taught that the Holy Spirit spoke in the Old Testament, and was the real Author of those words of David in which the position and dignity of the Messiah were indicated — "He saith unto them. How then doth David in the Spirit (ἐν πνεύματι) call Him Lord, saying. The Lord said unto my Lord?" (Matt. 22:43, 44; see also Mark 12:36). He speaks here, no doubt, of an individual instance, and has immediate regard only to the 110th Psalm (Psalm 110); but the principle which underlies the statement is a very wide one, and goes the length of affirming that the Old Testament Scriptures are the Word of the Holy Ghost, and that the Messianic predictions and promises there come from Him.

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3. He teaches that the salvation of every man is due to the work of the Holy Ghost in his soul, in virtue of which he is born again, and that without this there is no salvation. This is a cardinal point in the teaching of Christ, and it seems to have been one of His earliest teachings — "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6).

4. He teaches that there is, or may be, in the soul of every one of His disciples not merely a little life, but a full and overflowing life of faith, which shall reach out to others and greatly bless them. "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 believed on Him were to receive: for the Spirit was not yet given, because Jesus was not yet glorified" (John 7:38, 39).

It is a question of what passage of Scripture our Lord refers in this statement. There are two which occur to me as meeting all the conditions — the twin passages in Ezekiel and Zechariah, in which "rivers" or "living waters" are described as going forth from God's throne, flowing forth one towards the east and the other to the west, carrying fertility and abundance to the desert places. This is the "Life more abundant," to come from the outpouring of the Holy Spirit, after He has been "given. "

5. The Lord taught again the quickening power of the Spirit (John 6:63). It is the Spirit that quick

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eneth; the flesh profiteth nothing; the words that I have spoken unto you are Spirit, and are life. " I do not doubt that it is the Holy Spirit who is there referred to. The words are more literally and forcibly to be rendered, "The Spirit is the Life-Giver;" and the connection with the previous verse seems to be, that those who are now "offended" at Christ will have the opportunity of seeing Him after He has ascended; what will they do then? But the thought of the Ascension also brings to the Lord the thought of the Spirit's coming, and He therefore a

dds in effect: "It is not of My flesh that I speak; the Spirit is the Life-Giver; the Spirit and the Life which He gives are in the words which I speak. " Such seems the line of thought in the passage; and the great truth is that for the vitalizing of all opportunity and privilege, the Holy Spirit is the only power. He gives life at first; He gives the "more abundant" life; He also, and He alone, brings life out of all things, "quickenings" the believer step by step.

6. The Lord teaches that there are grievous offenses against the Holy Ghost, against which men must be warned. Of these He specifies only two, or possibly only one; such "speaking against Him" as constitutes blasphemy — "The blasphemy against the Spirit shall not be forgiven" ([Matt. 12:31](#)). It is the unpardonable sin. This is not the place to discuss what this sin is (see chap. 25) It obviously contains many elements which combine to make it without parallel. It is the turning God into a devil, so far as we can do that, and it includes Final Impenitence — probably makes that inevitable. We may depend upon it, that the warning

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of Jesus Christ was not an unnecessary one, else it would not have been given. 1

7. Another part of the teaching of the Lord is that we must for the Holy Spirit, and that we shall receive Him if we do. This was uttered before Pentecost, no doubt, and hence some have said that it has been! superseded by that event. But it was not recorded until after Pentecost by the Holy Spirit Himself, and this without any indication that the time for asking was now over. Here are the words; few more beautiful stand in the sacred page. Let him who will, persuade himself that they are of no use now, and were of use only between the time they were uttered and the Day of Pentecost — a few months in all: — "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" ([Luke 11:18](#)).

Does Pentecost bar the way between us and these words? Does the Father give now the Holy Spirit to them that ask? or is God's answer this: "He has come; ask no more?" That question falls to be discussed in a subsequent chapter; but surely the reader already discerns to what the Word tends.

8. The Lord again teaches how the Holy Ghost is to be obtained — "Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this. He breathed on them, and saith unto them. Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" ([John 20:21-23](#)). I quote the three verses, because probably

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they must be read as one if we are to understand at once their force and their limitation. The Lord pronounces on the eleven the gift of peace, as a spiritual and personal qualification for their office. He then adds their great commission. He "sends" them, as the Father had sent Him. Then, partly by symbol, partly by command. He grants to them the possession of the Holy Ghost. And He tells how this would affect their ministry in dealing with the sins of men, and their forgiveness.

He “breathed on them” — to signify that the Holy Ghost had been the Breath of His life, physically, but still more spiritually: He had lived “in” and “by” the Spirit. He said, “Receive ye” (λαμβετε), The word has generally, if not always, an active signification, It means Take, or Accept There is something on their part to receive, as well as something on His part to give. And probably it is this element in the word which answers the question — whether they received the Holy Ghost then or only at Pentecost. He was offered then, and as soon as they were ready to “take” He was ready to come. They were ready to “take” by the hand of faith on the morning of Pentecost; not before. It is

*Compare the following passages, all from John’s Gospel: —

[John 18:31](#) Him. . . and judge Him” (λαμβετε)

[John 19:6](#), “Take Him. . . and crucify Him” (λαμβετε)

[John 19:30](#), “When Jesus therefore had received the vinegar” (ελαβεν)

[John 19:40](#), “They took the body of Jesus” (ελαβον)

[John 21:13](#), “And taketh The bread” (λαμβανει); also,

[John 3:32, 33](#), “No man receiveth His witness: he that hath received His witness hath set his seal to this, that God is true” (λαμβάνει λαβών)

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this giving and taking which is the means of our receiving” the Holy Ghost.

9. The Lord also taught us concerning the Holy Ghost that His is part of the Sacred Name of God; that it is so essentially and prominently part of it, that no Christian is ever to be left without this knowledge; and that one of the conditions of a man’s being received as a Christian is, that he shall know and admit this. “Make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost” ([Matt 28:19](#)). We have no authority to receive a disciple on any other terms; and these terms imply a full recognition of the Deity of the Holy Ghost.

10. The Lord promised the disciples the presence and help of the Holy Spirit in their work; and He explained to them what a wonderful blessing this was to be, far beyond their — or our — conception, “And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost” ([Mark 13:11](#)). The very “words which the Holy Ghost teacheth. ” It was with reference to such a blessing as this (though they go farther) that the Lord spake some of His most incredible words (incredible at the time to His followers) — “I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you” ([John 16:7](#)). How much these words imply as to the Blessed Holy Ghost!

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11. And, still further, the Lord taught, in a somewhat more lengthened and formal way than was His wont, what the Holy Spirit should be, and do, after He had come; reverting to the subject more than once, and speaking pregnant words in some detail. He kept these for the closing hours of His life and teaching, the last words before His death; and so they form the climax of all that He told His disciples, and the best preparation for what was before them.

It is not needful at present to enter minutely into the exposition of these passages, because the substance of them must necessarily come before us when dealing with our subject at a subsequent stage. But something must be said here, which will not be repeated. The promise which the Lord made to the Apostles was that when He departed He would "send" to them One, whom He called "Another" as distinguished from Himself, and whom He described as having the Name of God, even as He had. In [John 16:8-11](#), we find the fullest teaching by the Lord as to what the Holy Ghost would be both to the world without and to the Church.

As to the former, it is said, "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 on 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." These three great subjects, which are the testimony of the Spirit, are the themes of the preacher also. What are they? The "Sin" of which men have been guilty; the "Righteousness" which God requires, which God has manifested

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and which God has offered; the "Judgment" already declared upon the cross, where sin, and the world, and its ruler Satan, have been condemned. My Sin — Christ's Righteousness — God's Judgment! This is the truth by which the Holy Ghost convicts the world.

But He has a message to the Church — not to the eleven who stood round their Lord only, but to the Church for which they stood, and which was to follow them. Here is the message: — "When He, the Spirit of Truth, is come. He shall guide you into all the truth; for He shall not speak from Himself; but what things 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 shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I, that He taketh of Mine, and shall declare it unto you" ([John 16:18-16](#)).

Here, then, we have (1) His Name — "the Spirit of Truth" — therefore the ultimate authority as to all spiritual truth. Christ adds His seal!

(2) There is the promise of teaching, and teaching in such a way that we shall be "guided" into the truth, (a) We know how often we learn spiritual things not by study, but by experience; sometimes by suffering, sometimes by "doing the will" of God. The Holy Ghost has the power to lead, in order that He may teach us. (b) "All the truth!" nothing to be learned save from Him on these subjects! No other teacher! All is committed into His hand.

(3) What the Holy Spirit teaches comes from another.

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He carries the messages of God the Father; He sees, and "hears" what the Father says; and these are the things which He tells.

(4) He will show the future things! How this word rested on the mind of St. John, who repeats it to us, not knowing at the time of writing this Gospel what was yet to be shown him in the solitudes of Patmos. To us all, through the Apostle, the Holy Spirit hath shown the things that are to come!

(5) He is a witness who "shall glorify" Christ. This was to be His highest function here; the aim of His work, in order to join the Lord in glorifying our Father in heaven! And the way in which He is to glorify Christ is by showing us the glory which belongs to Him. He who knows the mind of the Lord is to take some of the "all things" which belong to Christ as well as to the Father, and to show them to us, that we may form some conception of the glory of our Master, and may glorify Him! This is to be the great work of the Holy Ghost on earth, His own glory being mingled with that of the Son, and not regarded by Him save in that light. As the Son spent His earthly life in seeking to glorify the Father, so the Holy Ghost spends His time on earth in seeking to glorify the Son. All this the Lord says He is to do, "when He is come."

And this brings us to Pentecost.

7. Pentecost — What it Was, and What it Did

CHAPTER 7: PENTECOST: WHAT IT WAS, AND WHAT IT DID.

PENTECOST was one of the three great Jewish feasts, and held the central place between the Passover and the Feast of Tabernacles, which signified the completion of harvest and the wilderness life in booths.

As a Jewish feast, the characteristics of Pentecost were,— (1) It was dependent on the Passover. It dated only from it, so that, were there no Passover, there could be no Pentecost, the appointment of the one being for the fiftieth day after the other. (2) It was always supposed to mark the giving of the Law from Sinai, which took place on this day, though this significance is not expressly given to it in Scripture. (3) It was the dedication of all the fruit of the land to the Lord; two loaves, as first fruits of the harvest, being then presented unto Him, waved before Him, and laid at His feet, (4) Whereas in the other offerings (with one exception) nothing that was imperfect, or defective, or symbolical of sin, was on any account to be offered to God, at Pentecost (as in the Thanksgiving offering), leaven was always to be mingled with the loaves which were waved before the Lord, and this although leaven was the special symbol and type of sin.

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If, in the light of the observances of old, we ask why Pentecost should be chosen for the Descent of the Holy Spirit, we may perhaps reply: — (1) It was the Jubilee day after the Paschal Sacrifice and the Resurrection — the Day of joy, of freedom, and of proclaiming the good tidings, (2) It was the day on which the giving of the Law took place, according to the new

Covenant, "I will put My law in their inward parts, and in their heart will I write it" (Jer. 31:33). (3) It was the day on which the Lord accepted by fire the offerings of the people, unworthy as they were: the first fruits of the great harvest, and ensured the possession of that harvest itself.

Toward the close of our Lord's earthly life, and during the forty days on which He appeared to His disciples after the resurrection. He had given them the assurance that the Father would send unto them the Spirit of Truth, who was to guide them into all truth, and to be to them "Another Paraclete." For the fulfillment of this promise they were to wait at Jerusalem. After His ascension, they obeyed His word and "waited." They passed their days and evenings together, assembled in the same "upper room" in which they had partaken of the Passover, spending their time in prayer. For ten days they waited without event or sign, the eleven Apostles, the "women," Mary, and "His brethren." They were "of one accord;" they were "steadfast;" they were "in prayer." First, they would earnestly desire the gift, and plead the word of promise; then would come memories of the Lord, and of His teachings; then would arise the keen compunctions of

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regret and shame for what they had been and what they had done. Then would come a sense of utter weakness, helplessness, nothingness, without the Master; emptied of self, like the prophet's vessel which he held upside down till every drop had fallen from it; then possibly disappointment at God's delay, and shame at their disappointment; and then — a willingness to wait God's time, and to accept God's way.

Possibly in the heart of some of them the thought had risen: — The great feast of Israel is at hand, will the Father fulfill His promise upon that day? The day came, beginning with the evening twilight of the fiftieth day after Passover — and after Calvary, or rather after the Resurrection. The night was spent by the Apostles and their company in watching, praising, and entreating God. At length the morning of the first day of the week began to dawn: Day of Pentecost had fully come. "

"Suddenly" — a sound! It was as when a great wind rises, and draws nearer, waving trees, rustling leaves, rushing over the housetops; and it seemed to fill the house where they were: not a wind, but the sound of one! The ear testified to some Presence!

Then there "appeared" tongues; divided, forked, of the color and consistency of fire — not fire, but "like as of fire;" and a Tongue "sat upon" each one! Visible to his neighbor; not to himself. The eye joined the ear in testimony to a Presence among them.

Something happened within, of which we presume they were conscious; at all events, the record, "They were filled with the Holy Spirit" (ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου).

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But on this they had no time to dwell, or exchange many thoughts; for they "began to speak with other tongues" — tongues which they had not known. The marvel was not in the meantime what they said, but the fact that they spoke at all in these tongues. And this was do

ne, not according to their own will, or mind, but as "the Spirit," with whom they were filled, "gave them utterance:" the words, the sound, the thoughts were "given," and they repeated what they received!

The marvel could not be concealed. It was "noised abroad." Not the "sound" (ἦχος as the R. V. has it), but the "voice" (φωνή) the loud rushing as of the wind; hut the "voice" which articulately spoke; and all Jerusalem, with its thousands of strangers, gathered to hear. From all countries of the Dispersion, from Babylon in the east to Asia Minor and Libya, Jews who spoke in divers tongues crowded together; and they heard these Galilean Apostles speak — "every man in our own language, wherein we were born!" The results on the crowd were amazement, perplexity, mockery. Some felt that God was working; others were hopelessly at a loss, without opinion; others thought the speakers were the worse for wine. All Jerusalem was in an uproar.

To how many the forked tongues had been given, and the "other tongues," it is not easy to say. Looking at one part of the narrative, we should say the hundred and twenty disciples; and having regard to the quotation made from the Prophet Joel, we should say the "women" also; but, again, looking at the verse which

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tells us that "Peter stood up with the eleven" ([Acts 2:14](#)), and at verse [Acts 2:37](#), which tell us how the multitude came for direction to him "and the rest of the Apostles," we should say that the miraculous gift was confined to them. Probability on either hand has no place here, and we must be content to leave the question undecided.

As to the character of the miracle, there does not seem room to doubt that the narrative describes an immediate gift — for the time — of the power to speak in foreign languages hitherto unknown. But it is worthy of remark and meditation, that the miracle only paved the way for the spiritual teaching of Peter. The effect on souls was marvelous; but it was the Gospel, it was the Spirit — not the miracle — that produced it. The miracle resulted (as we have said) in amazement, perplexity, and mockery; the address, in the power of the Spirit, resulted in the conversion and baptism of three thousand souls.

This was the beginning of an altogether new order of things — what we call A New Dispensation. Pentecost, as dating from Calvary and the Resurrection (and not to be regarded apart from these), is the starting-point of that part of God's Church which we call distinctively the Church of Christ.

8. Pentecost in Relation to Former Dispensations.

CHAPTER 8:

PENTECOST IN RELATION TO FORMER DISPENSATIONS.

WHAT shall we say, then, that Pentecost was in relation to the past Revelation and working of God? What changes were introduced by it? What new thing came which had before been wanting? If it be true that it was an event so important in its significance, it should not be difficult to vindicate this importance by defining it. And yet we find the confession made by

most of those who have written on this subject that such definition is critical and hazardous on all sides.

I. Let us seek to clear the ground by some considerations of a negative kind.

1. It cannot be maintained that, in respect of personal holiness, there is any radical difference between the saints of Old Testament and New Testament times. The best men of the older economy have no reason to fear comparison in that respect with the best of the later. Abraham is surely at no disadvantage as compared with St. Paul; David with St. Peter; Enoch with St. John; while for Moses, Joseph, Daniel, Samuel, Joshua, we fail to find New Testament characters whom we may set beside them. What the Spirit of God did in those men of old was a work not less gracious than that which He did in men of New Testament times.

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2. Nor can we say that in the Inspiration of Scripture there is such a distinction to be seen as shall enable us to divide the less from the greater by means of Pentecost. For though unquestionably there is a development of Truth from Genesis to Revelation, an increase of the Light which shineth more and more unto the perfect day; yet the Inspiration which gave us the Decalogue, and the Psalms, and Isaiah, amid the darkness of those early days, is manifestly as Divine (could such words be used) as that which recorded the sayings of the Lord and the visions of Patmos. The New Testament is a Book of fuller teaching, but not of greater inspiration than the Old. The difference that Pentecost made does not lie here.

3. Nor is it sufficient to say that the Pentecostal blessing is larger in measure and degree than that which preceded it. For unless it be meant that the difference of degree is overwhelming (in which case it must be traceable to a more radical distinction), it is surely not a worthy explanation of the need of a Personal Coming of the Holy Spirit to abide in the Church — that it would improve and make better what had been before.

4. It is impossible to settle the question by maintaining that the Old Testament blessings had always been exceptional, marking out one in an age, or two or three at a certain epoch; as when Enoch stood alone, and Noah was solitary, and Abraham and Melchizedek and Lot were the only men of God in their day; while in New Testament times this state of things was to be

** Hare's Mission of the Comforter, Note 2::; and Professor Smeaton's Doctrine of the Spirit, Lecture 6:(a laborious and able book).*

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— dare we, in the face of history, say? — the rule rather than the exception. Nay, neither is the fact so; nor, if it were, could it furnish an explanation large enough or deep enough of what Pentecost was.

II. May I now venture to offer some other suggestions as to the relation which Pentecost bore to Old Testament men and times?

1. Is it not so, then, that owing to the Pentecostal effusion, all disciples are meant to be apostles to the world, and are furnished with, or at least offered, the means of being so? No trace of this, as a universal mission, is to be found either in patriarchal or Mosaic days. A few men under the Old Dispensation were selected as Prophets of God, and had Divine messages entrusted to them: the Elijahs and Jeremiahs, who could not but deliver them at all costs. But no such commission was laid on every man of the favored nation of God. In the case of the New Testament followers of the Lord, the duty is universal. Every one who has the light is bound, under solemn command and responsibility, to let that light shine. And the promise of the Lord ere He ascended was, that at Pentecost, and through it, every one who sought to obey His word would receive "power," in which to become the "witness of Jesus Christ." This commission, and the means of fulfilling it, are traceable to Pentecost.

2. Again, just as Christ came to the world in Old Testament times, as the Angel of the Lord, before His Incarnation: so the Holy Spirit came in those times before Pentecost. The one came by anticipation as truly as the other, and for the same reason. Still more, just as the efficacy of Christ's atonement was exercised

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beforehand in those Old Testament times — through the typical sacrifices of the Lord, saving then all the faithful, who could not otherwise have been saved at all: so the power of the Holy Spirit was known by anticipation among the faithful, whom it made wise, mighty, devoted, pure, and who could not otherwise have been made meet for the inheritance. Calvary exerted a saving power over the past; and so Pentecost exerted a sanctifying power over it. It is no diminution of the wondrous influence of the Cross of Christ, that it saved in Abraham's day; why should it be thought a diminution of the influence of Pentecost, that the Spirit of God came upon Moses and Joshua? There was indeed but one way to save, and but one way to sanctify; and though these were made plain through events which could only take place in "the fullness of time," yet they stretched back to ages and generations which as yet knew them not, and blessed them. To find the Holy Spirit in the Old Testament, then, is not to lessen the significance of Pentecost; it is only to show how wide and long its range of blessing is.

8. It may be observed again that the doctrine of the Holy Trinity, though implied, was not clearly and explicitly revealed in the Old Testament. It is the special care of the New Testament to unfold it. And the work, therefore, of the Holy Spirit is here shown as was never before possible, so that, for the first time, men could labor consciously under Him. Or, to express the same thing otherwise, in Old Testament times faith had for its object God in His Unity; in the New Testament Dispensation, faith has each of the Persons

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of the Holy Trinity for its object. "Ye believe in God: believe also" (or, ye believe also,) "in Me" ([John 14:1](#)). There, during the ministry of the Lord, and as its result, is the unveiling to faith of two of the Holy Persons. At Pentecost, the Third was brought within the horizon of c

onsciously exercised faith. And now, and ever since, and until this Dispensation is over, we "believe in God the Father Almighty, and in Jesus Christ His only Son our Lord," and we also "believe in the Holy Ghost. "

4. Once more, the distinction between the Ante-Pentecostal and the Pentecostal ages implies a distinction as to the Covenants of God, and the seals by which they are confirmed. We speak familiarly of "the Old and New Testaments;" but how few seem to understand what is meant by the phrase. How many labor under the mistake, that it refers to the covenant of Works and the Covenant of Grace! Think for a moment what it would involve if the Old Testament were the Dispensation of the Covenant of Works! "If Abraham was justified by works, he hath whereof to glory!" ([Rom. 4:2](#)). But "we say. To Abraham his faith ' was reckoned for righteousness" (verse 9). Abraham was "justified by faith," then, as much as we are. And it was "of faith, that it might be by grace" (verse 16, A. V.). He lived, and he died, under the Covenant of Grace. This Covenant began when the first promise of a Redeemer was made known to fallen Adam at the gate of Paradise, and it has been running ever since. That is not what distinguishes the Old Covenant, or Old Testament, of which we speak, from the New.

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What then? Does not the Epistle to the Hebrews tell us, in so many words ([Heb 8:8-10, 13](#))? — "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the Covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in My Covenant, and I regarded them not, saith the Lord. For this is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to Me a people.... In that He saith, A New Covenant, He hath made the first Old. " The ninth chapter of Hebrews then goes on to show what "ordinances" the first Covenant had in the Tabernacle and its furniture; and explains that "Christ having come," He became "the Mediator of a New Covenant" ([Heb 9:15](#)); and that * While, however, the Covenant made with the Jewish people at the Exodus was one covered by the Covenant of (trace (if I may use the expression), it is needful to add that the spirit in which it was received and acted on by the bulk of the nation always was, to a large extent, what we call a legal spirit; and that is essentially the spirit of the Covenant of Works. Men tried to keep the Law (and the laws) of God in their own strength; and whenever they do that they are acting as if the Covenant of Works were still in force, and are putting themselves, so far as that is possible, under the old Adamic Covenant again. Probably this is what Paul means in the tenth chapter of Romans, when he quotes Moses ([Lev. 18:5](#)) as describing the righteousness of the Law, "If a man do [My statutes and My judgments] he shall live in them. " That would be righteousness by the Law, which no man has ever attained to. And the Law was not meant to give us righteousness, but to show us what it is, and that we cannot attain it; and to shut us up to the righteousness of faith, which is also described in the Old Testament as the righteousness of Abraham, the righteousness of David, and the righteousness spoken of by the Prophet Habakkuk ([Hab 2:4](#)), "The just shall live by his faith. "

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"by one offering He hath perfected for ever them that are sanctified" ([Heb 10:14](#)). It seems only needful to place beside these words what our Lord said on a memorable occasion: — "This cup is the New Covenant in My blood, even that which is poured out for you" ([Luke 22:20](#)). The Old Covenant, therefore, is not the Covenant of Works entered into with Adam while unfallen, but the Covenant entered into with Israel when leaving Egypt; and the New Covenant is distinguished chiefly by two things — (1) It rests on the Blood of Christ; and (2) It contains the promise of the Indwelling Spirit to "write God's Law in our hearts." In other words, it is a Covenant whose two chief works are Calvary and Pentecost.

Both Covenants have had Seals or Sacraments. The Old Covenant seals were typical, and the New are memorial. The former were two: Circumcision and Passover, typical respectively (it seems to me) of the Incarnation and the Death of Christ. The seals of the New Covenant are also two: Baptism and the Lord's Supper. And they seem to be memorials, (1) Of the "Ingrafting into Christ;" and (2) Of Union with the Ascended Christ.

The four points of difference, then, on which we have thus shortly touched, seem to discriminate Ante-Pentecostal from Pentecostal times; and the more we meditate on these, the more it will, I think, appear that the differences are fundamental, and that Calvary and Pentecost, considered together, and not separated (united, shall we say, through the Resurrection of Christ?) form the great line dividing the Church of the Past from that of the Present.

9. What Pentecost was for the Church

CHAPTER 9. WHAT PENTECOST WAS FOR THE CHURCH.

Perhaps the most satisfactory idea of what Pentecost was for the Church may be gathered from the events which are recorded as happening immediately after it. What was the state of the Church just after the Holy Ghost came, when the full effects of His Presence had developed, and when other influences had not yet entered to mingle with these? A very short statement will be sufficient in reply to this inquiry, as the facts themselves are well known, and all that is needed here is to present them in their connection with the great day that so influenced them.

1. The effect on the Apostles was most marked. The eleven men, who are the Divinely chosen witnesses for Jesus Christ, are no longer what they were. Self-consciousness, self-questioning, self-doubting, and self-glorying, seem to have fled as by a stroke. They are new men. Not in the sense of having for the first time passed into the Christian life, being "born again;" for assuredly they had all known that change already. But a change, as immediate as it was complete, from a comparatively low type of Christian character to the very highest, had taken place. Their spiritual condition was totally different from what it had been. No enemies could now treat them with contempt. Men

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began to look on them with awe, and to think it not strange that the world should be moved by them.

This spiritual change is visible at least in these directions: in wisdom in courage, and in a nameless power. They deal with difficulties as soon as they arise, and always well. They face the greatest dangers as mere matters of course. And whatever they say or do tells, till men wonder and tremble at the sight of them. And along with this spiritual change is another kind of power, which had been seen only in the hands of Jesus Himself: the power of miracles — beneficent and merciful — done by them in the Master's name. The Temple-gate cripple, known to all Jerusalem, is leaping and dancing around them, praising God. And the "speaking with tongues" has confounded gainsayers, and silenced opposition.

2. The Spiritual effect on sinners outside the Church is not less manifest or surprising. Then first, on that Pentecost afternoon, a crowd of Gospel hearers are found crying for mercy on their souls; and the news that God will have mercy is a true Gospel for them. They are ready to accept the most shameful position possible at the time — to become open and confessed disciples of the crucified Galilean; and publicly to accept baptism in token of the fact. There were 3000 who did this on that day. Nor is it a solitary instance. A few days more, amid many marvels, and with threatening outbursts of anger from the authorities, 5000 more men (not to mention women) cast in their lot with the Apostles. No preaching ever had such spiritual results — not even that of the Lord Himself — as the

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preaching which followed, and issued from, Pentecost.

8. The effect on the converts and disciples after they had entered the Church, was likewise notable. The new life stood the test of daily duties, petty cares, and real sacrifices. The Holy Spirit had come into the home as well as into the upper room and the Temple court. Great grace, gladness, singleness of heart, steadfastness, liberality, sacrificing all they had and giving up their possessions — these were the features which marked the actions of the converts in daily life. To this high level all were then expected to attain. A miserable couple, husband and wife, who thought they must make "a fair show" before the Church, sought to do so by a sham surrender. An awful judgment followed, which terrified hypocrites and half-hearted ones, and doubtless largely served to keep the Church pure from mere professors. God was not to be trifled with — the God of Pentecost!

4. We see next the effect of a missionary effort on a whole city ([Acts 8](#)) In the exercise of a love which made nothing of Jewish prejudices, one of the Christian teachers went down to Samaria with the news of salvation. The whole city was stirred with wonder and conviction. Sick were healed, demoniacs were delivered, sinners were forgiven; "There was great joy in that city." Pentecost was able to save! Following these lessons, two of the Apostles went down; and in reply to their prayers, "the Holy Ghost fell" upon the converts, and these also became in a sense apostles to spread the good tidings. Pentecost was able to sanctify as well as to save!

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5. Then we have three typical conversions of individuals, in successive chapters — a proselyte, a Jew, and a Gentile — all of them persons of excellent character before men, and all representing classes of great importance for the future: the Eunuch, Saul of Tarsus, and Corn

elius the centurion. It is not without intention that these are grouped together in the 8th, 9th, and 10th chapters of the book of Acts.

The lessons taught by these chapters are, (1) The need of the Holy Spirit ere even the best natural men can be saved ("Except a man be born. . . of the Spirit"); (2) The power of the Holy Spirit to save in face of deepest prejudice and life-long habits; (3) The universality of the Gospel call to all classes of men; and possibly, (4) The same spiritual gifts open to all ("which have received the Holy Ghost as well as we," [Acts 10:47](#)).

6. The last of the great results of Pentecost which we can notice here is one to which we have been brought near by one of those conversions just spoken of. It is the opening of the door of faith to the Gentiles — the first unmistakable manifestation of the purpose of God that at the Gospel of Christ and the power of the Spirit were not exclusively or chiefly for the favored nation; but that all nations of men dwelling on the face of the earth were equally free to receive them, were equally included in the Divine Covenant, and were called of God.

All these were immediate results of the great day on which the Spirit of God descended on the Apostles, and made "a new thing" on the earth. If now we seek to

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gather up the great principles involved in them, there are three which seem of greater importance than the rest.

1. Henceforth the Holy Spirit was to exert, not an occasional, but a permanent influence on the Church —not for a day, but for an age; not on a few, but on all (subject to spiritual conditions which must always prevail). The book of the Acts of the Apostles (the or 'practice' of their lives) shows how the same power went on from year to year, from city to city; and that book was meant to be the introductory chapter to the history of the Church.

2. The second great principle which we learn concerning Pentecost and the Church is, that that day was the Installation of the Holy Ghost as the Administrator of the Church in all things, which office He is to exercise, according to circumstances, at His discretion. It is as vested with such authority that He gives His name to this Dispensation. We do not, however, dwell on this part of the subject now, as it demands treatment in a separate chapter.

3. One other great principle concerning Pentecost is that it can never be repeated. The Holy Spirit came then, not to depart again, but to abide. "He shall give you another Comforter, that He may be with you for ever (εἰς τὸν αἰῶνα) for the age). Nothing can be more directly contrary to the intention and teaching of the Word than to expect a "second Pentecost." I would as soon look for a second Calvary. But this does not imply that the experience of the disciples at Pentecost is not to be known again. On the contrary, it is to be

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cause the Spirit, who then began His special work, is still present in the Church to continue it, that Pentecost admits of no repetition. Whether the miraculous results may once more be seen in the latter days of the Church yet to come, we know not certainly; though the Boo

Book of Revelation seems to lead us to expect this. But the spiritual results have continued in greater or less measure, and among more or fewer of the people of God; and they are to be looked for, desired, asked, and by faith attained. These have of late years again become remarkable, and they show no tendency to disappear, but rather seem annually to increase. There is but One Other Great Event for which Scripture directs us to look, and that is the second coming of the LORD. Till then, we live in the Pentecostal age, and under the rule of the Holy Ghost.

10. Pentecost in its Relation to Individual Believers Now

CHAPTER 10. PENTECOST IN ITS RELATION TO INDIVIDUAL BELIEVERS NOW.

SEVERAL interesting and important questions arise as to how believers individually stand related to the great event at Pentecost; and especially there are two opposing views which call for attention.

According to one view, the Holy Spirit having come already to the Church and never departed, each soul who is a member of Christ is already in possession — not only of the Spirit, but also of all that He has come to be and to give. By the Spirit He has been brought to Christ, and by the Spirit he is kept in Christ. This must be true of all; for “if any man hath not the Spirit of Christ, he is none of His” (Rom. 8:9). From this it seems to some to follow that it is in vain to ask for the Spirit — He is already ours; that it is in vain to ask for more of the Spirit — whatever He is or has to give is ours already. All that is permissible is that we should let Him more of ourselves make more room for Him, give Him entrance to, and possession of, the whole heart. It will then be as when the dock gates are opened at full tide; there will be no effort needed to flood the whole place with the seething and rejoicing water. In addition to this “making room,” it is needful to believe that the Spirit is within; that

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He has been quiescent only because we would not, through ignorance, or prejudice, or unwillingness, have it otherwise; and that now, through our willingness and thankfulness, He will be to us all that He has been to others, and that He is described to be in Holy Writ.

To quote words in which this view is maintained: — “Believers {all believers?} converted after Pentecost, and living in other localities, are just as really endowed with the Indwelling Spirit as those who actually partook of the Pentecostal blessing at Jerusalem” (Boys’ “Filled with the Spirit,” p. 87). “Nor are we to understand this” (the gift of the Spirit) “as any exceptional, occasional, special, or more advanced experience; but simply the condition of every one who is a child of God. In no single passage in the New Testament, subsequent to Pentecost, is there any hint that a true Christian is to seek the Holy Spirit as not yet received, or as having been received and subsequently lost” (pp. 88, 89). careful study of the New Testament leads us to the conclusion that every true believer is not to wait to enjoy the possession of the Holy Spirit in His fullness and power, but is entitled to believe that he already enjoys this glorious privilege and is to act accordingly.” (p. 12).

The other view as to the relation of Pentecost to individual believers now is, that, while all Christians are under the Pentecostal Dispensation, yet the special spiritual blessing which they received came to the Apostles does not belong to all Christians, but only to a few; and that they for the most part go through an experience

* This is the view held for the most part by "the Brethren. "

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similar to that of the Apostles, first being converted to Christ, and then — it may be long afterwards — brought to know "the fullness of the Spirit. " According to this view, it is one thing to be a Christian, and quite another to be a Christian in whom the Holy Ghost is dwelling abundantly in power and grace. It is admitted that all Christians have the Spirit, that is, are not utterly without Him and His influence; but it is argued that this is quite different from having Him fully, and being possessed by Him, It is maintained that the experience of Pentecost is being ever renewed in the case of individual believers, and that each may enter into it for himself. It is held that Pentecost is not merely a Day but a Dispensation in which we are living still. Many who hold this view speak of the new experience not only as "Pentecostal," but, in the words of Scripture, as "the Baptism of the Holy Ghost," They maintain that this phrase, so frequently and emphatically used by the Lord and by others, is not to be confined to those of the Apostolic age, at and after Pentecost, of whom it is used in Scripture, but is the best and most authentic term by which to designate the fuller and deeper experience in to which a Christian may enter. And they also hold that, so far from its being true that we should not "ask for" the Holy Spirit, it is the special privilege and obligation of the Christian to ask and believe for this as the crowning blessing of his life.

Some of the writers who take this view have expressed it in the following terms: —

"We must recognize the act that to have the Spirit

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is one thing, but to be filled with the Spirit is quite another thing. We know from what is recorded in St. John's Gospel that even before the Ascension the Holy Ghost had actually been given to the disciples, that Christ breathed upon them the Holy Ghost. But in the Day of Pentecost they were filled with the Holy Ghost" (Hopkins, Law of Liberty p. 205).

"All of every age, who have shown by their fruits that they had the Apostolic endowment of spiritual power, came into it by an experimental reception of the Spirit not essentially different from that of the Apostles and Evangelists" (Boardman, In the Power of the Spirit, p. 2.)

"Why should we not have a perpetual Pentecost? The Holy Ghost is not withdrawn; but there are few men who are empty enough of self to go all lengths with the Holy Ghost, without diverging into the self of fanaticism" (Baxter, Holy Ghost Days, p. 12).

"The believer may ask and expect what may be termed a Baptism of the Spirit, Praying to the Father, . . . he may receive such an inflow of the Holy Spirit as shall consciously lift him to a different level from the one on which he had hitherto lived. The way in which the Baptis

m comes may be different.... In the midst of weakness they know that the Power is resting on them. Such Baptism is specially given as power for work.... The desire is growing among God's people to have nothing less than what God meant by His promise of Baptism with the Holy Ghost and with fire" (Andrew Murray, *The Spirit of Christ*, pp. 823-325).

"The promise of the Spirit" does not pertain merely to

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the Apostles, the Primitive Church, or a favored few in subsequent ages. It is, on the other hand, the common gift to all who believe in Christ, the least as well as the greatest, to the end of time.... Neither is there any gift He is more willing to bestow upon believers than this Divine Baptism.... This baptism is the noblest blessing of Christianity, and no other can fill its place" (A. Mahan, *Baptism of the Holy Ghost*, pp. 48, 49).

"The Apostle in effect calls upon the believer to yield himself unto God the Holy Ghost as to a Power and Presence already dwelling within him, but waiting, as it were, for the welcome of the soul to come from within, and take entire possession of the whole circle and range of life.... Nowhere in the Epistles does the precise phrase 'Baptism of the Spirit' occur.

Are we not thus led to the conclusion that the Baptism is not to be identified with the 'filling,' and is not, like the 'filling,' presented to us as a blessing for which the Christian is to seek? . . . We are to be filled, and to be full of Him, as those who have already received Him from the height which knows no measure" (H. C. G. Moule, *Veni Creator*, pp. 221, 222).

In attempting to hold the balance between these two views, and to determine which of them seems to accord best with the language of Holy Scripture, there are several points which it is important to note.

Mr. Moule's view is almost to be regarded as a third, designed to combine the other two, and possibly Mr. Murray's may be regarded in a similar light. The important thing in the case of both of these writers is, that they admit the immense difference in experience between the two stages of Christian life, and that the latter is something which must be sought and obtained.

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1. It is admitted by all that there is a great difference in experience between a Christian who merely has the "view life" and one who has it "more abundantly." The former may not even be sure that he is a Christian at all, and his friends may also doubt it; but the latter is full of joy, and* overflows with blessing. The former is merely a converted man, the latter is a sane-lifted man, and there is a gulf between them.

2. Now this difference of experience exactly corresponds with what we observe in the Apostles before and after Pentecost. While Christ was yet with them they were feeble, cowardly, full of fears and mistakes, and often of self; after Pentecost they were new men. They were believers in Christ before, but they are hardly to be recognized as the same men after the change came upon them in one day. And this is the sort of change that often comes upon C

Christians now, long after they have been converted. It generally comes quite suddenly, though this is not always remembered and noted. And it makes the same sort of difference in them and their lives that was made for Peter and the rest by the Day of Pentecost. .

3. This change in the Apostles is described in Scripture as being the result of the Spirit of God "coming upon" them, and "filling them. " "They were all filled with the Holy Spirit. " "The Holy Spirit came upon Peter, filled with the Holy Spirit. " Long after they had believed for the first time, and had therefore, in a sense, possessed the Spirit, this new blessing came which transformed them. The natural conclusion is that, when the same change takes place in Christians now, it is to be ascribed to the same cause, and to be described in the same words.

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4. Much of the language employed in the New Testament seems to be inconsistent with any other view.

This is almost admitted with regard to what happened at Samaria and at Caesarea, which are alleged to be exceptional cases. But they do not stand alone. Let us look at them.

At Samaria, long after Pentecost, the Apostles "sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet He was fallen upon none of them: only they had been baptized into the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit ([Acts 8:14-17](#)).

Yet these people had "believed," and had been baptized, and therefore they had the Holy Spirit, else they were none of Christ's. If, therefore, the view of Mr. Boys and others were the true one, Peter and John ought to have thanked God that the people had "received the Holy Spirit;" that He had "fallen upon them," though they did not know it; and that they had only to yield to Him in order to be fully blessed. It is not surprising, therefore, that this should be regarded as an exception to the rule, and virtually asserted to be Pentecost No. 2, or The Samaritan Pentecost.

So at Caesarea, in the house of Cornelius, "The Holy Spirit fell on all them which heard the Word. " "On the Gentiles also was poured out the gift of the Holy Spirit. " They "have received the Holy Spirit as well as we. " "The Holy Spirit fell on them, even as on us at the beginning. " "And I remembered the word of the Lord, how that He said, John indeed baptized with

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water; but ye shall be baptized with the Holy Spirit" ([Acts 10:44, 45, 47; 11:15, 16](#)). In this case also admission is made that the language of the Apostle is quite at variance with the theory advocated; but it is contended that "these were special circumstances," and that "special cases must not be mistaken for the rule" (Boys, "Filled with the Spirit, 73). In other words, this was another repetition of the Advent of the Holy Spirit; it was Pentecost No. III., or The Gentile Pentecost.

Is it not obvious that the whole case breaks down under such admissions? If the Holy Ghost came once for all, so that we must not pray for His coming to any one now; if He is already "received" at conversion, in such a sense that He cannot be "received" again; if all Christians have Him entirely, and "enjoy the possession of the Spirit in His fullness" (Boys, p. 12) from the moment of conversion; was this not also the case with Samaritan and Gentile converts? If it were possible for Him to be "received" at Samaria and Caesarea, why should the same thing not be possible still?

But the language employed in other parts of Scripture is equally inconsistent with the same theory. Take, for instance, the appointment of deacons in the early Church ([Acts 6](#)). "Look ye out, therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom. " Must not the language be changed, in order to agree with the views laid down, to something like this — "Look ye out from among you seven men of good report, who, because they are brethren, must enjoy the possession of the Spirit in His fullness

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Take St. Paul's question to the men at Ephesus ([Acts 19:2](#)), "ye receive the Holy Ghost when ye believed?" Of course they did, if the Holy Ghost is always "received" at conversion. How could Paul ask? And if he were testing the reality of their conversion, would he not have said, "Did ye receive the Holy Ghost, when ye thought ye believed? Or take St. Paul's prayer for the Christians at Ephesus, that they "may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith. . . that ye may be

filled unto all the fullness of God"([Eph. 3:16, 17, 19](#)). Would it not be necessary to rewrite the words of this prayer, in view of the theory in question, that it might mean this — "I Thank God that ye have been strengthened with power through the Spirit in the inward man; and that Christ already dwells in your hearts through faith; and that ye have already been filled unto all the fullness of God?"

Or take Paul's exhortation to the same Ephesians(v, 18), "Be filled with the Spirit. " Surely it must have run, "Acknowledge and recognize that ye do already enjoy the possession of the Holy Spirit in His fullness. "

5. Other expressions in the New Testament certainly fall in with those which have been already quoted — (1) In the same Epistle to the Ephesians ([Eph 1:18](#), A. V.) Paul says, "After that ye believed, ye were sealed with that Holy Spirit of promise. " The rendering of the R. V., "having believed," does not alter the sense, though it expresses it less forcibly, that the believing and the sealing are separate things — separate in thought and

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(generally) separate in time. What the "sealing" is has been much questioned. May I venture the suggestion that it includes the two thoughts of making sure and of stamping God's own image on the soul? In any case, it is more than believing. Now "believing" is the work of the Holy Ghost in the soul; faith is "the gift of God. " Sealing is therefore a second gift, another gift (at all events), corresponding more or less fully to the Pentecostal gift.

(2) Then we have our Lord's assurance ([Luke 11:13](#)), "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" Is not that a warrant for the believer to ask this great gift of the Father? It is said that this was an Ante-Pentecostal saying, superseded by the great gift which came then once for all. But St. Luke's Gospel was written long after Pentecost; and are we to conclude that this beautiful promise of the Lord was made known to the Church only when it was no longer to hold true? We may surely take for granted that it was recorded for the use and benefit of Christians still. But it can refer to nothing else than the fullness of the Spirit. It is impossible to suppose that it refers to conversion. The direction how to be saved is to believe in the Lord Jesus; it is not to ask for the Spirit. We conclude, therefore, that this passage is inconsistent with any other view of the Holy Spirit's work, than that He may now be entreated for, as a special gift — in His fullness — to the child of God.

(3) Not to dwell on other passages, the account given us of St. Paul after his conversion is decisive. He

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was told to go into Damascus, where it would be told him what he should do. Meantime Ananias was sent to baptize him, and to lay his hands upon him, and he was actually "filled with the Holy Ghost." Was Paul's conversion not complete when he reached Damascus? Or is this "filling with the Holy Ghost" something which often comes after conversion is over?

6. It seems to me beyond question, as a matter of experience, both of Christians in the present day, and of the early Church as recorded by Inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing, corresponding in its signs and effects to the blessing received by the Apostles at Pentecost; a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of Acts. Whatever that blessing may be, it is in immediate connection with the Holy Ghost; and one of the terms by which we may designate it is to "be filled with the Spirit." As with the early Christians, so with us now: the "filling" comes when there is special need for it, work to be done, services rendered; and it comes again with the next need, which implies that it had departed when the previous occasion had passed.

And there is an occasion when that blessing comes to a man for the first time. That first time is a spiritual crisis from which his future life must be dated. There may be a question as to what it is to be called, or at least by what name we are authorized in Scripture to call it. And there are other interesting questions regarding it, — how it is related to the definite act of surrender to God, for instance. As to these, it may be

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said generally, that the entrance on the "life more abundant" has various aspects, one or other of which becomes prominent according to the circumstances of the soul. Whether consciously or not, it is to the fact of the Holy Spirit coming in new power to the soul that all new life is due; and the more that this is consciously understood, the more is the Holy Ghost in His due place in our hearts. It is only when He is consciously accepted in all His power that we can be said to be either "baptized" or "filled with the Holy Ghost." I should like to add t

hat it is possible to maintain that God from the first offered to His own people a higher position in this matter than they have been generally able to occupy, in that the fullness of the Spirit was, and is, offered to each soul at conversion; and that it is only from want of faith that subsequent outpourings of the Holy Ghost become needful. There is much to countenance this view in the book of Acts. St. Peter declared at Pentecost that whosoever should repent and be baptized, should "receive the gift of the Holy Ghost" ([Acts 2:38](#)). Yet note that the gift of the Holy Ghost had been bestowed some hours before on the Apostles, and that here again He is to be "received" by individual believers. Note also, that those who have been sinners are invited to enter at once on the double gift— conversion and Pentecostal blessing — all in one. So it was with the household of Cornelius. Why may it not be so also with Christians now? "Because of our unbelief!" Would that souls more frequently entered thus at once into all their heritage! Perhaps if the possibility were more generally taught, more would obtain the experience.

11. The "Baptism of the Spirit;" His being "Received;" His "Falling" on Men; and Other Expressions

CHAPTER 11. THE "BAPTISM OF" THE SPIRIT HIS BEING "RECEIVED;" HIS "FALLING ON" MEN; AND OTHER EXPRESSIONS.

There still remains for us, before passing to other portions of our subject, the consideration of certain terms employed in the New Testament with reference to the Coming of the Holy Spirit, and the application of these to believers now.

I. THE BAPTISM OF THE HOLY GHOST.

The phrase is used six times in the New Testament — five times before Pentecost. In each of the four Gospels there is recorded the testimony of John the Baptist to the Lord Jesus, that He shall "baptize with the Holy Ghost;" and in [Acts 1:5](#), the Lord, just before His Ascension, promises to the eleven that they "shall be baptized with the Holy Ghost, not many days hence. " Then (in [Acts 11:16, 16](#)) St. Peter quotes this promise of the Lord, indicates the fulfillment on Pentecost Day, and likewise declares that it was fulfilled again in what happened to the household of Cornelius when the Holy Ghost "fell on them. "

* The phrase "Baptism of," in the title and other parts of this chapter, is intended to cover the three meanings put on the preposition which in Greek follows the word translated "baptized. " These are "with," "in," and "by;" for each of which translations there is some authority.

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The next fact connected with this expression is that the phrase is never used in any of the Epistles; that Christians are not urged to ask for the blessing; nor is it indicated that they receive it. One passage seems to be an exception, namely, [1 Cor. 12:18](#), "For in One Spirit we are all baptized into One Body, whether Jews or Greeks, whether bond or free," I am not sure that it is an exception. The object of the Apostle here is to insist on the unity of all believers, and he does so by showing that the Body of Christ is "One," and that the Spirit by whom the Body is formed is also "One. " Baptism was the initial rite, which was the sign of b

eing joined to that Body — the baptism of water; and so, when accompanied by faith, it was the sign of the new birth that had really taken place. It seems to me that this is what is referred to; and, inasmuch as the Holy Spirit is the Agent by whom the conversion takes place, the baptism is said to be by Him. But this is the baptism of water, accepted in faith. It is not what happened to the Apostles at Pentecost, both because they were not then baptized with water, and because they "received" the Holy Ghost as something additional to what had come at their conversion. There is a manifest distinction between the Spirit baptizing men into Christ and Christ baptizing men with the Holy Ghost. And the verse (though confessedly a difficult one), probably contains in its two parts a reference to conversion and to the Pentecostal blessing, "In One * Compare [Gal. 3:27](#), (εἰς Χριστόν ἐβαπτισθητε) — "As many of you as were baptized into Christ did put on Christ. ** And note also the parallel expression to that in the text ([John 3:5](#)), "Born of water and the Spirit," where it cannot refer to the Pentecostal gift.

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Spirit were we all baptized into One Body" (that is, being "born of water and the Spirit"), "and were all made to drink of One Spirit" (or, as the Speaker's Commentary gives it, Were all drenched with one Spirit" — which is the Pentecostal gift).

What, then, are we to understand by the absence of allusion to the phrase, "The Baptism of the Holy Ghost," in the Epistles? We may reach our answer best perhaps by inquiring first. What is intended by the figure used in the phrase? What is the full import of the figure, "Baptism of the Holy Ghost?"

1. It must signify, for one thing, the Beginning of a Purifying process; or at least the fact of purifying is symbolized. Outward baptism was the application of water to a body which was impure, and one thought conveyed by the phrase in question was, that God was able to cleanse the soul even as thus the water could cleanse the body.

2. There was also implied a Confession of Sin, and a Change of Mind and of Life. It was as needing to be cleansed that the subject of baptism made application for the rite; and as engaging to lead a new life in future, because a new heart inwardly had been given.

This, too, is implied in the Baptism of the Holy Ghost. The Ante-Pentecostal days of the Apostles had been much stained with evil — fear, selfishness, disobedience, willfulness. These things they confessed; they were brought to that state of heart-confession before God during their "waiting" for Pentecost; and the Lord baptized them with the Holy Ghost as a token that they were to be set free from these things in the new life that was before them.

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3. There was also in this "Baptism of the Holy Ghost" an outward testimony. It had immediate effect, and the effect was manifest to all men. It was known to Jerusalem an hour after it had taken place.

4. It was something not to be repeated in the individual experience of the man who received it. This is surely a very important point. One leading distinction between the Sacraments

of Baptism and the Lord's Supper is, that the one is to be administered once only, the other frequently. Who dreams of being baptized with water, say every year? It was the same in the Old Testament. Circumcision was only once; Passover was annual. There can be only one beginning. And baptism is a beginning. But of what? The baptism of water represents the new birth of the Christian life, when the name of Christ is accepted, in token of having been "born again." So the baptism of the Spirit is the beginning of the full life of Christian experience in which for the first time a change comes over the Christian similar to that which came over the Apostles at Pentecost; and that never can be repeated. Some of the results of it come and go, such as the "Filling of the Spirit," and Mr. Moule is clearly right in pointing out (p. 222, *Veni Creator*) that there is a manifest and radical difference between the Baptism of the Spirit and the Filling with the Spirit. But of this fuller experience, which has many aspects, and results, and characteristics, there is but one beginning and therefore there is but one baptism. The phrase implies that in the experience of the individual Christian the thing signified takes place only once.

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5. Does the phrase signify anything as to the mode of receiving? The question has a much deeper importance than any bearing on the mode of water baptism.

The image is employed with reference to the death of self and the beginning of resurrection life. "Buried with Christ through baptism" ([Rom. 6:4](#)). "Few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God" ([1 Peter 3:20, 21](#)).

Now what does the image of baptism mean in such passages? I reply (1) negatively, not immersion in water, or burial in the earth after our mode of sepulture. Such burial as ours was unknown to the Jews; nor was there anything in their mode that could be likened to it. They hewed out, or found, a cave in a hill-side; and bringing in the body (generally on level ground) laid it on a shelf, leaving it there. Neither, therefore, in water baptism, nor in the baptism of the Spirit, was there anything like plunging the body or soul into the depths of the sea, or burying it under ground. But (2) the facts of death and burial were apparently signified by baptism: that the "old man" had "died with Christ" (see [2 Cor. 5:14, 15](#)) and had been put away, as in burial, to go to corruption and be left in forgetfulness — this is taught us; that is, being "buried in Baptism." It is true at the new birth, and the baptism with water represents it; it is true at the "baptism" of the Holy Ghost.

And now having seen what were the things signified by the image used in the phrase, "The Baptism of the Spirit," can we discern any reasons why it should not continue to be applied to the case of individual believers in New Testament times? For one thing, it would seem that there was less necessity for the use of such a phrase after the Church had fairly entered on its course. When the miraculous accompaniments of Apostolic ministry were disappearing, and the providential guidance of the Lord was taking their place, then the thing to be looked and hoped for was, not a childhood of Christian life, such as the Apostles had before Pentecost, but a life which had the fullness of blessing from the beginning, and did not need a crisis such as the Apostles subsequently found. And as the Epistles set before us the high, t

he ideal standard of life, they do not propose that we should aim at such marked crises of experience as would be indicated by expecting a subsequent baptism of the Holy Spirit. I do not mean in the least to give the impression either that such a thing does not take place, or that we should not expect it; but that the highest thing is that it should come to Christians at the beginning of their new life, and that this is the aim which the Apostles keep in view.

6. Another reason for the disuse of the phrase may possibly be found in the desire that this Baptism of the Spirit shall not be confounded with the Baptism of Water. The Church of Christ has suffered too much from the undue and untrue importance given to this rite not to make probable great care on the part of the Spirit in the Word lest any encouragement should be

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given to such error. On the one hand, the assertion of what is called "Baptismal Regeneration," and, on the other, the questions raised about what is called "Believers' Baptism," were doubtless only too good reasons, in the prevision of the Spirit of Wisdom, why so little should be said in the New Testament of a baptism which was not the baptism of water, but might be mistaken for it, and which was linked to everything that was most precious in Christian life.

The conclusion, therefore, to which we come is that, while the absence of the phrase, "The Baptism of the Holy Ghost," in the Epistles may not be fully explained by such considerations, yet we can see that it was neither needful to be used nor in the circumstances expedient; and it is for Christian writers still to determine whether it is expedient to use it largely now. The same thing as is signified by it may be dwelt on in language to which no such objections can be taken.

II. THE RECEPTION OF THE SPIRIT.

1. In a previous chapter this phrase has been alluded to in connection with the teaching of the Lord as to the Holy Ghost, and it was there shown in a note that it had an active sense, and referred not merely to the "gift" of the Spirit by God, but to the acceptance of that gift by faith. This thought it will be well for us to keep in view as we now look at the passages which in the Acts and the Epistles speak of the "Reception" of the Spirit.

2. There are, then, eleven passages in the New Testament in which this phrase occurs (with the same Greek verb) with special reference to the Holy Ghost.

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Three are in the Gospel of St. John. One is [John 7:39](#), "This spake He of the Spirit, which they that believed on Him were to receive" — a verse which refers to Pentecost. A second is [John 14:17](#), "The Spirit of Truth: whom the world cannot receive" which must have a wider reference. The third is the well-known verse dealt with before, [John 20:22](#), where the Lord says to the eleven, "Receive ye the Holy Ghost:" this it may be conceded, refers to Pentecost.

The book of Acts has seven passages. The first of these, which differs from all the others, is [Acts 1:8](#), "Ye shall receive power, when the Holy Ghost is come upon you," In [Acts 2:38](#) Peter promises the multitude that, if they repent and are baptized, they "shall receive the gift of the Holy Ghost." These words, be it observed, were spoken by the Apostle after the descent of the Spirit upon himself, and must therefore refer to a new gift of the Spirit separate from that which had been already "received" by others. In [Acts 8:15, 17, 19](#), we have the case of the people of Samaria, when Peter prayed "that they might receive the Holy Ghost," when they did "receive" Him, and when Simon Magus asked that he might have the power of being the medium through whom others might "receive." In [Acts 10:47](#), we have the statement that the household of Cornelius had "received the Holy Ghost as well as" the Apostles. And in [Acts 19:2](#) Paul asks certain disciples, "Did ye receive the Holy Ghost when ye believed?" which indicates that he thought it possible that they had believed and yet had not "received" Him.

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In Galatians there are two passages. In [Acts 3:2](#) Paul asks, "Received ye the Spirit by the works of the law, or by the hearing of faith?" and in verse 14 of the same chapter he says that Christ redeemed us "That we might receive the promise of the Spirit through faith." Such reception, in verse 2 especially, is quite distinct from that of Pentecost, both in respect of time and place; yet the "reception" is declared to be true of the Galatian Christians, and (if it be thought worthy of special notice) the article appears in this passage (τὸ πνεῦμα ἔλαβετε) as well as in verse 14. (See [Appendix II](#))

3. The conclusion to which our examination of these passages leads us is (1) that the phrase is one which is specially used of the event which took place at Pentecost; (2) that it continued to be used by the inspired writers with reference to believers since; and (3) that there is no reason for asserting that it applies only to the case of conversion among men now any more than it did at Pentecost among the Apostles.

4. Much weight has been laid by some on the connection between the reception of the Holy Spirit, and the laying on of hands. "

There are certainly two passages, possibly three, in which such a connection may be traced. At Samaria ([Acts 8:17](#)), "Then laid they their hands on them, and they received the Holy Ghost;" this is emphasized by the request of Simon Magus, already referred to, "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost" ([Acts 8:19](#)). The second passage is [Acts 19:6](#), "And

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when Paul had laid his hands upon them, the Holy Ghost came on them," And the third passage which may be understood in the same sense is [2 Tim. 1:6](#), "Stir up the gift of God" (the "charism") "which is in thee through the laying on of my hands" (see also [1 Tim. 4:14](#)). Are we then to suppose that the reception of the Holy Ghost came through, and always by, the imposition of hands? Certainly not. At Pentecost no one laid his hands on the Apostles. When the deacons were appointed ([Acts 6:](#)) the only one of whom it is expressly said that he was "full of the Holy Ghost" was so before he was ordained as a deacon. At Caesarea ([Acts](#)

10:44, 47) Cornelius and his company received the Holy Ghost before they were even baptized, and did so while Peter was preaching to them. The "laying on of hands" either was from the beginning, or very soon came to be, confined to those who were appointed to "office" in the church. But, whether the custom extended beyond officials or not, it seems clear that the fullness of the Spirit was not regulated by its presence or absence.

III. — THE SPIRIT "FALLING UPON" MEN, OR "COMING UPON" THEM.

These are expressions similar in meaning, which may be noted in passing as bearing on the question, whether the gift at Pentecost to the Church is the same in character as the individual gifts which are now bestowed on believers, and whether these come now of necessity at the entrance into the Christian life, or at the entrance into a special stage of that life.

The phrase "descending" and "coming upon"

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(καταβαῖνον καὶ ἐρχόμεν ἐπὶ) is used of our Lord in [Matt. 3:16](#); "descending upon" is used in [Mark 1:10](#) and [Luke 3:22](#); "descending and abiding upon" is the phrase used in [John 1:33](#). The phrase "falling upon" is used in the Acts three times ([Acts 8:16](#); [10:44](#); [11:15](#)), once with regard to the Samaritan Christians, and twice with regard to the household of Cornelius. The phrase "coming upon," with reference to the Holy Spirit, is used in the case of Mary ([Luke 1:35](#)), in that of the Apostles ([Acts 1:8](#)), and, less emphatically, in reference to the disciples at Ephesus ([Acts 19:6](#)).

Four of these expressions are used in allusion to events subsequent to Pentecost; in three of them, the blessing which came is distinguished in time from the baptism of the converts; and in one of them, the allusion is to something which occurred after conversion, some days or possibly weeks. They cannot mean that after Pentecost the Holy Spirit returned to heaven, and needed to be given from heaven again as on the first great distinctive bestowal; but they do probably mean that, when He comes on men. He comes — not merely from man to man, as residing in the individual members of the Church and passing on through it, but — from God direct; and it does not seem possible, consistently with Scripture, to confine the gift of the Spirit to a believer to that first moment in which He comes to convict and convert.

IV. — THE BAPTISM OF FIRE.

Only in two places do we find this expression employed; in St. Matthew's (iii. 11) and St. Luke's ([Luke 3:16](#))

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reports of the Baptist's declaration, "He shall baptize you with the Holy Ghost, and — fire;" but its position and connection are such as to attach great importance to the thought, and to suggest many questions. The difficulty of satisfactorily answering these must be admitted, and has been practically admitted, by the subject having been generally passed without discussion.

The following are some of the questions which naturally occur: — (1) Is the Baptism of Fire part of the Baptism of the Holy Ghost, or is it to be distinguished from it as something more? (2) Was it fulfilled at Pentecost? (3) Was it exhausted then? (4) Is it a personal experience still; and if so, (5) What are its conditions?

1. Occurring only in the two verses just mentioned, coupled in both of these with the Baptism of the Holy Ghost, and that without the repetition of the preposition (for the with in the A. V. and R. V. are supplied), it would naturally seem, as it were, only a portion of the larger baptism which came at Pentecost. On the other hand, what is there in this baptism of "Fire" that John should single it out with such marked emphasis as one of the two things that the Messiah was to do, and as worthy to stand side by side with the gift of Pentecost itself? Why should he not have said, "He shall baptize you with the Holy Ghost" — and with or "and with courage", or "and with holiness." Must not the "fire" referred to stand on a different footing altogether from such accompaniments or results of the descent of the Spirit?

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2. Is it correct to suppose that the reference in John's words was to the "tongues of fire" which sat upon the disciples on the Day of Pentecost? We have already called attention to the fact that the record says, "Tongues, like as of fire" ([Acts 2:2](#), A. V. and R. V.) (ὡσεὶ πυρὸς); and throughout the rest of the description there is no allusion of any sort to "fire" save in [Acts 2:19](#) — "Blood, and fire and vapor of smoke," signs of "the great and notable day," which apparently are to be fulfilled only in the future. Is it possible, then, that the Baptist, in his use of the solemn and remarkable words already quoted, should be referring to an appearance of fire only — "He shall baptize you with the Holy Ghost and — with the likeness of fire.

3. Even were this unlikely supposition to hold good, it would still remain a question whether there is not a farther fulfillment in the Church of the words with which John so startlingly characterizes the work of Messiah. Did the disciples know in after years of a "Baptism of Fire?" Was it seen, for instance, in Samaria? Was it found in the house of Cornelius? Or, when the disciples were enabled to "speak with tongues," was there the same "Baptism of Fire" as at Pentecost?

4. When we turn to the various passages in the New Testament in which the use of "fire" by God is referred to, we find them divisible into two classes. The larger number speak of Purification by fire: a few speak of Punishment by fire. It is with the former that we have to do. In [1 Pet. 1:7](#), we read: "That the proof of your faith, being more precious than gold that perisheth,

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though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." Is it the "gold" only that is "proved by fire?" Surely it is the faith also. In [1 Cor. 3:13](#) there is a remarkable passage which tells us that "each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." And still more remarkably this is followed up in the 15th verse by the statement, "If any man's work shall be burned, he shall suffer loss: b

ut he himself shall be saved; yet so as through The fire, then, tries and approves the work; and though it burns up much, it yet "saves" the Christian man himself.

In [1 Peter 4:12, 13](#), we have another trial by fire "Think it not strange concerning the fiery trial (τη πυρώσει προς πειρασμον) among you, which cometh upon you to prove you.,, but inasmuch as ye are partakers of Christ's sufferings, rejoice. "

And in [Rev. 3:18](#), we have the words, "I counsel thee to buy of Me gold refined by fire " where the reference apparently must be to the purifying effect of suffering and trial on the Christian.

Two other passages should possibly be connected with these — (1) [John 15:6](#), "And they gather them, and cast them into the fire, and they are burned. " The parable concerns those who belong to Christ and are "in Him," and who cannot be finally lost, though they may be burned here in the fire. And (2) there may here be a reference to the Baptism of Fire in [Luke 12:49, 50](#), where the Lord says, "I came to cast fire upon

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the earth; and what will I, if it is already kindled? But I have a Baptism to be baptized with. "It is a very obscure passage, no doubt. May it not mean, "I am come to cast fire on the earth; but if I see it already burning for Myself, what then? I have that Baptism to pass through, and am straitened till it is done. "

If we take the above passages together, they all seem to point to a purifying by fire (probably called a "Baptism" by our Lord in the last case), which was to be the portion of the disciples. Pain and persecution were to be their portion; yet these were to purify them for the Lord's presence. Hitherto they had been unharmed; on the very night of the betrayal Jesus had interfered for their protection — "Let these go their way" ([John 18:8](#)). It seemed that they needed Pentecost to enable them to bear this species of purifying, and that the Baptism of the Spirit was to be followed by a Baptism of Fire. The 2nd chapter of Acts tells us of the one; the 4th chapter tells us of the beginning of the other.

5. Is there any such experience for Christians now?

Obviously there is, in "the tribulation," through which all the people of God must pass.

But there are many other and most interesting questions concerning this Baptism of Fire.

Is it to be distinguished from the ordinary discipline of trial? We answer, Yes: in so far as it is consciously accepted by faith, and its nature and purpose recognized, as well as its connection with the Baptism of the Holy Ghost. Trial, in itself, is probably never to be asked; but may there not be something akin to the

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Lord's own attitude, where there is a "straitening" till the inevitable "Baptism" comes that shall set the soul free? It has reference not merely to personal purifying, but to personal purity in relation to God's work.

Why is it called a "Baptism?" Possibly because there are certain kinds of service that are never possible till we accept of it and pass through it, and of which it is made the necessary condition and beginning.

Is it of the nature of a crisis? I am inclined to answer that it is sometimes so, and that it is not always so. Sometimes the fire is like that of a furnace into which we seem to be thrown; and this, lasting for a day, or a week, often culminates in bodily illness, possibly like Paul's "thorn in the flesh," which seems to have come as a result of the vision near Damascus, and was to prepare him for his future Apostleship. Such cases are known in the secret experience of some of the servants of God still.

More frequently, I think, it is a slow fire which God appoints to His people who are so "baptized," in which they have the opportunity of withdrawing their consent, if they wish to do so, from the fiery test, or of continuing to accept it, as His Spirit goes on to apply the fire.

There are various aspects of all God's spiritual dealings, and this is no exception.

V. — THE MIRACULOUS RESULTS AT PENTECOST.

This is a subject so large and difficult that obviously it cannot here be dealt with fully; but it is not possible to pass it without some slight examination.

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1. That miracles were done by the Apostles of Christ must be admitted by all who accept the statements of the Word. One of the statements is a remarkable verse by St. Paul ([Rom. 15:18, 19](#)), "Those (things) which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost. " The meaning is not open to question. We have it, therefore, on record, from St. Paul's own pen, that he wrought "signs and wonders" of a miraculous sort in the course of his ministry. An equally strong and clear general statement is made concerning St. Peter ([Acts 5:15, 16](#)). The miracle wrought upon the cripple at the gate of the temple ([Acts 3](#)), the cure of Aeneas ([Acts 9:34](#)), and the raising of Tabitha from the dead ([Acts 9:40](#)), are detailed instances of some of the more striking works of wonder which St. Peter did. Less known, but not less remarkable, are the details given about the marvels done by Philip in Samaria ([Acts 8:6, 7, 13](#)).
2. Our Lord during His lifetime gave certain miraculous powers to the disciples ([Luke 9:1, 2; 10:17-20](#)), and ere He departed promised to all His Apostles that they should have such powers. ([Mark 16:17, 18](#)).
3. In perfect accord with these facts, we find that Pentecost was immediately followed by a great miracle. It is, in my opinion, impossible to read the second chapter of the Acts of the Apostles without admitting that the speaking with tongues there described is represented

* I take for granted that the genuineness of these verses has been sufficiently demonstrated by the late Dean Burgon and others.

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as the miraculous gift of the power of speaking in foreign languages which the speakers had not learned, and up till then had not known. In view of [Acts 10:46](#), [11:15](#), [19:6](#), the same conclusion is at least the natural one, and probably it would not have been questioned but for certain difficulties arising from expressions used in the first Epistle to the Corinthians.

4. It would serve little purpose to enter here on a discussion of the expressions which have just been referred to. Whether the speaking with tongues, so common in Corinth (called, I observe, Glossolalia by some, though the word is no gain to our literature!), was the same as the miracle of Pentecost, or whether it was the rapturous outburst of an ecstatic spiritual state, and inarticulate, this at least is certain, that it leaves the Pentecostal gift of language as it was, a miraculous aid bestowed for the time upon the witnesses of Christ.

5. Were these, and other miraculous gifts — such as healing diseases and casting out devils — intended to disappear from the Church, or were they meant to become her perpetual possession? There is not a little to encourage the thought that God was willing to continue them, that their use was dependent on the spiritual preparation of believers to “receive” them, and that they have been lost owing to a great decay in the spiritual life and power of the Church of Christ. This, however, we do not have the means of determining with certainty. The fact remains that these gifts did not outlast the Apostolic period. It is true that ever and again sporadic cases of alleged cures or marvels have been heard of, but always in circumstances which suggest

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the lack of reliable evidence, or of an alliance, not with the Spirit of judgment, but with outbursts of fanatical feeling. There are, however, indications in the book of Revelation, and perhaps in other portions of the Word, that miraculous gifts may again appear in the Church before the end. Wherever Satanic influences come to the surface, the Spirit raises up a standard. In the latter days it is apparently to be so. There are portions of the prophecy of Joel, applied by St. Peter to Pentecost, which still remain waiting for a future and farther fulfillment; and these indicate wonderful signs both in heaven and earth.

6. But it is a great mistake, into which some have fallen, to suppose that the results of Pentecost were chiefly miraculous and temporary. The effect of such a view is to keep the spiritual influences out of sight; and it will be well ever to hold fast the assurance, that a wide, deep, and perpetual spiritual blessing in the Church is that which above all things else was secured by the descent of the Spirit after Christ was glorified. (See Hare's "*Mission of the Comforter*" Plumptre's edition, note H., specially p. 229.)

12. The Administrator of the Affairs of the Church

CHAPTER 12. THE ADMINISTRATOR OF THE AFFAIRS OF THE CHURCH.

IN previous chapters we have seen that the gift the Holy Ghost bestowed upon the Church at Pentecost is to continue till "The end of the age," and have discussed most of those questions which have been raised concerning His relation to it as a whole, and to the individual believers who constitute it. We now turn to an exposition of the various offices which He executes in the Church, and of the gifts and graces which He bestows on the people of Christ

The Holy Ghost, from the Day of Pentecost, has occupied an entirely new position. The whole administration of the affairs of the Church of Christ has since that day devolved upon Him. He is the medium of communication through whom the Mediatorial work is carried on. This is "the Dispensation of the Fullness," which has been committed unto Him. And this probably is the corner-stone of the teaching of the New Testament upon our subject. It is, however, to be noted that the word translated "dispensation" (οἰκονομία) rather means stewardship and is not applied separately to any of the Persons of the Trinity. It occurs five times; once ([Ephesians 1:10](#)) quite generally; once ([Ephesians 3:2](#)) as "the dispensation of grace;" once ([1 Cor. 9:17](#)) as a "stewardship" given to Paul; once ([Col. 1:25](#),

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see R. V. margin) as a "stewardship of God" given to Paul; and once ([1 Timothy 1:4](#), see R. V. margin) as a "stewardship of God which is in faith." The word employed for "the ministration" (the ministry and the administration) "of the Spirit" is quite different (διαχονία [2 Corinthians 3:8](#)).

When the Lord declared that it was expedient for the disciples that He should go away, for otherwise the Paraclete could not come, He intended to direct attention to the important office which the Holy Ghost was to occupy; and He spoke of that office as one not merely for the Twelve, but for the Church which they represented. The Spirit's presence in the Church was to be perpetual. "The Father. . . shall give you another Comforter [Paraclete], that He may be with you for ever" ([John 14:16](#)), and the office which He was thus perpetually to fill was that of Administrator of the Church of Christ ([1 Corinthians 12:11](#)).

The subject, as unfolded by the New Testament, is a much larger one than is understood by many, and may perhaps be best condensed by looking at four great subjects of the administration of the Spirit.

I. First — though this may perhaps be regarded as indicating not so much a separate subject, as rather a characteristic of His dealing with all — we remark that everything in the Church is to be subject to the Will of THE Holy Spirit. "All these" (the gifts, workings, and ministries — the χαρίσματα the ἐνέργηματα and the διαχοναί "worketh"— all the power that is in them is His!) "the one and the same Spirit, dividing" (διαίρουv) "to each one severally even as He will" (χαθως βουλεται).

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1 Think we may discern here a characteristic of the Holy Spirit's working in New Testament as distinguished from Old Testament times, and it lies in the difference between Law and Gr

ace, The Spirit is not the Law-giver but He is the Wilier (if I may coin a word). No doubt the re is a phrase used, 'The Law of the Spirit of Life" ([Romans 8:2](#)), but that means the law of His own working the method in which He is accustomed to work. But though He works according to a certain method, yet He has not laid down any law according to which He must work; and so far as we see, He has, so to speak, left Himself free to deal separately with each individual case. In other words, His dealing with souls is always personal and direct. This is the first leading thought about His administration of the Church, He does all Himself, in Person, without intervention, "even as He wileth". What a fruitful source of meditation and of practical usefulness lies in that consideration, and how little has the Church availed herself of the privilege implied in it, or even shown that it was hers, and that of every member of her body!

II. The second element in the Administration of the Kingdom is connected with the Record, This is the work of the Spirit, and is under His special and personal care. Having already dealt with the subject of the Spirit in the Word we only touch now on the relation of the record to the administration of the Church. It is thus that He beareth witness, both in the Old Testament ([Hebrews 10:15](#)) and in the New. "It is the Spirit that beareth witness" (of the coming of

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Jesus Christ), "because the Spirit is the truth" ([1 John 5:7](#)). He has Himself declared the record closed. If the book of the Revelation of St. John be last in date (which I believe) as it is last in place in Scripture, the warning of chapter 22:18, 19, is a significant finale to the completed canon. At all events, in that Apostolic age we have the last of the Spirit's utterances in the written Word. And in the repeated language of our Lord, recorded in the Gospels, we have, I dare to say, a perfect guarantee of the Old Testament record as also complete.

This record in its entirety, then, is of the last importance in the administration of the Church as being — (1), Its law-book and code; (2), its history, with all the lessons contained in that; (3), the authoritative revelation of God's person, character and will; (4), the statement of the way of salvation; (5), the method of sanctification ([John 17:17](#)); and (6), the weapon which the Spirit uses in resisting attacks and overcoming the enemy ([Ephesians 6:17](#)). All this is due to the Holy Ghost, from whom it came. And, in addition He holds in His hand the interpretation of the Word from time to time, without which it would be of little or no avail.

III. We pass, in the next place, to speak of the actual Rule of the Holy Ghost within the Church which is under His control. And here a wide field for thought at once opens up regarding what we might call the Business of the Church.

1. There is, for one thing, the question of its government. Speaking to the elders of Ephesus, Paul says ([Acts 20:28](#), A. V.) "The Holy Ghost hath made you

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overseers. " In [Ephesians 4:8-12](#), referring to the Ascension of the Lord, and declaring that He then "gave gifts unto men" (the first and chief of which, as we learn from [Acts 1:4, 5](#), was the gift of the Holy Ghost), the Apostle gives us a list of office-bearers, who were include

d in the chief gift as bestowed upon the Church: He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. " All these are "governments" set over the Church by the authority and decision of the Holy Ghost.

2. These office-bearers needed certain qualifications, not their own, but from the Lord, to fit them for their duties in the Church, and these are carefully set before us, as given by the Holy Ghost. Some of them were temporary and miraculous. There were wonders — signs — and tongues (χαθως βουλεται) "the power of signs and wonders. . . the power of the Holy Ghost" (Rom. 15:19). There was the power (which might or might not be miraculous) of defense before tribunals, as in the case of Stephen: for "it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:20) — the very words "which the Spirit teacheth" (1 Cor. 2:13).

But the Spirit also has in His own gift the permanent qualifications of the rulers of the Church. There is a remarkable passage in 1 Corinthians 12:8-11, in which all these gifts, alike for temporary and for permanent use, are classed together, in three triads (like the fruit of the Spirit in Gal 5:22, 23).

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"One is given through the Spirit the word of wisdom. "

"And to another the word of knowledge, according to the same Spirit. "

"To another faith, in the same Spirit. "

"And to another gifts of healings, in the one Spirit. "

"And to another workings of miracles. "

"And to another prophecy. "

"And to another discerning of spirits. "

"To another divers kinds of tongues. "

"And to another the interpretation of tongues. "

The anxiety of the Apostle is manifestly to make it plain that these are all in and under the Spirit of God. (See verse 11, which follows this enumeration.)

Other passing but suggestive notices of the governing powers in the early Church are found in the New Testament: — in [Philippians 1:1](#), "The bishops and deacons;" [1 Tim. 5:17](#), "Let the elders that rule well be counted worthy of double honor, especially those who labor in the Word and in teaching;" [Rev. 1:20](#), "The seven stars are the angels of the seven Churches;" [Rev. 2:1](#), "To the angel of the Church in Ephesus;" of all which ministries compare [2 Tim. 4:5](#)) St. Paul declares (in [1 Cor. 12:](#)) that they are ordered at the will and discretion of the Holy Ghost. So much with regard to the rulers of the Church, and their qualifications as under His control.

3. We come now to the direction of affairs in the Kingdom, which also is kept by the Spirit in His own power. The appointments of the Church are by Him. He offers to take charge of these, and, where permitted to do so, carries out His own purposes. Among other

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Scriptures which tell us this is the remarkable passage in Acts ([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". The precious truth involved here is that we have but to commit such appointments to the Holy Ghost, to ask His will, to put ourselves under His direction, and then we shall find the men appointed by Himself and after His mind. These are vital questions for all who have part in the labor of the Lord's vineyard.

And the duties of those who are in office are to be discharged under the care and charge of the great Administrator. The first great Synod of the Church at Jerusalem, called to consider the question of Jewish rites and ordinances, closes with a decree which none can read without thankful wonder. "it seemed good" (say the Apostles, [Acts 15:28](#)) — "it seemed good to the Holy Ghost, and to There was one council of the Church which knew where to get guidance, and whom to choose as President and Head! The Holy Ghost took charge, and the decree which settled the hard question came from Him.

4. The increase and extension of the Church itself are also part of His care. The increase of this family of God takes place through new births into it. And this is described in the Word as having (so to speak) two stages.

One is conviction of sin, leading a soul to cry out for salvation and the Saviour. This is what our Lord means

* The word used is a very strong* one, meaning, "I have called them to Myself," the middle voice only of this verb being used in the New Testament. (See Grimm's Lexicon.)

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in saying ([John 16:8](#)) that, when the Paraclete come, He will convict the world" (the word which means literally, shut them up to it, as in argument) "of sin, of righteousness, and of judgment. " It is the sin of unbelief in Christ that is the subject of the first convicting work of the Spirit who leads men to be born again.

The second stage is that of conversion, the actual turning to God, after men have been convicted and brought to their knees. This is the work of the Holy Ghost. "Every one that is born of the Spirit" ([John 3:8](#)); "That which is born of the Spirit is spirit (verse 6); "Having begun in the Spirit ([Gal. 3:3](#)); "Of His own will He brought us forth" ("begat He us," A. V.) "by the Word of truth" ([James 1:18](#)). He is, for every member of the Church, though, no doubt, in a different sense, what He was for the Messiah. Every soul brought into the family of God is so brought by the Holy Ghost.

5. But the growth of the children of God after they are born again is equally His concern, and subject to His will and power. He is the Teacher of the child, both in its earlier and later st

ages. "He shall take of Mine, and shall declare it unto you" ([John 16:14](#)). "He shall teach you all things, and bring to your remembrance all that I said unto you" ([John 14:26](#)). "He shall guide you into all the truth" ([John 16:13](#)). "Ye have an anointing from the Holy One, and ye know all things.... The anointing which ye received of Him abideth in you, and ye need not that any

* See Hare's Mission of the Comforter, Note C.

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one teach you; but as anointing teacheth you concerning all things" ([1 John 2:20, 27](#)).

He is the Sanctifier separating the children of God by holiness and/or holiness from all others. "The love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us" ([Rom. 5:5](#)). "Salvation in sanctification of the Spirit and belief of the truth" ([2 Thess. 2:13](#)). "God. . . giving them the Holy Ghost, even as He did unto us,.... cleansing their hearts by faith" ([Acts 15:8, 9](#)). This blessed work, then, of purifying the believer is done by the Spirit of God.

He builds up all Christians into one Body, which is another part of the growth of the souls of those who are the children of God. "Each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" ([Ephesians 2:21, 22](#)).

He thus becomes the Uniter, or the Uniting Power in all Christian brethren, so that in the same Epistle ([Ephesians 4:8](#)) we read of "the unity of the Spirit in the bond of peace. "

And He is also what sounds at first as if it were the reverse of this — He is the Divider, but that only in the sense of "dividing" (apportioning) "to each one severally even as He will ([1 Cor. 12:11](#)) — a word which, simple as it appears, yet carries the infinitely wide thought, that the whole economy of grace is under His hand. The grace in which we are to "grow," and which is only another name for the power of growth and the vitality of the soul, is bestowed by the Holy Spirit as His special gift.

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And so also strength of soul, that inmost strength which reaches down to the very root of all that is within us, is His gift, for as to this St. Paul prays that the converts at Ephesus may be "strengthened with power through His Spirit in the inward man" ([Ephesians 3:16](#)).

What I have called the business of the Church in all its departments is thus under the management of the Holy Ghost.

IV. There remains one other truth concerning His administration of the affairs of the Kingdom, which, however, may be stated in a word: the duration of His dispensation.

If the relation of Pentecost to the New Covenant, as explained in Chapter IX., be correct, then the duration of the sign of that covenant is the duration of the dispensation of Pentecost

t. And that is, "Till He come." As Christ shall ultimately give up His kingdom to the Father (1 Cor. 15:24-28), so the Holy Ghost shall give up His administration to the Son, when He comes in glory and all His holy angels with Him.

13. The Spirit Glorifying Christ

CHAPTER 13. THE SPIRIT GLORIFYING CHRIST.

"He shall glorify me."— [John 16:14](#).

IN the practical work of administering the affairs of the Church, the Holy Ghost has to deal with believers personally; and the first place must be given to His work of "glorifying Christ."

It was not in an incidental way that this was to be: not as if the work of the Holy Ghost, done with a different object in view, was also to shed light upon Christ, and bring honor to Him. It is set forth as one of the great objects for which He was to come: if indeed our Lord does not here mean that it was, in the view of the Holy Ghost Himself, the chief object for which He was to labor.

1. Our Lord tells us, "If I bear witness of Myself, My witness is not true" ([John 5:31](#)). The meaning probably is, that if His case rested entirely on His own testimony, then He could not claim from men that they should believe it as true; and that just as in a court of justice the Jews did not allow a man to give evidence in his own favor, so the Lord did not claim that His own testimony should be taken. But on the same occasion He also disclaims all human testimony and rests His case on something entirely different (verse 32), "But the witness which I receive is not from

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man." What, then, is that other testimony for which He dispenses with anything that men can say? It is THE WITNESS OF THE HOLY GHOST.

2. Each Person of the Holy Trinity is found glorifying, not Himself, but Another. Thus Christ "glorified not Himself" (see [Heb. 5:5](#)). "If I glorify Myself, My glory is nothing" ([John 8:54](#)). But His life was spent in giving glory to the Father. This is His own summing up of it all, "That the Son may glorify Thee" ([John 17:1](#)). "I have glorified Thee on the earth" (verse 4). So the Spirit glorifies Christ ([John 16:14](#)). The Holy Ghost gives the glory to Christ, He passes it on to the Father, and the Father again "glorifies the Son!"

3. What a wonderful declaration the Lord made to His disciples, when He sought to comfort them in view of His approaching death! Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter" (Paraclete) "will not come unto you; but if I go, I will send Him unto you" ([John 16:7](#)). This means that when Jesus should go away, the Holy Ghost would supply His place; it means, however, even more than that — it signifies that He would more than supply the place of Christ. The disciples might well have been tempted to say, "That is impossible! Nothing can do more than make the loss less, and t

herefore make our grief tolerable!" But they dared not, and we dare not, deny, or even lessen and weaken, the express declaration of the Lord. 'Nevertheless, He told us the truth! It was expedient for us!' Was it not? present; could Christ have been

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that? Everywhere present: not so long as He had a body like ours could He have been that. Present within the heart, by a personal indwelling, Christ could not have been, till He ascended, and was made to 'dwell in the heart' by the Holy Ghost. Wonderful words! And they are true. Such is the glory given by Jesus to the Spirit! Yet He gives it all back, 'He shall glorify Me!'

4. How did the Father glorify Christ? (1). By His Resurrection — God raised Him from the dead" ([Acts 13:30](#)) to show that His sacrifice for sin was accepted of the Father. (2). By His Ascension into the heavens — 'The Lord saith unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool' ([Psalm 110:1](#), quoted [Hebrews 10:18](#)). (3). By bestowing on Him gifts for men — as a reward of His work on the earth."When He ascended on high. He led captivity captive, and gave gifts unto men" ([Psalm 68:18](#), as quoted in [Ephesians 4:8](#)). (4). By giving Him the inheritance of His people — "His reward is with Him" ([Isaiah 40:10](#), compare [Rev. 22:12](#)).

And the Spirit also glorifies Christ. Let it be remembered that the glorification of Christ is the condition on which alone the Spirit's presence in the Church rests. "The Spirit was not yet given; because Jesus was not yet glorified" ([John 7:39](#)). Hence, then, the very basis on which the Holy Ghost's work here is founded is that Christ is glorified. The fact is so. Pentecost is the witness to the Ascension and the enthroning of Christ as a "Prince and a Saviour." And what the Spirit was to the whole Church at Pentecost

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He is also to individual believers. It is still on condition that Christ is glorified in their eyes that the Spirit is theirs to fill and bless them.

5. Possibly we shall understand this subject better if we inquire for a little what object the Spirit has in view in 'glorifying Christ. "

(1) Is it not, then, largely to redress the wrong that was done to the Lord when on earth that He is to be thus glorified? What has been called "poetical justice" is really, after all, the justice of God, seen in a completed state. So where the indignity and shame were offered to the Son of God, where He knelt in agony and hung on the cross; where the honor must be paid that shall testify to what He was and what He deserved. Nowhere else would the glorifying of Him in this sense have been sufficient. It would not have been enough to have had heaven filled with His praise; for heaven is far away, and is unseen of many. On earth, and even at Jerusalem, on Isaac's hill of Moriah, He must be seen, acknowledged, and glorified as a King, God will "set His King upon His Holy Hill of Zion." And, meantime, to forecast and anticipate that honor, the Spirit glorifies Christ here.

(2) May we not also say, that it is to gratify His own love for the Son of God that the Holy Ghost so glorifies Him? Let us remember His true (and intense) personality; and let us also remember that, when the Lamb of God submitted to death, not only did the Father make the sacrifice of His Son, to which the New Testament continually points as the marvelous deed of love, but the Holy Spirit made the sacrifice of seeing

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One, who was more than a Brother, subjected to all this. Hence, to have an opportunity of letting His love go forth towards Him, in an exuberance of joy and affection, is only what we might expect. He glorifies Christ.

(3) But for men's sakes also this is done. The humiliation of the Son of God has left its stamp still upon the whole Church, and on every member of it, — never to be effaced till the Lord returns. There is, perhaps, no fact in Apostolic history more striking than that the beloved disciple, on his first sight of the Lord in heavenly vision, "fell at His feet as dead." Left to our own thoughts, we should have imagined any other result of the meeting rather than that. Joy, thanksgiving, confidence, rapture: but to be overwhelmed with amazement and "fear"! Yet so it was; and the lesson to be learned is that the thing of which St. John had had a absolutely no conception, was the unspeakable glory of his old Master! I suppose this is perhaps the hardest lesson for us all to learn. To cease to "know Christ after the flesh!" To cease, in a sense, to look upon His mere humanity! To see the Godhead in Him! Yet, for our own sakes, how needful to come to the heavenly view of Christ, and let it take the place of the earthly one! In a word, to "behold His glory," not as the Apostle did before Calvary, but as he did at Patmos! This is the work, at once so important and so needful for us, which the Holy Ghost does in "glorifying Christ."

(4) And again, the great purpose of God is only so to be carried out. At once the saving and the sanctifying

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of souls is done by the believing sight of Christ; and every sight of Him is one of glory. However near a sinner may be brought to salvation, he never passes over into that faith which "justifies" till he has seen Christ, and, as it were, dealt personally with Him about his sin and ruin. It is thus, when the Spirit glorifies Christ in a sinner's heart, that another soul is added to the kingdom. And it is equally true that every step which a forgiven sinner takes in purity and progress is due to another sight of Christ; to a sight of something in Him, unseen or unappreciated before, that precisely meets his need at that moment, and gives new strength and new grace to move forward. Now that sight of faith is in every case given by the Spirit. His is the preparation. His it is to produce the hunger of soul and the thirst for righteousness, and His to satisfy both by making Christ known. Thus by glorifying Christ does He carry out the eternal purpose of God.

Now let us consider for a little how the Spirit glorifies Christ.

(1) Let us at the outset clear our minds of the idea that anything can be added to the Lord that was not His before. Even ere He left the world He could say, 'All things whatsoever the

Father hath are Mine" ([John 16:15](#)). To give Him glory does not mean any addition to the possessions of Him who already has "all things. " Nor does it mean anything like what we call, in the language of men, reputation — "I receive not glory from men" ([John 5:41](#)). Let the reader observe how almost all this teaching has to be sought in St. John's Gospel). Still less has it any relation to any

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outward material splendor, or effulgence, such as the sun carries in its light The only glory of Christ is to BE WHAT He is.

(2) And what; then, is it for the Holy Ghost to "glorify Christ?" It is, in few words, to remove the veils and coverings which have prevented Him, as He is, from being seen or known. "Blindness in part," or in whole, had fallen on men with regard to Jesus Christ in His threefold capacity as God, Man, and Mediator. To remove this spiritual blindness from their souls is to glorify Him whom then they can see. And this is precisely what the Holy Ghost does. He does it in the case of the sinner when He reveals the Lord Jesus as the only possible Saviour, and His death as the way of acceptance with the Holy God. Perhaps, after all, there is nothing in the work of the Spirit which is so glorifying to Christ as the sight of Him presented to a soul "ready to perish," which leads to new life and salvation. But to the believer after conversion, and increasingly until the land of heaven is reached, the Spirit is revealing the glory of Christ as Keeper, Example, Power, "All in all. " "To open the blind eyes" — that is the Spirit's work in glorifying Him.

(3) But it is not only in Himself that the glory of Christ is seen; this is visible also in His people. The power to save is seen in the saved, even more, in a sense, than in the Saviour. They are the purchase of His blood and the fruit of His passion. What the prophet calls "the travail of His soul," which seeing, "He shall be satisfied" — the sight of a ransomed man before the throne of God — that is the mirror of the

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glory of Christ. It is all there. All Christ was needed (and that I say it reverently, is both God and Man) to produce that sight. "All. . . Mine are Thine, and Thine are Mine: and I am glorified in them" ([John 17:10](#)). And that is the sight which the Spirit of God is laboring to show, and does show to heaven and to the Father.

(4) Once more, there is a Revelation of God in Redemption which there has been nowhere else, and which, so far as we know, was possible nowhere else. What we may now call one side of the character of God could never have come into view of His creatures but for the mysteries connected with sin and with redemption — all this is wrapt up with the thought of Forgiveness. Have we ever sat down to meditate on all that is involved in this? and have we ever dared (shall I say?) to pursue the thought to some of its results? How entirely does the range of considerations affecting the redemption of man seem to engross our view of God's character! God, out of Christ, is to us little more than a name. He dwells in a background of darkness and eternity of which we know next to nothing. Every one of His attributes is best known to us in the Gospel. Not even the Omnipotence of Deity can be called an exception to this remark, for the power of God to deal with the morally impossible ([Matt. 19:26](#)) is som

ething higher than the power which created all. Nay, even creation, let us remember, is the work of the Son, for "without Him was not anything made that hath been made." Christ is the Revealer of God's Creative Energy. All which brings us back to the

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truth, that the Gospel is the fullest and highest revelation of Him — the Gospel, that is, of Jesus Christ.

But who has made that known? In every sense of the word, it is the Holy Ghost. By Him promised; by Him predicted; by Him heralded; by Him begotten; by Him accredited; by Him indwelt; by Him empowered; by Him led to Calvary; by Him raised from the dead; "justified in the Spirit;" by Him magnified in Scripture; by Him revealed in the heart; by Him "for me in you, the hope of glory." This is only "taking of Christ's, and showing it." It is bringing Christ near; purging the sightless eyes; and bidding men "look on Him whom they have pierced." It is God made known, in all that side of His character which could not have been known had there been no sinners to forgive, no souls to save, no Incarnation needed, and no Cross erected. Could Eternity have been understood had there been no death by which to measure it? Could holiness have been appreciated had there been no sin to stand beside it? Could the love of God have been manifested had there been non-speakable gift" of His only Son? "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" ([John 1:18](#)). And who hath declared the Son, and, in declaring, hath glorified both Him and the Father? — The Holy Ghost!

14. The Secret of Sanctification

CHAPTER 14. THE SECRET OF SANCTIFICATION.

"The law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death."
— [Rom. 8:2](#).

Next to the work of glorifying Christ, the Sanctification of Believers must be regarded as having the chief place in the administration of the Church by the Spirit of God.

1. The text at the head of this chapter speaks apparently only of freedom as given by the Holy Ghost. But it is freedom from the law of sin, under which, in chapter 7:23, Paul represents himself as having once been in 'captivity.' It stands here for the whole work of Sanctification, at least on its negative side, which consists in being set free from the dominion of sin, by the power of the Spirit, to serve God in newness of heart and life.

2. Many misapprehensions have gathered round the question, What is Sanctification? and how is it to be accomplished in the soul? Some of these we must deal with ere we go on to the more direct exposition of the subject of this chapter.

(1) It is, then, a grievous mistake to suppose that the sanctification of the believer is a matter of course, as to which he need not trouble himself, but which will come, of necessity, as the inevitable result of what has

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gone before. It might be sufficient to reply to this notion, that it ignores the whole question of backsliding which is not only a possible thing, but one of the most common and grievous facts of Christian experience. It may even be said that the course of some believers is little more than backsliding from the time of their conversion, so that their light becomes dim as the glowworm's spark, or even as "The smoking flax;" and the only comfort one has regarding them is in falling back on the thought that they 'shall be saved,' though "so as through fire."

So far from encouraging us to think that the new life of the soul in us will go on of itself, and of necessity, the New Testament continually warns Christians to "give all diligence" to "make their calling and election sure," to "watch and pray," to "give earnest heed" to the things that they have heard, to "hold fast that which they have, that no man take their crown;" and to "fear lest haply a promise being left of entering into His rest, any one should seem to have come short of it." Let every Christian beware of the folly of sitting down in unconcern, and leaving his renewed soul to take care of itself! The "lusting of the flesh" will in that case soon assert itself to his downfall.

(2) It is another and a more common mistake to suppose that the method of sanctification is to be simply that of gradual growth. This mistake tells against a Christian in two ways: it leads him to expect no positive holiness for a long period of years allowed for the growth in question; and it prevents him from taking any definite step towards holiness, so leading him back

into the state of heedlessness and unconcern which has been already described. If the view which is at the root of this mistake were correct, no young Christian could be holy, — contrary to the blessed fact that "grace abounding" is to be found in some of them which puts the oldest to shame. And what is to be said of the painful fact, far more common than is supposed, of no growth of holy character in men who have long been Christians? How many are forced to confess that they have been either standing still or positively going back! And how many must the Lord address as He did the Church at Ephesus — "I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works" ([Rev. 2:4, 5](#)).

As to gradual growth, moreover, there are two things to be said. The one is, that the growth of vegetable and animal life, if carefully looked at, is by no means the gradual and slow process which is often supposed. Take a tree, for instance. For a great part of the year its growth is stopped entirely; for another part its progress has become slow and insensible; while in a third part it shoots up with remarkable speed. In some years it grows only a little, in others a great deal. In other words, there are long periods in which nothing comparatively is gained; again, there are sudden outbursts of life, and it is a delusion to think only of a steady, slow process. So is it — though to an extent even more marked — in the Christian life. The growth is broken into stages, which are quite recognizable, as well as their causes.

The second remark to be made about growth is that it depends greatly on health. Sickness stops it. And such arrested growth is to be restored only by the cure of the disease which has brought it on the system. It is exactly so with the soul. When the soul is making no progress in holiness, or very little, delay is no remedy. The cause of arrest must be removed, if the growth is to be resumed.

These are, no doubt, very elementary truths; yet, such has been the neglect of the subject, that they seem to be discoveries to many who are taught them.

(8) A third misapprehension about sanctification is that it is to be gained by our own personal efforts — by working for it. We make it our aim. We do all we can to bring it about. We use the means, and it does not come. Great is the bondage into which many fall, and in which they continue for years, by this unceasing effort to become godly, and by its fruitlessness. No amount of anxiety spent upon the question of growth will enable us to grow. And no anxiety about it is needful, if we will only fulfill the conditions and remove the hindrances. "Which of you by being anxious can add one cubit unto his stature?" ([Matthew 6:27](#)). Growth is not the product of effort, but of life. Neither a tree nor a man grows by effort. "Taking thought" and spending anxiety about it is not the way to grow. If we but take the hindrances out of the road, the life will and must grow of itself. And that, little as many seem to think or know it, is specially true in spiritual things, in the growth of the Christian soul.

(4) One more mistake into which men fall is to suppose

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that the work of sanctification be shared between God and them. We make the effort, and we ask God to bless it. Nay, we go a step farther, and request God to help us to be holy, which obviously means that we should do part, and that God should come in to complete the work, and do that part of it which we cannot fully do. And it is true that in Scripture we have many inspired prayers for the help of God; but these are confined to outward work or defense against foes, where it is our duty to labor, and where God's blessing is to be looked for upon our obedience. This is a different case from growing in holiness, where God must do the whole or nothing; where He will not share the work with us, much less do the smaller part of it.

3. In contradistinction to these and similar mistakes, the Scriptural method of sanctification is being made free from the law of sin by the Spirit of Life, The personal Agent in the work is "the Spirit" — "the Spirit of Life," It is God's work, done by the Holy Ghost, and the way in which He does it is to "make Christ our Sanctification ([1 Cor. 1:30](#)). There is great variety in the modes of His working, as in all God's works; and the order in which the steps are taken differs greatly, according to circumstances, thereby largely modifying the results. In describing these steps according to what seems to me the normal order, it must not therefore be understood that they always come so, and no otherwise. Where the Spirit of the Lord is, there is liberty. "

(1) First, then, when the Holy Ghost would lead the Christian soul into fuller holiness, He begins by

convicting it of the sin of the poor life it has hitherto been leading. There is a sense in which all unsanctified Christians are ready enough to acknowledge that they are "far from what they should be." But then they take refuge in the thought of their natural sinfulness and imperfection — that they cannot be otherwise than imperfect here, and are anxious to guard against the errors of those who advocate "sinlessness:" in fine, they comfort themselves in their lives of sinful temper, or selfish ease, or pride, or covetousness, and are contented to live on as they have been doing. All which is sin. And the Holy Ghost lays upon them the painful conviction that it is so — that they should be miserably ashamed of their present life as Christians, and should seek deliverance from it. This is far from being a happy or cheerful condition of soul; but it is thus that the Spirit usually begins His work of further sanctifying the believer.

(2) Next the Spirit brings home to the soul a very deep and awful sense of its own helplessness to make itself holy. He brings us, as it has been put, to the end of self — to something like self-despair — to the same condition as to holiness which we formerly knew as to conversion and the new life. Strange as it sounds, we never make much progress in holiness till we find that we can do nothing to produce it. Indeed, so needful is it to come to this that God often lets the soul go on for a time making its vain efforts, because nothing else will teach it that there is a better way.

(3) But with all these things, there is within the soul of the believer so dealt with an ever-growing hunger

THROUGH THE ETERNAL SPIRIT

after righteousness which cannot be appeased till he receives the desire of his heart. When the 'sacred thirst' for God Himself comes into a man, it perhaps never departs till it is satisfied. We can see how God has been leading up to it for months, and even years, beforehand; but the Holy Ghost bestows it at last as a 'gift.' " This is the meaning of that benediction of the Lord which meets the Christian at one of his lowest levels, and which promises to him that he shall be 'filled. "

(4) These are steps which more or less fulfill what is known as the emptying" of the soul in preparation for the reception of what God is ready to give. Then there comes the cry thus expressed by St. Paul: "O wretched man that I am! who shall deliver me out of the body of this death?" And the answer: "I thank God through Jesus Christ our Lord!" ([Rom 7:24, 25](#)). Here are two steps in one — the renunciation of self in the matter, and the casting of the soul upon God in Christ to do the work for us. Saying No to self, and Yes to God. The denial of self, and the acceptance of God's power in faith. The whole attitude of the soul towards God in sanctification has been changed. And this is the turning-point of the future.

(5) So then a crisis has come in which a mighty step has been taken. Some have called this crisis by one name, some by another, all these being more or less objectionable, such as Th

e Second Conversions" The Entrance into Fullness of Blessings" "Perfect Love " I call it nothing but a very critical moment in the Christian life, somewhat answering to the words of St,

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Paul in [Col. 3:9, 10](#), which indicate a definite "putting off" of "the old man," and "putting on" of "the new man. " But whether we seek to give it a new name or avoid giving it one, it is a moment to which we must come, consciously or unconsciously, and more or less decidedly, as the turning-point of the Christian life in the matter of sanctification.

(6) There comes next the assurance that God has accepted the soul in this new and definite yielding of itself to Him to be made holy. This is a most important step. God's acceptance is the seal of our continuance; and our knowledge of it the pledge of our comfort and peace. Wherever this is wanting, there is instability; wherever this is present, there is great security. I have given; God has accepted; and, because I am His altogether. He is now concerned to keep me, and will keep.

(7) This all issues in a state of trust— am persuaded that He is able to guard that which I have committed unto Him" ([2 Timothy 1:12](#)). I trust Him for this thing; I have laid this burden upon Him; I will not fear. He can do all; He will do all! I am safe! Safe, however, only in Him!

(8) And then there is progress. Plenty of growth, because the life is unhindered, and is free to act according to its own laws. There is "freedom from the law" (the continuous prevalence of the power) "of sin;" freedom to serve God; freedom to yield to God; freedom to rejoice in God. We are no longer driven to say, I cannot; "when I would do good, evil is present with me: the things that I would I cannot do, and the evil

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that I would not that I do. " No. Now we say, "God can; Christ can do it in me; I trust Him; I abide in Him; I look to Him for this. " And it comes; it is done; yet "it is no more I That do it, but" Christ that "dwelleth in me. " "I live, and yet no longer I, but Christ liveth in me,"

(9) The progress is perpetual. The way in which it goes on is by new discoveries, through the Holy Ghost, of things to be surrendered to God, and of things to be accepted from Him. We thought that all was given up, when, lo! a new something appears, and we discover how far we are from being perfect. But so soon as it is seen, it is yielded. We do not strive against God. We do not keep it from Him. It is His, and we gladly make it over to Him. That is how the Christian learns obedience, and goes on.

(10) Now, ALL this is the work of the Holy Ghost, even where His name is not mentioned; and when the names of Father and Son are prominently brought forward, the Spirit in the background is energizing all. He is convicting; He is humbling; He is discovering; He is leading on. And then there are, last of all, —

(11) The blessings concerned directly with the Personal Holy Ghost — such as being filled with Him, It is often, probably generally, only after His work in the soul has somewhat advanced

ed that we are encouraged to direct our eye to Himself. This seems the law of His work. And in many ways we can see how good it is, how needful for the soul's welfare, how steady in its effect. A great many of the extravagances in the Christian life of which we read and hear are due to the

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attention being absorbed in the Holy Spirit Himself and His work, before the heart has been fully yielded to God. He does not make Himself hut Christ "on Life. " He is the Sanctifier, but Christ is the 'Sanctification. " It is when we have learned the distinction between these two, that we have come to discern the secret of sanctification.

15. The Fruit of the Spirit

CHAPTER 15. THE FRUIT OF THE SPIRIT.

"Fruit unto God. " — [Rom. 7:4](#).

There is an important sense in which the holiness of a Christian means the fruitfulness of his life. Now, if we remember that 'bearing fruit unto God" is necessarily figurative language, some lines of thought will naturally be suggested to us which we might be apt otherwise to overlook. There are three leading passages of the New Testament which bring this subject before us. One is the remarkable declaration of the Lord as to the vine and the branches; a nother is St. Paul's catalogue of the "fruit of the Spirit;" the third is St. Peter's list of Christian graces which he regards as the "fruit" of the life of Christ within. Besides these, there are, as we shall see, quite a host of passages setting forth what may be regarded as the Spirit's fruit.

1. The figure of fruit, then, leads us to think of a tree which is fruitful, and we are at once brought by it to the teaching of the Lord in St. [John 15:1-16](#). In that passage the Spirit of God is not mentioned; but by comparing it with [Galatians 5:22](#) we see that it is He whose the fruit is. Christ is speaking of His body the Church under the image of a tree. The thought He is expressing is the union of Himself and His people,

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and that which underlies and sustains the union is illustrated by the life of the tree. He Himself is the tree, and the life of it is His life. It is possible that the life, however full in itself, might yet not flow out to, or dwell in, every part of the tree. This corresponds to being out of Him not abiding in Him. " Something has prevented the life from going into a branch; the sap, which is the medium of conveying it, has been arrested in some way. The immediate result of this arrest, if not set right, is the 'withering" of the branch; and the consequence of this is that it is removed from the body of the tree, and has no longer anyplace in it. Now Christ Himself is the tree; the sap is that which conveys the life outwards, and may be compared to the grace of the Spirit. The diffusion of life to every part is the work of the Holy Ghost, which may be resisted by something in the branches, large or small, even in the twigs, ev

en in a solitary twig. But the truth for us now to remember is, that it is the Holy Ghost who diffuses the life of Christ among the members of His body; and hence "the fruit" produced is "the fruit of the Spirit. "

2. Observe how our Lord dwells upon it, not specifying indeed what the fruit is; but insisting that it is fruit and fruit directly from Himself. What a striking and beautiful gradation is found in His words! Some branches ([John 15:2](#)) have no fruit; some (verse 4) "cannot bear fruit;" some (verse 2) have "fruit;" some (verse 2) have "more fruit;" some (verses 5, 8, twice dwelt on) have "much fruit;" and some (verse 16) have "fruit" that shall "abide. " And the conditions

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of this fruit-bearing are — (1) Being in Christ (verse 2); (2) Being purged ("cleansed") by the Father (verse 2, καθαίρει)] (3) Abiding in Christ (verse 5); and (4) Having Christ abiding in us (verse 5). All which is possible if, and when, the "life-giving Spirit" supplies and distributes the sap, which is the medium of the life of Christ, to every little branch and twig.

3. St. Paul takes up the parable ([Gal. 5:22](#)), condensing the figurative (after his manner) into a word —

The Fruit of the Spirit. " But even in that word there

is a great lesson. He expressly contrasts it with the works of the flesh" (verse 19). What is the distinction between works" (τα έργα) and "fruit" (ὁ καρπός)? Surely this: that there are many works" of ours which are not the true outcome of our "life". Evil works, for instance, in the Christian, are, thank God, but fitful results of temptation and momentary weakness; "it is no more I that do it, but sin which dwelleth in me" ([Rom 7:20](#)). That is true of the Christian who has got down in the low state described in [Romans 7:20](#), and who is doing evil against his better judgment, and against his true life. But the "love, joy, and peace" etc., are the outcome of the life of Christ in the soul, its growth and ripe products; therefore they are not spoken of as "works," but as "fruit. " In another sense the same distinction holds. Much of the labor done by Christian men is of the flesh, done for their own objects, not for God's glory — something of our "life. " Evil works, for instance, in the Christian, are, thank God, but the fitful results of temptation and momentary weakness; 'It is no more I That do it, but sin which dwelleth in me" ([Rom. 7:20](#)). That is true of the Christian who has got down into that low state described in Romans vii., and who is doing evil against his better judgment, and against his true life. But the "love, joy, peace," etc., are the outcome of the life of Christ in the soul, its growth put on, and not naturally springing out of their lives. These are works; they are not fruit,

4. Observe the list of graces which are the "fruit

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of the Spirit" ([Gal. 5:22](#), A. V.). They are nine in number, possibly arranged in three triads, or sets of three. "Love Joy Peace the law kept; joy in God; perfect peace. Longsuffering, Gen

teness Goodness: the Christlike graces, under suffering and provocation. "Faith Meekness Temperance" God trusted; self dead; the body kept under.

It is difficult to give any account of the order. But two things are significant: the wonderful experiences of a surrendered life come at the beginning; the mastery and subjugation of self, within and without, come last of all. Is not that the story of many a beautiful Christian life? And is there not in it a wonderful lesson for us, if we have ears to hear?

Take, again, each initial member of these triads in order: Love Long suffering, Faith — that is Christian life! Take the final members of the triads in order:

Peace, Goodness, Temperance — that is another picture of it. Take once more the middle members in order: Joy, Gentleness, Meekness — that is yet one more type of Christian character. What variety, and, we may add, variety of order also — just as we have it in life!

5. But St. Peter also has his list of fruit or fruits

of the Spirit ([2 Peter 1:5-8](#)); things which, if we have, he says we shall not be 'unfruitful.' The list is very different from St. Paul's, both in its contents and in its order. It has only two elements in common with it; and with one of these ("love" or "charity") St. Paul begins, and St. Peter ends. St. Paul gives us the

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result what a Christian has become; St. Peter dwells on the process through which he becomes so. St. Paul stands looking at the harvest; St. Peter goes through the seasons of spring, summer, and autumn. St. Peter tells us what he finds upon: a converted soul, already so far sanctified as to 'have escaped the corruption that is in the world:' and now he says, 'Besides this' (verse 5, A. V.), 'or for this very cause' (R. V.), building upon this, give" and "add" (A. V.) The regulative condition is diligence — "all diligence" — which must itself be regarded as a "fruit of the Spirit." Next comes the basis of Christian character — "Faith." "Add to your faith" — build on it (verse 6, A. V.). First, courage, ("virtue" A. V. and R. V.), be not "fearful" — not a coward, but have the courage of conviction and faith. Next "knowledge," to correct and guide, that the believing and brave soul may know what it is doing and what God wills. Then reasonableness ("temperance" in A. V. and R. V.), the being "temperate in all things" — not the spirit of the heated partisan. Then the patience which "makes no haste," which is able to wait, without the fever or the flush of hurry — breathing the deep air of eternity. Then godliness, a man's being like God in character. Next, there is the love of brethren — Christ's new commandment, the family bond. And then love, which is "the bond of perfection." Such is "the fruit;" or, if you will have it, such are "the fruits of the Spirit;" and the Apostle desires that these should "abound in us" — overflow, so that we cannot contain them. What a breadth, variety, and strength of Christian character!

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6. How significant, too, the order in which these fruits are presented, though, be it said, the order continually varies, and each development is individual. There is not bondage, but "libe

erty," "where the Spirit of the Lord is. " All the Apostle does here is to point out what may be called the natural order, considering the needs of Christians as a whole.

But let us note what seems rather are markable feature in this order. Is there not manifest in it a softening and elevating process, such as the dear old fisherman of Galilee himself must have passed through?

What should we say were the distinguishing characteristics of the Lord Himself? Godliness for one thing; love of the brethren, for a second; Divine love for all, as a third. Now, these are the last three in this enumeration. The list, which begins with faith, ends with love. And this is an order especially seen in all strong characters. At first there is in them a certain roughness of texture, almost a coarseness of grain, which it takes long to subdue, and then to refine. It was so with Peter, who was first impetuous, then brave, afterwards gentle. And so with Paul, whose early zeal passed into constraining love, and made him "such a one as Paul the aged. " And so, one by one, the old hardness of character, and even of feature, the readiness to be angry, and the proneness to indignation, — these go, and in their place come the meekness and gentleness of Christ. Such is the process through which the Spirit brings us: Blossom, Berry, Fruit, Ripeness, Vintage — "complete in Christ. "

7. Passing now from these special passages to the

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many in which the life of the Spirit in the soul of the Christian is described as manifesting itself outwardly in what is thus called 'fruit' we can only glance at them, they are so numerous; and for convenience we do so in alphabetical order. But they exceed the letters of the alphabet in number, being thirty-five in all.

The Fruit of the Spirit is to God,([Eph. 2:18](#)).

We have our access in one Spirit unto the Father," led up by Him to the Father's throne, there to speak and to listen.

It is Comfort. "The Church, walking in the comfort (*παρακλήσει*) of the Holy Ghost, was multiplied" ([Acts 9:31](#)). Surely a beautiful description of the happy souls who passed through "much tribulation" and yet were not left "orphans. "

It is Communion ([2 Cor. 13:14](#)), His Communion with us, and the beginning of ours with Him (see Chapter XVII.).

It is the child's Cry, 'Abba, Father. ' "God sent forth the Spirit of His Son into our hearts, crying, Abba, Father" ([Gal. 4:6](#)). That is the Spirit's own cry in us, given us in two languages, Aramaic and Greek, as if to suggest the world-wide spread of the cry. But it is Christ's cry also; no doubt it was the very word "Abba" which was always used in speaking of the Father, and it was therefore sacred in the memory of the disciples. (See Meyer, *in loco*.)

It is the Earnest of Heaven and Glory. "God. . . gave us the earnest of the Spirit in our hearts" (2 Cor. 1:22),— the early fruits of the harvest of life in the glory; heaven already begun, because the Spirit is already within.

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It is the Epistle of the Spirit in our Lives. "The Epistle of Christ, . . . written. . . with the Spirit of the Living God" (2 Cor. 3:8), averse which instantly recalls the promise, "In their hearts will I write (My Law)" (Jer. 31:83).

It is the First-Fruits. We "have the first-fruits of the Spirit" (Rom. 8:23) — true of the early Christians especially, v/ho first received and tasted of that "heavenly gift;" but all Christians possess and enjoy it now, as with reference to the eternal ages; nay, they themselves also become, as St. James puts it, "a kind of first-fruits of His creatures" (James 1:18).

It is the Fellowship of the Spirit (Philip, 2:1), the same word in Greek as "communion. "

It is the Gospel coming to us "in the Holy Ghost, and in much assurance"(1 Thessalonians 1:5); we have grace so to receive it.

It is Help for our infirmities and It is "Intercession" in our need (Romans 8:26), though this is often made, not in words, but in broken cries. How seldom we remember that the Spirit of God is an Intercessor for us!

It is "Joy" (1 Thessalonians 1:6), when "in much affliction;" there being a sweet and silent conviction that this also is a "gift" of God.

It is "Keeping (2 Timothy 1:14, A. V.), by the indwelling Holy Spirit, of "that good thing" which has been put into our charge, including the name and honor of the Lord Jesus.

It is "Life" (Romans 8:10); life in "righteousness"

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It is "Life" (Galatians 5:25) in the Spirit Himself.

It is "Love" (Colossians 1:8) — "your love in the Spirit. "

It is — that is, strong desire (ἐπιθυμία) (Galatians 5:17) after all good, and against all evil of the flesh.

It is "Liberty (2 Corinthians 3:17) wherever He is.

It makes us (Romans 8:2) from the law of sin" that has hitherto crippled and bound us.

It is to be in the Mind of the Spirit (Romans 8:6), which means "life and peace. "

It is Mortifying to the body (Romans 8:13) and "its deeds. "

It is "Obedience" (1 Peter 1:22) to the truth, which brings purity to the mind.

It is "Partaking" of the Spirit (Hebrews 6:4) — joint-holders).

It is the Power of Hope abounding in us (Romans 15:13), with "all joy and peace in believing," the "God of hope" so working in us by the Spirit.

It is Prayer (Jude 20, "Praying in the Holy Spirit;" Ephesians 6:18, "With all prayer and supplication, praying at all seasons in the Spirit"), which is a secret that many might be glad to learn.

It is a Renewing of the Soul (Titus 3:5, "The washing of regeneration and renewing of the Holy Ghost"), "all things made new" by Him.

It is a Reaping (Galatians 6:8) of what has long been sown, and what shall endure for ever.

It is Sanctification" (1 Peter 1:2) of the chosen ones of God.

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It is a Strengthening (Ephesians 3:16) in the deep inner man with all power" for spiritual progress.

It is a "Supply (Philippians 1:19) of what is needful to turn opposition and affliction into blessing.

It puts a "Sword into our hand (Ephesians 6:17), with which we are enabled to fight the battles of the Lord, as David was.

It is the Spirit of Unity (Ephesians 4:3), beneath and through all the sad divisions of Christ's Church, and amid the wonderful varieties of Christian character and life.

It is a Spirit of Waiting (Galatians 5:5), through which the Church of Christ has been enabled all these centuries to wait, while longing, for the return of the Master.

It is a Walking by the Spirit (Galatians 5:16, 25) in a double meaning, answering to the two words employed by the Apostle — περιπατεῖτε— walking about, going round our daily tasks, embracing all we are accustomed to do; and (στοιζώμεν) — walking according to rule, almost in the sense of keeping step, in the Holy Spirit.

And the fruit of the Spirit is, finally, a Walking after (Romans 8:4, also verse 1, A. V.) — "Who walk not after the flesh, but after the Spirit. " The word translated "after" means according to (χαρᾶ), and gives the thought of a life guided by, and under the continued control of, the Holy Ghost.

Though it might appear, on the one hand, that the image of fruit-bearing is somewhat strained when made to apply to some of the passages above quoted, yet, on the other, when we remember that all the results of

the Holy Spirit's dwelling in a Christian are represented as the outcome of His life within, in contradistinction to "works" (see §3 in this chapter), it seems possible to justify our classification. Even should judgment go against me, however, in this particular, the study at one time of so many blessed results of the indwelling of the Spirit should surely, of itself, be no common blessing to those who desire to be led of Him.

16. The Love of the Holy Ghost **CHAPTER 16. THE LOVE OF THE HOLY GHOST.**

"The Spirit of Love. " — [2 Tim. 1:7](#) (A. V.)

WE come now to some parts of the work of the Spirit of God in a believer, in which He shows forth His own character, as well as blesses us. This portion of our subject is less thought of than others, and especially perhaps the subject of this chapter must be regarded as one which is not practically known by many. For that very reason, it deserves more than passing consideration. But how important also are the other reasons which crowd upon the mind as we pause to take in the meaning of the theme, and the words in which it is expressed! If it be true, how shameful it is not to know, not to prize, to delight in the personal love of the Spirit! Is it true that the Holy Ghost loves, and loves us, with unbounded Divine love? 1. There is one, and probably only one, passage which directly teaches us "the love of the Spirit" ([Rom. 15:30](#)). Of this verse there are two interpretations, the one referring it to the love which the Spirit produces in us; and the other to the personal love of the Holy Spirit Himself. The tendency of the commentators is no doubt in favor of the former meaning. In that case, the sense of the verse would be as follows —

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beseech you, brethren, by our Lord Jesus Christ, and by your love to me, that ye strive together with me in your prayers. " A natural petition naturally expressed! But why your love to me" should be expressed, not naturally, but in a phrase at once so vague from this point of view, and so suggestive of other thoughts, as the love of the Spirit is not easily seen.

The love to Christ, which is the first argument of the entreaty, is as much produced by the Spirit as the "love to me" in what would then be the second. Why should the one only be so designated? And how enigmatical the phrase "the love of the Spirit" (ἀγαπῆς τοῦ πνεύματος) if by it is meant the love which the Spirit gives! Then observe the construction of the whole verse — "I beseech you by (διὰ) the Lord Jesus Christ, and by the love of the Spirit that ye strive.... in your prayers to God" — one of the many instances in which the Holy Trinity is named, and silently asserted, in the writings of St. Paul, and which, when observed, give such additional beauty to his writings. " The entreaty of Paul seems to be — "For the Lord Jesus Christ's sake (dwelling on all His names), and by the love of that Spirit whom He hath given us, I beseech you to pray for me and with me now. " If this be granted, not merely is the meaning a fuller and richer one, but there are many other passages in which similar references may be traced to the personal love of the Holy Ghost. But yet, after all, whatever ma

by be the real meaning of the verse just expounded, it is on less * See [Philippians 2:1](#) (where the "the consolation of love" refers to the Father) and [2 Thess. 3:5](#) (where the Lord means the Holy Ghost).

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direct, but quite unmistakable teaching of the Word, that we take our stand in dealing with this important and interesting theme. 2. In the same Epistle to the Romans we read (v. 5), "The love of God hath been shed abroad in our hearts through the Holy Ghost, which was given unto us. " There is now a general consent on the part of commentators that this must mean the love of God to us, that this is shed abroad in our hearts. But how? "Through the Holy Ghost. " Then does He come down and bestow this as a gift, which we may obtain and hold separate from God? Or, is it not that His own Divine love, which is the love of God, is shed abroad in our hearts, when He Himself is given us? He brings His own love with Him, and that is the love which is so bestowed. It is to be noted that the "shedding abroad" of God's love, in this verse, is the same word that is used for the "pouring forth" of God's Spirit in Acts ii. 33.

3. Of all the "fruits" of the Spirit mentioned by the Apostle in [Gal. 5:22](#), the first is said to be "love. " Now if it be remembered that His "fruit" is spoken of in distinction from "works"(as already stated in Chapter XV.), it will be seen what a bearing this has on our present subject. The "love" which the Spirit produces in us is "the fruit" of Christ's life, and of His own life; not something different from it, which He can bestow upon us as a gift, but something of His own which springs up in us, because He is living within. This shows us that the first, the chief, the most notable thing in the Holy Ghost, when He dwells in us, is His love.

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4. So there occurs in [Colossians 1:8](#) a notable passage, the meaning of which, if indirect, yet seems perfectly clear: 'Who also declared unto us your love in the Spirit. Would this have meant the same thing, without the last three words? or would it be the same if we weakened the words to mean your Spiritual love? If not, then what does the addition convey? Surely this, that the life of the Spirit within us is love; that the 'love for the brethren" is not ours, but the love of God in the heart; and specially here, the love of the Spirit of God.

5. So, too, we have the remarkable passage in [2 Timothy 1:7](#), part of which is quoted at the head of this chapter, and which can hardly fail to be recognized as a description of the Holy Ghost, having so many parallels in the language of Scripture."For God gave us not a spirit of fearfulness; but of power and love and discipline. " So runs the R. V. But better is the A. V., "God hath not given us the spirit of fear, but (the Spirit) of power, and of love, and of a sound mind. " Compare this with [Rom. 8:15](#), "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. " (In Timothy, the spirit of fearfulness or fear, (πνευμα δειλίας); in Romans, the spirit of bondage (πνευμα δουλείας); in Timothy, the Spirit of power and of love, (πνευμα δυνάμεως και αγάπης) in Romans, the spirit of adoption, (πνευμα υιοθεσίας), "The Spirit of power," answering to the promise in [Acts 1:8](#), "Ye shall receive power (the same word) "when the Holy Ghost is come upon you. " And so the Spirit of love — a beautiful

Dame for the Holy Ghost, and one which we can see to be entirely justified by all that we know of Him and His work in us.

6. In like manner, to put together a string of passages all bearing on the same matter, and which can only be judged truly by their cumulative force, observe the collocation of Apostolic graces in [2 Cor. 6:4, 6, 7](#):— In everything commending ourselves as ministers of God, . . . in longsuffering, in kindness, in the Holy Ghost, in love unfeigned;” and note where Paul places the Holy Spirit here between kindness and love. In the Old Testament, even, the same thought is found in the words of the Psalmist ([Psalm 143:10](#)), ‘Thy Spirit is good; and in [Nehemiah 9:20](#), “Thy good Spirit. ” In [Acts 9:31](#), a Church which is “edified” and is “multiplied” is described as “walking in the fear of the Lord, and in the comfort of the Holy Ghost where the loving aspect of the Spirit towards men that are tried and in affliction is specially indicated. Thus also in “the beginning of the Gospel” we have an allusion which is unmistakable in [Luke 2:25](#), A man is named and characterized as “righteous and devout, looking for the consolation of Israel” in all its troubles under the hard rule of contemptuous Rome; and this man meets with the Consoler, for “the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord’s Christ. And he came in the Spirit into the Temple. ” So the heart of devout, afflicted Israel finds consolation in the loving Spirit of God. It is exactly in the same sense that the Lord

speaks of Him whom He promises to be with the disciples — “I will pray the Father, and He shall give you another Comforter” ([John 14:16](#)). Granted that the word “Comforter” means more, does it not also mean as much?” It is Paraclete, a person who is called in — sometimes to act as advocate, sometimes to bring comfort, sometimes to give help. In the case before us He is called in to act in place of Him who is being taken away, and who says even in these verses, will not leave you desolate (orphans). - As the orphan family, in the day of the parents’ death, need some friend who shall lighten the sense of their loss and need by his own presence with them, so the Spirit of God is called in to supply the present love and help which the Twelve are losing in the death of Jesus. Nay, a still stronger word is used by the Lord in a subsequent passage ([John 16:7](#)), ‘It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. ” Think of a mother speaking on her dying bed to the children she was about to leave, and saying to them, “It is better that I should die and leave you, for then some one else, who will be more to you than I have been, will come. ” Would not the children’s hearts rebel, saying, “There can be none better, none half so good, none with a mother’s love?” But who dares challenge the Lord’s saying? Is it not — must it not be true? And if true, can the Holy Ghost love us less than Jesus did?

7. If these passages, then, be held to establish the fact of the love of the Spirit, what shall we say as to

its importance and its preciousness? Does it not cast a new light on what we may call the sacrifices which the Holy Ghost makes for the Christian when He comes down to dwell in his heart? Have any of us understood either the closeness of the contact with our spirits involved in His indwelling, or what it must be to Him? Take the best of the children of God, and measure his purity by that of God Himself. We know what the sight of God made Job feel — a "horror myself" ([Job 42:6](#)). We know what the Psalmist felt, loathing his own soul, when he saw it in the light of the holiness of God: — "I was AS A BEAST BEFORE Thee I" ([Psalm 73:22](#)). And Isaiah's exclamation, as he fell on the ground ([Isaiah 6:5](#)) — "Woe is me! for I am undone; because I am a man of unclean lips!" Yet what must it be for the Spirit of God to come so infinitely near to such a man as to occupy the very seat and center of his heart! Compare, if we dare do it, the position of Jesus Christ in the world, and that of the Holy Ghost in the soul! "I am not worthy" (said the Centurion) "that Thou shouldst come under my roof." Are we worthy that He should come into our heart? And can anything explain His readiness to come there, and to "abide" there ([John 14:16](#)) for twenty or thirty years, but the "love of the Spirit?" These are His sacrifices for us!

8. Are we not also helped to understand His love by what we know of the sensitiveness of the Holy Ghost? The word is a poor one, hardly an appropriate one; I wish I could find a better. But what is meant by it is, that He shrinks from the least opposition or

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unwillingness in those whom He is guiding; that it is only with the full consent of the heart that He can work in us. Even coldness of heart brings a chill, which hinders Him. No one, in dealing with us, can show himself to be in this way so sensitive (if I must use this word) to indifference or alienation. And in like manner, the word used by God Himself, 'For I the Lord thy God am a Jealous God' ([Exod. 20:5](#)) — an awful, yet a precious word, when we understand it — is specially true of the Holy Ghost. It is a precious word; for it means that God's love is set upon us, and that He cannot bear that our hearts should be given to another; and it is specially true of the Holy Ghost, because from His dwelling in the heart of the Christian, He is concerned with the deepest feelings of our being, which there touch Him very closely. He could not dwell there in His love, and yet find an alien love in possession, without holy Divine jealousy! 9. We may now understand somewhat better the patience shown by the Holy Spirit in dealing with us, who are so slow to learn, so apt to backslide, and so persistent in old habits of evil. For love is the teacher of patience, and its source; and those petty but innumerable trials which assail it hour by hour can only be met by love!

So, too, bearing in mind the passage already quoted, which speaks of 'the comfort (or consolation) of the Holy Ghost,' we read, with a new light upon them, other passages, precious in any case, but doubly precious as we see Him in them. "As one whom his mother comforteth, so will I comfort

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you; and ye shall be comforted" ([Isaiah 66:18](#)). "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee" ([Isaiah 49:15](#)). "Blessed be the God and Father of our Lord Jesus Christ, t

he Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:8, 4). (The Greek words here, (παρακληως, παρακαλων, παρακαλεινν) remind us, at every turn of the verse, of the Paraclete, through whom it is that the Father's comfort comes to His children). 10. Once more, it must be evident how intimately the love of the Holy Ghost is connected with the truth of His Personality. It also suggests to us a question, how far we may personally know him, as one of the three Persons of the Holy Trinity. The subject is one of which we do not find much said in the lives of even the holiest servants of God. But there is something to be found in certain of these, which is well worth the study and prayerful consideration of those who wish to be taught "the deep things of God." The Memoir and Letters of Lady Maxwell make frequent references to it. John Wesley's Testimony (p. 67) is to the effect that some can say with M. de Renty, "I bear with me an experimental verity, and a plentitude of the Presence of the ever-blessed Trinity." Lady Maxwell says (p. 216), "My former visitations from on * Ed., London. J. Mason, 1863. See pp. 220, 216, 214, 290, m, 221, 236, 255, 259, 275, 294, 297, 303, 305, 308.

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high were either from God the Father alone, or from God the Son alone, or from both together; on this happy occasion they were from God the Father, God the Son, and God the Holy Ghost.... Hitherto I have been led to view the Holy Ghost chiefly as an Agent; now I behold Him distinctly as the Third Person of the Holy Trinity." There is in these expressions (to quote no more) much that is to be very cautiously approached, and there is also probably considerable imperfection of language; but certainly there is an experimental knowledge lying beneath. And the more that we dwell upon, rejoice in, and seek to understand the love of the Holy Ghost, the more may we expect to enter into such blessed communion as some saints have known, with and in "the Spirit of Love!" What, then, is this "Communion of the Holy Ghost?"

17. The Communion of the Holy Ghost

CHAPTER 17. THE COMMUNION OF THE HOLY GHOST.

"And the Communion of the Holy Ghost be with you all." — 2 Cor. 13:14.

1. THE word in the New Testament which is translated Communion or Fellowship has various shades of meaning, which are perhaps best summed up in the English word partners with. The explanation that whereas the latter word usually denotes fellowship in outward business, the fellowship or communion of the Holy Ghost chiefly concerns spiritual things. The thought, then, to be conveyed is, that the HOLY GHOST enters, as it were, into partnership with us; and we have here, therefore, not the utterance of a feeling, but of a great fact in the spiritual life of the Christian.

2. I have advisedly employed the phrase that the Spirit "enters into partnership with us" rather than that He takes us into partnership with Him, because He does the former first, with a view to the latter. And this seems one of the points of difference between His communion and that of the Father and Son which we also possess. The same word (κοινωνια) is used in

1 John 1:8 — "Our fellowship is with the Father, and with His Son Jesus Christ." One striking difficulty about this passage is the absence of any reference to

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the fellowship of the Holy Ghost, which is possibly to be explained on the ground (1) That He generally directs attention away from Himself, and (2) That His fellowship is of a different kind, and not to be confused with the other. Observe how the language differs: it is "our fellowship with the Father," but it is "the communion of the Holy Ghost with us." In the one case we are partakers with Christ; in the other the Holy Ghost is partaker with us. This may possibly be connected with the special intimacy of His communion, by which He as a Spirit enters into the deepest and closest relation with our spirits. That is the first form in which we know it; but thereafter there is a reflex fellowship which we come to have with Him. He enters at first into our position, because he fills our heart and sympathizes in all our need. He then leads us and trains us to enter into His position; but that is a higher thing.

8. Are we to believe that the communion of the Holy Ghost is one of His special blessings, and therefore not possessed by every Christian, or at least not fully so? If there be any difficulty in answering that question, we may ask ourselves whether it is possible that the Holy Spirit can enter into partnership with all Christians in the greater part of their work and lives? Can He continue, for instance, to have a share in that business which is not only full of direct temptation, but which is to others hurtful and a snare? Is not the scheme of life prosecuted by many a Christian such that the Holy Spirit can have no sympathy with it whatever, and that He will have no part in it? If

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so, it is evident that the blessing of His communion with us must be reserved, in large measure, for those whose lives are pleasing in His sight.

4. The first thing, then, that is implied in this communion is the conscious dealing with the Spirit as a Person. We cannot go far in such a "partnership" as we have spoken of without discovering that there is a Partner. We cannot enjoy sympathy without recognizing the Sympathizer. The comfort leads us to the Comforter. Here, then, we come to one of the deep and blessed mysteries of the Christian life, the realized Personality of the Holy Spirit. This is something quite distinct from the theological tenet held by us that He is a Person; it has entered the reign of practical experience; He is a Person whom we know! It is not the many, but the few, who have any such experience. We have already referred in the last chapter to the correspondence of Lady Maxwell with John Wesley, in which they discuss the possibility of knowing each of the Three Persons of the sacred Trinity "as distinct Persons." In Dr. Owen's Treatise on Communion with God this possibility is recognized in the very framework of the book, which is divided into these three parts:— Our Communion with the Father, with the Son, and with the Holy Ghost. But we must not linger here on this holy theme, inviting and profitable as it is. It is easy to speak, or write, or read about such things, but verily to know them is not common; yet it is within the shadow of such an experience that we are brought when we deal with the Communion of the Holy Ghost.

6. Let us try to describe a little more fully, if we

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cannot define, what we mean by these words, or what the Spirit Himself means by them. Shall we not say that they indicate, for one thing, that the Holy Spirit occupies a common ground with us? Communion rises out of Union; and the Union" in question is the Union of the Believer with Christ. Now that is common ground to the HOLY GHOST and to us. We remember how our Lord spoke of our relation to the Father through Himself — 'As Thou, Father, art in Me, and I in Thee, that they also may be one in Us" (John 17:21, A. 5: How blessed it is to have the completion of that thought — the Spirit in Christ and the Spirit in us! This inexpressible union is the common ground of the Holy Ghost's Communion with us. It is the background of it, in which the Cross looms in the shadow. It is the basis of it: where the Spirit finds Christ in us. He finds the root of communion.

6. Does not this communion, again, imply a common character? I am not insensible to the awful meaning that lies in words such as these, which may yet be written very lightly. A common character between us and the Holy Ghost! Do we know what we are saying? What is His character? — holiness, love, tenderest sympathy, sweetest grace! And ours! Yet just in so far as these approximate and become one, by the assimilating power of His Indwelling, do we have, in less or more of perfection. His communion.

* Observe the three aspects of this union between the believer and Christ: —

1. Union to Christ, personal and individual;

2. Union in Christ of all believers;

3. Union with Christ (in the Father), of God and Christ and believers all in one This is the "coming to the Father" of which Jesus spoke, completed and fulfilled — "one in Us. '

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7. Does it not imply a common interest or perhaps I should say common interests? And if any ask what these are, the answer comes in one word — Christ. A common love for Christ! Is it not so? We have that if we are Christians at all: We love Him, because He first loved us!" And the Holy Ghost! His love for Jesus! What must it be? Veiled in the sacred silence of the Word, and to be known only by what is there said of Jesus: 'Chiefest among ten thousand" — 'Altogether lovely!" These are words spoken, remember, by the Holy Ghost; are they not the words of love Divine? And if we both love Christ (again the words are awful!) then all things that are dear to Christ must be also dear to the Holy Ghost, and to us. We have communion about them. The Spirit finds communion in our hearts. Christ's people, Christ's desires, Christ's glory! Common interests indeed!

8. Does not communion also imply a common work? What, then, are we laboring for? Not merely "for the meat that perisheth, but for the meat which abideth unto eternal life. " But if so, that is the work of the Holy Spirit upon earth — the very object which He has come to pursue. He can have partnership in that just in proportion as it follows in the line which Chri

st has thus prescribed. Even in the work of our sanctification it is so. I say, even in that work, for in another Chapter it has been argued that in sanctifying us, the Holy Spirit will not have our help, and will not give us His, but that He undertakes and carries out the work Himself. It is all His. But while this is so. He makes it pure by doing it in us, and using every part and faculty

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in us, so that none is left idle or unemployed. And He is so entirely one with us that He can do so, and can find the deepest communion with us in that very work.

9. Once more, does not this communion imply a common issue of our life and labor, to which we look forward? The issue, namely, when the believer is laid down before the throne of God the Father, as a ransomed soul for which Christ has all the glory. To that look forward as "the end of our faith." And to that also the Holy Ghost looks as the close of His earthly indwelling and work in us. One end, one aim, one joy.

10. All this which has been said imperfectly may perhaps find another line of illustration in what is told us through the Emblems of the Holy Ghost in the Scriptures, and especially in the New Testament. These all express, more or less fully and beautifully, His communion with us, and what it may be.

There are in Scripture six leading emblems of the Holy Ghost, which we have direct warrant to recognize as such. These are — the Wind, Water, Fire, a Seal, Oil, and the Dove. Let us look at the separate thoughts conveyed by each of these.

(1) By the Wind the Lord taught the mysteriousness, the penetration, and the variety of the work of the Holy Ghost. coming, we know not whence, and going we know not whither; in itself viewless, but in its influence and effects most manifest; filling and pervading the air, as if it were but one and the same with it, and using it for its purposes absolutely; ranging in

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character from the zephyr which plays with the flowers, to the tornado which uproots the oak, and from the hot breath of summer, to the icy chill of Death; so mysterious, so penetrating, so various, are the presence and the work of the Holy Ghost. So is every one that is born of the Spirit. "In every mood that is sinless; in all labor which falls to us; in gentleness and in storm, in sweetness and power, — we know not how, — the Spirit may have communion with Christ's own.

(2) The emblem of Water is largely employed both in the Old Testament and in the New for the Holy Spirit. In the "sprinkling" of [Ezekiel 36:25-27](#); in the river that rushed from the smitten rock in the wilderness ([Exodus 17:6](#)); in the night mist or "dew" of Hosea ([Hosea 14:5](#)); in the waters that issued from beneath the threshold of the Temple ([Ezekiel 47:1](#)); in the rain that came in "showers of blessing" ([Ezekiel 34:26](#)); and, above all, in the water of baptism, the Holy Ghost and His work are strikingly set forth, showing us how He cleanses the "inward parts" (as the sacrifices of old were washed); doing this that He may have communion with us in our inmost thoughts. Thus, too. He makes us fruitful, turning the dry ground i

into water-springs, and the wilderness of the heart into a garden of the Lord, into which He comes to rejoice, to breathe the odors, and to eat of the fruit of His own hands.

(8) Fire is the next emblem — an awful, but a very blessed one, when understood. There are things which water cannot cleanse, but which fire does; and there are things which cannot be cleansed, but must be done

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away with, and nothing but can do that. So in the fire which touched Isaiah's lips, doing its double work of "taking away" the iniquity and "purging" the sin ([Isaiah 6:7](#)); so in the baptism of fire ([Matthew 3:11](#)), which was to be one of the great offices performed by the Lord when He came; and in the "tongues as of fire," with which the Spirit descended at Pentecost, we find this emblem set before us. Here we find the application of the mysterious words, "Our God is a consuming fire," one aspect of which was seen at Calvary and the other at Pentecost.

By this emblem of fire which shrinks not from doing its work, however painful it may be, and which goes through and through in its searching operation, the Spirit has "communion" with us.

(4) The Seal is another emblem: the seal which was set upon Christ ([John 6:27](#)); which is set also upon the people of Christ ([Ephesians 1:13](#); 4:30), and which represents the Holy Spirit Himself. It brings security in the certainty of God's promise; He finds communion in that certainty and the rest which it gives. It brings secrecy for none can break the seal of God, and read what is within; but the Spirit in the communion of the soul knows it — it is His and our secret. It brings holiness for the very image of Christ is on the seal, and therefore on our hearts, and He has communion with us in that. It brings heaven to us here, for He is "the earnest of our inheritance" (the ἀρραβιον the little portion of our inheritance put into our hand now), the beginning of heaven for us. What communion there!

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(5) The Oil is one of the most characteristic of all the emblems of the Holy Ghost — "God anointed Jesus of Nazareth with the Holy Ghost" ([Acts 10:38](#)). And we, too, have "an anointing from the Holy One" ([1 John 2:20](#)). On this we shall not at present dwell, because it must come before us at some length in a subsequent chapter. But it is the preparation of the house, or the decoration of it, for His own indwelling; or it is the token of His own presence which fills it with His fragrance. It is the odor of His communion with us.

(6) And, last of all, there is the emblem of the Dove, so patent at the baptism of Jesus — but restricted in the meantime to Him. Of that emblem the twofold meaning seems to be purity and peace; or more fully, the purity and peace of heaven. "Descending from heaven and lighting upon" Jesus. The Holy Ghost found nothing but perfect purity in Him, and therefore brought nothing but perfect peace. to Him. No fire there, because there was nothing to destroy, save when on Calvary He bore the sin of others, and then the fire fell. Perfect communion there, for the Spirit "abode," "remained," continued with Him in fullness ever. In proportion as He can find such communion in us — purity, which does not grieve Him (and which H

e gives); peace, which does not disturb Him (in which He can keep us) — in that proportion will the Spirit come to us as a dove, and remain upon us.

With a deep and well-nigh overwhelming sense of the blessedness signified by the Apostolic wish and prayer, I venture to offer it for all the readers of this book—

**The Communion of the Holy Ghost be with you! Amen.

18. The Guidance of the Holy Spirit

CHAPTER 18. THE GUIDANCE OF THE HOLY SPIRIT.

"As many as are led by the Spirit of God, these are sons of God" — [Romans 8:14](#).

AS communion is for the heart, guidance is for the feet, and those who have received the former, as we have seen in the chapter just closed, may well look for the latter.

1. But what are we to understand by the 'heading' or guidance of the Spirit? Is there something substantial and real signified by the term, which we cannot comprehend under other experiences of the Christian life? We read in [2 Peter 1:21](#) (A. V.) that of old 'holy men of God spake as they were moved by the Holy Ghost.' "Has this 'moving' been confined to them and to what we call the "inspiration of Holy Writ?" Or is there any sense in which it is true that Christians are still "moved" by the Holy Spirit, though of course in a different manner, for a different purpose, and with a different result?

2. It is remarkable how one of the earliest things told us as to the public ministry of our Lord is that He "was led by the Spirit into the wilderness" ([Luke 4:1](#), A. V.). St. Matthew varies the phrase slightly — "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" ([Matt. 4:1](#)). And

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St. Mark gives us the very striking alteration, "Straightway the Spirit driveth Him forth into the wilderness" ([Mark 1:12](#)),

The three words are ηγετο, ανηζθη, εκβαλλει. The distinctive meanings of the three are— The Spirit leadeth Him; the Spirit carrieth Him away (see Alford, in loco); the Spirit casteth Him out into the wilderness. There is no divergence in the statements. The first refers to the action on the soul of Christ which induced Him to go; the second to the actual guidance on the journey up to the wilderness, which lay higher than the Jordan; and the third, though it does not signify any resistance on the part of Jesus, yet does very forcibly remind us of the abhorrence by His pure soul of that personal contact with the enemy He was about to encounter. He who entered the garden with "amazement" was "driven forth" into the wilderness. If He, then, who was "full of the Holy Spirit" was so led by Him, we are prepared to find that the people of God have, in their measure, a similar experience.

3. Accordingly we read that there is such a "leading" for Christians. In the beautiful parable of the Good Shepherd ([John 10:3](#)) we are told, "He calleth His own sheep by name, and lea-
deth them out which refers, of course, to Jesus Christ. But in [Rom. 8:14](#), we have "Led by
the Spirit of God;" and in [Gal. 5:18](#), "If ye are led by the Spirit ye are not under the Law. "
The former passage intimates that the leading of the Spirit is a mark of God's children which
cannot be mistaken, and the latter indicates that those who submit to the leading of the Spirit
are delivered from the bondage and power of the legal mind.

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4. In order more fully to understand what is meant by the two leading passages on the subject,
we naturally turn to the Apostolic history in the New Testament to see whether any light
is cast upon the subject there, and we find, at all events, three chapters in the Acts of the
Apostles which give us very interesting explanations.

5. One of these is [Acts 16](#), which narrates how St. Paul and his companions were induced to
pass beyond the bounds of Asia, and to set foot for the first time on the European shore.
The story is familiar, but will have to be looked at in connection with our subject. Paul, Silas,
and Timothy made a tour through the districts of Phrygia and Galatia, and, as we gather,
proposed to continue in Asia Minor, when something occurred which St. Luke describes in the
following words —

Having been FORBIDDEN OF THE HOLY GHOST to speak the word in Asia ([Acts 16:6](#)). The
phrase signifies a definite command, but, so far, we know not in what manner it was given,
whether by an audible voice, or a distinct revelation from the Lord, or how. In the next verse
we read that they "came over against Mysia," and "assayed to go into Bithynia: and the Spirit
of Jesus suffered them not" (verse 7). Here we have a clearer indication as to the mind
of the missionaries — they "assayed," made an effort, attempted (*ἐπειράζον*) possibly even
were tempted to turn into Bithynia; but the Spirit of Jesus did not give permission to do so.
Here, on the other hand, the word as to the Spirit's leading is not so definite as in the former
verse. It is only that He withheld sanction — they had no clear leading from Him;

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He gave no permission. In this uncertainty they continued their journey through Mysia (probably
not preaching there, as being in Asia), and arrived in Troas, There Paul had "a vision in
the night" (verse 9). A man, who was a Macedonian, and known by him to be so, stood
appealing to him to go over into his country, and to help them. Then there occur the remarkable
words (verse 10), "Straightway we sought to go forth into Macedonia, concluding that
God had called us for to preach the Gospel unto them" putting things together and so coming
to this conclusion).

They were left, then, to interpret the guidance they were receiving. The prohibition at first
was definite (although we know not how given); the withholding of permission seems to have
been less so; the mode of describing the conclusion comes to after the vision of the night
still less suggests a distinct command; but Paul and his companions had no doubt that the
Spirit of Jesus had so indicated His mind, and that they had correctly gathered it. God, they

concluded, had "called" them (verse 10). The leading of the Spirit of God was itself quite clear, but it had to be gathered by them in their own Christian experience.

6. The chapters in the book of Acts which tell of St. Paul's visit to Jerusalem (chapters 19-21) also cast light on such movements of the Spirit within men, and are in this, as in other respects, very interesting, as part of the spiritual story of the great Apostle. Luke begins ([Acts 19:21](#)) by telling us that "Paul purposed in the Spirit" laid it down, planned it beforehand, (the word means) to go to Jerusalem, saying,

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After I have been there, I must also see Rome," averse which may be considered by those who think that all plans of ours are to be avoided, and that it is the duty of Christians to live only from day to day. This was Paul's "purpose," and he believed that he had come to it through the leading of the Holy Ghost. We then read, in what follows in the 19th chapter, that he did go through other parts, as he had planned, and in chapter 20: there is an account of his voyage to Cesarea.

At verse 22 there is a re-statement of Paul's purpose, as led of the Spirit — "bound" (that is, in bonds, as a captive) by the Spirit's power; and he declares that he has a strong premonition that there is trial in store — "not knowing the things that shall befall me there, save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me." He was thus led of the Spirit, and yet warned by Him of troubles.

In chapter 21 the leading becomes more definite, yet at first sight perplexing. In verse 4, ([Acts 21:4](#)) certain disciples at Tyre "said to Paul through the Spirit, that he should not set foot in Jerusalem." Here we have what looks like a contradiction: the Spirit telling Paul to go, and telling these disciples that he should not go. But the explanation almost certainly is, that the Spirit had led the disciples at Tyre to know that he would be in danger at Jerusalem, and that, acting on their own judgment they had therefore entreated him not to go; a consideration which reminds us how, even when the Spirit speaks, we may make a mistaken use of what He says, by not waiting on Him farther to guide us

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to the right use of His instructions or warnings. The same thing is still more clearly seen at Cesarea, where Agabus, a "prophet," tells of the miraculous prophetic intimation given him by the Holy Ghost (verse 11), "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." So far the prophetic utterance, given no doubt to prepare the Church in both places for the event which was to come. With strange inconsistency, the Cesarean Christians, and the apostle's own companions also, St. Luke among the rest, tried to prevent the journey and so render the prophecy untrue. "And when we heard these things, both we and they of that place besought him not to go up to Jerusalem." But Paul knew better than to resist the leading of the Holy Ghost. "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done" (verses 13, 14). That will, which we have done our utmost to resist, which now we accept as a necessity; and only

because Paul will not join us in resisting God! So distinct, on the one hand, is the leading of the Spirit; and so apt are Christian men, on the other, to deal with it in a wrong way!

The concluding part of the story is to be found in a following chapter ([Acts 23:11](#)), where we read that in a vision by night, the Lord Jesus "stood by Paul, and said. Be of good cheer; for as thou hast testified concerning Me at Jerusalem, so must thou bear witness

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also at Rome," This is the indication that the "purposed in the Spirit" ([Acts 19:21](#)) was to be carried out, and that he would be "led" to the end.

7. One other passage in Apostolic story may be adduced to show how the miraculous and the spiritual were interlaced and interwoven in the life of St. Peter. In [Acts 10:5, 6](#), we read of the angel's directions to Cornelius to send for the Apostle from Joppa, who would teach him what to do. In verse 9 we see how the Spirit deals with Peter to prepare him for the duty. He leads him first of all to spend the time of waiting for the mid-day meal in prayer. How many Christians have discovered that such delays in life are the opportunities of prayer? It is a happy experience. But alas! the Apostle grows weary, and "falls into a trance" (the Greek says an ecstasy fell upon him). It certainly appears to have begun in sleep. The well-known vision of the "sheet" from heaven follows; and Peter, awakened, is doubting what it means. Meantime the messengers of Cornelius are drawing near, have reached the gate, and their knocking may possibly have been heard from the house-top, then the Spirit speaks, telling Peter that three men have come at His instance, and that he is to go with them. The Apostle brings them in for the night, and goes to Caesarea next morning in their company, the meaning of the heavenly vision growing clearer to him at every step. In verse 28 we mark that he sees one part of its meaning — that he is not "to call any man common or unclean." In verses 34, 35, we see how he is further taught; and when the Holy Spirit falls upon the household of Cornelius, he

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is ready (verse 47) to step out into the full light of what God has made known to him. "Who was I," he asks (see [chapter 11:17](#)) "that I could withstand God?"

8. If now we seek to sum up the teaching as to this leading of the Holy Spirit, we shall, I think, be justified in asserting that there is such a thing, real and definite, in the experience of Christians; that it is very blessed joy to the man who enjoys it; but that it needs much care and much wisdom to read it aright.

(1) It is not always understood, and we must be watchful against error in interpreting it; we must be specially dependent on further leading with regard to it, and we must not be too positive in maintaining that in every respect we are guided of the Spirit.

(2) Such guidance of the Spirit will be tested, and many things will occur in connection with it which may be a great trial to faith, for this is part of the deeper experience of the believer.

(3) If encouraged on our part, the leading of the Spirit will distinctly increase and grow into a very definite and blessed habit of soul; but if He be vexed, it will cease to move and to perplex us. In all such matters God blesses us only with our full consent.

(4) For once more the Holy Spirit demands obedience, instant and complete, to His guidance.

What such obedience means we must, however, consider more minutely.

19. Obedience to the Holy Ghost

CHAPTER 19. OBEDIENCE TO THE HOLY GHOST.

"Obedience of faith."— [Romans 1:5](#).

IN some senses we may be said to come in this chapter to the very kernel of our subject on its practical side.

1. Granted that there is such a thing as the Voice of the Spirit of God in the heart; granted that it may be recognized and positively known; it follows that obedience to the dictates of that Voice is our absolute duty, and walking by it is the distinctive mark of the Spiritual man. That there may be mistakes in its interpretation is true, and therefore there are temptations to be watched for and prayed over, while God is trusted for deliverance from error and sin; but the fact that a path is a difficult one does not prove it to be less a path for us; and there are some who are called to walk just in it, and not elsewhere.

2. That all will not do so is certain enough, so long as the present state of things continues. The Church has fallen far short of her privilege before God, and has lost light, power, and joy; she has come to walk — if not in the steps of Samaria, at least in those of Israel of old, which were generally a grief to the Spirit of God. The present worship of God does not shut out the worship of golden calves. But amid the degeneracy

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of the larger portion of the Church there will always be a few who protest against "The downward grade," both in doctrine and in life; and it is these who seek to know, that they may obey the Holy Ghost.

8. Taking for granted that a foundation has already been laid sufficiently broad for the doctrine that there is within the Christian an "Inward Light" (as it has sometimes been called) and an Inward Voice — the former meaning rather a power to see the truth, and the latter a call to duty — let us go on to consider now, first, the reality of such a thing in the Christian experience of to-day. God does not leave the Christian to himself, but does direct him, and is willing to do so more and more if he be desirous, willing, and obedient. Like most of the deeper and more spiritual experiences of the Blessed Life, this aspect of it, while open to all, is not equally known to all; and therefore, though every Christian ought to be able to recognize

ize the groundwork of such an experience in himself, he may not be acquainted with its details.

For instance, how often is it true that, when about to proceed to a certain duty which we have considered and planned out, we have been suddenly stopped, as by a voice within, in order that we may do something else instead! A course is followed for which at first we saw no definite reason, and which we felt rather indisposed to take, if for no other cause than that it would disturb the plans already laid down. And we have known in our experience both what it is to refuse obedience to such a voice and also what it is to obey. In the case of refusal, we have found that an opportunity

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has been missed of which we had no expectation, and which is now gone for ever; and we have wondered whether God had not spoken the word which we put away. In the case of obedience, some distinct blessing has come, also unexpectedly, which could have reached us at the time in no other way; and we thus began to wonder whether it was not God's voice. In one case, or in two, we were not perhaps much moved, at least we were not satisfied. But when these cases became frequent, when the thought of God came regularly with the inward voice at the time, and the unexpected result always followed, we changed our attitude, — we believed, we watched for, and we welcomed the sound of the voice within. And the results answered to the monition; and this became part of our life. It seems a small thing by which road we go on an errand to the city, turning to the right, or holding on; yet even in a worldly sense, how much may depend on our missing an accident upon the way, or meeting with an opportunity! If at a certain point, when about to turn, a voice seems to say, 'This is the way; walk in it,' we proceed as it indicates, wondering whether this is the Lord's voice, and, if so, what He means by it. What if, a few steps farther on, while the thought is still in the mind, we meet a friend, and the sight suggests that we have been desirous to send a message: what if the message brings a soul to us a few hours afterwards, and the interview ends apparently in the turning of a careless man to God? Is it to be put aside as a mere coincidence?

Well, then, suppose another case, in which the business

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of the day, when nearly over, is suspended as by the sound of a voice within, directing that the remaining business be left aside, and something else done which was not thought of. Suppose, further, that there was a temptation to say No to the suggestion, as inconvenient, and to go on with the previous arrangement; but that, in obedience to the inward direction, the change is made, and with much difficulty, that seemed almost insuperable, the commanded thing is done) what if the obedience results, then and there, in the saving of a soul, which is followed within a week by the saving of a second soul, and these testified to by years of observation following — what then? Is this another coincidence only?

Let us take another case. An interval, a gap in a day, has to be filled up. It is too soon for an engagement, and what is to be done in the meantime? The Lord is asked to guide; no answer comes at first. He is asked again, and willingness is expressed to do whatever He may

desire. At length an answer comes, guidance is given, first for one duty and then for another. There is much difficulty in making it possible to do what is thus indicated. It means trouble, effort, fatigue; but it is done, and apparently a soul is gained by the message that is carried to a garret in consequence.

The second step is taken, and there (unmistakably according to the testimony given often and long afterwards) another soul is brought into the fold. And then the interval is not much more than over, and the engagement after all is kept. Is this another coincidence?

Again, a list has been made up for the day, and in

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going forth to begin, the voice within us, "Not here, but there, in the opposite direction." But it will break up the day's work. Still, let it be done. It is done, with the result that a mother and son are both on their knees, and both professing to accept Christ!

Another case occurs. Two friends kneel one morning in prayer before they — one of them a visitor — go forth to the city. The other is "led" to ask that they may each be blessed to bring a soul to the Lord that day.

Of the visitor we cannot speak. But as the other shows his friend out, and sees him away, he finds that two people are waiting for an interview. They are young friends — they have come on ordinary business. Mindful of the prayer, an opportunity is taken to lead the conversation. One of the young people is already a Christian, the other is not. Before the interview ends, and within half an hour of the prayer of the morning, another soul is gathered in. Only a coincidence again? Once more. — The instances are many indeed, but it is impossible to give all, and a few are sufficient if we are willing to be taught. — A pause occurs in the midst of work, with the strange suggestion that, regarding two visits to be next made, there has been no definite request to be told which should be made first. The request is presented. The answer does not come at once; after a time it does come. When the direction is taken, it is baffling to discover that the sick-room is not open on that occasion, and possibly because the visit was earlier than usual. But in leaving, the thought comes of another visit, made possible by the failure of this one.

And in that supplementary visit a rare opportunity is

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given (for the first time, and never again) for speaking to a soul. Leaving that house, one is asked, pressed, pressed again, to go elsewhere, but refuses, under a dim sense that there is something more to be done, though what is not clear. Again the pressure, and again it is refused. Another indication from within, and, in no long space from the time of the temptation, a soul much grieved and troubled pushes impediments aside, sees the truth, and accepts the Saviour! When life is crowded with such cases — as for a time the experience has been — is it possible for the Christian to doubt that he is "led of the Spirit?"

4. But be it remarked, everything seems to depend on obedience to the Voice which speaks at the time. I say Obedience, for it is not a question of what we think the best arrangement, or even the wisest. We may even have made our own plans according to our judgment. These are apparently taken out of our hands, and something, for which we cannot see much reason, save for the monition which comes, is offered us. If it be a fancy of our own, we had better pay no attention to it, but if we believe it to be the Voice of the Spirit within, offering us guidance, then obedience is the word for our compliance with it. And this practical obedience may become the habit of our life, nay, may become itself our life from day to day.

5. If we should be asked. How is the Voice to be known? an answer has to some extent been given already. The results of such obedience, which are in the hands of God only, are so marked and so frequent as to leave no doubt. But there comes to be a better answer

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than that, to the man himself, only it cannot be conveyed to another. It cannot be made a matter of argument. It will only be believed in experience. And this answer is, that the Voice is known, "The sheep follow Him, for they know His voice" ([John 10:4](#)). How do we know the voice of any friend? Because there is something in it different from all others, though it cannot be defined or explained. The child, even the infant, knows the mother's voice in the dark, and it cannot be deceived. We can only say that the Holy Spirit's voice in the soul is "known" to those who obey.

The consequence of not obeying it is that it ceases and comes not again. At least not for a time. It is an offer of a great privilege, and if refused or neglected the offer is not repeated, at least till we have had an opportunity of coming to a better mind. This is continually occurring in the history of the Christian.

Christ stands with open hand — the Spirit is ever pleading — to be permitted to do more for us; and there is no man who has not often and often — to the grief of the Holy Ghost — turned away. This is what the Apostle seems to refer to in those solemn words which he has quoted from a Psalm, with slight modification, "The Holy Ghost saith, To-day if ye shall hear His voice, harden not your hearts" ([Hebrews 3:7, 8](#)). In other words, when the voice of the Spirit of God is heard within, obey it; do not put it aside; do not harden the heart against it. Such "hardening" leads to "provocation" of the Spirit; to "tempting of God;" to "grieving" of the Spirit; and then to God's awful oath, "I

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swear in My wrath, they shall not enter into My rest. " Then comes that other awful word, " Let him alone" ([Hosea 4:17](#)). The Spirit ceases to speak, and the soul knows the inner voice only as a faint remembrance, or as a matter of general belief.

One has known of a soul so guided of God applying for a post in the mission field, and being confronted with the difficulty of accepting the orders of the committee at home as to how the work is to be carried on. On the one hand, the committee could not depart from its responsibility, and cease to exercise authority; on the other hand, it did not seem to the applicant that any one could be allowed to come between the soul and God. A practical difficulty in

deed, the solution of which probably was, that neither party was in the wrong. But there are a few, only a few, whom God will from this point of view guide personally, and will not leave to work under any human orders. For them He marks out a separate course.

6. But is there no danger of mistaking our own thoughts and impulses for the commands of the Holy Ghost? Yes, there is, no doubt. There can be no assurance here on earth that we shall never fall into mistakes, and we must always in our own minds make allowance, as Oliver Cromwell used to say, "for the possibility that we are mistaken;" just as we found that the friends of Paul drew false inferences as to what God's will was about his going up to Jerusalem. Yet are we not liable to err in everything, in understanding the Word, for instance, or in our view of what we ought to do in the difficulties of life generally? Mistakes are

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possible on every hand; this calls for care and caution, but not for inaction. That would certainly be the greatest mistake of all. For the avoidance of mistakes in knowing "The mind of the Spirit," there is no better rule than to pray much about it; to wait for an answer; to ask for purity of motive; to seek to hear the Spirit's voice, only in order to do God's will. We are never infallible, but we may be certain, and with that must be content.

7. What is the relation of the Spirit's voice within to our conscience? Some have spoken as if conscience had no place in the guidance of the spiritual man, and others as if the Spirit were not needed because we have conscience. But there is no opposition or contest between the two. On the contrary, it is conscience which the Holy Spirit takes and uses as His instrument in the soul. It becomes His agent, the channel through which He flows. In the natural man conscience is always stern, and almost always negative. "Thou shalt not? Its office has come to be the utterance of a constant series of prohibitions. Hence it is hated, and partially feared. It is the messenger of law, and of law only. But when the man becomes the Christian, the tone of conscience changes. It represents something else than law. It represents a Father. It says, "Thou shalt!" It even says, "Thou mayest love!" Just in proportion as the Christian becomes transformed, conscience softens and is spiritualized; and as the Holy Ghost is more yielded to, and occupies the heart more entirely. He finds in conscience a ready-made instrument through which He can speak, move, and work in

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the soul. Then, too, men find that duty is not a past word with the Christian. It expresses his need to do that which is right in the sight of God. 8. And what is the relation of the Spirit's voice within to the Word of God? Never to supersede it, never to lessen its importance, its necessity, its absolute authority in all things. Alas for the delusions which some good men have entertained on this subject! "Is God divided?" Could God in the heart oppose God in the Word? Is there anything which God's voice within would so readily do as to exalt God's Word in the Book, from which no man can take, and to which no man dare add? When it is really the Spirit whose voice we hear. He explains, interprets, applies the Word in the Scripture, and teaches us to reverence it ever.

9. Whenever the pretension is set up for the Church with its authority, for tradition with its great names, or for the individual with his private judgment, to sit side by side with Holy Sc

riptide as the authority *in spiritualibus*, there is grievous error, disclosing the temptation which lies beneath the experience of the inner voice of the Spirit of God. For there is temptation here too, as in the case of all spiritual blessing: the temptation to be "exalted above measure," to think we are "better" than others, to be self-sufficient. This danger needs to be clearly recognized, and to be zealously watched against, otherwise the "spiritual" man will not be, as he ought to be, the lowliest and the meekest of the servants of God!

In this as in other things he needs to be taught of God, and this special teaching St. John conveys the anointing which we have from on high.

20. The Anointing of the Holy Ghost

CHAPTER 20. THE ANOINTING OF THE HOLY GHOST.

"The anointing which ye received of Him. " — [1 John 2:27](#).

IS this a figure only for some of the truths already touched on? or does it convey some definite truth about the Holy Spirit's work which we should not otherwise know? That the latter is the case we shall soon suspect, from the many times in which the language is employed in Scripture; and a little more study will make known that there is much very precious truth crystallized in the figure.

1. Ye have an anointing from the Holy One," says St. John ([1 John 2:20](#)), And farther down in the same chapter (verse 27) he explains, "The anointing which ye received of Him abideth in you; and ye need not that any one teach you; but as His anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in Him. " What ever else this anointing, this "Chrism" of the Holy Ghost, is and does, here are five things attributed to it— (1) It is abiding; (2) It makes us independent of the teaching of man; (3) It teaches us of "all things;" (4) It is absolutely true; and (5) Even according as it teacheth us so is our abiding in Christ. Most blessed word, most fruitful word, were there no other in Holy

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Writ! So elsewhere this anointing is spoken of as one of two great characteristics of the Christian ([2 Cor. 1:21](#)), 'Now He that stablisheth us with you in Christ, and anointed us, is God. "

2. But we go for further light to what is said of the Lord Himself when on earth. The prophet predicted what He claimed as true of Himself at Nazareth — 'The Spirit of the Lord is upon Me, because He anointed Me;" and when we ask, "Why? and for what ends?" the reply is, "To preach good tidings" {margin, "the Gospel"} "to the poor. . . to proclaim release to the captives, and recovering of sight to the blind. To set at liberty them that are bruised, to proclaim the acceptable year of the Lord. " "To-day hath this Scripture been fulfilled in your ears," is our Lord's commentary upon the prophet's words ([Isaiah 61:1, 2](#); [Luke 4:18, 19, 21](#)).

Following up these, His own words, St. Peter in the book of Acts (10:38) preached "Jesus of Nazareth: how that God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil." And once more, the Epistle to the Hebrews ([Hebrews 1:8, 9](#)), quoting from [Psalm 45:6, 7](#), says, "But of the Son He saith, . . .

Thou hast loved righteousness, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. "

3. Let us observe that the thought conveyed in these passages is that the anointing is The Holy Ghost Himself, It is not that He is the Agent in giving it, not that He gives us something that belongs to Him, and which He makes over to us, in the sense of a blessing

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or a power, which we may take and hold apart from Him; it is, that He comes to be the Anointing Oil upon us and within us. Jesus of Nazareth was anointed — not by Him, but with Him. The Holy Ghost was poured upon Christ; and so He was poured out on the Church at Pentecost, and is poured out on us now, who receive the unction from the Holy One. He becomes as the oil unto Israel, to do those blessed things of which we shall have to speak. The anointing is not a blessing, a gift, such as grace or peace or power, but is a Person, the Indwelling of a Person with all His influence; in a word, is none else than the Holy Ghost Himself.

4. What, then, does this anointing mean?

(1) Generally, it seems to put the Christian into the same position as Christ Himself occupied, though not, of course, to make atonement.

One distinctive name for Him in the Old Testament was The Messiah; and it means The Anointed One, The designation is often used in the Old Testament to signify "chosen men of God." Hannah replies it to Samuel ([1 Samuel 2:10](#)); David to Saul the King ([1 Samuel 24:6](#)); the Psalmist to the people of God as a whole ([Psalm 105:15](#)); and Jeremiah to the captive king of Judah ([Lamentations 4:20](#)).

In the New Testament the corresponding name of the Lord is Christ That, too, means "the Anointed One.

* Startling it surely is, beyond measure, to find in that Septuagint Version, which was the common Bible of most of the Jews of the Lord's own day, that the very name — Christ — occurs in it again and again. Thus, [1 Samuel 2:10](#), χριστος Χριστου αυτου —as applied to the Messiah that was to come

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The Hebrew Messiah is the Greek Christ, This fact is the more full of suggestion when we remember such passages as that in St. John (20:31), "These are written that ye may believe that Jesus is the Christ" — 1:6., The Anointed One (see Professor Smeaton, Doctrine of th

e Spirit, Lecture 2:). This, then, is what God selects as the chosen name of the Lord, and, no doubt, for the reason that the Divine Man, so anointed with the Holy Ghost, must have all those other things added to Him which are announced in Scripture. He must be crucified, and must rise from the dead. How striking, then, is the thought that we also are the anointed ones of God! Messiahs of the New Dispensation! Christs of God have an anointing;" the same anointing as the Lord had. And we bear it in our names, as He did. He was called Christ, and we are called Christians, the anointed followers of the Anointed One.

(2) The anointing of the Christian means also that he is separated unto God. Whatever was anointed with the holy oil of old was given up to the Lord and belonged to Him only. This was the last touch, completing the consecration. As with the leper, who was first sprinkled with blood, and then touched with oil; as with the Tabernacle and the altar, which, after they were prepared for the sacrifices to be offered, were anointed with the holy oil; as with Aaron and his sons, who were washed, clothed, atoned for, and anointed with oil; so with the Christian. He must be touched with the blood, and forgiven; he must be cleansed and washed with the water of the Word, and then anointed with the Spirit of God. Separation is here the special thought.

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(3) The anointing is the mark of the chosen of God. Five classes of persons are noted in Scripture as those who were anointed with oil: the sick that they might be healed; the guest that he might be honored; the special prophet like Elisha, that he might be claimed for God; the priest that he might be "sanctified;" and the king that he might be God's sacred servant. Is it not so that all these characteristics are true of, and to be seen in, the Christian who is anointed of the Holy Ghost? Is he not a sick man, healed of his sin and plague; a guest at God's table, in God's house; a prophet, whom Jesus Christ sends forth into the world; a priest, to offer up spiritual sacrifices unto God; and a king, son of the King of kings? "have an anointing" — the anointing.

5. From whom does this anointing come? Who is "the Holy One" of [1 John 2:20](#) (ἀπο οὐ Ἁγίου)? It is not the Holy Ghost Himself, as at first sight we are apt to suppose. The Holy Ghost is the Anointing, who comes upon us as He did on the disciples at Pentecost; and just as we cannot say that He sent Himself on that great occasion, so we cannot say that He sends Himself now. Who is it that anoints us with the Holy Ghost? The answer is, "He that anointed us is God" ([2 Cor. 1:21](#)). "God anointed" (Jesus of Nazareth) "with the Holy Ghost" ([Acts 10:88](#)). The Father anointed Jesus with the Holy Spirit to be the Christ. Probably He does this for us through the agency of Christ Himself. "The Holy One" is a special title of Jesus Christ in the New Testament ("The Holy One," [Acts 2:27](#); [13:35](#); "The Holy One," [Acts 3:14](#); "The Holy One of

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God," [Mark 1:24](#); [Luke 4:34](#)). The Lord claimed for Himself this office. — "The Comforter. . . whom will send unto you" ([John 15:26](#)). St. Peter at Pentecost traces the gift to Him: "Having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear" ([Acts 2:83](#)). He, then, who was anointed with the Holy Ghost, anoints us n

ow. He who is the Christ makes us Christians. The oil which was poured upon His head hath flowed down His garments even to His feet, for are not we "members of His body, of His flesh, and of His bones" — part of the feet of the Lord? We have the anointing "from the Holy One" of God.

6. We have now to ask. What will this anointing do for the Christian? what results come from it? what change does it make in him?

(1) Something in regard to his attitude towards God, for one thing. It is not every Christian who has received this anointing, or perhaps it would be truer to say, who has received it in so large a measure as to make its effects observable. But where this last result has been obtained, the man is now consecrated to God, set apart for a special purpose. He may say, "Thy vows are upon me, O God!" The Holy Spirit has Himself laid hands on the man, that his life may be devoted to a sacred purpose, wholly given up to God. The attitude towards God has been changed.

(2) Another thing which St. John makes very prominent as resulting from the anointing, is knowledge of God and of His will. Two remarkable phrases are used of this— one in [1 John 2:20](#), "Ye know all things;"

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another in verse 27, 'His anointing teacheth you concerning all things. " Our Lord used almost the same language when He promised the Holy Ghost to His Apostles, 'He shall teach you all things, and bring to your remembrance all that I said unto you" ([John 14:26](#)). The Spirit is to teach all things; the Spirit is Himself the Anointing, and the Anointing teacheth of all things: the correspondence is complete. All the spiritual truth we have comes from Him; we have none of ourselves. 'The natural man receiveth not the things of the Spirit of God... because they are spiritually judged" ([1 Cor. 2:14](#)). Just as the holy place in the Tabernacle of old had no light save from the golden candlestick which was ever burning, so our only knowledge of God is from the anointing of the Holy Ghost. He teaches us all things.

(3) Along with this goes another remarkable result of the anointing. V/e henceforth get, or may get, our teaching straight from God Himself. 'Ye need not that any one teach you, . . . His anointing teacheth you" ([1 John 2:27](#)) What does this mean? Does it mean that we never get anything from a teacher? that we do not need to read books, or hear sermons or listen to addresses, or go to conventions? No. It means that in proportion as we have this anointing, we have our teaching from God. That gives us direct access to Him. That leads Him to speak to our hearts and in our hearts. When anointed, we hear His voice; then He is our teacher, and the more of the anointing that comes to us, the more frequently and plainly do we hear and understand Him.

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(4) Another thing coming from the anointing of the Holy Ghost is what may be called the holy fragrance of a Christian character. The evangelist who was present when Mary broke her alabaster box at Bethany tells us that the house was filled with the odor of the ointment. He spoke from memory; he was there. Now when of old the High Priest came from the Tab

ernacle bearing on his hand, his beard, and his garments, the holy oil which was poured up on him, could any one pass him as he went out without smelling the fragrance? It was an ointment of a sweet savor," both toward God and toward men. With the Lord Himself, who was "anointed with the oil of gladness above His fellows," this was also true. What a savor of holiness followed Him, — surrounded Him, as He passed through life! And if the Christian has the same anointing as the Lord Jesus had — in his measure — he can be traced and recognized by "the odor of the ointment. " He carries in his garments the fragrance of the sanctuary, of the holy oil, of the sweet spices of the garden of Christ, of the flowers of grace, the Rose of Sharon and the Lily of the Valley! The scent of the Rose follows his footsteps. The ointment of his secret soul bewrayeth itself. As the incense at Mecca clings to the pilgrim when he passes through the street, so it is with him who has been with the Lord. "All thy garments smell of myrrh, and aloes, and cassia. " He has the unction from the Holy One.

(5) Need I speak of the nameless gentleness, both of speech and conduct, which comes from the Holy Oil? a something which is felt in a moment, though not always

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at once recognized; which tells lovingly that story of love; which teaches even rebuke to be kind; which disarms prejudice, and lends attraction to truth. Something which takes the sternness out of the strong man, and the bitterness out of the indignant man; which teaches us how to be firm and yet gentle; how to make "No" sound kinder than many a "Yes. "It is the result of the Anointing of the Holy Ghost.

(6) And once more, let us not forget that the same oil used for anointing is also used for burning in the lamp. Not quite so in the Old Dispensation, where pure oil was burned for a light, and where it was mixed with spices for anointing. And even in our Pentecostal time there is no doubt a difference; for "The anointing" is different from, and more than, the shining. There is more than oil in the ointment, but the oil must be there, the oil that shines and burns. Every man that would give light to others must first have oil poured into his own soul; and where the cup is to be fragrant and pleasant, the oil must be mingled with the spices of God. Let us see that we have the anointing — with all its blessings — of the Holy Ghost.

And this will lead on to something more. "Thy gentleness hath made me great" The anointing will bring us to the power of God the Holy Ghost.

21. Power

CHAPTER 21. POWER.

"In the power of the Spirit. " — [Luke 4:14](#).

1. PROBABLY there is no craving of the heart so the spiritual as in the secular sphere. It is the Divine attribute which all are qualified to understand and admire, the power which can create a world or destroy a foe. The desire to possess it finds a hundred motives to persuade itself of its own nobleness and purity; but it may be either Divine or devilish. There are two words in Greek which are both translated "Power" in our A. V., and the confusion of which has done much mischief. (I wish the R. V. had been consistent in distinguishing them; but see [John 10:18](#).) Of these the one means Authority or Privilege and the other Power or Force. T

the craving of which I have spoken above is largely confined to the second of these, and it is of this that we treat in the present chapter.

2. The danger of such a craving is manifest both from the motives out of which it may spring, and from the many uses to which it may be put. The desire of secular power is the ambition which has climbed to the high places of the world, and its pursuit or possession has been the source of half the bloodshed of history. Strong as that for power; and this is as true in

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The craving for power in the spiritual sphere was probably the turning-point in the story of Satan; at least it was part of his crime. Simon Magus is another instance of this sin, though in his case, strangely enough, it is the authority (*iouaca*) that he is said to have coveted ([Acts 8:19](#)). In the case of Christians now it is rarely other than a desire for selfish aggrandizement, the food of pride or vanity, and springing out of a deceitful and sick heart, which the man himself knows not. Even where power comes as God's gift, without a craving for it beforehand, there exists a strong temptation to use it for the gratification of some selfish end. So strong is this temptation that it seems to have been that on which Satan founded his first attempt against the purity and obedience of our Lord. No wonder, therefore, that the gift of Power is closely guarded and watched over by God.

3. Yet it is unmistakably promised, because it is certainly needed in the work which the Church has to do. "Ye shall receive power when the Holy Ghost is come upon you" ([Acts 1:8](#)), is the assurance of the Lord to the Apostles; and all attempts to soften the translation (as if it could mean, "Ye shall receive the power of the Holy Ghost coming upon you") are in vain. We accept the word — one of the strongest and fullest words — spoken by the Lord to His own; and when we think of the work, more than herculean, that was before these fishermen, it is not too strong. To them, indeed, at an earlier stage, and to the different disciples, a similar promise had been given. "He called the twelve together, and gave them power and authority"

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(note both words here) over all devils, and to cure diseases" ([Luke 9:1](#)). And the seventy returned with joy, saying, "Lord, even the devils are subject unto us in Thy name" ([Luke 10:17](#)). "Behold I have given you authority.... over all the powers of the enemy" (verse 19).

Once the power which was given failed in the hands of the Apostles. The same chapter which tells us of this endowment of power, tells how the demoniac boy was brought to the nine who were not taken up to the Mount of Transfiguration, and how "They could not" cast out the devil ([Luke 9:40](#)). To the Lord this was a matter of grief and shame. "O faithless and perverse generation, how long shall I be with you, and bear with you?" (verse 41). And the Gospel tells us ([Matt. 17:19](#)) that the Apostles, themselves surprised that they could not exercise the power which had been promised, asked Jesus, "Why could not we cast it out?" The reply was, "Because of your little faith." So that the use of the promised power depended on the faith of those who received it.

4. Obviously, therefore, there is a preparation necessary before the Holy Ghost can bestow on us the power which He came to bestow. What is that preparation? To this question there is a threefold reply.

(1) The "vessel" must be "cleansed" before God uses it. "If a man therefore purge himself" (the word is *εχθαθαρη* — purge himself right out as to the bottom). . . "he shall be a vessel. . . meet for the Master's use" (2 Tim. 2:21). This deep cleansing, of which Paul speaks so strongly in 2 Cor. 7:1, "from

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all defilement of flesh and spirit," is a necessary preparation before the Master can use us in His power.

(2) Another step in the preparation regards the object for which we desire power, and the use we would make of it. If we seek it for ourselves; if the desire of vanity or self-aggrandizement enter into our motives; if there be any sectarian or sectional object prominent in our minds, such as to promote the influence or cause of the Church to which we belong, — then we cannot expect God to entrust power to us on any such terms. For His glory, not for ours: that is His condition.

(3) A third preparatory step is, that we be willing to take God Himself, as well as His power, into our hearts. We cannot have the power alone; there is no separation between it and Him. "Power belongeth unto God;" it is inherent in Him. To have the power within, we must have Christ within. But that means many things. It means something much more than having the power alone, to do with it as we will. It means, among other things, this, — that we be emptied of all power, and so become helpless, in order that God within us may be free to use His power through us.

Such, then, is the "preparation of heart" through which the promise of power can be "obtained" by any of us.

5. Let us dwell for a little longer on the thought that the power cannot be divorced from God Himself, and that He alone can wield it. Suppose you are a worker in a great factory, every part of which is worked by steam, the smallest movement as well as the greatest; it is natural for the thought to enter the heart, —

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Would that I were able to use that enormous power! But the answer is, Nothing is easier, if only you are content to use it for the purposes which it is meant to serve; make the connection, and keep it, and your portion of the whole will go equally with the rest. Difficulty would of course come in if you attempted to detach your loom from the others, and make it serve your own ends, irrespective of those for which the whole was working. That indeed would be impossible. You could not have the power, unless you submitted yourself to the person who was guiding and superintending it. Just so, we cannot take God's power out of His own hand, separate it from His one great purpose, and detach it from the movements of His will

I, in order to make it draw our special train, and exalt our own name. You can have God's power, for God's work, in God's own way — not otherwise.

I fear that this is not what most Christians mean when they long for, or ask for, the power of the Holy Spirit in their life and teaching. Probably this is the explanation of the long delay before an answer comes to the prayer they present. Have we not all known of good souls who have gone on crying for years for the Holy Ghost to come in His fullness and power into their hearts, but who have no more, perhaps even less now, than they had years ago, and who would be amazed beyond measure if the prayer were answered and the gift bestowed? In how many instances are the words of the Saviour appropriate — "Ye know not what ye ask!"

6. In the event of the power of the Spirit being given, what of the success which would then attend our labors?

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In reply to this question, which is often asked in secret, we must carefully remember the different ways, estimates, and measurements of God and man, otherwise we might be grievously disappointed. There are two things which do not always follow the power of the Holy Ghost. It does not always produce great visible results in the world, and it rarely wins the homage of worldly or half-hearted men.

We have in Scripture a series of pictures of men who have been more or less endued with this Divine power — some of them in the Old Testament Dispensation, and some in the Dispensation of Pentecost; but in both classes the same truth is clearly to be seen, that the power of the Spirit does not accomplish everything that we might expect. Elijah on Carmel is a figure of splendid achievement, but it is the same Elijah who is found lying beneath the juniper bush. Jonah brings Nineveh to its knees in a cry for mercy; but the petulant prophet fights with God over the decay of his arbor, and over the anticipated loss of his reputation. And when we come to the New Testament heroes, what do we say to Peter at Antioch? to Paul in the dungeon, cloakless and cold? to John the Beloved, disregarded and banished? Where is the power of the Spirit? Where is the arm of the Lord? Does it slumber?

These no doubt give us but the one side of the picture, for Peter at Pentecost is seen wielding Divine power, or rather submitting to the Holy One, who uses it by his words and lips. Paul writing his Roman Epistles is submitting to be used by One who knows what these broken lines, penned by an amanuensis, will be

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to future generations. And even the aged seer in banishment, weak beyond words in the sight of men, is partaker of "the victory that overcometh the world." But the power is unseen; it is used for God's purposes; its results are not always visible; and they are not to be measured or estimated by us.

So, too, as to the direction of our labor for God. John the Baptist, shaking the very foundations of society in Palestine, has but six months given him to herald the Messiah; Stephen, th

at most eloquent expounder of the faith, is removed almost as soon as he begins to speak of Jesus, and James, the son of Zebedee, one of the chosen "three," is cutoff by Herod at the beginning of his career, and leaves nothing but a name behind. Yet these men lived in the power of the Spirit. "

7. The same thing is even more fully taught in the story of the Lord's own life. Whatever may be the special import of the descent of the Holy Ghost at His baptism, we may well believe that the Spirit was always upon Jesus during His whole abode on earth. But the result for eighteen years— between the age of twelve and that of thirty — was, so far as we read, silence. A holy example and its power, at home and in His neighborhood, no doubt; but nothing is said. How mysterious the presence of power all the time, and silent results only produced by it! Even when we come to the three wonderful years of public ministry and Messiahship, when the Power of the Spirit was upon Him to the full, what did it achieve? What opposition! what disappointment! what alienation! what persecution! what

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want of outward and apparent success 1 There are not many Christian writers who would dare to enter on a full comparison of the visible fruit of the labors of John the Baptist and of the Lord Himself But the lesson is invaluable, however difficult to learn; the Power of the Spirit is used by Himself as He will; He gives no account of it; it often disappoints men; but He knows best.

8. Should we not be spared much sinking of heart, much distress and trouble, many fears, and much mischief, if we could learn these things from the Word, without having to be taught them in the experience of life? When child or wife, filled with the Power of the Spirit, is soon and unexpectedly taken away; when we ourselves are laid on the sick-bed, or prostrated by weakness in the midst of our labors for Christ; still more, when our labors seem to bear little fruit, to raise opposition, to have slight acknowledgment, as if God would not use us — is it because the power is not with us? is it that God in anger has taken it away? or is this the use which God the Spirit is Himself making of it, how, and how far, we do not see?

9. The duty which falls on the possessor of the Power of the Spirit is that of witnessing " "Ye shall be My witnesses," a testimony for Christ which cannot be given fully till the power has come, and which will be given in many ways after it has been received. A testimony to facts, out of personal knowledge and experience, and with all the certainty which such knowledge brings. A testimony which the Lord specially values above other Apostolic qualifications, and before

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which all these pass into silence — this alone being worth considering and recording ([Acts 1:8, 22](#)). The power of such witnessing is one of the leading indications of the power of the Spirit,

But the result even of that, be it remembered, is to be left with God. It is to us surprising, disappointing, baffling, when we first discover that even such preaching of the Gospel is not to save the world, but to testify to it, "whether it will hear or whether it will forbear."

"This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come" ([Matt. 24:14](#)). The end, that is to find men unprepared; the world in opposition and unbelief; the Church cold, loveless, and faithless; all, save a few, who shall be found watching and waiting! Yet the Power of the Spirit of God shall be upon these faithful ones, and their testimony shall be heard throughout the earth, though disregarded. Such is the forecast of the last days of this Dispensation. The result of the testimony in the power of the Holy Ghost shall not be to convert the world, but to hasten the coming of the Lord.

22. Being Filled with the Spirit

CHAPTER 22. BEING FILLED WITH THE SPIRIT.

WE have now seen some of the results of that fuller gift of the Spirit which is possible for the people of God — such as communion, guidance, anointing, power; but is there no more general blessing in which these are for the most part contained? There is such a blessing, already designated on this page, to be "filled with the Spirit. "

I. The first thing to which attention is called in dealing with the subject, is the distinction between being "full of the Holy Ghost," and being "filled with" the Holy Ghost. In the former phrase the adjective (*πληρης*) is used, in the latter the participle (*πλησθεις*) The former refers to the habit of the soul, the latter to occasional experiences. It is possible to conceive of the "being filled" as being a more abundant blessing for the time than the "fullness," which is habitual; and therefore it is also possible for the man who is habitually "full" to be to overflowing on occasions.

The Lord Himself is declared to be "full of the Holy Spirit" ([Luke 4:1](#)), and to have the Spirit given Him without measure ([John 3:34](#)). The only men of whom the same is said are Barnabas, of whom we read in [Acts 11:24](#), "He was a good man, and full of the Holy

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Ghost and of faith;" and Stephen, of whom it is twice said — in [Acts 6:5](#), "They chose Stephen, a man full . . . of the Holy Spirit;" and in [7:55](#), "He, being full of the Holy Ghost, looked up stedfastly into heaven. "

These, then, are the only occasions on which the adjective "full" is employed to designate (as we have said) the habitual fullness of the Spirit. And the silence of Scripture is sometimes as expressive as its words. It is not said that others did not know this experience, nor are Christians now forbidden to seek it; but we may draw our own conclusions. There are, however, many cases in which the people of God are said to have been "filled with the Spirit:" that is, as we believe, "filled" for the occasion and service to which they were called. There are ten such passages, three referring to a period before Pentecost, and even to Pentecost or a period after it.

The three passages in the Gospels speak in this way of John the Baptist and his parents. Of the child John it is predicted by the angel Gabriel ([Luke 1:15](#)), "He

* In [Acts 6:3](#), the Apostles charge the disciples: — "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. " They did look out, and presented seven men, whose characters are not described. But an exception is made of Stephen, of whom we are told that he was "full of faith and of the Holy Spirit** Taking into account that this is never said of the others, is it not a fair inference that they could find only one among them who was "full of the Holy Ghost;" and that the others were good men, full of wisdom and of good report, but could not be designated as Stephen was? Philip seems, no doubt, an exceptionally spiritual man from what we hear of him afterwards; but how much of his blessing is subsequent to the time of [Acts 6](#) we do not know. It may be noted that in the Old Testament Joshua is said ([Deuteronomy 34:9](#)) to be "full of the Spirit of Wisdom. "

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shall be filled with the Holy Ghost even from his mother's womb;" of Elisabeth it is said ([Luke 1:41](#)), "And Elisabeth was filled with the Holy Ghost, and she lifted up her voice;" and of Zacharias ([Luke 1:67](#)), "His father Zacharias was filled with the Holy Ghost, and prophesied."

Referring to Pentecost, and times subsequent to that day, there are six passages in this connection in the book of Acts and one in Ephesians. At Pentecost we read ([Acts 2:4](#)), "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. " In [Acts 4:8](#) Peter is again said to be "filled with the Holy Ghost. " In [Acts 4:31](#) we read, "When they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. " The "all" in this passage is their own company" (verse 23), comprising the rest of the Apostles, at least, who were gathered, praying for Peter and John. In [Acts 9:17](#), Ananias says he has been sent to Saul (Paul), "That thou mayest receive thy sight, and be filled with the Holy Ghost. " In [Acts 13:9](#) we have these words, "Paul, filled with the Holy Ghost, fastened his eyes on him. " In [Acts 13:52](#), "The disciples were filled with joy and with the Holy Ghost;" and in [Ephesians 5:18](#), "Be not drunken with wine, wherein is riot, but be filled with the Spirit. "

* A very interesting question arises as to the author of the striking prayer of verses 24-30. Being one of the "rest of the Apostles," would so likely as James the son of Zebedee, not yet put to death? If so, it is the only word of his which has been preserved to us. compare verse 29 with chapter 12:2.

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It is to be remarked as an interesting fact, that all these ten passages, save the last, occur in the writings of St. Luke, and the last in the writing of Luke's master, Paul. The five passages which speak of being "full of the Spirit," are all also in St. Luke. But though we are bound to record such facts, and seek to know their bearing, it is enough for us that the passages are in the Word, and therefore have the sanction of the Holy Ghost Himself. It is also to be noted that the passage in Ephesians has a different construction in Greek from the others. All the others, whether they refer to being "full" or "filled" (that is, whether adjective or participle)

iple is used), have no preposition, but have the noun in the genitive (πνεύματος); the verse in Ephesians has the preposition which may signify *in*, or *by* or *with*. This change of construction, it will be remembered, goes with a change of author (from Luke to Paul). It does not seem to me to indicate any change of meaning. No meaning is admissible save "Be filled with the Spirit." "Be filled in the Spirit" — in the sense of a pitcher sunk in a well, being filled in the well — would signify both that the soul is filled, and that it is "in the Spirit." The important thing is that it is filled with the water, as well as in it. It might be filled with cement, though sunk in surrounding water. And surely it is no blessing to be merely "full," which might mean full of self or sin; the real blessing, and that which was in the Apostle's view, must be held to be the fullness of the Spirit,

Observe, then, what is said on this point.

1. Probably the first thought which strikes all who

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read the verse is the singular conjunction of the idea of being drunken with wine" and that of being "filled with the Spirit." The idea of excess in anything, as in itself changing good into evil, may have been in the Apostle's mind; but surely his chief reference at least is to the reproach at Pentecost — "They are filled with new wine!" From the preceding context to the verse in Ephesians just quoted, we see that the follies and excitements of that Ephesian populace had led Paul to recommend holy wisdom and quiet accuracy both of judgment and life, "not as fools" and not as unwise. But there is a "fullness" of joy and activity which is not to be avoided, but sought for, and that is — to be "filled with the Spirit."

2. It is again to be noted that although the participle "filled" is found in this passage, and not the adjective "full," yet St. Paul is not contemplating a single occasion only on which the Ephesians were to obtain this blessing, but was urging upon them what would become a frequent possession, even a habitual one. The distinction between "full" and "filled" would still hold — the filling might come and go, with its need in service; yet the need might come daily, and the blessing with it. And this experience would be different from that of the martyr or Apostle who was brought before rulers, and was "filled with the Spirit," that is, with the power of reply and defense at the time.

3. Then how remarkable is the manner in which the Apostle makes his recommendation here! — (1) It is a call to receive something — in the passive, not the active voice; (2) It is a command; then (8) It is a distinct

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duty. Not a privilege merely, not an enjoyment, not a distinction or an honor, but something which we ought to have and to be, implying that it is wrong for a Christian to know nothing of this in his experience. And, therefore, over this point I ask every believing reader to ponder till he comes to be in harmony with St. Paul, and is ready to confess that his state has been and is a sinful one, if he is not "filled with the Spirit."

(4) The command is not (as has been said) to do anything, nor is it to refrain from anything, but, as it were, to suffer or permit something to be done to us — “Be ye filled. ” So that we have apparently only to consent to its being done, or to take the right attitude about it before God. God is waiting to “fill us with the Holy Spirit. ” But all Christians are not filled; these “faithful saints” at Ephesus were not filled already; Paul commanded them to be so now.

There were, then, hindrances. No doubt they were full of something else for the heart, like Nature, “abhors a vacuum” — full of self, full of preconceived ideas and prejudices, full of the world, full of folly. And the preparation for being “filled with the Spirit” is to be emptied of these things.

(5) But how? This is the point that distresses the anxious soul, and over which many painful hours are spent in vain. How to be emptied and so made ready? Here we come again (as so often) to that border line between God’s work in the soul and the soul’s own movement, which can never here be made perfectly distinct. But one thing is abundantly clear: we must consent to our being emptied of anything that stands

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in the soul’s way. We must be willing, ” and must go to God in our willingness for Him to do what we cannot do. Whenever we are willing, and confess it in prayer, God takes us at our word; He empties us, and so prepares, often to our own suffering; but that also we must accept, The preparation must be made; when made, we are ready to receive the “filling. ”

4. And our true attitude in presence of a command like that in the text is (be it remembered) not merely to assent, but to accept. The act of faith is here to be distinguished from the request of prayer. God says, “Be ye filled ” — accept this blessing. We reply, “Yes, Lord, I do accept this gift from Thy hand. ” Then we are ready for thanksgiving on account of what has come, in the faithfulness of God. We are not to wait for feeling, for overflowing joy, for any special consciousness that the blessing has reached us; but to thank God in faith, assured that His promise has been fulfilled whenever His conditions have been observed. Thanksgiving so offered is the Seal of the Blessing. Feeling will come, according to God’s pleasure, sooner or later, much or little. But the blessing is much more than emotion, and is independent of it.

II. Such, then, being the command of the Apostle, we naturally ask, In what condition is the soul which has been so “filled with the Spirit?” and what are the results to be? The rest of the Epistle to the Ephesians is occupied with replying to these two questions. The same questions are also answered by that portion of the book of Acts which follows upon the narrative of Pentecost (say from chapter 2 to chapter 6); and it

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is most interesting to compare the record of facts there with St. Paul’s description of what the experience of a Christian may be. In a former chapter the story of the Book of Acts was examined; at present we are specially concerned with St. Paul’s statement of the results OF BEING FILLED WITH THE SPIRIT.

1. There is suggested, first of all, though not here expressed, the Union to Christ — in whom it pleased the Father that “all the fullness” should dwell ([Colossians 1:19](#)). This is the state of the Christian, who may be “filled unto all the fullness of God” ([Ephesians 3:19](#)). The same words are found in both passages (παν το πληρωμα [του θεου]), This is something very wonderful, and “To be thought upon. ”

2. The second result of being “filled with the Spirit” is the song in the heart — “Singing and making melody with your heart (i) to the Lord” (Ephesians V. 19) — which means a holy joy that can find vent for itself no otherwise than in the music of a secret inner song, which is of the same strain as the songs of heaven.

3. There is next a spirit of thanksgiving which embraces every event and change in life, “Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father” ([Ephesians 5:20](#)). This means that under the influence of the Holy Ghost we have seen that God takes charge of what is to happen to us, and that what we call adverse circumstances are chosen by Him as our portion, just as our blessings are. In so choosing them, God is showing His love and His wisdom, and making “all things work together” for our good. Even though they are painful, therefore, we

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are able to thank Him for sending them. Often, I grant, it is with a sore heart, which does not feel the gratitude; but there is such a thing as thanking from the soul and the will, even where feeling has not come: thanking in faith; “always, for all things. ”

4. Then there is the subjugation of self which follows; and that not merely to God, which is an easier thing, but to our neighbor, which is often a harder. ‘Subjecting yourselves one to another in the fear of Christ’ ([Ephesians 5:21](#)). This is a wonderful victory which nothing but the fullness of the Holy Ghost can give a man.

6. And then, in St. Paul’s beautiful way, we have him setting forth how these great and heavenly principles come down to the level of our common life, and are “worked out” in the plainest and poorest circumstances. Here ([Ephesians 5:22](#)) is the spring of the wife’s subjection of self to the husband as her “head;” and here (verse 25) the source of the husband’s sacrifice of self for the wife, following in the steps of Christ, “who loved me, and gave Himself for me. ” Here ([Ephesians 6:1](#)) is the secret of the obedience and respect of children for their parents — such children as are “filled with the Spirit. ” Here is the melting tenderness of the father’s heart ([Ephesians 6:4](#)), ruling his household in the Spirit. Here (verse 5) is the true obedience of the servant (at that time even of the slave, “not now as a servant, but as a brother beloved”); and here (verse 9) the development of a new character in the master, who sees in his dependent a fellow-servant with himself of the One Master in heaven. How wonderful

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is the humbleness which has found its root in this fullness of the Spirit of God in a Christian’s soul!

6. But the results are not yet complete. From the lower ground the Apostle again rises to the higher. Here comes in his 'Finally,' with its many applications. There is then ([Ephesians 6:10](#)) new strength — "Be strong in the Lord, being clothed with strength" — "filled with power"), the same thing, no doubt, as, in a previous chapter of the Epistle (iii. 16), is called "strengthened with power through His Spirit in the inward man. "

7. Next there is the "whole armor of God" at the disposal of the Christian ([Ephesians 6:11](#)). Only now is that available, for only now is he able to wear it or use it. Of what use is it to clothe a feeble and delicate man with armor? He would only sink beneath its weight. He could hardly swing the sword, much less cleave his way through the fight with it. But in that he is "endynamited" with the strength of the Spirit, let him put on the "whole armor" of God — girdle, breast-plate, sandals, helmet, and take both sword and shield.

8. Another result is the special battle with Satan. The Christian's battle was once against himself, and he could hardly spare time, strength, or thought for the enemies of God; but now, whole-hearted, he goes out against them, standing, and withstanding, in the evil day.

9. Another result of being "filled with the Spirit" is prayer — "All prayer and supplication," "praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints" ([Ephesians 6:18](#)).

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Personal prayer is not wanting; but this is specially prayer. Only now is this possible to any extent; but the man who is "filled with the Spirit" pours out his heart for others in the glorious way described by Paul.

10. Still further this "fullness" does for every believer what it did ([Ephesians 6:19](#)) for Paul — "opening his mouth, that he may make known with boldness the mystery of the Gospel. " The tongue-tied Christian is at length delivered; "the dumb devil is cast out;" and there is a bold testimony for Christ, which cannot but be heard by men.

11. Once more: the last in the great list of results which come directly from being "filled with the Spirit" is taking the place of God's "ambassador" ([Ephesians 6:20](#)), even though it be sometimes, as in Paul's case, "in chains. " The man stands forth in the position, in the spirit, way, and in the dignity of an "ambassador" who comes from God, and communicates God's demand to a miserable and sin-stricken world.

When this whole passage is examined, there cannot, I think, be a doubt that the true interpretation is, that it is one long description of the influence which the Spirit of God has on a believer, when, and so long as, he is "filled" with Him.

With what force, then, does the Apostle urge his command to so filled!" If, for God's glory, ye would have such a train of blessings, transforming, nay, transfiguring your souls, then obey, and prove the faithfulness of God. And if the practical question be put — "But how is this possible, how can I be 'filled'?" — I

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recur to the answer already given on a former page. We must go to God to be emptied of everything that hinders; willing to be emptied; offering our consent to His doing so; shrinking not, though the pain be for the moment sharp, and though the sacrifice seems great; and ourselves faithfully turning our backs on anything in our life which God shows us to be wrong. Then, when all that we know to be hindrances have been put away, and when our consent has been freely given, then we must in faith accept the gift, and thank God for it. We are "filled." Afterwards the amount of the "fullness" will come and go, according to our need; regulated for the service asked of us; so that we are fitted for each duty as we come to it. Whenever called on for a new task of difficulty or danger, we accept for it afresh the "filling" of God's Spirit, and receive it. And so, from step to step, from strength to strength, from faith to faith, the life goes on — growing humbler, sweeter, more surrendered, and yet ever more "filled with the Holy Ghost."

23. Temples of the Holy Ghost **CHAPTER XXIII.**

TEMPLES OF THE HOLY GHOST

WHAT then shall we say of the believer who has received the various gifts and influences of the Holy Ghost which in previous chapters we have endeavored to describe? Our reply is that at now" we begin to understand what is meant by calling such a one the Temple of the Holy Ghost

1. There is no doubt that in at least one passage of Holy Writ all believers are represented as forming a temple, with Christ as the chief corner-stone, built on prophets and apostles, to be a habitation of God through the Spirit: One Temple of the Holy Ghost ([Ephesians 2:20-22](#)) And there is no doubt that in at least one other passage the individual body of a Christian is called "a temple of the Holy Ghost who is in you" ([1 Corinthians 6:19](#)). The different applications of the image are remarkable, and may be compared with the difference between the solitary candlestick of the Tabernacle of Moses and the ten candlesticks of the Temple of Solomon. (In the Apocalypse there is another difference, the Church being represented by the seven golden candlesticks of the vision.)

2. What was the meaning and purpose of a temple? Two things were embraced in this. One, which we may

* The preceding context forces us to admit that the individual body is spoken of, and not as elsewhere the body of Christians as a whole.

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call (is it permissible?) the localization of God. That was absolutely so with the heathen gods, to whom various temples were dedicated, in each of which the god was supposed to be personally present. In the case of the "Temple" of Jehovah, the meaning is that the manifestation of His presence was localized in the Temple, which was built by His direction. He took the name of "Jehovah-Shammah;" and the Lord was there! The other object served by the t

emple followed upon this, and was the worship of the god who was present. This was no less true of the living God than of the idol; for the spirit of the devout through all the Old Dispensation was that expressed in the words of the Psalmist: — "I will worship toward Thy Holy Temple." Hence, even when absent, they turned to it, and like Daniel, opened their "windows towards Jerusalem." The command was, — "The place which the Lord your God shall choose to cause His name to dwell there, thither shall ye bring all that I Command you" ([Deut. 12:11](#)). In these two thoughts, then— the localization of the manifested presence of God, and the worship of God there— we find the Scripture idea of a temple of God.

3. The image of the Church at large as the Temple of the Holy Ghost ([1 Corinthians 3:16, 17](#)) is one that approximates to the thought of the Administrator of the Church, with which we have already dealt; only adding to it here the aspect of the affairs of a large Temple which are carried on under the direction of the Holy Ghost. But it is still in the process of being built; and the worship is already proceeding amid the noise and confusion of the workmen.

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Many important lessons might be learned from the image could we linger upon it; such as the quarrying of each stone, the hewing and polishing and placing of each, the confusion necessary in the whole process of building, the temporary scaffoldings, the workmen at work, etc. But it is necessary to leave these details, with the thankful reflection that the Lord, the Spirit, is "building the house," and that He does all things well.

4. It is to the individual temples of the Holy Spirit that we must now specially attend in connection with our subject. And here let us not pass by the fact, the strange fact, which the Apostle emphasizes, that it is the body which he calls the "temple" — the body, not the spirit. A similar figure is employed by the same Apostle, and with similarly striking emphasis, when he calls on us to present our bodies — not our spirits— as living sacrifices to God. Both images concern the body; both are taken from the Jewish service of worship; and (it may be added) they seem to conflict with each other. That a body should be at once the sacrifice offered and the temple in which it is offered seems impossible. And yet it is but something like the same difficulty which meets us when we find Jesus Christ described at once as the Sacrifice offered, as the Altar on which it is offered, and as the High Priest who offers it. There are certain material facts which find their unity in a spiritual truth lying behind.

The image is used first of, and by, the Lord Himself, as recorded by St. John, "He spake of the temple of His body" ([John 2:21](#)); and while the immediate allusion

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in the figure was to the outward Temple of Herod, it was applicable to Himself only on the condition that His own body was 'a temple of the Holy Ghost.' Let us take this word with us, then, as no doubt the origin of the language used on the subject in the New Testament.

The body is selected by St. Paul for the figure of the temple, probably to show that he means a temple which shall be visible to others here, and whose services will reach to the outer world and those who dwell therein. He knew well that where the body is dwelt in by the Holy Ghost, there is implied a Fullness of Indwelling on His part in the inner man also, and that

as the body is the last portion of the man to be brought entirely under the influence of the Spirit's power, just as the twigs and leaves are the last parts of the plant to be energized by the sap, so the bodily temple presents to us the complete picture of the fully consecrated man.

5. What, then, are the truths involved in this image of the body as the temple of the Holy Ghost? The first of these is that the body has been made for the purpose. It was the intention and purpose of the Builder that it should be so. It is no mere adaptation of the secular to the sacred. If I may use a somewhat vulgar, but expressive, illustration, it must not be second-hand. The reader will remember how it enters into the nature of a Sacrament, that it must be instituted for that very purpose, not adapted from its own previous end and meaning. We receive a shock when we first learn that some of the great Roman churches (the Pantheon, for instance) were, in the olden time, buildings for the worship of heathen idols, a feeling which

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is only mitigated as we remember that they were temples then, and are not temples now. But it is impossible to conceive that an old tent of Moses could have been used as the Tabernacle in the wilderness, or that David's palace on Zion could have been converted into a temple for Jehovah. God insists that the original purpose of the builder must have been to raise the Temple of the Lord; and it is therefore to be taken into our hearts as a very solemn teaching of God, that this body of ours, the body of our humiliation, "humbled," indeed, now beyond expression, was intended by its 'Maker and Builder' to be for Himself, and to be a Temple for Himself. That is the solemn, the awful lesson of [1 Cor. 6:19](#).

6. After being built, a temple is consecrated, formally made over and dedicated to God and His service, its original object recognized, and God called to witness to this fact. If we look at such consecrations as are recorded in Scripture we shall see that there was first to be purifying from pollution by blood and fire, through an atoning sacrifice. Then there was the idea of full surrender of the building and its contents to the service of the one God; and then there was the anointing with oil to signify the touch of the Holy Ghost. And this is true of His own temple, which He built for Himself. Atonement first, pardon, cleansing, surrender, and then the Fullness of the Indwelling and the Anointing Oil. All this, besides, took place at a definite time, a date that was fixed.

And so it is still. The body is not merely built as a temple, but it is consecrated also; fully consecrated, not merely restored, not merely cleansed.

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7. We come now to remember what we would fain forget, — that the temple so built, and so consecrated, may be desecrated. The image in the case of the Christian has a double application here. After it was built, and before being consecrated, every man's body has suffered desecration, and been turned from God's purpose to that of sin. If baptism in infancy could be held to fulfill in any degree the thought of consecration, it would still be only to a limited extent. Even in the case of souls brought very early to the Lord, before they can remem

ber, yet there was a time when sin had dominion, and the temple was not kept sacred to God.

In other cases, even for the Christian who has given himself to the Lord, in the full surrender of his heart and life, it is possible for a period of backsliding to ensue. This is no uncommon story. It has been painfully frequent. Every sin of a Christian is a backsliding in a certain degree. Every chill caught by his soul means something given to the world and stolen away from Christ. Every secular pleasure which shuts out the thought of God (which shuts Him out, I say, and to which the presence of God is unwelcome, not asked, and not desired) is enjoyed in the Solemn Temple of the Holy Ghost. A desecration of the temple is thus only too possible.

8. But it may be restored. The restoration of a lost man is a thought of which the Bible is full. It is another name for redemption. "He restoreth my soul," is the song of the Christian in all generations. And whether it be the grace vouchsafed at conversion, or in return from backsliding, it is the bringing back of

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the temple from desecration to the purpose for which it was erected by God. All Christians are not so brought back; that is, they sometimes remain in a cold, broken down, and secular state; they are still temples, but they are not filled with the presence of the Holy Spirit.

9. If now it is asked what the Temple of the body forbids for the Christian, I answer (1) everything at which we cannot invoke God's presence, asking Him to be with us while we are engaged in it. Necessary labor is not forbidden; poor and mean details are necessary; the temple needs to be washed, dusted, arranged; "the priests in the Temple profane the Sabbath and are guiltless;" God may be present at all such things and the heart may welcome Him. In this connection remember the Lord's own life on the earth. And again (2) we venture to say, anything which implies the mastership of man or self in God's temple is forbidden. The Spirit alone is master there — we are but servants.

10. On the other hand, what does the temple of the body demand from the Christian? Here surely the answer is Everything for God! Everything held as coming from God, possessed in God, put at the disposal of God and employed for God.

This is the real meaning of a 'consecrated life.' "It is a life in which we have nothing our own; we have ceased to be able to hold property, so entirely do we belong to Another; we are His property. The only possession we have is Christy and in Him, but only in Him, we have all things. The Master is ours, and all that is His. As the late "Rabbi" Duncan quaintly put it — "I have married the Merchant, and all His wealth

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is mine." "But the correlative of this is, that I have now nothing of my own, I have given over all to God, I belong absolutely, with all I once had, to the Holy Ghost. My body is His temple, and everything is His. So this goes down into all my work. My time is His, and not merely is it to be put at His disposal if He asks it, but He is to be asked before I use it for anything

g. My health is His, to be taken care of for Him, and as He shall direct. My pleasure is His, just as fully as my occupation or my sorrow and He must not be excluded from it at any time.

No corner of the temple is to keep out God. Nothing but what is a sacred vessel is to enter it. Indeed, whatever comes into it, becomes, from that very fact. His. If there be anything in the temple of the Holy Ghost that is not connected with His service and glory, it is inconsistent with the body's being His temple. All work becomes already in a manner worship. The priests take their rest there. And the food which they eat is the will of God.

11. If, now, it be asked further what the temple service of life implies, there are probably three things of which we must think. One is, mystery. All temples were full of that. There was a region of mystery into which all priests entered; there was a veil which hid the Unseen from the outer world. In the Jewish Temple so concealed was its mysterious Most Holy Place that only one person was allowed to enter, and he only once a year! One of the titles for Christians which has come from David's time is "The hidden ones of God" ([Psalm 83:8](#)). The explanation is given by Paul,

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"Your life is hid with Christ in God" ([Col. 3:8](#)). And there is one mystery of which he tells us, that it was "hid from all ages and generations" ([Col. 1:26](#)). There are many mysteries still in the Christian life, which are in large measure hidden from the sight of men, transacted entirely between the soul and God. Every temple of the body has one secret place into which no one enters save the Holy Ghost and the priest who stands ministering there. "No one knoweth but he that receiveth it" ([Rev. 2:17](#)).

The second element in the temple service of life is sacrifice — the living sacrifice, which is "holy" and "acceptable to God" ([Rom. 12:1](#)). The temple is itself consecrated with blood — the ear, the hand, the foot, touched with the blood of Christ; so that, with purged ear God's teachings may be heard — the hand which touches holy things may be holy — and the foot which treads the world may be kept clean, so as to stand in the presence of God.

These things are implied in the Consecration of the Temple and the Priest; but the sacrifices in the temple are those of daily life; the "spiritual sacrifices" of which St. Peter writes. The Burnt-offering is the surrender of all the heart, and the Meat-offering the surrender of all the property, so that all is given to the Lord from hour to hour. A life of sacrifice cannot be lived without pain, however unwilling we are to think it: it is "through many tribulations" that we "enter into the kingdom" ([Acts 14:22](#)).

May I note as a third part of the temple service of life, music or song? Was there ever a temple in which

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this did not have part? Is it possible that it should have no part in that temple which is a foreshadowing of heaven itself? The Apostle calls the whole Christian life "a poem" ([Eph. 2:10](#), literally "Ye are His poem," (αυτου ποιμα), and in another place he comes near to calling it a

"song" ([Eph. 5:20](#)). * The universal thanksgiving for all things and at all times looks like setting our lives to music. So gladness, and thanksgiving, and praise, are elements of Christian service, which make most of the temple music of life, not unaccompanied sometimes with the minor songs of patience and submission. There is a Book of Psalms in every Christian's Bible, and there must be a choir in every temple of the Holy Ghost. The songs of heaven have already begun. Some

". . . Carry music in their heart Through dusky lane and wrangling mart, Plying their daily task with busier feet, Because their secret souls a holy strain repeat. "

Ought it not to be so with all the people of God? Is not the Holy Ghost life a life of thankfulness and holy joy, which sings "all the day?"

On this note of true gladness I gladly leave the exposition of what the Holy Ghost is — dwelling in fullness in His Temple upon earth.

* St. Peter calls the Christian's entrance into glory a choral dance — επιχορηγησεται—at ([2 Peter 1:11](#)),

24. The Holy Ghost in the Mission Field

CHAPTER 24. THE HOLY GHOST IN THE MISSION FIELD.

"When the Holy Ghost is come upon you; ye shall be My witnesses. . . unto the uttermost part of the earth. " — [Acts 1:8](#).

WE have been engaged hitherto in examining the various stages and aspects of life in the Spirit. But there is perhaps no lesson which God would teach us more fully than that such spiritual blessings are not given us for our personal enjoyment or benefit, but that by means of them we may glorify God and help man. We turn now, therefore, to the great duty laid upon the Church and the Christian to carry the Gospel to all nations.

1. And this duty cannot be done save by, and in, the Holy Spirit. Christ has redeemed; we have to evangelize the world; and the Holy Ghost is the only power by which that can be done. In the Acts of the Apostles this is clearly recognized; stage by stage, He is there seen guiding the work in the mission field. This has not been understood fully by the Church, at least not as a practical truth; and it is to this cause, possibly, that a large part of the want of success in mission work has been due. The whole story of the Acts of the Apostles, from the narrative of Pentecost onwards, is that of missions to Jews and to the heathen;

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and the characteristic of that book is, that everything is attributed to the Holy Ghost.

2. It has been said by some one (in one of those semi-articulate utterances in which the power of expression has failed to keep pace with the vigor of the thought) that a Christian needs to be converted again to an interest in missions. The thought is substantially true, though very inaccurately put. A passion for missions is the result of a special conviction, a new inward work of the Holy Ghost. Just as the Church after the Reformation took some 200 years

rs to learn the lesson of evangelizing the world, so a man may be converted, and may live as a Christian for some years, without ever having the state of Jew or heathen laid upon his heart. Can we conceive anything in a Christian more unworthy, more unbecoming, more careless as to God's word or God's honor, more selfish in its spirit, more indicative of indifference to the welfare of his fellow-men? He breaks both tables of the Law at once; for the love of God does not constrain him, and there is no love for his neighbor's highest interests within him. Can there be anything more unlike Christ than the state of such a man? For let each of us learn the lesson — if a man now would have real fellowship with Christ in His life and sufferings, the best way is to do for the heathen what He did for the world, — to leave his father's house and go and save it. Only the Holy Ghost can put that within his heart.

3. It is clear that if the Agent in mission work is the Holy Spirit, He can only work by means. Invisible and unheard by the world, He speaks through others,

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and "effectually works" by them. Thus we have at this stage to consider what are the means through which He carries on this work, the great work of the Church of Christ.

These are chiefly two, of which the first is, the Word. This is the great instrumentality for evangelizing men. It contains in itself all the truth to be told; to it we can add nothing. Everything that God has thought necessary to be set forth for the salvation of the lost is there. It were alike vain and impious to seek to supplement the teaching of God. The images in Scripture itself show how it is to be used.

(1) It is a sword — "the sword of the Spirit;" therefore it contemplates battle, and ends in victory. The work involved in redemption is one long conflict to dispossess Satan of his dominion here, part of which he has forfeited, and part of which he has usurped. The title, "Prince of this World," is one which he originally possessed, but he forfeited it when he rebelled against God; and he has to be cast out from it step by step. The title, "God of this world," is one which he usurped in pride, and now holds on to it in every soul whom he can influence to join him in resistance to Jehovah. In this long and deadly conflict, to "bring to nought him that had the power of death, that is the devil," the Holy Ghost wages war, and uses the Word as His sword. Sometimes He uses it as did the Lord in His own temptation, when He met every inducement to evil by the truth of God set forth in some passage of the Word. Strange to say, the devil, having discovered the force and temper of this sword, tries it himself. He, too,

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quotes Scripture (incorrectly) and seeks to turn its edge against righteousness. The Lord used no other weapon — this was enough; and in the book of Revelation we read that the saints, our brethren," are content with it likewise. They overcome the accuser ([Revelation 12:11](#), A. V.) "by the Blood of the Lamb" (there is deliverance from hell), *and by the word of their testimony" (there is their safety in temptation). The Word is a sword, and it brings victory in the battle waged by the Holy Ghost.

(2) But it is also described as seed which, being sown, brings forth a harvest. "The Sower soweth the Word" (Mark 4:14); "The Seed is the Word of God" (Luke 8:11). This does not contemplate a conflict, but a labor — the quiet work of the husbandman, scattering seed in the field. It is received in silence; it is covered up; it seems to be lost; it is not heard of for a time; but it comes to life in secret; it springs up; it ripens; and it bears fruit in what is "God's Harvest." And this, too, is the work of the Holy Ghost. His is "the fruit." "He that soweth unto the Spirit shall of (out of, εκ) the Spirit reap eternal life" (Gal. 6:8).

4. It is in connection with this that we look to the agency of what are known as Bible Societies, whose work is to translate and to circulate the Holy Scriptures, as a most important and, indeed, necessary part of missionary work. No one disputes that it is so; but various questions have risen up in connection with it. Controversies have taken place: whether the Word can be understood in itself, apart from notes and comments; whether the Word should be freely given or sold to those who will buy; whether it should go before the missionary,

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or always accompany him, or follow him. These and similar questions have been and are still discussed. But the Holy Ghost seems to use all such methods, none of which are in themselves perfect in different places; He wields a sword which, thanks to our mistakes, is sometimes blunt, and notched, or even broken; and He brings to maturity a few grains of seed, scattered so irregularly and fitfully that they seem to be lost.

The best way need not be the only way. He may be trusted to direct in each individual case.

5. But there is another instrumentality which is employed by the Spirit of God in the mission field; and that is, the agency of the Church, or, we should rather say, of believers — the members of the Church of Christ, either in churches, or in societies, or as individuals. It is noteworthy that of two parables which are placed side by side in the Gospels, the parable of the Sower and that of the Tares, the former represents the seed as the Word and the latter represents the seed as believers. "The good seed these are the sons of the kingdom" (Matt. 13:38). The thought set forth in this text is, that when the Holy Ghost would raise a harvest in a land. He sows Christians there as the seed of it; and these, if the soil be good, bring forth much fruit.

It may be said that they do this in four ways: — (a) By preaching the Gospel, making known the love of God, the death of Christ, the freeness of salvation, and the offer of eternal life; conversing with individuals, explaining, testifying, and enforcing on such by personal dealing the Truth of God in Christ; (c) By their writings in tracts, commentaries, and books.

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raising up what we call a Christian literature in a heathen land; and (d) By their prayers, which prevail, making "openings" for the truth, overcoming difficulties, removing obstacles, and bringing down blessing upon all the work.

6. In applying these means in the field of missions, the Holy Ghost carries on a work which is exclusively His own, adapting it in each case to special circumstances. Thus in the early c

apters of the Acts we see how He dealt with the Jews, using the Old Testament Scriptures, with their promises and predictions, making the whole history of Israel an armory for weapons in the holy war, as in the address of Stephen. That was the case of those who already possessed the Scriptures, those "who knew the law." In the case of the heathen we see how Paul dealt with those at Athens, finding his text on a heathen altar; and those who read the chapter ([Acts 17:](#)) carefully will see how he was not content with the truths of natural religion, but "preached Jesus and the Kesurrection" (verse 18), and was interrupted at Mars' Hill, when he came to the subject again. In the present day, one of the themes which seem to be most blessed is the unrest and misery of the soul which does not know God; the want of peace, and the cry for it, which God offers to satisfy, through His Son. There is also something, even in the "savage breast," which recognizes the truth of One Holy God, Maker and Lord of all, of love as the supreme need and the supreme law, and which answers to the offer of mercy with a ready Yes.

But perhaps the deepest and most fruitful teaching

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for the heathen is that which strikes at the sense of sin, lying unformed and unconscious in the soul, waiting, as it were, to be brought out into light. And this is the line of truth indicated by the Lord when He speaks of the Holy Ghost's work upon the world: "He, when He is come, will convict the world in respect of (7csp\) sin, and of righteousness, and of judgment" (John xvi. 8). Now it must often have struck the reader that our Lord in this passage speaks only of one sin, and that one of the very last we should have thought of. We are inclined to go over one by one the sins pointed out in the decalogue, and remembering how guilty the heathen are before God of all of them, to think that these are the awful deeds which must be brought up against them. Yet the only sin Christ mentions here is the sin of not believing on him, a sin of which we think the heathen, through ignorance, cannot be guilty. But we may understand what the meaning is by reflecting that when once the offer of the Gospel has been made to the heathen, the pardon of all their past sins is held out to them on the one condition of believing on Jesus Christ. If they believe, all their sins are forgiven; if they "believe not," then this and all their other sins fall upon their heads. This sin, then, is the turning point of their souls, and when the Holy Spirit convicts them, with a view to salvation, it is enough to do so for the sin on which all must turn.

On the other two truths which the Holy Spirit uses in convicting men, we need not dwell. There is

* The whole passage in question is the subject of Archdeacon Hare's *Mission of the Comforter* (last edit., edited by Pluraptr. Macmillan & Co., London). To a striking text the author added voluminous and learned notes in an appendix, which, to a student, constitutes the chief value of the work.

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"Righteousness" — the righteousness of Christ, made manifest by His resurrection from the dead and ascension to the Father. And there is the "judgment of the world" and of "The pri

nce of this world," which has already taken place on the cross, where he was exposed, tried, and condemned.

The whole plea, then, which the Spirit presents is summed up in this: — He holds forth Christ as the offered Saviour, to reject whom is final ruin; Christ in His righteousness as satisfying and perfect in the sight of God; and Christ crucified as condemning sin and Satan upon the cross.

7. Does the Holy Ghost also undertake the supply of missionaries in the great field which is before the Church? Undoubtedly. "Separate Me Barnabas and Saul for the work whereunto I have called them" ([Acts 13:2](#)). And herein lies a great part of the work which He undertakes to do in the Church by making it a great aggressive agency for the world. On the one hand He seeks to convict the world outside the Church, and on the other He seeks to thrust out (shall I say?) the laborers from within to the field that awaits them.

(1) To each believer He assigns a specific duty. "To every man his work." No man liveth to himself; and no man is saved for himself. There is a special sphere for each one, which no one else can fill so well, and part of which no one else can fill at all. Of course, every man's post is not in the field of the heathen; but if the Spirit has undertaken this work we may be sure that He has assigned a sufficient number of men to do it; and if these are not in the field, it must be because

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some have disobeyed Him and taken up another post instead of the one which He appointed them.

(2) Each believer has had a special call from the Spirit. Not merely a call to embrace Christ, but a call to work, and to the proper place for work. In His dealings with His people He makes known what He desires; and for the most part every Christian knows, or did once know, what the Spirit of God wished him to do and to be in the army of the faithful.

(8) For this post there is also a special preparation and fitness given. He knows what is wanted as well as who; and though it might be surprising, and almost incredible to us, it is often the want of human greatness that He desires — the want of strength, the want of wisdom — simply an empty soul which He may fill with Himself. He who chose fishermen and tax-gatherers to be His Apostles has often placed for the weak, and the "despised," and the "foolish" in the very forefront of the battle. But in each case there is a special fitness, and He takes care to give it.

(4) But how many a lost opportunity has to be recorded in the annals of the spiritual life! Lost for us, and lost also by our neglect to the Spirit of God! When He inwardly speaks to a soul, and issues His commands to it to go forth to labor, and when that word is not obeyed, there is a loss for which nothing can make up. A golden opportunity indeed has gone for ever!

And so (5) there is many a wasted life, the secret of which is not known on earth, but is sadly written in the great Book of Remembrance. Whatever else is done, whatever ambition is satisfied, or pleasure gained.

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the life which He has asked for the honor of Christ is not lived. Alas! alas! for the wasted lives of Christian men and women!

But (6) when His prompting is met by a glad response in the soul, then what a blessed, though often mysterious, guidance takes place. The Spirit chooses the place of labor, chooses time and circumstances. Everything may be left to Him, and every step may be taken under Him. All human calculations are at a loss. The unexpected occurs every day. It is soon felt that a Divine Hand is holding the helm, and that there must be no interference with it.

Yet (7) it is by no means certain that what we call success will overwhelmingly attend such a mission. Stephen's was a Divine mission no less than Paul's. He spoke by the Holy Ghost no less; yet his words only seemed to cut his hearers to the heart, and hurried him to the grave. Sometimes the Spirit calls for silence rather than speech. Sometimes He seems to push the agent to one side, as if there were no use for him. Sometimes there is a period of waiting, of testing, which calls for patience — it is the time of the silent germination of the seed. To one agent thousands of converts are given, to another scores, units, or hardly one. An evangelist, who turned a great part of Scotland upside down, is taken away; sent out to China; and for years sees not a soul brought into the fold. God is sovereign. The Holy Ghost works 'as He will,' and He is always right.

8. Is anything to be said here of the methods by which the Spirit would have mission work done in the

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present day In these there has been great variety, and about them has gathered the din of discussion and controversy.

One of the earliest methods adopted by the Church was what is called the educational, embracing the twofold idea that we must begin with the young, and that the way must be prepared before the heathen could understand the Gospel. And this method still holds the field in many places, where schools, institutions, and colleges on a large scale have been carried on, with great indirect benefits to the surrounding population, but with few conversions or baptisms.

Medical Missions have also been widely established in various countries, with the idea of following in some measure the example of the Lord Himself; and, while conferring an inestimable boon on the sick and their families, seeking to enter at the door thus opened. The science of the West has thus been called in as a handmaid to that Gospel with which it has so often been in conflict.

Sometimes the missionaries have been on a much higher social level than the people, and have lent all the aid of their influence to press home the truth upon them. Sometimes it has been their desire to identify themselves with those to whom they ministered; to adopt their dress, their food, their mode of living; to be sharers in their sorrows and trials; and so find an opening for the consolations of the Gospel. Of late years the ideal picture of a missionary has been drawn after the lines of the Apostolic laborers, and the Church has been impressively assured that just in proportion

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as we adopt Holy Ghost methods" are we likely to meet with success. To go forth at His call, without being careful for that of Church or society; to ask for no preparation of school or college, but for the Fullness of the Spirit himself; to go as the Seventy, sent of Christ without purse or scrip, or a second coat, or an "outfit," or a promised salary, or a committee in the background; but assured that God will provide; and then to move from place to place as the way is opened, hearing the call to duty, and lying down in peace, knowing that the call will come to-morrow: this, it is said, is a picture of the true missionary of Christ.

Such is the ideal of some. That of others has been to begin by solitary prayer which asks a great thing, a whole land for Christ; then to go out almost alone in obedience to the Spirit's direction; to ask for further guidance, and to walk by it when it comes; to beg that more men be sent, and that the provision for their needs should come with them; to see first a little band come together and then to see it become "a thousand." This has been the story of one of the greatest missions in the field, whose date is but of yesterday.

The story of another is different still. To begin with the poorest and most unlearned as agents to work among the poor; to bear without complaint, and almost to expect the opposition of authority and respectability; to endure the taunts and disapproval of the Church; but to go on living a life of sacrifice at the bidding of God's Spirit, and as the result to count hundreds of thousands as converts at home and abroad — such has been the record of this modern mission.

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At the same time, with deep conviction, earnest voices have been declaring that this work of evangelizing the Jews and the heathen is not the work of a few who may be "sent*" out from the body of the Church, but is the work of the Church itself; that every Christian is, in the intention of the Holy Ghost, a missionary, wherever his station may be; that colonies of Christian men should themselves go and take up their residence abroad, where the field is wide, self-supporting and self-governing, their chief object being to make known the riches of Christ. Not a few have reminded us that this was done in Apostolic days, when the disciples were scattered abroad by persecution, taking their Christianity with them, and they are urging that till the Church becomes the mission the heart of Christ will not be satisfied, nor the coming of Christ prepared!

What shall we say to these things? What but that God has many plans, many agencies, many servants, and that, all His instruments being at the best imperfect, He finds something in each that He may use, so that there is work for all! The Holy Spirit will hear every cry for se

vice, and accept every willing worker — this being the sole condition, that they shall go where He sends, and do as He directs. Separate Me Barnabas and Saul for the work whereunto I have called them.... So they, being sent forth by the Holy Ghost, went Saul, who is also called Paul, filled with the Holy Ghost. . ([Acts 13:2, 4, 9](#)). In these words we have the whole story. (1) The inward call of the Holy Ghost to the men whom He has chosen; (2) the best men in all the Church for the purpose,

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who must be spared for the mission; (3) the separation from everything else to the one work which He lays upon them; (4) going forth as Apostles "sent forth" by Him; and (5) then when the difficulty arises, He "fills with" Himself the man who has to meet it. "So it was in the beginning" of the Church, "so it is now," and "so it ever shall be" till the work of missions is done.

25. Offenses Against the Holy Ghost

CHAPTER 25. OFFENSES AGAINST THE HOLY GHOST,

IT is a subject of peculiar solemnity to which we have now command which is to close our study. It is the more solemn because of the mystery which surrounds it in the sacred page. Just enough is revealed to teach us that there is much unsaid; in tenderness to us much is left in silence; and yet how much has been revealed!

1. Some of the offenses specified in the Word as done against the Holy Ghost are committed by sinners only; others are common to sinners and Christians; some are at the hands of Christians alone. It is impossible to discriminate exactly between these classes, but for the most part sins belonging to the first stand by themselves.

2. The offenses which can only be committed by sinners, with an exception to be noted, are those which come together under the head of Blasphemy against the Holy Ghost The word translated blasphemy originally means only irreligious talk and is used to signify various degrees of evil, rising up to the well-understood sin of blasphemy against God, which, under the Jewish law, was punishable with stoning, as we learn from [Leviticus 24:10-23](#). "He that nameth the name of the Lord, let him die the death" is the Septuagint rendering in

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verse 16; He that blasphemeth the name of the Lord, he shall surely be put to death" is the Revised Version. It was under this law that Stephen was stoned by the Sanhedrim; and under this law the Lord Jesus would have suffered had the Jewish authorities sentenced Him ([Matthew 26:65, 66](#)), instead of the Roman, whose punishment for treason against Csesar was crucifixion.

Three degrees of blasphemous language against the Holy Ghost may be discerned in the Gospels — all of them concentrated in one chapter (in [Mark 3:21, 22, 30](#)). "And when His friends heard it, they went out to lay hold on Him: for they said. He is beside Himself," The ch

arge of madness against Jesus was a charge against the Spirit who "killed" Him to do those things which the Spirit led Him to do. Risking His life, bringing shame on His name, appearing to cast aside His usefulness, opposing the authorities in Church and State — it was "madness," they said. That is blasphemy (railing) against the Spirit in the first degree. His friends were guilty of this, and the Jews also ([John 10:20](#)).

The evangelist goes on to say ([Mark 3:22](#)), "And the scribes which came down from Jerusalem said. He hath Beelzebub, and. By the prince of the devils casteth He out the devils." That is a charge of demoniacal POSSESSION, which means that the power of the Spirit within Him was ascribed to Satan. (Compare, "If I by the Spirit of God cast out devils," [Matthew 12:28](#).) That, then, was blasphemy against the Spirit in the second degree.

But there is a worse, given us only by St. Mark ([Mark 3:30](#)),

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"Because they said, He hath AN UNCLEAN SPIRIT" — the imputation of impurity concealed away but lying beneath and wearing a cloak in order to gratify itself. That was the most awful iniquity of all — to charge that against the Spirit who was in Jesus Christ. And it is of it that the Lord says (verse 29), 'Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit' (R. V.). That is the Unpardonable Sin.

3. Other offenses against the Holy Ghost may be gathered from many parts of Scripture. One of these is suggested by the reply to a question asked by the Apostle Paul: — 'Did ye receive the Holy Spirit when ye believed?' ([Acts 19:2](#)). 'We have not so much as heard that there is a Holy Spirit' is the answer as translated in the A. 5: The offense in question is that of Ignoring the Holy Spirit. No doubt the disciples in this case were entirely ignorant, having been imperfectly taught, which is precisely the case with many in our day, who, through the fault of their teachers partly, but also through their sinful neglect of the Word, are ignorant of this great theme. But there is often more than ignorance at the root of this evil which cannot be too much deplored. For there are Christians who in early years were brought under His Divine influence, and who have not continued to subject themselves to Him. These are they of whom Paul elsewhere asks, 'Having begun in the Spirit, are ye now perfected in the flesh?' ([Gal. 3:3](#)). Two classes are comprehended — those who have ceased to regard the Holy Ghost as a

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Being present to them in any part of their spiritual life, who ignore Him in all; and those whose condition is that more especially in the view of the Apostle, who think that sanctification is a work which they must perform themselves, in the power of "the flesh," and forget that it is as truly a work of the Spirit as conversion was. What a treatment this is of the Holy Ghost, ignoring Him as if He were not, or were nothing to us!

4. A lower deep is to be found in Despising the Holy Spirit, But is that a possible thing — attested by Scripture? Bead what is said of the "willful" sinner — that he "hath done despite" a stronger word than that elsewhere translated "entreated them shamefully") "unto the Spirit

of grace" ([Heb. 10:29](#)). This, too, is the meaning of what is said of Simon Magus ([Acts 8:20](#)), "Thou hast thought to obtain the gift of God with mone³" It was to despise the Holy Ghost to suppose that such a thing could be done. I fear that there are many in the present day who, consciously or not, do not treat the Blessed Spirit as on a level with, equally Divine with, the other Persons of the Holy Trinity; and I do not know any word with which to describe such want of reverence to Him other than that which is the subject of this paragraph.

5. Another offense more sharply defined, and more frequently pointed out in Scripture, is Resisting the Holy Ghost, This is sometimes done openly; sometimes discovered in most unexpected places, persons, and times. The passage which most readily comes to the mind as to this offense is that in Stephen's defense

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— stiffnecked and uncircumcised in heart and ears, ye do always [rms1](#) The Holy Ghost: as your fathers did, so do ye!" ([Acts 7:51](#)). But other passages are not wanting. Of the enemies of this same Stephen it is said ([Acts 6:10](#)), "They were not able to withstand. . . the Spirit by which he spake" — as if they had tried to do so, but in vain. In allusion to the antediluvians, God said ([Gen. 6:3](#)), Spirit shall not strive with man for ever;" showing that they had been resisting His striving with them till the Divine patience would bear no longer. And there is an element even in a Christian which often, if not always, is found in the same attitude against the Holy Ghost. "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" ([Gal. 5:17](#)) — a verse which must be taken in both its applications if we would understand it fully. There is in the Christian a "flesh" which "lusteth" (σὰρξ ἐπιθυμεῖ) — the translation is surely an unfortunate one, though sanctioned by the R. V., for the word extends to a great deal more, and is warranted by a great deal less, than the term "lust"). But in the Christian there is also the Spirit of God, who longeth, desireth, seeketh (it is the same verb which is implied), against the old flesh, and does so victoriously, not suffering him to do what he otherwise would. But there is in him, all the same, the root of resistance to the Holy Ghost. And this appears sometimes where it might least of all be expected. Who would suspect it at Peniel? in the breast of him who was a "prince with God?" Yet what means a wresting

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but a resistance? Wrestling with God is surely resisting Him; and that for a whole night long, till God's finger had to be laid on the strong point, making it weak; till the wrestling heart broke down. Then, when it was weak it became strong; and in its weakness, crying and clinging, it prevailed with God. It was the wrestling of the flesh against the Spirit; and these are contrary the one to the other. " In Jacob's fear of Esau; his failure to trust God; his utter inability to leave himself and his family in the hands of God; his cry for deliverance and peace all nightlong, do we not discern the feeble, discontented flesh "lusting" against the Spirit of God? Yes; how often, and in what strange places, does He find resistance to His will!

6. One result of such an offense is to the Spirit.,

Thus we read in [Isaiah 63:10](#) (A. V.), "they rebelled and vexed His Holy Spirit. " In the R. V. the word is translated "grieved;" but it seems to contain rather the thought of anger, as in [P](#)

[salm 78:40](#) (A. V.), "How oft did they provoke Him in the wilderness, and grieve Him" {make Him angry) "in the desert!" We take it, then, rather to signify that the people "disobeyed and made angry the Spirit of God" (as the Septuagint renders it), to vex as with a small trouble, and to provoke to holy anger with their disobedience. Is it not true that many Christian people are without thought doing this every day, and that the Spirit of God is vexed and angry with them?

7. But there is something beyond this. There is real "grief" caused to the Holy Ghost, and that by His

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people. "Grieve not the Holy Spirit of God, in Whom ye were sealed unto the day of redemption" ([Eph. 4:30](#)), So that even the "sealed ones," who are safe and kept by Him, cause Him deep sorrow — such sorrow as is indicated by the very word that is employed to signify the Lord's own suffering in Gethsemane — He "began to be sorrowful [koTzeUdat) "and sore troubled. Think of it — the sorrow of Gethsemane suffered by the Holy Ghost, through the conduct of His own "sealed ones!" How often may this have been true of some of us!

8. The disobedience that provokes, and the conduct that grieves the Holy Spirit, are not so bad as the hardening of the heart against Him; and of this He Himself breaks silence to warn us, in a very solemn passage ([Hebrews 3:7](#)), "Wherefore, even as the Holy Ghost saith, To-day if ye shall hear His voice, harden not your hearts, as in the provocation, " and ([Hebrews 4:7](#)), "Saying in David, after so long a time. To-day, as it hath been before said. To-day if ye shall hear His voice, harden not your hearts. " Note the repetition, the emphasis, the manifest anxiety, the solemnity of the warning. The people of God, redeemed from Egypt, hearing the voice of the Holy Spirit; yet refusing to listen, shutting their ears, and hardening their hearts against Him. And this is not a past thing, which does not recur. The word, which above all is made to reverberate in the verses quoted, is To-day To-day To-day; and who can doubt the warning and the object of the strangely repeated word? He that hath ears to hear, let him hear; and let him hear To-day!

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6, Tempting" the Holy Spirit is another of the long list of offenses recorded, as being committed against Him, and that from within the Church. It was Sapphirds m\ Think of the Church, which had all things common; on which "great grace" had come; which was "of one heart and of one soul the Church which filled the Apostles with praise, and the city of Jerusalem with wonder; think of it giving birth to an action which "tempted" the Holy Ghost I "Tempted Him" to what? Not merely to smite the pretender; not merely to an act of judgment; but to desert the Church as His dwelling-place, and resign His task. Yet this was the woman's act (shall we say the wife's act?) who had an opportunity of repentance given her; who was challenged to say whether the whole price had been laid at the Apostles' feet; whose soul, as it were, hung upon a word; and who cast it away! Have none since, have none of the readers of this chapter followed in her footsteps? — whose sin has been not the less that no miracle of judgment followed on the sin. God keep us from "tempting" the Holy Ghost to desert us and our company!

10. The husband's offense is called 'Lying to the Holy Ghost, an attempt to deceive Him, or an attempt to make Him a party to deceiving others. What is called "Consecration," the giving up of everything for Christ, had become popular; it had become the rule in a certain portion of the Church; not to do so was to be an exception, marked, noted, and peculiar, as showing less of the power of Christ; and being less prepared for glory. A man there was, in whom the love of "honor"

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from his brethren was so strong that he would pay a large price for it, but in whom the love for money was also strong, and trust in God was sadly imperfect He fell upon the plan of selling his property, handing over a part of it to the common fund, and keeping the rest to himself; but professing that he had given up everything, and was as good as any — a consecrated man. In this pretense he had persuaded his wife to take part. Did he think that the Holy Ghost did not know the cheat? or did he not care whether He knew it or not? It was the honor of men that he was seeking, and he was "lying" to the Spirit of God. If ever the time shall come again when what is called Consecration' is popular, or general, or the rule, in any part of the Church, — then, let every Christian be watchful, lest he fall into the snare of the devil. 11. One other, a last offense against the Holy Spirit of God, is called — Quenching the Spirit. 'Quench not the Spirit" (1 [Thess. 5:19](#)). The word means to put out fire, and is twice used in St. Matthew: "Smoking flax shall He not ([Mat 12:20](#)); "Our lamps are going out" ([Mat 25:8](#)). It also occurs in one passage of St. Mark ([Mark 9:44, 46, 48](#)): "Where the fire is not quenched;" and in one passage of Ephesians ([Eph 6:16](#)): "able to quench all the fiery darts" (darts that are ignited and burning) "of the evil one. " We have it also in [Heb. 11:34](#): quenched the power of fire, "All these passages cast light upon the offense of "quenching" — putting out the fire of the Holy Ghost in the heart!

The offense seems a double one. We may help to put out that fire in another's heart. The following context (1 [Thess. 5:20](#)), warning Christians not to "despise prophesyings", points to what will happen if we make a soul ashamed of the working of the Spirit within it. It will keep silent. It will not exercise the gift. It will not confess. And so we "quench the Spirit" in another.

And we may do this in our own case! By disobedience, by fear, by aversion to His will, by desire of some evil thing, by persistent disregard or dislike, by saying No, by continuing not to say Yes to the Spirit, by compromise with the world, by preferring the honor of men, and the place of dignity, or ease, or power, or fame, we may — and we do — "quench the Spirit, and put out the fire of God in the heart!

Then what remains? Ashes; the ashes of the fire that was there, once!

And what more? "Saved, yet so as by fire: and that not the fire of the Spirit, but the fire of "the day" that is coming to try and to burn up whatever may not bear the flame.

God keep us, writer and readers. May He keep our hearts and minds in the knowledge and love of God, and of Christ, and of the Holy Ghost! He can, if we will!

“Now UNTO Him that is able to keep us from FALLING, AND TO PRESENT US FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY; TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER. A MEN!”

Appendix II

ON THE USE OF THE GREEK ARTICLE BEFORE THE NAMES OF THE SPIRIT OF GOD.

The general question of the use of the Greek Article in the New Testament has been the subject of patient and learned investigation by Middleton, Green, Buttman, Winer, etc. and as it has a somewhat important bearing on our subject, I append a short summary of the results of the scholarly researches alluded to. I make no pretension to be an expert on the question, and shall give authorities for the various statements made; but I trust to be pardoned for adding a few general remarks upon the analysis.

I. The object of the Article in every case is to

GIVE DEFINITENESS TO A NOUN WHICH WOULD OTHERWISE BE vague; and the need for it, therefore, DEPENDS UPON WHETHER, WITHOUT IT, THE NOUN WOULD BE SUFFICIENTLY DEFINED. (Wilier, ed. by Moulton p. 131.)

* The following are the Treatises referred to: —

The Grammar of New Testament Dialect by the Rev. T. S. Green. (London: Bagster & Sons.)

The Doctrine of the Greek Article, by Rev. T. F. Middleton (afterwards Bishop Middleton). (London: Cadell & Davies.)

The Grammar of New Testament Greek, by Dr. G. B. Winer; translated and edited by the Rev. W. F. Moulton, D. D. (Andover: Draper.)

A. Buttman's work I have also consulted, and also an interesting but very different sort of work by J. N. Darby, which is not wanting in ingenuity or scholarship. (London: G. Morrish.)

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II. The use of the Article before nouns embraces:

1. The Contextual use (including Context of (1)

Place; (2) Mention; (3) Implication; (4) Association).

2. The Intrinsic use (including (1) Abstracts and

Numbers; (2) Natural Objects and Phenomena; (3) Entire classes or species; (4) Familiar objects.) (Green, pp. 133-167.)

III. It is Regulated by certain Verbs:

1. It is found after verbs of existence, when it signifies identity of subject and predicate. (Green, pp. 168-176). (Note that the identity is often limited by a dependent noun after predicate.) (Darby, p. 5.)
2. It is generally omitted after verbs of calling and appointing. (Green, p. 176.)

IV. Its use is Lawful, but not Imperative:

1. When not needed for perspicuity (1) with Abstracts, (2) Superlatives, (3) Ordinals, (4) Adverbs, and words used as such (Green, pp. 177, 178).
2. In poetry (Green, p. 177).
3. With words of very frequent occurrence, e. g., θεος κυριος (Green, pp. 179, 180).
4. With nouns coupled by conjunctions (Green, p. 181), or in close dependence on each other (Green, p. 182).
5. To enhance an inherent meaning in a noun, e. g. [Heb. 1:1](#), εν υιω (Green, p. 182).

V. The Absence of the Article after a preposition

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does not effect the definiteness of the sense; and "affords no presumption that the nouns are used indefinitely (Middleton, p. 188.)

VI. With respect to PROPER NAMES:

1. The poetical writers, Homer and Aristophanes especially, omit the Article without scruple, and very generally, the only exceptions being (1) names already mentioned, (2) those of special notoriety. (Middleton, pp. 95-120.)
2. The Article not being needed for precision, is never used on first mention. (Green, p. 159, with exceptions, pp. 160, 161.)
8. Is apparently irregular in use. (Green, p. 160,)
4. Is sometimes used with a name made specific by description (p. 162).

VII. With respect to Appellatives:

1. Appellatives are often without the Article —

- (1) When they express objects that are solitary, like θεος (Winer, p. 151.)
- (2) When a noun in the genitive follows a noun without Article and depends on it (Winer, p. 165).
- (8) When nouns follow each other, agreeing in gender (Winer, p. 157).
- (4) When a numeral follows, limiting it to an individual (Winer, p. 156).

2. These Appellatives (or Divine Names) have no fixed rule about taking the Article.

(1) "κυριος" in the sense of the Almighty, takes or rejects the Article indifferently; and nearly the same is true of (Middleton,

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p. 170). This is "a license which these words derive from their partaking of the nature both of appellatives and of proper names (Middleton, p. 292).

(2) As to which occurs more than 1300 times,

(a) If governed by a noun having the Article, it always takes it (Middleton, p. 292);

(b) In many passages in which it refers to God it does not take it (Middleton, p. 298).

(3) Middleton has an elaborate note (p. 272) to show that χριστος 'even during our Saviour's lifetime, had become a proper name, though its appellative use was by much the more frequent. "

VIII. In respect to the Names (or Appellatives) of the Holy Ghost:

1. The use of the non-contextual Article signifies

(1) The Divine Person; (2) His gifts in general. (Green, p. 229.)

2. The absence of the Article denotes a specific gift or operation of the Holy Spirit, for though αγιος πνευμα became virtually a proper name without the Article at an early period, yet this is not the case in the New Testament. (Green, p. 229.)

8. The passages referred to by Mr. Green as bearing out these rules are —

(1) The Divine Person (with Article) — [Matt. 12:32](#); [Acts 5:3](#); [7:51](#).

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(2) His gifts in general (with Article) — [John 3:34](#); [Acts 2:33](#); [5:32](#); [10:44](#), [45](#), [47](#); [8:18](#).

(3) A specific gift or operation (without Article) — [Matthew 1:20](#); [Luke 2:25](#); [4:1](#); [John 7:39](#); [20:22](#); [Acts 1:2](#); [4:8](#), [31](#); [7:55](#); [8:15](#), [17](#); [11:24](#).

(4) Passage where he admits that the absence of the Article is `remarkable. " [Acts 10:38](#).

4. Bishop Middleton, in an elaborate statement about [Matthew 1:18](#), lays down the following rules: —

(1) After a preposition a noun does not take the Article, yet it retains its definite meaning (p. 133, 166).

(2) The word πνεῦμα has six senses in the New Testament —

a. Breath, when it takes or rejects the Article, according to circumstances.

b. The spiritual part of a man — subject to same rule.

c. The class of spirits — also subject to this rule.

d. The Holy Spirit, in Person, which "is never without" the Article (p. 167).

e. The influence or operation of the Holy Spirit, which is "always without it" (p. 168), because "though He be but One, His influences and operations may be many. "

f. A disposition, taking the Article according to circumstances.

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To these rules, however, he acknowledges two exceptions — (a) [Acts 6:32](#), where the Article is present, though by rule it should not be; and (b) [Acts 6:10](#), where, though the Article be prefixed, must be taken for the influence of the Spirit, or inspiration.

The Article is inserted in reference to immediately subjoined" (Middleton, p. 890).

5. Once more. Winer asserts that appellatives are often without the Article when they express objects which are solitary, like θεός and he specifies (p. 151) Πνεῦμα ἅγιον as a case in point. In this connection he refers to a remarkable quotation in the Acts of Barnabas (p. 74), where the baptismal formula is quoted without the Articles before the Names of the Three Persons.

He also calls attention to the contrast in meaning between the phrases —

τὸ αὐτὸ Πνεῦμα — the same Spirit. [Roman 9:21](#); [Philippians 1:30](#); [Luke 6:28](#); [23:40](#); [2 Corinthians 4:13](#).

αὐτὸ τὸ Πνεῦμα — He Himself the Spirit, [Romans 8:26](#); [1 Corinthians 15:28](#); [2 Corinthians 11:14](#); [John 16:27](#).

Such is a patient and sufficiently laborious summary of the three chief works on this part of our subject (for I have failed to find in Buttman anything additional). May I venture now to call attention to the strangely vague, arbitrary, and not very consistent rules laid down?

1. Middleton and Green are at variance: the former declaring (p. 168) that Uvedfia with the Article never means the influences of the Spirit; the latter (p. 229) that it often does so.

Mr. Green, again, declares (p. 229) that Uvedfia without the Article cannot mean the Person: Bishop Middleton, on the other hand, that, after a preposition, IIV£V!ia never takes the Article, and yet has the same definite meaning as if it did (p. 133).

2. Bishop Middleton more than once rules (pp. 315, 454, 618) that when any act of the Holy Spirit is spoken of, there is always a preposition before Uveofia, Yet as, according to another of his rules, there is no presumption in such a case against the definiteness of meaning, there is no ground for denying that the reference is to the Personal Spirit.

3. I should like to raise definitely the question whether the Holy Ghost has neither proper name, nor appellative equivalent, in the Scriptures. I have already stated, in the introductory chapter of this book, my conviction that His own peculiar name as Deity has not been revealed; but is there nothing which stands for a name, and is used as such? Mr. Green admits that dycov TIveofia "became virtually a proper name, without the Article, at an early period" (p. 229). I venture to plead that Πνευμα, with or without the Article, is frequently, almost generally, used as an appellative by the Apostles, and that it is therefore covered by the rules as to the use or non-use of the Article before appellatives, as already given.

4 Still further, and apart from such an application of the word, I plead that it may fairly be classed with the three words, θεος, πνευμα, χριστος and that on a double ground— that they each express an object which is solitary, and so partake of the 'general nature' of proper names, or appellatives; and also that they are all of such frequent occurrence in the New Testament.

5. The parallelism with these words or names is often startling, e, g, πνευματι [Eph. 1:18](#); [Rev. 1:10](#); [4:2](#), etc. χριστω [2 Cor 12:2](#).

Compare, e. g., the following: —

θεος ην| λογος [John 1:1](#).

πνευμα ο θεος [John 4:24](#).

ο κυριος το Πνευματος [2 Cor. 3:17](#).

απο κυριου Πνευματος [2 Cor. 3:18](#).

6. But, again, I urge that the use of the Article before nouns in the Septuagint, and especially before the name or description of the Holy Spirit, is so indifferent that no rules can be applied to it, and that this must be allowed to have had great weight with the writers of the New Testament.

Here are some of the facts;

Out of the eighty-five cases in which the Spirit is mentioned in the Old Testament, the Article is used in twenty-three. In the Book of Psalms all the cases have the Article; in the Book of Zechariah, none; in Isaiah eight out of fourteen have it; in Ezekiel only two out of fifteen. In such remarkable cases as

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[Isaiah 11:2](#); [61:1](#); [Zech. 12:10](#) it is absent. In a single verse ([Numbers 11:25](#)) there are two clauses. Here they are — one with and one without the Article; yet, by the rules of the authorities, the use should have been rather the other way: — ‘The Lord took of the Spirit that was upon Him’ (απο του πνευματος επ αυτω) "And when (the) Spirit rested upon them" (ως δε επανεπαυσατο πνευμα επ αυτους). In [Ezekiel 3:12](#) — "Then (the) Spirit lifted me up" — without the Article; verse 14, "So the Spirit lifted me up" — with the Article; verse 24, "Then the Spirit entered into me" — with the Article; chap. 2:2, "And (the) Spirit entered in to me" — without the Article. Many similar cases might be given, but these are enough.

7. But in the New Testament — is it not otherwise? To this, so far as the limited space at my disposal will admit, let me attempt a reply.

(1) Let us see, in the first place, whether the use of the Article before the names of the Holy Spirit does not largely depend on the Authorship of the book.

In the four Gospels — St. Matthew has five passages without the Article, which are all prepositional clauses, and six in which it is used; St. Mark has only one passage, and that is a prepositional clause; St. John has nine passages without it, seven of them prepositional, and thirty-two where it is used.

So that in these three Gospels the Article is not used before Pneuma, etc., in fifteen passages; but of these thirteen are prepositional; and it is found in forty-three passages.

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On the other hand, St. Luke has ten passages without the Article, of which one is prepositional; he has only seven where it is found, and of these seven four are prepositional. And the Acts of the Apostles has nineteen passages without the Article (of which two are prepositional), and thirty-five where it is found.

Do not these facts suggest an obvious inference?

(2) Let us note again the relation in which the name *Iheup, a ayiov* stands both towards the authorship of the books and to the use of the Article. This full appellation is found, in all, ninety-one times (E. E.), out of two hundred and sixty-one, in the New Testament.

(a) Of these fifty-five passages are in St. Luke and the Acts, of which twenty-nine have the Article and twenty-six have not.

In St. Luke thirteen, four with and nine without.

In Acts forty-two twenty-five with and seventeen without.

(6) In St. Paul's Epistles there are twenty-one passages, of which eight have the Article and thirteen have not.

(c) In St. John's writings (Gospels, Epistles, and Revelation) the Name only occurs in three passages, once with and twice without the Article.

(d) In St. Matthew and St. Mark nine

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passages, five with and four without.

(e) In St. Peter and St. Jude three passages, all without the Article.

Does not this analysis again throw light upon the influence of authorship on the question? And does it not largely destroy the whole theory of distinctive meaning as to the use of the Article with this special phrase of πνεῦμα ἅγιον

(3) Can we, again, say that the use of the Article before the Name of the Spirit depends largely on whether it is the subject or the predicate of the sentence? I suspect that this distinction lies largely at the root of many of the rules which have been formulated. It certainly has much to do with Mr. Darby's leading rule, with which in a slightly different form I shall deal by and by. But the reader shall judge whether, in the face of the following passages (to quote no others), it is possible to maintain that such a distinction between subject and predicate can be allowed any weight,

(a) Here is the name as a predicate after the same verb receive: —

With the Article,

[Acts 10:47](#), "Which have received the Holy Ghost. " [1 Cor. 2:12](#), "We received, . . . the Spirit which is of God. "

Without the Article,

[Acts 8:15](#), "Prayed, . . . that they might receive (the) Holy Ghost. "

[Acts 8:17](#), "They received(the) Holy Ghost. "

[Acts 8:19](#), "He may receive (the) Holy Ghost. "

[Acts 19:2](#), "Did ye receive (the) Holy Ghost?"

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(b) Here is the Name with the same verb give first as subject and then as predicate, from the same book: —

With the Article.

[Acts 8:18](#), Through the laying on of the Apostles' hands the Holy Ghost was given. "

Also with the Article.

[Acts 15:8](#), "Giving them the Holy Ghost. "

[Here there should be no Article, according to Mr Darby after διδωμι, p- 15.]*

(c) Here are two passages in which the Name is a predicate: —

With the Article.

Mark 12:86, "David himself said in the Holy Spirit.

Without the Article.

[Matt. 22:43](#), "How then doth David in(the) Spirit call Him Lord?"

(d) Here are two passages in which the Name is a subject: —

With the Article.

[1 Cor. 2:10](#), "The Spirit searcheth. "

Without the Article.

[1 Cor. 2:13](#), (The) Spirit teacheth. "

(4) Is it possible to defend the distinction that when the Spirit of God is the object which the writer has in view, the word *Tlvedfia* always takes the Article, and not otherwise?

I offer one verse in reply: — [John 7:39](#), "This spake He of the Spirit, which they that believed on Him were to receive: for (the) Spirit was not yet given because Jesus was not yet glorified. " Here be it noted that the Article is used in the first

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part of the verse, and not in the second; and this although the former is in a prepositional clause. In explaining the absence of the Article, Mr. Darby says — "There was no Holy Ghost yet (not therefore an object — its presence being denied)," p. 72. But surely it may be replied that, though "the Spirit was not yet given," He is spoken of as an object in the first part of the verse, and He is still the special object of thought in the second part.

(5) Can we discover that the distinction between the Holy Spirit viewed objectively, without us, and in His indwelling, makes a difference in the use of the Article before *πνευμα*?

The following passages seem to negative such an idea: —

With the Article.

(The Holy Spirit within.) [Matt. 10:20](#), "The Spirit of your Father that speaketh in you. "

[Mark 13:11](#), "It is not ye that speak, but the Holy Ghost. "

[Acts 2:4](#), "As the Spirit gave them utterance. "

[1 Cor. 3:16](#), "The Spirit of God dwelleth in you."

[Matt. 4:1](#), "Jesus led up of the Spirit. "

[Luke 4:1](#), "Was led by the Spirit. "

Without the Article.

(The Holy Spirit within.)

[1 Cor. 12:8](#), "No man speaking in (the) Spirit of God. "

[Gal. 5:18](#), "Led by (the) Spirit. "

[Gal. 5:25](#), "Live by (the) Spirit. "

[Gal. 5:25](#), "By (the) Spirit, . . . walk.

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(6) Once more, can we find in the use of the Article an indication of the distinction between the Person of the Holy Ghost and His influences on the soul?

Again we must answer, No. The use is so irregular, and so much at the discretion of the writer, that no such intention can be traced.

(a) To begin with, there are two passages in which Tischendorf retains the article (and in one of which the R. V. text follows him), and which at once negative such a view for those who admit the readings. In [Acts 4:8](#), the R. V. text, on excellent authority, reads — "They were all filled with the Holy Ghost;" and I do not know what can be said to justify the exclusion of the Article. So in [Luke 1:41](#), Tischendorf inserts the Article.

(b) But apart from such verbal questions, let us look at a few passages.

Should we say that the New Birth of the soul by the Holy Ghost is wrought by Him in Person or by His influence? If the latter, we have [John 3:6](#) — "Born of the Spirit;" and verse 8 — "Born of the Spirit. " But if, forced by these, we acknowledge that the Spirit as a Person is spoken of, still we have verse 5 — "Born of. . . (the) Spirit. " Does not that pretty well overturn the whole theory, standing alone?

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When a man is described as doing certain things through the power of the Spirit of God, are we to understand that it is the influences — not the Person — that are referred to? But then we have ([Luke 2:27](#)) the words used of Simon — ‘He came in the Spirit into the Temple;’ and of Paul ([Acts 20:22](#)) — “I go bound in the Spirit unto Jerusalem;” and of Paul’s friends ([Acts 21:4](#)) — “These said to Paul through the Spirit; ” and of Paul and Barnabas ([Acts 13:4](#)) — “So they, being sent forth by the Holy Ghost. ” Such passages might be multiplied, but I must not prolong this note unnecessarily, and further evidence would only be in the same line.

8. On the whole, therefore, I venture to submit, in face of the authorities before alluded to, that there is no such distinctive use of the Article in the New Testament in connection with the mention of the Holy Ghost as to warrant us in finding a theological or spiritual reason for its presence or absence; and that all such pressure of classical rules into Septuagint and New Testament Greek, as has been attempted, is misleading and unfounded. And in the application of this conviction to the word πνευμα or πνευμα αγιος I claim the support of Dean

Alford in regard to one aspect of the question at least. In his notes on [Matt. 1:18](#), with reference to the New Testament use of πνευμα he says: — When a word or an expression came to have a technical conventional meaning it was also common to use it without the Article, as if it were a proper name,

Appendix III

The following are extracts from a French work on ‘The Holy Ghost,’ by M. E. Guers, which has been kindly brought under my notice by a friend, but too late to be used otherwise than in this appendix and in the translation furnished to me by him. They will be read with much interest, and I can only wish that I had been able to insert more.

"Spirit of Light, He keeps us from sin and leads us in the way of truth, teaching us to know better and better Him in whom are hid all the treasures of wisdom and knowledge" ([Col 2:3](#)). Spirit of Sanctification, He works unceasingly to transform us more completely into the image of Christ. Spirit of Hope, of Grace, and of Supplication, He sustains us in a present full of misery by the radiant perspective of a future full of glory and happiness; the Inspirer and the Divine Vehicle of prayer. He sighs in the Bible, He sighs in our hearts and in the hearts of our brethren; the prayers which He causes them to make for us make equally a part of His intercession. To console, to succor, such is His favorite work, which He always accomplishes unless we oblige Him by our infidelity to do His ‘strange work’ ([Isaiah 28:21](#)) and to fight against us. If we wish Him to act freely as the Spirit of Adoption and Consolation, we must let Him act freely also as the

* Le Saint Esprit, par E. Oners. Toulouse: Societe des Livres Beligieux, 1865,

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Spirit of Sanctification. We read in [Acts 9:31](#) that the Churches walked in the fear of the Lord, and were multiplied in the comfort of the Holy Ghost; and whether is a lesson to be found in

this which we must consider seriously. Finally, let us remember that 'generally, if not always, the Holy Ghost is our only Comforter in the absence of earthly comforters. "

The Work of the Holy Ghost Consummated by THE Resurrection.

'The resurrection of the Church is a necessary consequence of that of Christ. If the Head is raised from the dead, the Church, which is His body, cannot remain in the sepulcher; she will emerge from it in her glory at the voice of her Redeemer, who has become the first-fruits of them that sleep.

"We learn this in [1 Cor. 15](#): This beautiful chapter, which is applied, as a rule, to all men without distinction, to the unconverted as to the regenerate, says nothing of the resurrection of the former, because that will take place in another fashion; it will be simply a manifestation of the sovereign power of God acting towards them as their Creator and their Judge, and not as the second Adam, the Prince of Life. And not only will it take place after another fashion, but at another time — being separated from the first by the whole length of the theocratic reign of the Messiah ([Rev. 20](#)). The cause of this wonderful transformation will be the expiatory sacrifice of Jesus Christ, and the Holy Ghost will be the instrument of it ([Rom. 8:11](#); [1 Cor. 15:45](#)); and if in the Scriptures the resurrection of the

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Church is attributed to the Father and the Son, as well as to the Spirit, it is because the Three Persons of the Holy Trinity are as one in the works they accomplish.

In uniting us to the last Adam the Holy Ghost gives life, not only to our souls, but to our bodies. He revives all that the first Adam had made subject to death; He renews. He re-engenders all that was corrupt; there is a regeneration of the body as well as of the soul ([Titus 3:5](#)). The Holy Ghost will make perfect, in the day of the Lord, the splendid work of atonement He has already begun. The body indeed, says St. Paul, 'is dead because of sin; but the Spirit is life because of righteousness' — the righteousness of Christ, which is imputed to all who believe; henceforth he (the believer) lives in God; the body itself will not perish completely, the Holy Ghost will quicken it also. He 'shall also quicken your mortal bodies,' says the Apostle ([Rom. 8:11](#)); He will then quicken us entirely. The allpowerful Spirit of Jehovah will raise from the tomb, and make worthy of Himself, the tabernacle of clay, which He had honored by dwelling therein in this life. This will be the new body, like to that of Jesus, promised in the Bible to those who believe; the spiritual body, that is to say, the body which has the Spirit ([1 Cor. 15:44](#)). Then the Divine work, which was begun by the redemption of the soul, will be completed by that of the body ([Philip, 1:6](#)); and as we bear the image of the earthly Adam, so we shall bear the image of the celestial Adam, in all our being, according to the Divine decree ([Rom. 8:28](#); [1 Cor. 15:49](#)).

"The Holy Ghost dwelling in those who truly belong to Christ is for them the pledge of this happy transformation, as He will be the Agent of it on the last day

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([Ephesians 1:18, 14; 4:30](#)), Christ is in them by His Spirit, the hope of glory ([Col. 1:27](#)). Thus the Holy Ghost is, and will remain to the end, the means by which Divine life is communicated. This Spirit is called the Spirit of Glory and the Spirit of God ([1 Peter 4:14](#)). He is in Himself and in His essence Divine, and He is this also in relation to the work which He accomplishes in us. He rests on the sons of God, the inheritors of that glory for which He has sealed them. He is the pledge, in view of which He guards and protects them; He prepares them for this glory by retracing in their hearts the image of God, and by transforming them day by day to a resemblance of that image ([John 17:22; 2 Cor. 3:18; 2 Thess. 2:14](#)). He is still more for them the Spirit of Glory and the Spirit of God in that He must consummate the Divine work by changing their bodies also into the resemblance of Christ's body, in order to introduce them all together into the possession of the heritage of which they have only a foretaste. He directs their thoughts towards the patient waiting for Christ and the love of God the Father ([2 Thess. 3:5](#)). This Spirit, who animates the Bride, teaches her to say, 'Come' ([Rev. 22:17](#)). He makes us sigh for adoption, the redemption of the body, and the revelation of the glory of the Son of God, which will only be plainly manifested when the Sons of God His brethren, shall be themselves revealed ([Rom. 8:23; 2 Cor. 5:; 1 John 3:2](#)). The world may despise and reject them; but the Holy Ghost will honor them by His habitation. The world may blaspheme against Him in their persons, but they will glorify Him in their lives and in their hearts. "

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"The work which the Holy Ghost accomplishes in us, with a love never to be repelled, with a patience which nothing can alter. . . embraces. . . the whole development of Divine life in fallen man from its Alpha to its Omega. This work, which raises us far above Adam before the Fall, since it raises us to Christ risen, . . . depends wholly on the all-powerful action of the Spirit of God. The Holy Ghost is the 'soul of our souls,' . . . without Him there is no union with Christ, and, consequently, no salvation; no act of spiritual life can take place in us without the help of the Spirit. It is by Him that we live ([Gal. 5:25](#)). Without the Spirit we can easily be orthodox, and even of irreproachable life, but we shall not be quickened Christians; we may easily have the appearance of piety, but we shall not have what gives it its power. Our Christianity, whatever it may do for us, will always be like the body which appeared to the prophet in his visions; there will always be something wanting; everything will be wanting so long as the Spirit of Life is not there ([Ezek. 37:8](#)). However well executed a statue may be, it is not a man. It is the Holy Ghost, it is His presence and His constant influence in a soul which He has regenerated, which traces the deep line of demarcation between true religion and formalism. " The Spirit and the Word.

'The means of the Holy Ghost to accomplish His work in us is the Word of God. The Church, looked at from one point of view, is a school. In this school, as in all others, there are two things, — the lesson-book

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(the Bible), and the Teacher (the Holy Ghost, who makes us understand and learn the lessons). Or, to make use of another comparison, the Holy Ghost is the Heavenly Workman, who wishes to perform a good work in us — that of our salvation, and the Bible is the instrumen

t He has prepared to that end; the ministers whom He has established in the Church are the monitors charged with explaining the lessons ([Ephesians 4](#); [1 Cor. 12](#)). He wishes us to listen to them inasmuch as they are themselves faithful learners of the Word He has given us. The Holy Ghost, whether He wishes to explain, console, or sanctify, does nothing without the Word; by it we have been born again ([1 Peter 2:2, 8](#)); by it we are nourished ([1 Peter 2:2](#); compare [John 17:17](#)). The Word is called 'the Sword of the Spirit' ([Ephesians 6:17](#)). "The Spirit Without the Word. To take the one without the other is to take the Teacher without the Book, or the Workman without His Tool. Unhappily, only too many do this, with evil consequences — some doctrinal and others simply practical. "I would here commend to my readers meditation on the Messianic Psalms. Elsewhere the sacred authors speak to us of Jesus — of His vicarious sufferings and His bitter agony; but here it is Himself whom we hear. It is He who complains, who sighs and groans beneath the hand of the 'prince of the power of the air'

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and of his instruments, in His complete abandonment by His friends and relations; it is He who trembles beneath the weight of God's anger; it is He, He Himself, who initiates us into all His fears, all His alarms, all His terrors, and all His moral and physical tortures. In the New Testament we only see glimpses of the terrible combats of His soul; in the Psalms we see all His anguish; we see clearly all His troubles, apprehensions, and torments. In the New Testament we have the outer life of Jesus; in the Psalms we see rather His inner life during the days of His humiliation. The Holy Spirit has willed that this portion of the Bible should be thus consecrated to showing us all that He has suffered for us, that we may know at what price He has redeemed us, and all that we owe Him in return for what He has shown us. Let us linger over each detail of the Saviour's Passion; over the slightest sufferings He has endured for us; let us think of them daily; then beneath the vivifying action of the Holy Spirit, who shows us Jesus as if He had been crucified before us ([Gal. 3:1](#)), we shall find ourselves saying once and again, our eyes bathed in tears, 'Dear Saviour! this, then, is how Thou hast suffered to save a miserable wretch from eternal perdition; this is how Thou hast loved! Thou has given Thyself wholly for me, and I in my turn will give myself unreservedly to Thee!'" The Word Without the Spirit.

The Bible rests solely on two doctrines — the profound and unfathomable sinfulness of man, and his redemption by the blood of Jesus Christ ([Ephesians 1:7](#)). Man, it says, is dead in his sins; of his nature he is a

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child of wrath; and while he does 'works' before his regeneration ([Ephesians 2:9](#)), he can only do really 'good works' — 'good' according to God — after he has been born again in Jesus Christ. He can only be saved by the sacrifice of the God-Man, who has voluntarily charged Himself with our sins, and who has bought us with a price. This is the abstract of the Bible, its first and its last word, the promise of Eden and the song of the Apocalypse. Redemption by the blood of Christ is the chief point of revelation, as the altar of sacrifice, which was the symbol of it, was the center of all the Levitical worship.

'One word summarizes in a manner the Bible, and gives it its wonderful unity. It is 'the Lamb — 'The Lamb of God. ' What we see in its inspired pages is, first the Lamb pre-ordained before the creation of the world — then the Lamb promised and announced, now under the form of prophecy, now as in a type, a symbolic prophecy — then the Lamb sacrificing Himself for us in the fullness of time — then preached throughout the world for the salvation of sinners — finally the Lamb seated on His throne, and adored by His redeemed and by angels. The Lamb pre-ordained, prophesied, sacrificed, proclaimed throughout the universe as the only source of salvation, glorified in heaven. The Lamb, always the Lamb — here is the whole of revealed religion. His blood always for the expiation of sin. — This is what fills the Book from Genesis to the Revelation, and this also is what is needful for our souls when God has aroused them.

"The Bible," says Calvin, 'is not so much written with ink as with the blood of the Son of God. ' Take away the blood, and there is no more pardon, no more

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rest for the conscience, no more consolation for the sinner; Eedemption is only a word; the Bible no longer has any meaning. But this is what the school of philosophical Christians will not admit Its most advanced teachers deny the entire corruption of man and his state of condemnation. For them Redemption consists only in a freeing from the tendency to sin by a proclamation of the pardon and love of God, by producing a moral reform in which the Holy Ghost plays no part. This Spirit, though He occupies so large a place in the Bible, has none in their system. As to the punishment of sin, there is no question of it. Thus the Divine Law loses its sanction; there is no more justice, reparation, satisfaction; no more sacrifice or Sacrificer; no more expiation, no cross; no more appropriation of the righteousness of Christ by faith; the essential elements of redemption, according to the Bible, have disappeared down to the very last ([Rom. 3](#), [Gal. 3](#), [Ephesians 1](#), [Col. 1](#), etc.). "

"It is, in fact, impossible to possess Christ — the true Christ — God made manifest in the flesh, whilst you reject His Word 'What!' cries Professor Merle; 'they would have Christ without the Scriptures! They would keep the Living Water, while breaking the vase containing it. We might perhaps understand such a mistake in the first moment of a new enthusiasm, twelve years ago, for example; but we cannot understand it now after so many sad experiences. Ah! those who deny the Divine inspiration of the Scripture have lost from year to year and from month to month all that is to be found there, like a peasant who, having made

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a bole in his sack of corn in lifting it on to his shoulders has sown his precious grain all along the road, and finds at the end only an empty sack. "' 'The Spirit and the Word, the Word and the Spirit, are two things indissolubly united by God. A theology which separates them is not worthy of the name. 'The Spirit without the Word' is, with some, personal inspiration with all its illusions, or mysticism in its bad sense, if not fanaticism with all its errors.

"On the other hand, 'the Word without the Spirit' is for some orthodox intellectualism with its desolating dryness, or, what is still worse, rationalism and its errors; for others it is a prolongation of their childish comprehension of the Word, the want of peace and confidence in t

he promise of God, of assurance and rejoicing over our reconciliation with Him through faith in Jesus Christ, and it also is a delay in sanctification. Let us avoid these two extremes with equal care; while we hold the Book let us lift our hearts to Him who makes us able to read it with profit; in the union of the Word and the Spirit, and there alone, is there entire safety for our souls. There shall we find the balance of the questions, whether of doctrine or religious practice. To direct our steps in the desert of this world the Lord has given us both Moses (the Word) and the Cloud (the Spirit); let us follow both, and we shall run no risk of going astray. "

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