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THE ETERNAL SPIRIT:
HIS WORD
AND WORKS

"Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God, who worketh all things in all."—1 Cor. 12:4-6.

C. C. CRAWFORD, Ph.D.

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FOREWORD

The first draft of this rather elaborate study of the Biblical doctrine of the Holy Spirit and His works was completed some twenty years ago—to be exact, in 1950. I am now presenting it in book form for the first time, after a thoroughgoing review of its content. I have intentionally allowed the material to have time to “jell,” so to speak, to see whether on more mature re-examination I might find myself having made statements which I now have reason to restate or to reject altogether. I have found very little that needs to be omitted or even revamped. I have simply stated herein my personal convictions with respect to this fascinating, rewarding, and exceedingly important Biblical subject.

I have deliberately chosen to treat the subject before us from the point of view of the Bible as a whole, as a unity. This I have done simply because *the Bible is a unity*. It is a whole, complete, perfect, in content and in design, and therefore sufficient to furnish the man of God “completely unto every good work” (2 Tim. 3:17). This means, of course, that I have chosen to disregard the conjectures of much of modern Biblical criticism. For I am convinced that for the most part they *are* conjectures pure and simple, more often than not the products of prejudices and presuppositions which have no foundation in fact. They are the offspring of the ultra-analytical tendencies of the Teutonic mentality in which most of them had their origin, a mentality which for some two hundred years seems to have been incapable of seeing the forest for the trees, and which as a consequence has proved itself destructive in the extreme to both faith and morals. Incidentally, what is true of Biblical criticism in this respect is equally true of the critical theories of the texts of Homer, Plato, Aristotle and the other ancient writers. It is high time for pundits the world over, and the smaller fry as well, to return to sanity in this particular field as elsewhere. Besides, were these critical theories to be proven true beyond any reasonable doubt, the fact would still remain that the Bible is a unity. Regardless of the number of men who, theoretically, may have contributed to the writing of its component parts, the Bible is still one book, still *The Book*, the Book of the Spirit. Though a library of some sixty-six books, it is still a book with one theme from beginning to end. It begins with a picture of Paradise lost; it terminates with a picture of Paradise regained. It is not, never was designed to be, a textbook of science (even though it has often anticipated the findings of science). It makes no attempt to present a system of philosophy, nor does it presume to give us a history of the human race. The Bible is simply the history of Redemption, and therefore of the Messianic Line

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through which the divine Plan of Redemption for man was worked out. It is this, and nothing more. It has one motif running throughout—the redemption of fallen man as effectuated through the offices and work of Messiah, Christ, the Son of God, and as achieved and realized by the continuing ministry of the Holy Spirit. If men would only accept the Bible and treat it as *the one book* which it really is, most of their false conclusions would disappear as chaff before the wind.

So-called "intellectualism," "secular learning," academic "scholarship," etc., has absolutely nothing to suggest that would discredit the Christian revelation of the living and true God, the Personal Absolute, the God and Father of our Lord Jesus Christ. The source of most of the antagonism to Biblical faith is clearly stated by the Apostle Paul when he tells us that the Gentiles—the pagan world—knew not God simply because *their senseless hearts were darkened*. "For," he writes, "the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and creeping things." Hence, the Apostle adds, that "even as they refused to have God in their knowledge, God gave them up unto a reprobate mind," etc. (Rom. 1:20-23, 28). Is it not true in all ages that even when the Light shines in the darkness, "the darkness apprehends it not" (John 1:5)? It has always been true that men will not accept the Light simply because *they choose not to accept it*. They actually prefer to live in darkness, that is, especially in moral and spiritual darkness. *They voluntarily choose sin and reject righteousness.*

Why, for example, do the pseudo-pundits of this world attack the integrity and reliability only of the Scriptures? They make no such vicious attacks on the Vedas, the Avesta, the Koran, The Key to the Scriptures, the Book of Mormon, or other alleged "sacred" books of the cults and so-called "religions." No! It is the Bible, and the Bible only, that is the butt of their supercilious attacks.

Again, why do the nit-picking "analytical critics" attack only the Genesis account of the Creation? They never attack the mythological Egyptian, Babylonian, Hindu, Greek, Roman, Amerindian, etc., cosmogonies. Why not? Because these are

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obviously mythological; their gods and goddesses are not personalities, but personifications of forces of nature. But the Genesis cosmogony patently is not mythological; it has not a single characteristic of the myth-form (*mythos*). The only way by which it might possibly be downgraded would have to be by efforts to show that it is not in harmony with human science, that is, not necessarily mythological, but *unscientific*. But the content of this Creation narrative in Genesis is so "sententiously sublime" that it defies all human efforts to destroy its integrity.

Again, I have included in this work a few rather brief references to the correlations that exist between the more refined idealistic philosophical thinking, which, of course, is the product of man's reasoning powers alone, and the presentation of the doctrine of the Holy Spirit that we find in the Bible. These correlations (harmonies) do exist, and are also in accord with human experience itself. As a matter of fact, I know of no time in the entire history of human thought when scientific theory was in greater harmony with Biblical teaching than it is today. This, I think, is most significant.

Finally, it is my conviction that the church of the present day is relatively powerless, largely because professing Christians have lost their sense of the companionship of the Spirit of God. It is hoped that what is presented herein may serve in some measure to focus the attention of God's people upon this dire loss, and so awaken in them aspiration for a spiritual infilling of which they now seem to be pitifully unaware. May we all—we who profess to be Christians—open our hearts to the overtures of God's Spirit, that He may come freely into the interior life and abide there as a gracious Guest, Companion, Advocate, and Guide; filling us with that measure of His grace and power which He has freely promised to all obedient believers. For only by the continuing ministry of the Spirit can the Church, as the Temple of God, be kept strong and stedfast; as the Household of Faith, affectionate and tender; as the Body of Christ, harmonious and vitally active; as the Bride of Christ, chaste and devoted; and as the Army of the Great King, powerful and victorious. *May we not so much seek to possess the Holy Spirit as to be possessed by Him*, that He may use us freely in the accomplishment of the task to which He has set Himself in this Dispensation as the true Vicegerent of Christ upon earth, viz., the preaching of the Gospel for a testimony unto all nations (Matt. 24: 14). For not until this task shall have been accomplished will His work—and ours—have been gloriously consummated.

Dallas Christian College
November 1, 1973

C. C. Crawford

THE SPIRIT AND THE COSMOS

PART SEVEN

THE SPIRIT OF GOD IN THE KINGDOM OF NATURE

1. The First Phase of the Chreation

Let us first turn to the Scriptures and ascertain what they have to tell us about the work of the Spirit of God in the first phase of the Creation or Creative Process; that is, the first phase of God's Cosmic Plan.

By the expression, "first phase of the Creative Process," is meant here the Kingdom of Nature—what is commonly designated the old ("physical" or "natural") Creation. In deference to popular usage, I shall use the terms "physical" or "natural" Creation through this section, for purposes of simplicity and clarity.

According to our thesis, as stated in our first volume, the second phase of the Creative Process embraces the divine operations in the Kingdom of Grace, as included under the terms "regeneration" and "sanctification"; and the third and final phase of the Creative Process embraces the divine operations in the Kingdom of Glory, as included under the general term "immortalization." Immortalization includes the two processes of resurrection and glorification.

The Greek *kosmos*, the English *cosmos*, means "order." *Cosmology*, then, is that branch of human knowledge which deals with the order that is found to prevail in the different areas of the physical world. This word *cosmology* must not be confused with the word *cosmogony*. A *cosmogony* is an account or narrative of the Creation. The Hebrew Cosmogony is given us in Gen. 1:1-2:3. This account is a compact and complete literary and doctrinal *whole*, and must be considered as such.

2. The Biblical Cosmogony

The Biblical book of *Genesis* is as its name indicates, the book of the *Beginnings*. In Gen. 1:1-2:3, we have an over-all panoramic presentation of the creation of the whole Cosmos and its various forms of being. In Gen. 2:4 and following, we have a supplementary account of the Beginnings, with special reference to man, his origin, nature, and original moral state. In this same chapter, we read about the beginning of *liberty* ("of every tree of the garden thou mayest *freely eat*," v. 16), but of *liberty* under *law* ("but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," v. 17); the beginning of language

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(vv. 18-20); and the beginning of marriage and the family, the first social institution (vv. 21-25). In the third chapter, we have the tragic story of the beginning of sin upon earth (vv. 1-6), of conscience (vv. 7-8), and of the universal penalty of sin, physical death (vv. 17-19), all accompanied by the first intimation of future redemption, in the mysterious oracle that the Seed of the Woman should ultimately crush the Serpent's head (v. 15). (Certainly it is interesting to note that Jesus of Nazareth is the only Person who ever came before the world, of whom it is claimed, by revelation of the Spirit, that He was the Seed of a woman exclusively, that is, according to the flesh.)

[Matt. 1:20-21]: But when he [Joseph] thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. [Luke 1:30-35]: And the angel [Gabriel] said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. [Gal. 4:4, 5]: But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons.

In the fourth chapter of Genesis, we have the account of the beginning of *religion*—in the institution of sacrifice (vv. 1-15); also that of the beginning of the arts and sciences (vv. 16-24). In the fifth chapter, we have the story of the beginning of the Messianic Line, the Sethites, the line from whom the Messiah would ultimately spring; in the eleventh chapter, the account of the beginnings of different tongues and peoples, and in the twelfth chapter, the account of the beginnings of the Seed of Abraham, the Hebrew people—the people divinely chosen to be the early spiritual elect of the human race, the guardian of the knowledge of the living and true God and of His oracles respecting the promised Messiah. From the twelfth chapter on, the content of the Old Testament is largely the history of the covenant relationship which existed between the

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fleshly seed of Abraham, the children of Israel, and the self-existent personal God, the Sovereign of the entire Creation.

The Creation Narrative, as given in Genesis 1:1 through Genesis 2:3, is the Biblical (Hebrew) Cosmogony, complete in itself, forming an organic whole which unfolds in panoramic style the story of the creation of the material universe and its various kinds of living beings. In this Narrative, man is included as an integral part of Nature; he is given the status of lord tenant of the whole natural world. In this Cosmogony, the name of God is Elohim, the plural form, but used—as elsewhere in the Old Testament Scriptures—with the singular verb. This plural form of the divine Name is surely a clear intimation of the triune personality of our God who appears in the Narrative as God, the Word of God, and the Spirit of God; in the full light of the Christian revelation these become Father, Son, and Holy Spirit. In the Creation Narrative, the Three appear as participating in the Creation, the Father as the *originating Cause*, the Word (who later became flesh and dwelt among us, John 1:1-14) as the *edicting or decreeing Cause* (Psa. 148:1-6, "Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them for ever and ever: He hath made a decree which shall not pass away"), and the Spirit as the *effectuating or realizing Cause*.

The account which begins with verse four of the second chapter of Genesis is more or less *supplementary* (or perhaps the better word would be *complementary*), with special reference to man, *generically*, as the head of the human family and as lord tenant of the whole physical or natural creation, and narrowing down *specifically* to man, as the head of the covenant people through whom God preserved the knowledge of Himself as the living and true God, and through whom, as stated above, He gave to the world His oracles respecting the promised Messiah-Redeemer. And whereas the name *Elohim* is used in the Cosmogony to designate the Deity under the aspect of His Almightiness, the name *Yahweh* (renedered Jehovah) is now introduced to designate Him under the aspect of His benevolence, that is, with respect to His dealings with mankind. In a word, as *Elohim* is the name of our Sovereign Creator God, so *Yahweh* designates Him as the Covenant God of His people. In this supplementary account the two divine Names are joined together, beginning with verse 7, to indicate Him in His over-all relations with His Creation.

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Let it be emphasized here that there is one, and only one, *Hebrew Cosmogony*, and it is given us in Genesis 1:1-2:3. The critical assumption that the second chapter of Genesis contains a second account of the Creation coming down to us from a source different from the one given in the first chapter is an arbitrary and unjustifiable claim. We know of no ancient cosmogony that did not include the creation of the sun and moon and stars. It is significant to note that all this is mentioned here in chapter one, but not mentioned at all in chapter two. For the immediate present, therefore, we shall be concerned only with the Hebrew Cosmogony itself. We shall concern ourselves later with the second chapter but only for the additional light which it throws, in Genesis 2:7, on the origin and nature of man.

First of all, we shall examine the interpretations of—or speaking more precisely, the approaches to—the Biblical Cosmogony, which have prevailed in various circles up to the present time. These may be listed as follows:

1. The *mythological* interpretation, according to which the account simply embodies the poetic speculations of an ancient people, accommodated to the cosmogonic views generally current among the early cultures of the Tigris-Euphrates (Mesopotamian) area. But we must reject this view of the Hebrew Cosmogony, for the simple reason that the usual characteristics of an ancient myth are completely absent from it. There is in it, for example, (1) no personification of natural forces, (2) no glorification or deification of a tribal ancestor, (3) not even a hint of magic or of totemism; (4) not a trace of fierce carnal struggle between deities contending for supremacy, (5) not even a trace of the primitive notion of the kinship of man and animals, but in fact just the opposite—the revelation of the glory and dignity of man as lord tenant of the universe and head of the natural creation, and finally (6) not even a semblance of crude anthropomorphism. All these common features of primitive myths are entirely absent from the *Genesis* account of the Creation. Nor does it present itself to us—in any of its details—as designed to be an allegory of anything. Nor, again, does it partake of any legendary, or quasi-legendary, character: there is nothing of the humanly heroic in it, nothing that smacks of the glorification of the doings of men. On the contrary, the works of God alone are presented—the works of God, of the Word of God, and of the Spirit of God. And the

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truths which are revealed are exclusively of a religious character, and of the purest form of religion at that. Besides all this, although it has come down to us in the Hebrew Scriptures, the Genesis Cosmogony unlike the heathen narratives of Creation, is destitute of local coloring or national peculiarity, being no more Jewish than it is Assyrian, Babylonian, Chaldean, Indian, Persian or Egyptian. As one author has said:

The Bible narrative, by its simplicity, by its chaste, positive, historical character, is in perfect contrast with the fanciful, allegorical, intricate cosmogonies of all heathen religions, whether born in the highly civilized communities of Egypt, the Orient, Greece, or Rome, or among the savage tribes which still occupy a large portion of our planet. By its sublime grandeur, by its symmetrical plan, by the profoundly philosophical disposition of its parts, and, perhaps, quite as much by its wonderful caution in the statement of facts, which leaves room for all scientific discoveries, it betrays the supreme guidance which directed the pen of the writer and kept it throughout within the limits of truth.¹

The prevailing mythologically-suggested origin is that the Hebrew Cosmogony was derived largely from Babylonian myths, or probably from a general Semitic traditional deposit long anterior to the Babylonian. The advocates of this view profess to find echoes of the Babylonian Cosmogony especially in the allusion in Gen. 1:7 to the division of "the waters which were under the firmament from the waters which were above the firmament"; and of the Babylonian Cosmogony, known from its two opening words as *Enuma elish* ("When on High"), and especially (1) in the reference to a "watery chaos" at the beginning, (2) in the description of the order of events in the Creation, first the firmament, then the dry land, the luminaries, and man, in the order named, and (3) in the conclusion picturing the Creative Power (Elohim as in contradistinction to "gods") at rest.

However, the fact cannot be emphasized too strongly that the ethico-theological abyss (as one might well call it) between the two Cosmogonies cannot be bridged by any so-called mythological correspondences. The simple fact of the matter is that whereas the Babylonian account is definitely mythological and polytheistic, the Hebrew Cosmogony is non-mythological and strictly monotheistic. As Finegan states it, referring expressly to the Genesis account, "the dignity and

1. Arnold Guyot, *Creation, or the Biblical Cosmogony in the Light of Modern Science*, pp. 2-3.

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exaltation of the words of the Bible are unparalleled."¹ From every point of view, the Genesis Cosmogony is strictly in a class by itself.

The Babylonian Cosmogony takes off with two mythical personifications, the male Apsu (the primordial sweetwater ocean), and the female Tiamat (the primordial salt-water ocean). (Some authorities suggest possible etymological kinship between *Tiamat* and *tehom*, the Hebrew word for the "deep" in the Genesis account.) These two, the male and female principles—as the account goes—became the progenitors of the gods. In time, however, the doings of these offspring became so annoying that Apsu announced his intention of destroying them. But the god Ea, becoming aware of what was about to happen, managed to muster up sufficient strength to overcome and slay Apsu. (In Greek mythology, Kronos emasculated his father, Uranos; and Zeus, in his day, dethroned Kronos, cast him into Tartarus, the abode of great sinners, and seized power for himself.) "Mother" Tiamat, in the Babylonian myth, bent on revenge, created an army of gruesome monsters whose bodies were filled with poison instead of blood, and appointed one of her own offspring, Kingu, the general of her forces. It was then that Marduk, the city-god of Babylon (Ashur in Assyria), made himself the leader of the gods in their war against Tiamat. A terrible battle ensued in which Marduk emerged as the complete victor. The description of this battle is gory and gruesome. When Tiamat and Marduk finally faced each other in mortal combat, as Tiamat approached Marduk and opened her mouth to devour him, the latter drove a raging wind into her belly and distended it. Marduk then shot an arrow into her inward parts; this arrow tore her belly and pierced her heart. Marduk then, having destroyed the "life" of Tiamat, cast down her carcass, and standing upon it, proclaimed himself (much in the manner that a referee proclaims the victor in a prize fight in our time), "the winnah," after which, he created the world out of her corpse. The gods then condemned Kingu for having instigated Tiamat's revolt, and slew him, and then fashioned mankind out of the blood that flowed from his arteries. Marduk was finally advanced from his first position as the city-god of Babylon to the headship of the entire pantheon. *Surely it is approximating profanity even to assume that in these crude pagan mythologies we find the source material of a Cos-*

1. *Light From the Ancient Past*, 54.

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mogony so pure in its revelation of God, so majestic in its portrayal of His creative activity, so elevated in its literary beauty and simplicity, as is the Genesis account of the Creation.

I quote here the testimony of eminent Jewish scholarship of our time in regard to this problem. While not in agreement with certain statements, I feel that the following excerpt is worthy of presentation, in view of the clear-cut terms in which the Babylonian and Hebrew Cosmogonies are contrasted therein, as follows: Both Genesis and the Babylonian myth, we are told

express in their own symbols a fundamental notion of the world. the victory of cosmos over chaos, and creation seen as the reducing to order of a primeval disorder. But Babylonian cosmogony . . . is not really a "creation story" as in Genesis, but a story of the growth of the cosmos through procreation of gods and struggles between their generations, while the gods themselves personify nature and its elements. But in the Bible God is an independent and self-existent source, or the creator of nature and cosmos. It has been pointed out that in the Bible were scattered references (in Job 9:13; Psa. 89:10 and Isaiah 51:9) to a primeval conflict between Yahweh and mythological rebellious figures bearing the names of Rahab, Leviathan, the dragon and the serpent. But the dogma in Gen. 1 shears off this mythological content. Any such tale would be a figment to be scrupulously avoided by the writers of the account of Creation. While Hebrew lore must have originally used myth or anthropomorphic concepts, it eventually de-mythed its concepts of a very ancient polytheistic version of the primeval world.¹

We cannot, of course, accept the notion that Old Testament intimations of Satanic power are mythological, because in the full light of the New Testament revelation Satan (the Devil) is presented as a very real enemy of God, man, and all good (John 8: 44; Matt. 4:1-11; 2 Cor. 4: 4; Eph. 6: 10-12; 1 Pet. 5:8; 2 Pet. 2: 4; Jude 6; Rev. 20:10). And certainly what is revealed in Scripture about Satan and his operations is confirmed by every issue of every newspaper published in our day. Experience testifies that this life on earth is essentially a probationary period in which the forces of good and the forces of evil are engaged in mortal combat for the souls of men.

The transcendence of the God of the Genesis Cosmogony, by way of contrast to the deities of the ancient mythological systems, is stated eloquently by Ralph H. Elliott, as follows:

Is there nothing distinctive which Genesis on its own presents? Very definitely and uniquely there is. Creation originated in the will of God (1:3f.). God's speech—"Let there be light," etc.,—is always prior to, and makes possible, the existence of something. Thus, everything

1. Gaalyahu Cornfeld, *Adam to Daniel*, 12.

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"owes its existence to God's creative word"; hence, it is all good. The step-by-step design suggests that God works with a pattern and purpose. There is nothing here of the irrational or whimsical. All is according to the willed design of God. Hence, God is a personal being. He transcends the universe and is independent of the universe. There is not the slightest room for pantheism here . . . God *before* all, God *back*, of all, God *above* all are appropriate statements.¹

We must reject the mythological theory of the Genesis account of the Creation on the following grounds: (1) the transcendent purity of the concept of God and His operations, as revealed in the Hebrew Cosmogony, removes it far from any connection with these alleged pagan sources; (2) the fact that the account is attached to the history of the early life of man on the earth gives it historical support that all pagan mythologies lacked; (3) there is not the slightest trace of myth in the Genesis narrative, and those who allege to the contrary are obviously confused regarding the factors which make a narrative really mythical. To realize that there is no mythology in the Mosaic account all that one has to do is to compare it with the actual creation myths of the primitive and pagan peoples. Mythology was polytheistic. Its characters were personifications of natural forces (as distinguished from the pure incorporeal *personality* of the God of the Bible, Exo. 3:14), anthropomorphic creatures with sex distinctions and guilty of all the crimes in the category. Kaufmann writes:

The [pagan] gods themselves are subject to evil forces and impulses, and, having sinned, they too must suffer for their guilt. Thus, the guilty Kingu is slain for his part in Tiamat's attack upon the Babylonian gods. Gilgamesh rebukes Ishtar for her wantonness and cruelty. The Hindu creator Prajapati lies with his daughter, and is punished by the terrible Rudra. Indra, having committed murder, is depressed, and so purifies himself. Cronus castrates his father, and Zeus brings him, in turn, down to Hades. Zeus, Aphrodite, and most of the gods of the Greek pantheon are steeped in promiscuity. The Teutonic Odin is a drunkard, a deceiver, an adulterer, a murderer; it is the same in one mythology after another.¹

This eminent present-day Jewish authority summarizes the theories and practices characteristic of the ancient pagan mythologies which made them so greatly inferior to the Hebrew Cosmogony and its God (Elohim), as follows: 1. The funda-

1. Elliott, *The Message of Genesis*, 27, 28.

1. Yehezkel Kaufmann, *The Religion of Israel*, tr. by Moshe Greenberg, 38, 39.

mental idea that "there exists a realm of being prior to the gods, and above them, upon whom the gods depend and whose decrees they must obey." This realm is conceived to be "the womb in which the seeds of all being are contained." This means, of course, that these pagan deities were limited in their powers. (In the Homeric epics, for example, Zeus, although the head of the Greek pantheon and designated "the father of gods and men," is pictured, nevertheless, as having been subject to the determinations of an over-ruling Destiny, Fate, etc.) 2. The pagan gods "emerge out of the primordial substance, having been generated by its fertility" (as depicted in the ancient theogonies.) (A *theogony* is an account of the generation of the gods, goddesses, demigods, etc. Cf. the *Theogony* of Hesiod, a seventh century B.C. Greek poet.) 3. These gods were "personal embodiments" of the various "seminal forces of the primordial realm" (in simpler terms, personifications of the forces of nature). 4. These gods were all sexually differentiated and subject to all sexual drives (motivations), drives even more powerful than those of the human libido. These early mythologies are fairly saturated with tales of the gross immoralities of the gods: Plato criticizes them severely for this very reason. 5. Finally, "just as the fundamental idea of paganism found poetic expression in myth, so it found practical expression in magic."

In a word, these gods and goddesses of pagan myth were limited in power, sexually generated and differentiated, wholly anthropomorphic, grossly unspiritual and immoral. This was equally true of the deities of the Babylonian Cosmogony as of all the ancient theogonies and cosmogonies. *They were mere personifications, in striking contrast to the God of the Bible who is pure personality (Exo. 3:14).* There are no genuinely mythical, allegorical, or even metaphorical connotations either explicit or implicit in the Hebrew Cosmogony and its portrayal of the living and true God: He is personal, spiritual (i.e., non-corporeal), ethical, compassionate, purposeful, and sovereign, in short, theistic and monotheistic. Moreover, the Biblical God is sharply differentiated from the Greek philosophical pantheistic *To Theion* ("the Divine"); whereas the latter is That Which Is, the God of the Bible is He Who Is.

A final word from the pen of Dr. Kaufmann is sufficient here as a conclusion: in reference to the "conventional view of the origins of Israelite monotheism," namely, that it is to be regarded "as an organic outgrowth of the milieu of the ancient

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Orient," he writes: "This view is here rejected *in toto*. We shall see that Israelite religion was an original creation of the people of Israel. It was absolutely different from anything the pagan world ever knew; its monotheistic world view had no antecedents in paganism . . . It was the fundamental idea of a national culture, and informed every aspect of that culture from its very beginning."¹

I feel obliged to dissent, however, from one statement in the foregoing excerpt, namely, the statement that "the Israelite religion was an original creation of the people of Israel." I must affirm that *this religion was not a human creation, but a Divine revelation to the people whom God elected to preserve theistic monotheism for all future ages.* It is inconceivable to me that such an exalted Deity as the One whom we meet in Exodus 3:14 (Yahweh, I AM, He Who Is) could ever have been a formulation ("intuition," "insight") of the unaided ("un-inspired") human mind, whether the mind (genius) of a single individual (*e.g.*, Moses) or of an ethnic group, and especially of an ethnic group known historically to have been surrounded on all sides by neighbors all of whom were devoted to such gross immoralities as those which characterized the pagan Cult of the Dead and the pagan Cult of Fertility. To me, this "great and incommunicable Name" of our God is evidence *per se* of the Divine origin (inspiration) of the Old Testament Scriptures.

The following paragraph points up exceptionally well the acknowledged non-mythological character of the Hebrew Cosmogony:

Genesis is the Only Book of Antiquity Which is Ever Considered When Discussing the Scientific Accuracy of Ancient Literature on the Creation of the World. When Darwin's *Origin of Species* appeared in 1859, Huxley immediately called it 'Anti-Genesis.' Why did he think that it was the *book of Genesis* which Darwin's theory of natural selection confuted? Why did he not say anti-Hesiod, or anti-Timaeus, or anti-Metamorphosis in reference to Ovid's account of the creation? In the very fact that Huxley spoke of Darwin's work as anti-Genesis he confessed that the book of all ancient literature that contained an account of the creation of the world worthy of being discussed in our modern scientific age as of any scientific value at all was the book of Genesis. A vast number of books, and hundreds of articles, during the past one hundred years have been written, maintaining or denying the scientific accuracy of the first chapter of the book of Genesis, but where are you going to find any books and articles even discussing the scientific accuracy of other ancient accounts of the creation of the world? Whenever you hear anyone speaking disrespectfully of the book of Genesis, in its relation to modern science, remember that this

1. See Kaufmann, *op cit.*, *Intro.*, 2, also pp. 21ff.

first book of our Bible is the only piece of literature of all the ancient nations which anyone even thinks worthy of discussing, even if condemning in the same breath, with the phrase "modern science." It is of great significance that for two thousand years men have felt it necessary to consider this ancient Hebrew record when discussing the subject of creation. The Babylonian, the Greek, and the Roman accounts of the same beginning of our universe are, for the most part, counted mythological, and utterly incapable of being reconciled with the conclusions of modern science.¹

2. The *reconstruction theory*. This is also variously designated the "restitution" or "renovation" theory. It is the theory that we find described in the Genesis Cosmogony what is called the *Adamic renovation* of our cosmos following a pre-Adamic cataclysmic reduction of this cosmos to a chaos. This view goes along with the *cyclical* view of cosmic history (cf. Isa. 65:17, 66:22; 2 Pet. 3:13; Rev. 21:1-2), a view which, incidentally, was held by the Stoics in ancient Greece and Rome.

This view is clearly stated by W. E. Powers as follows:

[The opening verse of Genesis says] "In the beginning God created (*bara*) the heaven and the earth." This does not mean that He made the world as it is today only six thousand years ago, but that way back, no one knows how long ago, God created all the universe with its myriads of solar systems, including our own earth, and it came from His hand a perfect masterpiece. To imagine the earth coming from God's hand in a chaotic condition, void and waste, would be altogether out of order. He created it . . . in perfect beauty, and was compelled to throw it into chaos through some catastrophe, as a judgment upon its first inhabitants. There is ample Scriptural evidence for the above statement. Let us turn to Isaiah 24:1, 45:18, also to Jeremiah 4:23-26. These passages clearly indicate that the earth has undergone in the far distant past a terrible catastrophe which turned it from perfection into disorder and a void because of sin and rebellion. Therefore, between the first and second verses of Genesis, there is ample space of time for all the geological ages that our earth's strata reveal. [This author then suggests that Satan may have been the governor of our earth is its pre-Adamic state of beauty and perfection (cf. Isa. 14:12-15, Ezek. 28:11-15, Dan. 10, Luke 10:18, Matt. 4:10, etc.). He continues]: What the beings on the earth at that time were is somewhat hard to know, but it is perfectly clear that in that awful far-off event they perished, and then in the first chapters of Genesis we find a reconstruction of our planet and a re-peopling of it . . . Beginning at verse 3, we do not have six days of creation, but more correctly we should say, six days of reconstruction. In this connection, we find God bringing our chaotic earth back to order and preparing it for a new system under the hand of man.¹

In opposition to this argument, I point out (1) that the texts quoted from Isaiah and Jeremiah obviously had reference

1. Wilbur M. Smith, *Therefore Stand*, 328, 329.

1. *Studies in the Book of Genesis*, 8-11.

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to judgments about to descend on the lands of contemporary peoples including even those of Jerusalem and Judah (also the perennial problem as to whether the Hebrew *erets* should be translated "earth" or "land" is here involved); (2) that to hold that references in Isaiah 14 and Ezekiel 28 to Satan's primordial status as an archangel who chose to rebel against the Divine government, for which rebellion he was cast out of Heaven (Luke 10:18), justify the conclusion that he became the ruler of a hypothetical pre-Adamic earth is too far-fetched for serious consideration; or to identify any of the personages who appear in Daniel's vision, as recorded in Daniel 10, with Satan, is equally far-fetched; (3) that the notion that God would ever have created a chaos in the sense of a universal disorder is totally irrelevant, for the simple reason, as we shall see later, that the counterparts in ancient languages of our English word "chaos," did not mean *disorder*, but rather, as their primary meaning, *infinite space*, with such secondary meanings as *unformed matter, primal energy, the abyss, darkness, etc.*

This theory—also designated the *chasm* theory or gap theory—is refuted, it seems to me, by Tayler Lewis on the following grounds: (1) That it does not in any way obviate the peculiar difficulties that attend the solar-day theory, such as "a morning and evening without a sun, or the language of succession, of growth, and of a seeming nature, without any consistent corresponding reality"; (2) that "it is a building of this world on the ruins of a former, without any natural or moral reasons therefor. The states preceding, as understood by this hypothesis were in no sense preparatory; the catastrophe which makes way for it seems entirely arbitrary, and in no sense resembles the pauses described in Genesis, each one of which is in the upward order, and anticipatory of the work that follows"; (3) that "there is another and greater incongruity in connecting this with a former and very different state of things, or mode of proceeding, with which, after all, it has no real connection either in the realm of nature or of divine providence"; (4) that the theory "is evidently brought in as a possible escape from the difficulties of geology, and would never have been seriously maintained had it not been for them"; (5) that it "has to make the heavens of the first verse a different heavens from that of the eighth, without any exegetical warrant"; therefore, "is a *rationalizing* interpretation, carrying with it a conception of our modern astronomy, and almost wholly unknown to the

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Scriptures, which everywhere speak of the heavens and the earth therein mentioned as one system"; (6) that "it violates the principles of a rational and grammatical exegesis, in making a separation between the first and second verses, of which there is no trace or reason in the language itself." (As a matter of fact, does not the conjunction with which the second verse begins nullify any hypothesis of severance?) (Perhaps it should be noted here that T. Lewis stoutly champions the view that the "heavens" (or "heaven") of verses 1 and 8 are the same, not the astronomical heavens of the planetary systems, galaxies, universes, etc., but the "heaven of the earth-world," that is, the star-studded sky, which together with earth, makes up the whole as presented in Scripture. (Cf. Psa. 104, 1 Sam. 2:8; Isa. 65:17, 66:22; Psa. 102:25; 2 Pet. 3:5-7, 3:13; Rev. 21:1.) This would be in harmony, of course, with the obvious fact that the entire Genesis Cosmogony is presented from the terrestrial (tellurian) viewpoint, that is, the point of view of a dweller on our earth.)¹

Commodore P. J. Wiseman designates this view "the six days re-creation theory." He writes:

This theory "puts forward the idea that there have been two quite distinct creations and that these were separated by an unknown period lasting possibly millions of years. It interprets the first chapter of Genesis thus; the first sentence, "In the beginning God created the heaven and the earth" is presumed to be completed account, or at least all we are told about the first or original creation of the heaven and earth. This theory assumes that plant, animal and human life were included in that creation, notwithstanding that no mention is made of the creation of *life* until later in the chapter. The second verse is said to leave room for, or to assume that a catastrophe came upon the earth affecting the sun and moon, resulting in the earth becoming "darkness and waters," chaos and ruin, involving the destruction of all plant, animal and human life. The remaining verses (3-31) are said to refer to the six literal days in which God *re-created* the earth; the light is made to appear again, the waters which had covered the earth are made to recede so that the dry land appeared and all plant, animal and human life are *re-created*—all in six ordinary days of twenty-four hours each. This theory then assumes the chapter 2:1-4 refers only to the second or re-creation period.¹

1. John Peter Lange, *Critical, Doctrinal, and Homiletical Commentary: Genesis*. Translated from the German, with Comments, by Tayler Lewis and A. Gosman, 166-168.

1. Wiseman, *Creation Revealed in Six Days*, 23, 24. First edition, 1948. Now out of print. By the same author, we have *New Discoveries in Babylonian about Genesis*, first edition, 1936, now also out of print. These are most interesting books. Published by Marshall, Morgan and Scott, London.

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Wiseman rejects this view (put forward, we are told, especially by G. H. Pember, in his *Earth's Earliest Ages*). He goes on to say:

It is obvious that this interpretation has been adopted because of the impossibility of compressing the geologic formation of the earth into a period of six ordinary days. This theory is obviated by stating what is doubtless true, that the period occupied by the events of verse 2 may be a vast number of millions of years. But it is equally obvious that the theory creates more difficulties than it attempts to solve. While it provides for the long periods required by geology, and also adheres to the Scripture narrative as to the literalness of the six days, it gives no satisfactory reason for the "evenings and the mornings." Notwithstanding Pember's insistence that those who adopt the geologic-ages theory fail to explain these "evenings and mornings," it is very significant that he himself fails to do so. Are we to suppose that God re-created the earth and all life upon it in six ordinary days, and then only during the *daylight* hours of those six days? It is submitted that Scripture gives us no information whatever about these alleged two quite distinct and complete creations separated from each other by millions of years. And science for its part has no knowledge of the alleged universal destruction of all marine, animal and human life in one catastrophe; nor is it aware of an infinitely long period of perhaps millions of years when, after all forms of life had existed on the earth, there was left no kind of life whatever on it. Isaiah 45:18 is sometimes quoted as evidence that the second verse in Genesis refers to a catastrophic ruin which had overwhelmed the earth and all life on it. Does the statement "He created it not in vain [ASV, not a waste], He formed it to be inhabited" imply any such thing? Is not this verse in entire agreement with Genesis 1:2, that the formlessness and emptiness does not express God's final purpose for the world? It must be borne in mind that the second verse of Genesis refers to a time when the Spirit of God was working on the earth. Those who adopt this re-creation theory say that subsequently to the second verse (except presumably to the sun and the moon in verses 14-18) the whole passage relates to the earth. It is said that it is the earth only, not the heavens, which were re-created in the six days. Seeing that they assume the Fourth Commandment refers to the six days as being the time occupied by God in creation, they appear to have overlooked the fact that according to this assumption the Fourth Commandment says that God did something relating not only to the earth, but *also to the heavens* during the six days.¹

Incidentally, the view has been advocated in certain quarters that the earth was taken over by Satan and his rebel host after their expulsion from heaven (cf. Luke 10:18, Matt. 4:10, Ezek. 28:14-17, Isa. 14:12-15, 2 Pet. 2:4, Jude 6), and that God saw fit to cast them down to hell by a catastrophic judgment that destroyed the original creation. Cf. Job 1:6-7, "Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them. And

1. Wiseman, *op. cit.*, 25-27.

Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it." But the New Testament makes it very clear that Satan is operating in this allegedly re-created earth today just as he did in the original. Why, then, was a catastrophic expulsion resorted to, in the case of the original earth, if Satan was not to be defeated by it—once for all—in his nefarious schemes to thwart God's Eternal Purpose? (Cf. Isa. 46:8-11). But is it not just as true that today he is the Adversary of souls, the Accuser of the saints (as, for example, he was when he appeared in the presence of God to accuse old Job)? (Cf. 1 Pet. 5:8, Rev. 12:10, Eph. 6:12). Satan's ultimate doom has been decreed by the Sovereign of the Cosmos from the beginning; his complete defeat and ultimate segregation in hell, the penitentiary of the moral universe, is positively affirmed throughout the Scriptures (Matt. 25:41, Rev. 20:7-14, 2 Thess. 1:7-10, 1 Cor. 15:20-28). Was not his bold and blatant presumption to be able to deliver to his ultimate Conqueror power over all the kingdoms of the world and the glory of them another manifestation of sheer braggadocio fostered by diabolical malice (Matt. 3:8-9).

In the view of the present writer, these two men (T. Lewis and Com. Wiseman) have most effectively disposed of the content of the *reconstruction* or *re-creation* theory, as quoted above. It is so obviously *per se* an attempt on the part of both scientists and theologians artificially to compress the alleged geologic periods postulated by the earth sciences into strict harmony with the *time element* according to which they interpret the progression described in the Creation Narrative. As a matter of fact, it is this writer's conviction that the Bible need have no fear of the truth; hence, that there never was, nor is there now, any reason for an interpretation of Scripture to be humanly adjusted to conform to scientific hypotheses by any violence to the sacred text. The Bible "stands on its own two feet," to speak in popular parlance; it asks no gratuities of the scientists. Moreover, a theory of diabolical rule over the earth between two creations, does not attain even the status of a myth; rather, it is sheer fantasy, without support from pre-history, history, science or revelation.

3. The *prophetic-vision* theory. According to this theory, the "days" of the Genesis Cosmogony were actually seven successive ordinary days in the life of the prophet Moses (Deut.

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18:15-19, Acts 3:22, 7:37), on which he was vouchsafed what might be called panoramic visions of the progressive stages of the Creation. According to this view, the "days" mentioned might be named *visional* or *revelational* days. Objections to this view are the following: (1) Visions are specifically designated such wherever they are related in Scripture (e.g., Gen. 12:7, 15:12-17, 28:10-17; Num. 24:4; Job 7:14; Isa. 1:1, 6:1-13; Ezek., chs. 1, 10, 11, 37, 40; Dan., chs. 4, 7; Zech. 1:18-21, 2:1-5; Acts 2:17, 10:3, 10:9-17; 2 Cor. 12:1; Rev. 1:9-20, etc.); however, there is not the slightest hint in the Genesis Cosmogony that mere visions are being described therein; the whole account is presented in declarations that have all character of forthright history. (2) What about the affirmation presented in Gen. 1:1? This evidently is not included in the first visional day. Hence the question arises as to whether it was included in the first vision granted Moses or was communicated in some non-visional manner. As Archer states it: "If Genesis 1 was only a vision (representing, of course, the events of primeval history), then almost any other apparently historical account in Scripture could be interpreted as a vision—especially if it relates to transactions not naturally observable to a human investigator or historian."¹ As a matter of fact, this general view has never been entertained by any great number of Biblical commentators.

Wiseman deals effectively with this theory also, as follows:

Still another explanation—the vision theory—has been adopted to explain the "days." It is said that the narrator had visions of each stage of the creation on each of the six days. This explanation at least has the merit that it does not involve the creation or re-creation of all things in 144 hours or use the word "day" to indicate a long geological period. But can it be sustained? I think not in its present form, because one significant fact about this first narrative is that all the marks of a vision are absent. We do not read, "I beheld," "I saw," etc. On the contrary, we read that "God saw." The difference between a normal narrative and a vision may be seen when we compare this record with such a passage as Jeremiah 4:23-34, which has been used in order to illustrate verse 2. "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled." It is also said that the earlier chapters of the Bible are like the last chapters. They are, but with this important difference; the one is a narrative, the other a vision. A comparison shows the difference of styles. In the Book of Revelation we read: "I saw a new heaven and a new earth, for the first heaven and the

1. Gleason L. Archer, *A Survey of Old Testament Introduction*, 175, 176.

first earth were passed away . . . and I heard a voice out of heaven, saying . . ." Such phrases as "I turned to see," "after this I looked and lo"; the constantly repeated, "I saw," are entirely absent from the Genesis account. Dr. S. R. Driver (*Genesis*, p. 23) stated, "The narrative contains no indication of its being the relation of a vision (which in other cases is regularly noted, e.g., Amos, chs. 7-9, Isa., ch. 6, Ezek., ch. 1, etc. 0; it purports to describe, not appearances ("And I saw and behold . . ."), but facts ("Let the earth . . . and it was so"), and to substitute one for the other is consequently illegitimate." I agree entirely with his statement that "it purports to describe not appearances but facts." A still less satisfactory way of dealing with the narrative is to say that it must be read as poetry. It is sufficient to cite Dr. Ginsburg's comment on this, "there is in this chapter none of the peculiarities of Hebrew poetry." It is prose, not poetry, and purports to be an account of what "God said."¹

However, there are yet other objections: (1) Under this view, the six-times-repeated formula, "And there was evening and there was morning, one day," "a second day," "a third day," etc., mark off, in the written account, the successive days in the life of the prophet on which the visions were received; and the written account is assumed to have been indited contemporaneously with the reception of the visions. But it should be pointed out that it does not harmonize with the fact that there is no similar formula to indicate the beginning and end of the seventh day: there is no statement to the effect that "there was evening and there was morning, a seventh day." (This fact would seem to imply that the seventh day of the Creation—the Father's Sabbath—has not yet come to an end, that is, *not even down to our own time*. Wiseman takes note of this fact—this omission of the customary formula with which the work of each successive day seems to be enclosed, so to speak. But, like the other commentators, *he obviously fails to take note of the pro-lepsis which occurs in Genesis 2:1-3.* It is frankly admitted in the present work that the Father's sabbath (although the word itself does not occur here) may well have begun when He desisted from creating and indeed may be continuing down to our day and possibly in what is now the future to us. Having concluded the first phase of the Creation, it surely could be said that He entered into rest. See *infra.*) (2) This prophetic vision theory seems to be precluded also by the evident fact of the close connection between the cosmogonic account itself and the actual history which follows it in the book of *Genesis*. Dr. A. H. Strong writes:

1. *Op. cit.*, 27, 28.

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We object to the allegorical or mythical interpretation upon the ground that the narrative of creation is inseparably connected with the succeeding history, and is therefore most naturally regarded as itself historical. This connection of the narrative of creation with the subsequent history, moreover, prevents us from believing it to be the description of a vision granted to Moses. It is more probably the record of an original revelation to the first man, handed down to Moses' time, and used by Moses as a proper introduction to his history.¹

But—I ask—why must the narrative be regarded as having been handed down from the first man by tradition, that is, orally, for so many long centuries. Could such an account have been transmitted in this manner, over such a long period of time, without having become corrupted? I think not. It is far more reasonable to think that it was given by the Holy Spirit Himself to some holy man of old—and I can find no genuinely valid reason for assuming the man to have been any other than Moses—by whom it was indited and handed down to subsequent generations in its present stereotyped form as a part of the Jewish Torah or Book of the Law, in which it is known to have been embodied from a time long before the birth of Christ. That the account was in some sense a prophetic vision can hardly be doubted, unless of course we propose to deny the agency of the Spirit in communicating it and to reduce it to a document of purely human construction. As is well known, this is precisely what the textual critics for the most part have tried to do, but the combined grandeur and simplicity of the document itself makes such an approach untenable. It is incredible that any man or group of men in the early ages of the world, or in the last days of the Jewish Dispensation, or even in our own day for that matter, could have formulated a document of such transcendent character out of their own imaginative genius alone, that is, unaided by Divine inspiration. The narrative itself bears the imprimatur of the Spirit of God from beginning to end, not only in the truths which it expresses, but in its very omission of details as well. Because of these facts, moreover, it can hardly be treated as a strictly historical document. Before a fact can be established historically, it has to be attested by human eye-witnesses, and certainly no human being witnessed the creation of the world. Therefore the Biblical cosmogony must be accepted as being essentially what it claims to be—a Divine revelation (like that, for example of the Name of the Deity, Exo. 3:14); nothing less can be made of it. We do not hesitate to

1. *Systematic Theology*, One-Volume Edition, 394.

affirm that *time, as we know it, had its beginning with creation, and the human history (and surely anything pre-human could hardly be called history) has its movement within both time and space, as we know time and space. Before time and history had a beginning, as we know these forms of being, there was personality, there was thought and love and communication, there was the triune God, who Himself is timeless.* (This is all presented exquisitely by Francis A. Schaeffer, in his book, *Genesis in Space and Time.*)

Again, if the "days" as given in the first chapter of *Genesis* were days in the life of the prophet who received the visions *panoramically*, this fact does not militate against the view that the Creation itself could have been spread out over an indefinite period of time; on the contrary, it would seem to support that view. On the other hand, the use of the word "day" in the account itself does not necessarily imply a "solar" day or day of twenty-four hours, as we shall see later. Hence, there is no absolute imperative that we regard these "days" as successive twenty-four-hour days in the life of the man to whom the revelation was given.

Finally, in this connection, if the "days" in the first chapter of *Genesis* were days in the life of the prophet who received the visions, this fact would hardly militate against the view that the Creation itself may have been spread out over an indefinite period of time; on the contrary, it would seem to support that view. On the other hand, as we shall see later, the use of the word "day" in the account itself does not necessarily imply a "solar" day or day of twenty-four hours. Hence, there is no imperative that we regard these "days" as successive twenty-four-hour days in the life of the person to whom the revelation was given. Indeed, one fact must be recognized clearly, namely, that *the time element throughout the entire book of Genesis, as in practically all ancient writings, is indeterminate, to say the least. God's realm (eternity) is timelessness. The actualization of His Eternal Purpose is not imprisoned within the walls of man's temporality.* As the Apostle puts it, "The things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18).

4. *The Antedate or Artificial Week Theory.* Concerning this, P. J. Wiseman writes:

The fourth theory is that which found favor with such scholars as Drs. Driver and Skinner and the moderate school of critics. Let Dr. Driver tell us in his own words what this theory is: "Genesis 2:1-3,

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it will be observed, does not *name* the sabbath, or lay down any law for its observance by man; all that it says is that God "desisted" on the seventh day from His work, and that He "blessed" and "hallowed" the day. It is, however, impossible to doubt the introduction of the seventh day as simply part of the writer's representation, and that its sanctity is in reality antedated; instead, viz., of the seventh day of the week being sacred, because God desisted on it from His six days' work of creation, the work of creation was distributed among six days, followed by a day of rest, because the week ended by the sabbath, existed already as an institution, and the writer wished to adjust artificially the work of creation to it. In other words, the week, ended by the sabbath, determined the "days" of creation, not the "days" of creation the week.¹ [It is difficult to understand why the various commentators on this—the sabbath—phase of the Creation Narrative overlook completely the pro-leptical character of Genesis 2:1-3. Cf. Deut. 5:12-15. See further *infra*.]

Wiseman continues as follows:

Dr. Driver having adopted the theory that the Genesis narrative in its present form is a comparatively late production and that the fourth Commandment pre-dated it, some such explanation became necessary. But I suggest that it is a most remarkable fact that the alleged unknown writer of Genesis does not mention the word "sabbath." [As we shall see later, the reason for this is stated clearly in Deut. 5:15.] Surely he would have done so if he had been engaged in such an attempt to "fake" the narrative as described by Dr. Driver. Not to have done so would be fatal to his purpose. This antedate theory generally rejects the Genesis narrative as real history. It is said by this school of "critics" that the creation narrative is nothing else than the common stock of oral traditions of the Israelite nation which had been originally borrowed from Babylonian sources and that it was put into writing about the eighth century B.C.¹ [Wiseman then goes on to reject this critical theory, for good and sufficient reasons, as set forth herein in the section *supra*, on the mythological theory of the Narrative, and in Appendix IV *infra*, on "The 'Myth' and the 'Mythos.'"]

5. The *ultra-scientific* approach, which would require that the Biblical account of the Creation correspond in every detail with the geological and biological records that have been constructed by human science. This is sometimes specifically designated the *geologic age theory*, that is, the theory that each "day" must be understood as a long geologic age, "an extended period of time," lasting probably for millions of years. Again, the play is on the word "time": it is often overlooked that time, in God's hands, may be telescoped: we must remember that God's Purposes are not imprisoned within the walls of man's temporality.

To the present writer, this ultra-scientific approach to a proper understanding of the Genesis Cosmogony is utterly un-

1. *Op. cit.*, 28, 29.

1. *Ibid.*, 28, 29.

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tenable, for several reasons. In the first place, there is much in present-day geology that is pure conjecture, or, to say the least, that is based entirely on inference; we cannot admit, therefore, that geology can be used legitimately as a norm for the testing of what is written in Scripture. In the second place, science is constantly changing, rejecting old conclusions and hypotheses, and forming new ones; what is looked upon as valid science today may be cast aside as unscientific by the scholarship of tomorrow. This is a truth attested by the entire history of scientific thought. Hence science as a whole cannot legitimately be used as a norm for the validating or invalidating of what is written in the Scriptures. In the third place, it is utterly foreign to the design of revelation to teach science. The Bible was never intended to be a textbook on geology, biology, psychology, or any other science. The Bible is strictly the history of the unfolding of the Divine Plan of Redemption for man, as that Plan was worked out through the genealogical line which culminated, through Mary, in Jesus of Nazareth, the Christ, the Son of the living God. The Bible is the Book of the Spirit, addressed to the human spirit (person), designed to instruct and guide him in the way of salvation, righteousness and holiness, and to the ultimate attainment of his natural and proper end, Union with God. The Bible is exclusively the book of divinely authorized religion and was never intended to be anything else by its Divine Author, the Spirit of God. Hence in the Biblical cosmogony, we need not expect to find the *scientific*, but only the *religious*, account of the Creation of the world and man. As Guyot has written:

The chief design of the Bible, throughout the sacred volume, is to give us light upon the great truths needed for our spiritual life; all the rest serves only as a means to that end, and is merely incidental. In the first chapter of Genesis, when describing in simple outlines the great phases of existence through which the universe and the earth have passed, the Bible does not intend to reveal to us the processes by which they have been brought about, and which it is the province of astronomy, chemistry, and geology to discover; but, by a few authoritative statements, to put in a strong light the relations of this finite, visible world to the spiritual invisible world above, to God Himself. Its teachings are essentially of a *spiritual, religious character*. Destined for men of all times and of all degrees of culture, its instructions are clothed in simple, popular language, which renders them accessible alike to the unlearned, to the cultivated man, and to the devotee of science. The knowledge we derive from Nature reaches us only by our senses. A faithful study of God's visible works, and sound deductions from the facts carefully ascertained are the foundations on which the science

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of nature rests. But from these finite premises no logical process can derive the great truths of the infinite, supernatural world which are given in the Biblical narrative. Nature's teachings, grand as they are belong to the finite world; they are of a material and intellectual order, and cannot transcend their sphere. If the immensity of the boundless universe, in the midst of which we live, awakens in us the idea of the infinite, it cannot prove it, nor, governed as it is by the necessary operation of invariable laws, can this visible world throw any light upon the mysteries of that invisible domain in which love and freedom reign supreme. *Let us not, therefore, hope, much less ask, from science the knowledge which it can never give; nor seek from the Bible the science which it does not intend to teach.* Let us receive from the Bible, on trust, the fundamental truths to which human science cannot attain, and let the results of scientific inquiry serve as a running commentary to help us rightly to understand the comprehensive statements of the Biblical account which refer to God's work during the grand week of creation. Thus we shall be convinced, if I do not greatly err, that the two books [Nature and Scripture], coming from the same Author, do not oppose, but complete one another, forming together the whole revelation of God to man.¹

It was definitely not the intention of the writer of *Genesis* to give us a scientific description of the Creation; that fact is evident from the content of the *Genesis Cosmogony* itself. It was his intention, however, as also evident from the narrative itself, to reveal the fundamental religious truths respecting the origin of the universe and of man. As Dummelow puts it:

The scientific account of the creation has been written by the finger of God upon the crust of the earth, and men are slowly spelling it out; but the religious account of the creation is written in the first chapter of *Genesis* in letters that all can read.¹

To attempt to find in the Biblical cosmogony an exact scientific account of the Creation is a rank injustice to the narrative itself.

Let us clarify this issue by the affirmation that God has written two Books—The Book of Nature and the Book of Scripture. Now science is the result of man's effort to interpret the Book of Nature and to systematize Nature's laws, just as theology is the result of his effort to interpret, and to systematize the teaching of, the Book of Scripture. Obviously then it is quite possible for the human mind—prone to error as it usually is—to interpret incorrectly either of these two books or indeed both of them; it has been done countless times in the past and is being done today; and because of such misinterpretations, apparent contradictions arise. But the contradictions are between

1. Guyot, *op cit.*, 4-7 (Italics mine.)

1. *One-Volume Bible Commentary*, s.v.

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the human interpretations, and not between the Books themselves. The Books themselves are not in disagreement, we contend, because they have the same Divine Author. And it follows naturally that the apparent disagreements, brought about by misinterpretation, will vanish as men achieve, little by little, a more correct understanding of God's two great Books themselves.

Allow me to affirm also, in this connection, that no man is in a position to assert dogmatically that the Bible and science contradict each other unless he has a perfect (complete) knowledge of both. And only a consummate egotist would presume to make such a claim for himself. As one writer puts it:

Before any man is ready to say that the Bible and science are not agreed, he should know two things: first, he should know all about the Bible; and second, he should know all about science. In the meantime, the best thing he can do will be to learn all he can of either one, or both . . . No interpreter should trouble himself to make exegesis keep up with scientific hypotheses. Science has no more right to lord it over religion, than religion has to lord it over science. He who made the universe made the Bible, and when we come to understand them both, we shall be delighted with their beautiful harmony. And it is, therefore, the privilege and duty of every man to push his investigations as far and as fast as he can.¹

To this I would add another affirmation which I am willing to defend anywhere, and at any time, namely, *that there never was a time in the whole history of human thought when there was such widespread agreement between the teaching of the Bible and the conclusions of science, in every branch thereof, as that which prevails at the present time.* The most modern science is in more perfect accord generally with Bible teaching than scientific thought has been in any preceding age of human history. This is true, notwithstanding the fact that the Bible is not, and was never intended to be, a textbook of scientific truth. In the final analysis, much of the alleged conflict between the Bible and Science does not actually exist; it is the by-product, rather, of the human propensity for setting up and shooting at straw men (that is, speculatively creating issues which are not actually relevant).

6. The *ultra-literal view*, that the Genesis account pictures the Creation as having been begun and finished in seven days of twenty-four hours each. Murphy, for example, writes as follows:

1. D. R. Dungan, *Hermeneutics*, 47.

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The days of this creation are natural days of twenty-four hours each. We may not depart from the ordinary meaning of the word without a sufficient warrant either in the text of Scripture or in the law of nature. But we have not yet found any such warrant. Only necessity can force us to such an expedient. Scripture, on the other hand, warrants us in retaining the common meaning by yielding no hint of another, and by introducing "evening, night, morning, day," as its ordinary divisions. Nature favors the same interpretation. All geological changes are of course subsequent to the great event recorded in the first verse, which is the beginning of things. All such changes, except the one recorded in the six days' creation, are with equal certainty antecedent to the state of things described in the second verse. Hence, no lengthened period is required for this last creative interposition.¹

Simpson writes in similar vein:

There can be no question but that by *Day* the author meant just what we mean—the time required for one revolution [rotation?] of the earth on its axis. Had he meant an aeon he would certainly, in view of his fondness for great numbers, have stated the number of millenniums each period embraced. While this might have made his account of creation less irreconcilable with modern science, it would have involved a lessening of God's greatness, one sign of which was his power to do so much in one day.²

(I would have to say that these statements are dogmatic, to say the least, and filled with assumptions for which there is no positive verification. C.C.).

An interesting angle in re this whole problem emerges here, viz., that in their advocacy of the ultra-literal interpretation of the Genesis Cosmogony, those who are usually regarded as the most "orthodox" or "fundamentalist" find themselves in the same company with the radical critics who advocate the solar-day theory in support of their view that the Cosmogony as a whole was pointed up to, and was composed primarily to account for, the origin and observance of the Jewish Sabbath, with the consequence that, in their view, the accounts of the Divine "hallowing" of the seventh day as the Sabbath which we find in Gen. 2:1-3 and in Deut. 5:15 are said to be in conflict. (This phase of the problem is treated below and also in the study of the text of Gen. 2:3.)

However, there are many distinguished scholars—men whose Biblical orthodoxy is not open to question, beginning with several of the Church Fathers—who find it impossible to accept the ultra-literal interpretation of the Hebrew Cosmogony, nor

1. J. G. Murphy, *Commentary on Genesis*, 44.

2. *The Interpreter's Bible: Genesis*, 471.

do they consider that any necessity is laid upon them to accept it. They hold that the design of the Mosaic account is to affirm the truth that our world is the handiwork of the living God who has only to order a thing to be done and it is done (for with the God of the Bible, *to think is to create.*) (Note the statement, "And God said," which occurs repeatedly in the first chapter of Genesis.) These men hold that the Spirit's purpose in giving us the account is to emphasize the *religious* truth about the Creation, without regard to possible scientific or unscientific aspects of it. Hence, although we are indeed told expressly that whatever God commanded "was done," we are not told just *how* it was done (cf. Psa. 33:6, 9; Psa. 148:1-6; Heb. 11:3). Whether the Creation extended over seven solar days or seven (shall we say?) *aeonic* days, they contend, is not a matter of too great significance for a very simple reason, namely, *that the same measure of Creative Power (Efficient Causality) would have been prerequisite in either case.* Therefore, the problem, according to those who hold this view, is not one of *power*, but of *method*. (Obviously, Infinity in God has no reference to magnitude of any kind; rather, it designates the inexhaustibility of the Spirit-Power which created and which sustains the whole of the Creation.) Those who take this general *aeonic-day* view cite the following facts to support it:

1. The indefiniteness which characterizes the use of the Hebrew word *yom* ("day") throughout the Genesis Cosmogony itself. E.g., In Gen. 1:5 and 1:16, the word simply designates *daylight* (*light* as distinguished from darkness, and *day* as distinguished from night); in Gen. 1:14, it stands for a period of *twenty-four hours*; in Gen. 2:4, it designates the whole Creation Era. (This same indefiniteness of meaning characterizes the use of *yom* throughout the Old Testament, and of the Greek *hemera* as well as used in the New Testament. Cf. Zech. 14:6-7: Note that here the word indicates a day altogether unique, one of God's days, "known unto Jehovah," but "not day, and not night," as if to distinguish it from one of man's ordinary civil days. Cf. also Deut. 9:1, Psa. 95:8, Isa. 49:8; John 9:4, 8:56; Heb. 8:9, 13:8; 2 Pet. 3:8, etc.).

2. The fact that there is nothing in the Genesis narrative to indicate that God spoke all living species into existence at one and the same instant; on the contrary, according to the account itself, the Creation extended over six successive "days" and, in all probability, a fraction of the seventh (note that God

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is said to have "finished" His work on the seventh day, Gen. 2:2).

3. The fact that no actual measurement of time is indicated in connection with the first three "days"; chronology had its beginning, it is expressly declared, on the fourth "day."

4. The fact that the "evening" which preceded the "morning" of Day One must have been in the sphere of *timelessness*; as the distinguished commentator, John Peter Lange, puts it: "evening and morning denote the interval of a creative day, the terms indicating respectively the first and second halves of this 'day'; we cannot think of the usual evening and morning here, because the earth, and indeed our entire galaxy, did not become astronomically arranged until late in the entire process."¹

5. Eternity, which is God's realm, is *timelessness*. God Himself is timeless (always He is I AM, Exo. 3:14), and His activity is likewise timeless. (Psa. 90:1, 2 Cor. 6:2, 2 Pet. 3:8); unlike men, and unlike Americans especially, God never gets in a hurry.

6. The fact that the account of the seventh "day" does not terminate with the formula, "there was evening and there was morning, a seventh day," such as occurs in connection with the account of each of the preceding six "days"; this indicates—does it not?—that the Father's Sabbath is still going on? (This could well be what Jesus meant when, in defending Himself against the carping of the Pharisees that He was desecrating the Sabbath by doing works of healing on that day, He said, John 5:17, "My Father worketh even until now, and I work"; that is, the Father had been working works of benevolence throughout all these intervening centuries—His aeonic Sabbath—and now His critics were caviling at Him for doing works of benevolence on their little week-day sabbath! (cf. Mark 2:27). From the arguments as presented above, there are many sincere believers who conclude that the days of the Genesis cosmogony were *aeonic* (epochal, or geological) days, and not days of twenty-four hours each. As Thomas Whitelaw writes: "The duration of the seventh day of necessity determined the length of the other six. Without anticipating the exposition of ch. 2:1-4, it may be said that God's sabbatic rest is understood by the best interpreters of Scripture to have continued from creation's close until the present hour; so that consistency demands the previous six days to be considered as not of short, but of

1. *Critical, Doctrinal, and Homiletical Commentary: Genesis*, 166, 167.

indefinite, duration.”¹ (We shall discuss the sabbath question in more detail later, in dealing with the text of Gen. 2:1-3.)

The following note, by Rotherham, with regard to the formula with which the account of each “day” of the Creation is concluded, e.g., “there was evening and there was morning, a first day,” etc., seems to be convincing: “By a well-attested Heb. idiom—‘a first day.’ Here grammatical exegesis steps in and claims its own. Two ways of explaining this striking ‘refrain’ are conceivable—the one unnatural and absurd; the other, at once living and luminous. Either this six-times-repeated statement is a mere extraneous patch of information, having no organic connection with the creative acts amongst which it is inlaid—which no thoughtful reader can seriously suppose—or else on each occurrence it grows out of what has gone before. This being conceded, and the words then being grammatically rendered, the reader is on the high road to a correct decipherment of the days, as the God-divided rather than sun-divided. Did the calling forth of ‘light’ constitute the first morning? If it did, then the previous ‘darkness’ and the preparatory ‘brooding’ must surely have constituted the first ‘evening.’ Then how long was the first day? If no one knows, then no one can say what was the length of the six days. Essential harmony suggests as a crown to the exegesis: That, as is man, the little worker, doing a small work on six short days, so is God, the great worker, doing a large work on his six far-reaching days.”¹ (We shall discuss Exo. 20:11 in relation to Gen. 2:1-3 below.) Furthermore, the astronomical bodies obviously were in the process of being fashioned, out of some form of primal energy, throughout the first three days of the Creative Period. It follows that these could hardly have been solar days—the astronomical world was not yet sufficiently developed for solar measurement. It seems obvious, too, that the “light” and “darkness” of verse 5, for example, designate not the *duration*, but the *phenomena*, involved. This ultra-literal interpretation of the Genesis Cosmogony would have us believe that the world is only 144 hours older than man, a view which is contrary both to science and to revelation.

The view that the “days” of the Hebrew Cosmogony were aeonic days, that is, days of indefinite length, was held by several of the Church Fathers, even those who adopted the literal rather than the allegorical method of interpretation of Scrip-

1. *The Pulpit Commentary: Genesis, 12, 18.*

1. J. B. Rotherham, *The Emphasized Bible*, 33, note “m.”

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ture, e.g., Ephrem of Edessa, Basil the Great, Gregory of Nyssa, John Chrysostom, Ambrose of Milan, Augustine of Hippo, *et al.* (See the book, *Evolution and Theology*, by Ernest C. Messenger, published by Macmillan, New York, 1932.) On the basis of this exegesis, of course, there was ample time to allow for progressive development—by means of *secondary causes*, that is, what we call the “laws of nature” or “natural laws,” which are, in fact, the laws of nature’s God—claimed by modern science. From the instant God spoke out, saying, “Light, Be!” (v.3) to the instant when the Three, in Divine *Consilium*, decided, “Let us make man in our image” (v.26), the stretch of time, as man measures it, was indeed ample for all the eras that may be claimed by geology, paleontology, and other contemporary sciences.

In a word, we must reject the ultra-literal theory of the Hebrew Cosmogony on the ground that this theory puts it—and does so unnecessarily, insofar as religious faith is concerned—in direct conflict with some of the known facts of present-day science. This, we insist, is setting up a conflict for which there is no real justification.

With respect to the *time* employed in the Creation, those at one extreme seem to be obsessed with the notion that the extension of the exercise of Creative Power over a long stretch of time (the view which is designated *materialistic evolution* when attributed to chance, or *theistic evolution* when attributed to the power of God) is derogatory to God. To be sure, materialistic evolution is atheistic, agnostic, and unscriptural, but theistic evolution need not be so, for the simple reason, as stated above, that regardless of the time or the method involved, certainly the same measure of Efficient Causality would be the necessary prerequisite. On the other hand, those at the opposite extreme seem to be obsessed with the notion that any kind of *instantaneous creation* (such as mutations appear to be) or any kind of what is called *progressive creationism* (the insertion of new increments of Power into the Creative Process by direct Divine action; hence the “jump” from the non-living to the living, from the merely living by cellular processes to the consciously living, from the conscious to the self-conscious or personal) is sheer superstition. This likewise is an unjustified assumption, because if God is truly God, He can do whatever He pleases to do, whenever and in whatever way He pleases

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to do it, that is consistent with His character and purpose (Isa. 46:9-11, Acts 17:24-28).

I should like it to be noted here, also, that the statement often made by scientists that the earth is so many years old (the latest figure is about five billion years), or that homo sapiens must have existed on the earth for so many years (a total hypothetically specified), certainly implies that a Creation occurred; nothing can be "old" except in terms of relation to a beginning. Moreover, evolutionism, even though its advocates seemingly refuse to admit it, is a theory of Creation. Furthermore, that Creation could have occurred at all presupposes the operation of a Power (An Efficient Causality) sufficient to have accomplished it; and that it could have occurred "progressively," even as the Plan of Redemption was actualized "progressively," bringing into existence a Cosmos, a rule of order, presupposes not mere chance, but Intelligence and Purpose. One thing is sure —*man had nothing to do with it.* There is but one of two alternatives possible: either there is a Power in this cosmos and preserving it—a Power that is without beginning or end—or at some time in the past, that is, if time actually existed when it happened, *an "Almighty Nothing" brought forth the grandeur of the total Something which we now experience.* This last is utterly inconceivable, from either a logical, a metaphysical, or an experiential point of view. The fundamental question is not, Where did God come from? but rather, *Why and how is there Something instead of nothing?* One thing is absolutely sure, and that is, that *human power* had nothing to do with this *why or how.*

Bertrand Russell, however, would have us believe that there is no need for assuming that a Creation occurred. Why, he asks, may we not conclude that this entity we call the Cosmos has been here infinitely? To this we reply that it *certainly has not been here, as it is now, that is, with the same naturally and eternally existing processes and laws.* Such a view would not even accord with evolutionism; indeed it would prove to be tragic for the evolutionists. On this subject astronomer Fred Hoyle writes conclusively as follows:

On this subject astronomer Fred Hoyle writes conclusively as follows:

Perhaps you may think that the whole question of the creation of the Universe could be avoided in some way. But this is not so. To avoid the issue of creation it would be necessary for all the material of the

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Universe to be infinitely old, and this it cannot be for a very practical reason. For if this were so, there could be no hydrogen left in the Universe. As I think I demonstrated when I talked about the insides of the stars, hydrogen is being steadily converted into helium throughout the Universe and this conversion is a one-way process—that is to say, hydrogen cannot be produced in any appreciable quantity through the breakdown of the other elements. How comes it then that the Universe consists almost entirely of hydrogen? If matter were infinitely old this would be quite impossible. So we see that the Universe being what it is, the creation issue simply cannot be dodged.¹

The following clear statement of fact is pertinent here (from Claude Tresmontant, French Professor of the Philosophy of Science in the Sorbonne, Paris):

The discoveries of modern science have made it easier to prove the existence of God than it used to be. Those who find no place for God in their philosophy must be prepared to affirm that mindless, inanimate matter has been able to organize itself, to become animated, and to endow itself with consciousness and thought . . . If the material universe is to be regarded as the only reality, matter must be credited with all the attributes that theologians specify as belonging to God, including supreme intelligence, creative power, and eternal autonomous existence.

When this scientist was asked if the emergence of life could not be attributed purely to the laws of chance over a very long period of time, he replied:

It may be theoretically possible, but mathematically it is so extremely improbable that only a very few scientists now seriously think that pure chance can be put forward as an explanation of the emergence of even the simplest living organism.²

5. The *panoramic, cinemascopic*, or what Strong designates as the *pictorial-summary*, interpretation. According to this view the *Genesis* account

is a rough sketch of the history of creation, true in all its essential features, but presented in a graphic form suited to the common mind and to earlier as well as later ages. While conveying to primitive man as accurate an idea of God's work as man was able to comprehend, the revelation was yet given in pregnant language, so that it could expand to all the ascertained results of subsequent physical research. This general correspondence of the narrative with the teachings of science, and its power to adapt itself to every advance in human knowl-

1. Hoyle, *The Nature of the Universe*, a Mentor Book, 112-114.

1. Hoyle, *The Nature of the Universe*, a Mentor Book, 112-114.

2. In Shar Salom Publication tract entitled, "So You Are an Agnostic?" by Harry Bucalstein, 236 West 72nd St., New York, N. Y., 10028.

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edge, differentiates it from every other cosmogony current among men.¹ [One is reminded here of the words of Augustine, "The length of these days is not to be determined by the length of our week-days. There is a series in both cases, and that is all."²]

According to this view, the narrative is a panoramic description—something of the character of a moving picture—in bold outlines, of the successive developments in the Creation of the cosmos; an account not designed to be scientific, basically, but to reveal the spiritual or religious truths respecting the origin of the physical universe and its creatures, and in particular respecting the high position of man in the total scheme of things. Again I quote from Guyot:

The great spiritual truths emphatically taught by the narrative are: a personal God, calling into existence by his *free, almighty will*, manifested by his *word*, executed by his *spirit*, things which had *no being*; a Creator *distinct* from his creation; a universe, *not eternal*, but which had a beginning in time; a creation *successive*—the six days; and *progressive*—beginning with the lowest element, matter, continuing by the plant and animal life, terminating with man, made in God's image; thus marking the great steps through which God, in the course of ages, gradually realized the vast organic plan of the Cosmos we now behold in its completeness and unity, and which he declared to be very good. These are the fundamental spiritual truths which have enlightened men of all ages on the true relations of God to his creation and to man. To understand them fully, to be comforted by them, requires no astronomy or geology. To depart from them is to relapse into the cold, unintelligent fatalism of the old pantheistic religions and modern philosophies, or to fall from the upper regions of light and love infinite into the dark abysses of an unavoidable skepticism.¹

The *Genesis* cosmogony is a description of the Creation in terms of the three great subdivisions in which the Creative Process was progressively effectuated, namely, in the order named, (1) the Era of Matter, (2) the Era of Life, and (3) the Era of Personality. It puts special emphasis on the truth that man was God's last and noblest handiwork, created in His own image; and that, as such, he was placed in a universe especially created for him, as its lord tenant, answerable only to his Creator for his stewardship. This great truth of the glory and dignity of the human individual—from which stem the corollary truths of human equality, fraternity and liberty—is one which is under attack from all sides in our day. It is a truth which our fundamentally Christian culture cannot yield to its enemies without suffering complete destruction and thereby ushering

1. A. H. Strong, *op. cit.*, pp. 393-394.

2. *De Genesi ad Litteram*, 4.27.

1. *Op. cit.*, 20, 21.

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in universal chaos; a truth which must be defended by the sword, if necessary, against the doctrine of tyranny in every form—the doctrine that Might alone makes Right. In the words of Kipling's *Recessional*:

*The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

3. The Work of the Spirit in the Creation of the Physical Universe

According to Scripture, the old or natural Creation consists of "the heavens and the earth" and "all the host of them." Gen. 2:1—"And the heavens and the earth were finished, and all the host of them." Psa. 33:6—"By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth."

The phrase, "the heavens and the earth," alludes of course to the Cosmos as a whole. The "host of heaven" takes in (1) the sun, moon, and stars, and (2) the angels.

[Deut. 4:19]: lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, etc. [Deut. 17:3]: and hath gone and served other gods, and worshiped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded, etc. [Gen. 32:1-2]: And Jacob went on his way, and the angels of God met him. And Jacob said when he saw them, This is God's host; and he called the name of that place, Mahanaim. [I Kings 22:19]: And Micaiah said, Therefore hear thou the word of Jehovah: I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. [Psa. 103:21]: Bless Jehovah, all ye his hosts, Ye ministers of his, that do his pleasure. [Heb. 1:14]: Are they [angels] not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation? [Dan. 7:10, the prophet's vision of the Ancient of Days]: A fiery stream issued and came forth from before him: thousands of thousands ministered unto him; and ten thousand times ten thousand stood before him. [Luke 2:13]: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, etc. [Heb. 12:22]: But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels. [Rev. 5:11]: And I saw, and I heard a voice of many angels round about the throne . . . and the number of them was ten thousand times ten thousand, and thousands of thousands.

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The "host" of earth, of course, takes in all living creatures upon the earth.

[Gen. 7:21-23]: And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens: and they were destroyed from the earth.

[Cf. Rom. 8:20-22]: For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.

"The whole creation" of this Pauline text would seem to include all living things upon the earth — all of which are regarded in Scripture as being under the curse, and therefore suffering the consequences, of sin — and hence is equivalent to the "host" of earth. We have here a picture of the "struggle for existence" more graphic than any portrayal by Darwin, Huxley, Bergson, or any of our modern evolutionists.

In the Hebrew cosmogony, as given in the first chapter of the book of Genesis, *the Spirit of God is presented as the effectuating or realizing Agent of the Godhead in the Creation of the physical universe and its creatures.*

[Gen. 1:1]: *In the beginning God created the heavens and the earth.*

In attempting to explain the Totality of Things *that are* and *as they are*, it is necessary, as has been made clear already, to begin with Something — with an uncreated and unoriginated First Principle. As A. J. Cronin, the novelist, writes:

Reject if you will as pure imagery the Biblical presentation of God, shaping the world with His own hands in six days. Accept evolution with its fossils and elementary species, its scientific doctrine of natural causes. And still you are confronted with the same mystery, primary and profound. Nothing can come of nothing.¹

It would be utterly foolish for any man to deny that even philosophers and scientists, in attempting to account for the Cosmos, must begin with something. Says Lincoln Barnett:

1. Art., "Why I Believe in God," in *Woman's Home Companion*, July, 1950. Reprinted in condensed form in *Reader's Digest*, September, 1950.

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Even if one acquiesces to the idea of an immortal pulsating universe, within which the sun and earth and supergiant red stars are comparative newcomers, the problem of initial origin remains. It merely pushes the time of Creation into the infinite past. For while theorists have adduced mathematically impeccable accounts of the fabrication of galaxies, stars, star dust, atoms, and even of the atom's components, every theory rests ultimately on the *a priori* assumption that *something* was already in existence—whether free neutrons, energy quanta, or simply the blank inscrutable “world stuff,” the cosmic essence, of which the multifarious universe was subsequently wrought.²

There is simply no getting around the fact that the Something-That-Is derives from Something-That-Has-Always-Been; that is to say, from Something-That-Is-Eternally-Existent. There must be a First Principle of the Unity and Generation of all things.

Two general types of “hypotheses” of the origin of our solar system (now recognized to be only one of many such systems) have prevailed generally among scientists in modern times. The first type, that is, first in order of origin, is best represented by what is known as the *monoparental* or Laplacian hypothesis (from Laplace and his “nebular hypothesis”). This has been superseded in recent years by the so-called *biparental* or *planetesimal* hypothesis (sometimes called the Chamberlin-Moulton hypothesis, from the names of its originators, Thomas C. Chamberlin, geologist, and F. R. Moulton, astronomer, both of the University of Chicago). Even this, however, has been subjected to certain criticisms and modifications in recent years. On this subject, the author of a standard up-to-date geology textbook summarizes as follows:

Evidence concerning the origin of the earth rests primarily in its inheritances of (1) chemical and physical constitution, (2) dynamic properties, comprising its motions of revolution and rotation, and (3) relation to other bodies in the solar system and the stellar galaxy. Many considerations lead to the conclusion that the conditions and events that produced the earth are responsible equally for making the other planets and the satellites.

Two types of hypotheses to account for the birth of the solar system may be recognized, one in which a single star or nebula is concerned, and the other which requires interaction of two stellar bodies. The Laplacian hypothesis, which best represents the first type, assumes an evolution of successive rings that condense to form planetary masses, and a secondary development of rings from these to make the satellites. Difficulties from both astronomic and geologic quarters require abandonment of this hypothesis.

2. *The Universe and Dr. Einstein*, p. 104.

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The planetesimal hypothesis postulates the beginning of the earth and other bodies of the solar system in the disturbing effects of a passing star upon our sun, causing the sun to eject a small part of its mass and giving to the ejected materials an orbital motion about the sun. Development of the earth is assigned to condensation on a part of the sun-derived matter to form a core, and slow increase of size by accretion of other, probably small, masses of similar matter (planetesimals) through collisions in the course of orbital motion. The earth may thus have been a solid body ever since the condensation of the core. Circularity of the present earth orbit and the direction of rotation may be explained as effects, in part, of planetesimal accretion. Various anomalies of the solar system are satisfactorily accounted for by this hypothesis. The passing of another star near our sun is entirely possible, given sufficient time, but it is an extremely rare possibility.¹

But — it will be noted — these and all similar speculations begin with something — with some sort of nebular mass or masses in motion. Back of that they do not presume to go. It is obvious that all such "hypotheses" are — as indeed the term "hypothesis" implies — little more than guesses. They may be, and probably are, good guesses; still they are guesses. The plain truth of the matter is that scientists have no definite knowledge as to how the universe and the earth originated; indeed such knowledge is not empirically obtainable.

Now the Biblical cosmogony begins not with nebular masses, nor even with "free neutrons, energy quanta, or simply the blank inscrutable 'world stuff'." The Bible goes back of all such primal "cosmic essence," back to the personal Creator-God. The Bible begins with God, the Word of God, and the Spirit of God. The Bible tells us that what we call the whole physical universe or Cosmos was — "in the beginning," that is, when time began — planned by the Father, decreed by the Logos, and effectuated or actualized by the Spirit. "In the beginning" it was the triune God who "created the heavens and the earth."

* * * * *

Gen. 1:1—"In the beginning God created the heavens and the earth." This could be simply a general introductory statement, designed to epitomize, so to speak, all that follows in the remainder of the account. However, I am inclined to believe that this initial statement has a reference as well to the creation of matter in its first form, or perhaps it would be nearer to the truth to say, to the first production of "physical" or "cosmic" energy—the energy and the matter (which derived by trans-

1. Raymond C. Moore, *Historical Geology*, 13-14.

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mutation therefrom) out of which the whole Cosmos was subsequently fashioned and arranged. "In the beginning God created the heavens and the earth"; that is to say, When time began, God first created or projected the energy and subsequent matter out of which He then proceeded to fashion the heavens and the earth. As such, this first statement introduces the description of what may properly be called, in the process of Creation as a whole, the Era of Matter. It emphasizes the fact that God created the physical (inanimate) universe *first*, that is, prior to His creation of living beings to inhabit it; hence the customary coordinate phrase, "and all the host of them," is lacking. The description of the creation of the "host" of earth follows in the accounts which are given, respectively, of the Era of Life (v.11 ff.) and the Era of Personality (v. 26ff.). However, the significant truth revealed in this first verse of Genesis is that *it was God who did the creating*. It is also significant that, as pointed out heretofore, the name used in this text for the Deity is the plural form, *Elohim*, and that this plural form is used with the singular verb: thus indicating at the same time the *Oneness* of the Godhead as to essence and His *Threeness* as to activity. This is a clear intimation that all three Persons of the Godhead participated in the work of Creation.

Obviously, this verse could be intended to serve as a general introduction to the entire Cosmogony that follows, beginning with v. 2—as a summary of the whole creative process narrated in the section ending with Gen. 2:3. The fundamental truth designed to be impressed upon our minds in this "sententiously sublime" introductory affirmation is that it was God (*Elohim*) who did the creating. Cf. Isa. 42:5, 45:18; Job 38:4; Psa. 24:1-2, 104:5; Acts 14:15, 17:24-28.

2. One of the most impressive facts about this Cosmogony is its general agreement (1) not with the early creation mythologies, such as, for example, the Babylonian in particular; (2) not with medieval or early modern science, (3) but especially with the science which has developed, and is in process of further development, *in our own time*. Its amenability to interpretation in the light of present-day science especially, is so obvious that I choose deliberately to emphasize this aspect of it here. Whereas the mythological interpretation raises all kinds of questions and apparent discrepancies with science, exegesis in the light of present-day scientific thinking about the world and its origin eliminates them. This interpretation, moreover, does not require

any wresting of the Scripture text out of its context, much less does it require any fantastic distortion of the Scripture text. It seems to me that the acceptance of any account of the Creation as divinely inspired would need to be justified by its correspondence with progressively developing human science. As stated previously, God has written two books—the Book of Nature and the Book of Redemption. Now science and theology, which are the products of man's efforts to interpret these two Books, respectively, may produce apparent discrepancies, because man is fallible, ever liable to error. But the Books themselves cannot be in conflict, for the simple reason that both embody Truth, and Truth does not contradict itself.

Murphy writes:

This great introductory sentence of the book of God is equal in weight to the whole of its subsequent communications concerning the kingdom of nature. It assumes the existence of God; for it is he who in the beginning creates. It assumes his eternity; for he is before all things: and as nothing comes from nothing, he himself must have always been. It implies his omnipotence; for he creates the universe of things. It implies his absolute freedom; for he begins a new course of action. It implies his infinite wisdom; for a *kosmos*, an order of matter and mind, can only come from a being of absolute intelligence. It implies his essential goodness; for the Sole, Eternal, Almighty, All-wise, and All-sufficient Being has no reason, no motive, no capacity for evil. It presumes him to be beyond all limit of time and place; as he is before all time and place. It asserts the creation of the heavens and the earth; that is, of the universe of mind and matter. This creating is the omnipotent act of giving existence to things which before had no existence. This is the first great mystery of things; as the end is the second. Natural sience observes things as they are, when they have already laid hold of existence. It ascends into the past as far as observation will reach, and penetrates into the future as far as experience will guide. But it does not touch the beginning or the end . . . This sentence assumes the being of God, and asserts the beginning of things. Hence it intimates that the existence of God is more immediately patent to the reason of man than the creation of the universe. And this is agreeable to the philosophy of things; for the existence of God is a necessary and eternal truth, more and more self-evident to the intellect as it rises to maturity. But the beginning of things is, by its very nature, a contingent event, which once was not and then came to be contingent on the free will of the Eternal, and therefore, not evident to reason itself, but made known to the understanding by testimony and the reality of things. This sentence is the testimony, and the actual world in us and around us is the reality. Faith takes account of the one, observation of the other.¹

Gen. 1:1 [Murphy goes on to say] bears on the very face of it the indication that it was written by man, and for man; for it divides all things into the heavens and the earth. Such a division evidently suits those only who are inhabitants of the earth . . . With no less clearness, however, does it show that it was dictated by superhuman knowledge.

1. Murphy on *Genesis*, 28-30.

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For it records the beginning of things of which natural science can take no cognizance . . . This simple sentence denies atheism; for it assumes the being of God. It denies polytheism, and, among its various forms, the doctrine of two eternal principles, the one good and the other evil; for it confesses the one Eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things, and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being. It indicates the relative superiority, in point of magnitude, of the heavens to the earth, by giving the former the first place in the order of words. It is thus in accordance with the first elements of astronomical science. It is therefore pregnant with physical and metaphysical, with ethical and theological instruction for the first man, for the predecessors and contemporaries of Moses, and for all the succeeding generations of mankind.¹

In the beginning: There is some question here about the use of the definite article: probably it should read, "in beginning." Some authorities would render it, "In the beginning of God's creating the heavens and the earth," etc. However, this rendering does not materially affect the meaning of the statement. (1) In the beginning—of what? Evidently, of the space-time continuum in all its aspects, thereafter designated in Scripture "the creation" (Rom. 1: 20, 8: 20-22; Mark 10: 6, 13: 19; 2 Pet. 3: 4). Hence, Rotherham: "At first." That is to say, *When time began*, or, *When God began creating*, etc. Time, said Plato, is "The moving image of eternity"; that is, the changing (phenomenal) aspects of our world of Becoming simply reflect the eternal Ideas (Forms) in the mind of the Creator which go to make up the world of being. (Cf. 2 Cor. 4: 18, 5: 7). Time has also been described aptly as "the narrow vale between the mountain peaks of two eternities." Samuel M. Thompson: "Time . . . is the measure of change. Without change, existence has no temporal aspect. Without change there is no way in which we can distinguish between *before* and *after*; without change a thing has no *before* and *after*." Timelessness, on the other hand, is the eternal *now*. (Cf. Exo. 3: 14, 2 Cor. 6: 2.) (2) We are prone to think of eternity as a kind of stretched-out time; it must be, rather, *timelessness*, a state characterized essentially by illumination; for the saints of God, it is the knowledge and love that constitutes their ultimate *union with God* (1 Cor. 13: 9-13, 1 John 3: 2). This, to be sure, is a concept which the human mind, imprisoned as it is now in the world of sense-perception, is utterly unable to comprehend. (3) One must distinguish between *mathematical time*

1. Samuel M. Thompson, *A Modern Philosophy of Religion*, 310.

1. *Op. cit.*, 80.

(that which is *measured* by the movements of the heavenly bodies) and *real* time (that which is experienced in terms of sheer intensity of living, as, for example, the experience of the soldier on coming out of battle, who says, "I feel as if I had lived a lifetime in the last few hours"). In either case, time presupposes intelligences so constituted as to be able to do the *measuring* and the *experiencing*. (4) Surely the beginning of the Creation was the beginning of time. As Erich Frank writes:

Creation is, as it were, that moment in which eternity touched upon time. In a similar way Christ's advent in the world means that eternity again invaded time and thus a "new creation" came about. Both Creation and Redemption are absolutely unprecedented; they are unique events which are fixed in time. "Christ died and rose from the dead only once; he will not die again." His death was an event which will never recur. It belonged to a definite moment in time which, through its lasting importance, gave the merely natural course of time a new content, a meaning. Thus it became history; that is, time filled with meaning."

Who, or what, existed prior to the beginning of time? For the answer to this question we must appeal to the Scripture as a whole. On doing so, we learn that *God, the Word of God, and the Spirit of God*, all existed from eternity and participated in the Creation: in the light of New Testament teaching these are fully revealed as Father, Son, and Holy Spirit (Matt. 28:19, 2 Cor. 13:14, 1 Pet. 1:2). (*Logos, Verbum, Word—or Wisdom, 1 Cor. 1:24*)—was the name which designates the co-eternal relationship between the Father and His Only Begotten Son, the One who became flesh in the Bethlehem manger, and whom we confess as Jesus the Christ, the Son of the living God (Matt. 16:16). Cf. John 1:1-3, 1:18, 8:58, 17:4-5, 17:24; 1 Cor. 1:24, 8-6; Phil. 2:5-6; Col. 1:17; Heb. 1:2, 1:10; Rev. 3:14; Gen. 1:2, Psa. 139:7, John 4:24, Heb. 9:14.). Moreover, *God's Eternal Purpose existed from before the foundation of the world*. Obviously, an *eternal purpose* is one that begins and ends beyond time, that is, in the realm of the timeless. Cf. Isa. 46:9-10; Matt. 25:34; Neh. 9:6; Psa. 102:25; Rom. 8:28-30, 16:25-27; 1 Cor. 2:7; Eph. 1:3-4, 3:9-11; 2 Tim. 1:9; Tit. 1:2; 1 Pet. 1:18-20; Rev. 13:8, 17:8. All these Scriptures clearly point back to pre-temporal, premundane intelligent Being and Purpose. *Absolutely no being existed, however, before the triune personal God and His Eternal Purpose*, who is from everlasting to everlasting (Psa. 90:1-2, Isa. 9:6, Heb. 9:14), that is, *sui generis* or self-existent,

2. Frank, *Philosophical Understanding and Religious Truth*, 69.

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without beginning or end. *Let us not forget that either there is a Power who originated and who preserves the Totality of Being, who is without beginning or end; or the only alternative is that an "Almighty Nothing" is responsible for it all.* This, of course, is utterly inconceivable and utterly illogical, and equally non-empirical.

As J. P. Montgomery writes:

What was before the "beginning"? God was; he created all (Psa. 90:2); and if it surpass our power to conceive an eternal self-existent Being, still less can we realize life, power, law coming into existence without a cause. And "in the beginning was the Word"; and the Holy Ghost, through whom Christ offered himself (Heb. 9:14). But, further, before the beginning the Lamb was slain (Rev. 18:8), *i.e.*, the necessity for redemption was foreseen and the plan provided—and we were chosen (Eph. 1:4), and a kingdom prepared for us (Matt. 25:34). Thus, redemption was no afterthought, no repairing of failure; but God's purpose from eternity, and therefore that which is best.¹

In the beginning, God: that is, *El* (the general Semitic name for deity) but here, *Elohim*, the plural form, and yet used with a singular verb. This is the most frequent designation of God (occurring more than two thousand times) in the Old Testament, and the only designation occurring the the Genesis Cosmogony. Why the plural subject with a singular verb? Neither that *Elohim* (1) suggests a remnant of polytheism, nor (2) indicates a plurality of being through whom God reveals Himself, as, e.g., angels (angels are creatures, not creators: cf. Gen. 32:1-2; Dan. 7:10; Psa. 148:1-8; Luke 2:13; Heb. 1:13-14, 12:22; Rev. 5:11), but (3) designates a "plural of quality" equal to the term *Godhead*, a "plural of majesty," a "plural of intensity" that expresses the fulness of the Divine nature, or (4) includes all of these as indicating excellence, perfection, etc., *plus*—in the light of Scripture teaching as a whole—a foreshadowing of the triune personality of the living and true God (1 Thess. 1:9) as fully revealed in the New Testament (hence, to be correlated with the "us" passages in the Old Testament, as Gen. 1:26, 11:7, and Isa. 6:8). Indeed, throughout Scripture *Elohim* designates God as Creator and Preserver (Isa. 57:15—"the high and lofty One that inhabiteth eternity"), as distinguished from *Yahweh*, the Name which designates God as Redeemer. The former Name designates our God the Creator-God, the latter designates Him the Covenant-God. It seems perfectly reasonable that from the very beginning of the Old Testament the Name of the Deity should be revelatory of all aspects

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of the Godhead; hence, says Delitzsch, "The *Trinitas* is the plurality of Elohim which becomes manifest in the New Testament." Perhaps this diversity of the essential unity (tri-unity) within the Godhead was not disclosed in the early ages of the world, lest God's ancient people should drift into tritheism (the worship of three Gods), but was held concealed in the eternal "mystery" (Eph. 1:9, 3:4, 3:11; 1 Pet. 1:10-12) until the fulness of God's Eternal Purpose was disclosed in the Last Will and Testament of our Lord and Savior Jesus Christ. (Cf. Deut. 6:4, Mark 12:29—"Jehovah our God is one Jehovah.") It seems obvious that "one" here has no numerical connotation, but expresses, rather, uniqueness: that is to say, the God of the Bible is the *only* living and true God: cf. Isa. 45:6, 46:9.) Cf. also Matt. 28:19, 2 Cor. 13:14, 1 Pet. 1:1-2. (Note the linguistic kinship between the Hebrew *Elohim* and the Arabic *Allah*.)

1. *The Pulpit Commentary: Genesis, 7.*

[Whitelaw]: Unless where it refers to the angels (Psa. 8:5) or to heathen deities (Gen. 31:32, Exo. 20:8, Jer. 16:20) or to earthly rulers, *Elohim* is joined with verbs and adjectives in the singular, an anomaly in language which has been explained as suggesting the unity of the Godhead. [G. Ernest Wright]: The whole of this universe was God's creation, and its stability was due to his continuing and sustaining power. Life was possible because God created and preserved a space for it in the midst of the primeval waters, a space which could be done away at any moment were it not for His gracious Will to preserve it (cf. Gen. 6-9). The utter dependence of all life upon the creative will and energy of God was thus the Hebrew emphasis.²

[For God's continuous sustaining Power, cf. Psa. 33:6, 9; Psa. 148:1-6; Psa. 102:25-27; Acts 17:24-27; Heb. 1:1-4; Col. 1:17, etc.]

[Joseph Parker]: I conclude, therefore, by saying—finishing thus the first part of my discourse—that given the universe, given human life, given the whole scheme of things as now known to us, to account for them, no other solution so fully satisfies my intelligence and my heart as the solution—God. Given this solution, God, no interpretation of that term, pantheistic as including the great sum total, deistic as including a general but not special providence, can satisfy my heart. I find the only interpretation of God I can rely upon and rest in is the interpretation given by Jesus Christ. With that I will fight my fight in time; with that I will face the great unknown.³

Christlieb on Biblical Theism:

The teaching of Scripture concerning God is based on the theistic conception, that, namely, which holds fast at once His supramundane and His intramundane character; the one in virtue of His nature and essence, the other of His will and power. For while Theism on the one hand, regards the *Theos* (God) as a personal Being, and so as essentially distinct from the whole created universe and from man, it is no less

1. *Pulpit Commentary: Genesis, 2.*

2. *The Interpreter's Bible: Genesis, 365.*

3. *The People's Bible: Genesis.*

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careful, on the other hand, to present Him as the ever living and working One in His immediate personal relationship to man and the universe by the doctrine of a universal Divine Providence. This view of the divine nature is virtually expressed in the first verse of the Bible. [This writer then goes on to show how Gen. 1:1 and many other Scriptures exclude all that is false in other conceptions of God.] First, against *atheism*, which we need scarcely mention, Scripture here, as everywhere, teaches an eternally existing unbegotten God, from whose creative activity heaven and earth and time itself took their beginning—an absolute self-existing One, who saith, I AM THAT I AM, having in Himself the ground of His own being. [Exo. 3:14; John 5:26; Rev. 1:4,8.] Against *materialism* we find a protest in the first sentence of the Bible. *Matter is not eternal.* It had a beginning along with time, heaven and earth were created in that beginning. Matter, therefore, cannot itself be God, but came into existence through an act of His will. And he is distinguished from it not only by priority of existence, but difference of nature. [Psa. 92:5, 147:5; John 4:24]. In like manner we find in those first words of Scripture a protest against *pantheism*, with its confusion of God and world, and its assumption of the identity of essence in both. God is both antemundane and supramundane, and as to His essence distinct and separate from the world, and existing independently of it: '*In the beginning God created—heaven and earth.*' God IS—is absolutely and without beginning; the world is brought into existence, and is dependent on its Creator, not He on it. Moreover, it came into existence *through* Him, not *from* Him. Every theory of emanation which would make the world, in whatever form, Old Indian or modern pantheistic, an efflux from the Divine Essence, is from the first excluded by the word "created," which simply expresses the fact that the world's origin is not derived from the essence, but from the will, of the Creator: that its production was not a necessity, but a free act on God's part, who is therefore to be distinguished and separated from the world as a living, willing and *personal* Being. Throughout Scripture God speaks as a person—I—who does not, as Hegel thought, attain to self-consciousness in the human spirit, but has possessed it independently from the beginning. So little, according to Scripture, is God from us, that we are rather from Him. He is not a mere Idea, but Personality itself. Absolute Freedom, and the highest Self-consciousness—the prototype of all other Self-consciousness, all other Personality—that which alone and eternally IS, which we are always becoming; who is before and above all, and from whom our own personality is derived (Gen. 2:7; Eph. 4:6). [Isa. 45:8; Psa. 139; Jer. 29:11; Acts 15:18]. Finally, against the false *deistic* and *rationalistic* separation between God and the world, Holy Scripture makes like protest in that same opening sentence, which declares the dependence of the world in both its parts (heaven and earth) on the will of Him who called it into being. The same is also indicated in the divine names most commonly used in Scripture, expressive of divine power and might (*Elohim, El, Eloah*), as well as of lordship and dominion (*Adon, Adonai*), and indicating at once the essential unity of God in opposition to polytheism (Deut. 6:4) and His fulness of living energies . . . He is, therefore, in the highest sense the living One and the living Agency, which not only created the world, but also continuously upholds and maintains it. [Heb. 1:3; Acts 17:25; Psa. 104:29; Acts 17:27,28; Phil. 2:13; Psa. 33:13,15]. All these attributes follow still more clearly from the name 'Jehovah.' Just as the general activity of God in the world is referred to *Elohim*, so almost every divine action which relates to the theocratic revelation is ascribed to Jehovah.¹

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Deism is the notion which arose in the Newtonian era, according to which God as the lofty One who inhabiteth eternity, came out of that eternity long enough to establish the cosmos and to actualize all the “laws of nature,” and then withdraw from all further intercourse with what He had created, much in the same manner as a man would wind a clock and then expect it to keep on running on its own power. *Deism* is the denial of any kind of special providence; the “light of nature,” that is, reason, is held by deists to be man’s only reliance. In a word, *deism* emphasizes the transcendence of God exclusively, while denying His immanence. *Pantheism*, on the other hand, which would identify God with the world, nature, the universe, etc., emphasizes the immanence of God exclusively, while denying His transcendence. *Theism*, however, is the doctrine that God is both transcendent and immanent, transcendent in His being (prior to, separate from, and sovereign over, His creation), but always immanent (throughout His creation) in His will and power (Psa. 139: 7-10). The God of the Bible is uniquely *theistic*.

The theocracy of Israel was the first corporate witness of the living and true God. The greatest spiritual struggle that the Children of Israel had throughout their national existence was the struggle to hold fast to the monotheistic self-revelation of God delivered to them through Moses, and thus to resist the temptation to drift into the idolatrous polytheisms of their pagan neighbors, all of whom were devoted to the orgiastic and licentious rites that characterized the Cult of Fertility. The pure conceptions of the Old Testament of the nature and attributes of God render absurd the notion that Jehovah was merely a “tribal deity,” that is, a creation and development of the “inner consciousness” of the Hebrew patriarchs, kings, and prophets. The Old Testament presentation of God can be explained satisfactorily only on the ground that its details were divinely revealed to holy men of old who spoke as they were moved by the Holy Spirit (2 Pet. 1:21, 1 Pet. 1:10-12).

Created. (1) The Hebrew *bara*, translated “create” occurs three times in this chapter (vv. 1, 21, 26): in v. 1, as descriptive of the beginning in an absolute sense (either of the Creation considered as a whole, or of first energy and matter to be subsequently fashioned into an ordered cosmos); in v. 21, as describing the beginning of animal life; and in v. 26, as describing

1. Theodore Christlieb, *Modern Doubt and Christian Belief*, 210ff.

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the beginning of man. Here, and throughout Scripture, this verb is used uniformly of Divine activity only, and surely designates a *primary* beginning. It is thus to be distinguished from the verbs *yatzar*, translated "form" or "fashion," as in Gen. 2:7,8,19, etc., and *asah*, translated "make," as used in Gen. 1:7,16,25,26,31, and Gen. 2:2,3,4, etc. Throughout Scripture these verbs are predicated equally of both God and man, and designate a fashioning or shaping out of pre-existing materials, that is, *secondary* beginnings. Whitelaw: "Thus, according to the teaching of this venerable document, the visible universe neither existed from eternity, nor was fashioned out of pre-existing matter, nor proceeded forth as an emanation from the Absolute, but was summoned into existence by an express creative fiat."¹ So, in vv. 21 and 26, the same verb, *bara*, is used to affirm the primary beginning of what previously had not existed *per se*, namely, animal life and the human spirit, respectively. In the sense of introducing absolute novelty into the Creative Process, it occurs frequently in Scripture (cf. Isa. 65:18). (2) Now a *fiat* is an *authorizing order* or *decree*. So it was in the Creation: God spoke, commanding it, and whatever He thus commanded, was done (Psa. 33:6,9; Psa. 148:1-6; John 1:1-3; Rom. 4:17; Col. 1:16-17; Heb. 1:2). However, it strikes me that failure to recognize the fact that God's having decreed ("said") a thing to be done, does not indicate in itself when and how it was done, points up a certain measure of obtuseness on the part of all who fail (or refuse) to recognize this distinction. The fact is that the *Genesis narrative* is designed to impress upon our minds one sublime truth above all others, namely, that the Will of God is the constitution of the whole Creation, both physical and moral.

(3) [Current Jewish thought on this subject is expressed clearly as follows]: "The first chapter of Genesis begins with God existing as a transcendent deity outside of the world, to create it. He was when nothing else existed. [Again, p.8]: A governing idea is expressed in the statement that God used merely his creating word: God said . . . and creation came into existence. Contrary to other ancient myths about the origin of the world . . . there is no wrestling with the primeval abyss, no struggle against other divine beings. Furthermore, since God is all-powerful, all that He creates is well made . . . but the text does not go further: it does not deal, for example, with the philosophical question of whether anything existed before God began to create.¹ [I must protest the indirect allusion, in this excerpt, to the *Genesis narrative* as a "myth." See *supra*, under "the mythological view."]

(4) [Skinner]: "The central doctrine is that the world is created—

1. *Op. cit.*, 3.

1. *From Adam to Daniel*, 8, 3. Gaalyahu Cornfeld (Editor).

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that it originates in the will of God, a personal Being transcending the universe and existing independently of it. The pagan notion of a Theogony—a generation of the gods from the elementary world-matter—is entirely banished. It is, indeed, doubtful if the representation goes so far as a *creatio ex nihilo*, or whether a pre-existent chaotic material is postulated; it is certain at least that the *kosmos*, the ordered world with which alone man has to do, is wholly the product of divine intelligence and volition. The spirituality of the First Cause of all things, and His absolute sovereignty over the material He employs, are further emphasized in the idea of the *word* of God—the effortless expression of His thought and purpose—as the agency through which each successive effect is produced; and also in the recurrent refrain which affirms that the original creation in each of its parts was “good,” and as a whole “very good” (v.31), *i.e.*, that it perfectly reflected the divine thought which called it into existence.²

(5) [Adam Clarke] Genesis 1:1 should read: God in the beginning created the *substance* of the heavens, and the *substance* of the earth, *i.e.*, the *prima materia*, or first elements, out of which the heavens and the earth were successively formed. [This passage] argues a wonderful philosophic accuracy in the statement of Moses, which brings before us not a *finished* heavens and earth, as every other transaction appears to do, though afterward the process of their formation is given in detail, but merely the *materials* out of which God built the whole system in the six following days. [Again]: The supposition that God formed all things out of a pre-existing eternal nature is certainly absurd; for, if there was an eternal nature besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction¹ [I may add that this kind of *dualism* is wholly unphilosophical in that it postulates two First Principles, when only one—the Eternal God who is Spirit—is necessary. Mind alone, not matter, can account for *all* the phenomena of human experience, such as thought, meaning, values, etc] [Lange]: That in this creating there is not meant, at all, any demiurgical forming out of pre-existing material, appears from the fact that the kind of material, as something then just created, is strongly signified in the first condition of the earth (v.2) and in the creation of light.²

(6) What does present-day science have to say about the Creation? As we have noted previously, Bertrand Russell has stated frequently that there is no necessity for assuming that the cosmos ever had a beginning. But one thing is certain, namely, that the cosmos has not existed always *as we know it today*. All branches of science—physics, chemistry, geology, biology, etc.—are dogmatically, and to a great degree arbitrarily—treating the whole cosmos as the product of a long-drawn-out developmental (“evolutionary”) process. Surely, the only possible alternative to an absolute beginning would be an infinite regress,

2. John Skinner, *The International Critical Commentary: Genesis*, 7.

1. Clarke's *Commentary: Genesis*, 27.

2. *Op. cit.*, 162.

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and infinite regress is logically inconceivable. The notion of the eternity of matter necessarily embraces the cosmic cycle theory of successive cataclysms and reconstructions, with the last reconstruction paving the way for what is known in the geology of our time as uniformitarianism. Moreover, in whatever form cosmic energy may once have existed, it would have required Efficient Causality to have actualized all its potencies, for the simple reason that the power to actualize itself lies beyond the power of *any* potency. The fact is that our scientists, almost without exception, in explaining the universe, find that they have to begin with something. Lemaître began with the explosion of a primordial atom; Gamow begins with "an inferno of homogeneous primordial vapor seething at unimaginable temperatures," such heat that no elements, no molecules, not atoms, but only "free neutrons in a state of chaotic agitation," existed; Hoyle *et al* begin with a hydrogen fog, Whipple, with a "rarefied cosmic dust cloud," etc. No one begins with nothing, for *ex nihilo, nihil fit*. As Lincoln Barnett writes:

Even if one acquiesces to the idea of an immortal pulsating universe, within which the sun and earth and supergiant red stars are comparative newcomers, the problem of initial origin remains. It merely pushes the time of Creation into the infinite past. For while theorists have adduced mathematically impeccable accounts of the fabrication of galaxies, stars, star dust, atoms, and even of the atom's components, every theory rests ultimately on the *a priori* assumption that *something* was already in existence—whether free neutrons, energy quanta, or simply the blank inscrutable 'world stuff,' the cosmic essence, of which the multifarious universe was subsequently wrought."¹

It is generally conceded, I think, by modern physicists that the problem of Creation cannot be avoided even from the scientific point of view. *Even evolutionism is a theory of Creation although evolutionists generally refuse to recognize the fact.*

Let it be understood here clearly that the two common "sins" of present-day science are these: (1) The apparent assumption that naming a thing is equivalent to explaining it; and (2) the tendency to disregard, or to reject outright, the fact of Efficient Causality. Scientists of our day are surely in great need of the disciplines of logic and metaphysics. In the first instance, take the word "protoplasm." This is a name, of course. But just what is the thing that is named. No one knows. Etymologically, it means *first-formed substance or material*. But what is this first-

1. *The Universe and Dr. Einstein*, 104.

formed material? No one knows: it has never been clearly analyzed. An instance of the second case in point is the view of Russell *et al.* On this view, namely, that the cosmos has always existed, there must be an Efficient Causality operating to preserve it in its motions and functions. If it be held that matter is this ultimate, this Causality, then we must attribute to matter all the characteristics and powers that are commonly attributed to God. But just what is *matter*? What is *energy*? Perhaps the best definition, after all, is that of John Locke: matter, said he, is *Something-I-know-not-what*. Both the men of science and the men of theology have always been too prone to conceal their basic ignorance behind the facade of big words. Incidentally, the so-called "laws" of science, nature, or what not, are nothing in themselves; they are simply descriptive of processes that men have found to be operating in the physical and moral worlds.

(7) At the risk of being thought repetitious, I should like to note here that in the science of our day there are two chief rival theories of the origin of the universe. First, there is what is known as the "big bang" theory, that of Lemaitre, that the universe began billions of years ago in the explosion of a primordial atom and has been expanding ever since. This, of course, is a theory of the Creation, in a general sense; however, it does not account for the existence of this super-atom. Hence we may ask, Did this primordial atom ever have a beginning, or was it without beginning? Second, there is the "steady state" theory, or that of "continuous creation" (a la Hoyle), with new hydrogen being somehow created spontaneously in inter-galactic space, to fill the voids left by cosmic expansion or by the "death" of galaxies. As noted heretofore, Hoyle declares that the question of Creation cannot be avoided because the matter of the universe cannot be infinitely old (else the cosmic supply of hydrogen would have been exhausted long ago, by conversion into helium). The only solution, therefore, writes Hoyle, must be that of continuous creation by which new hydrogen is thrown into the hopper. He writes: "Where does the created material come from? It does not come from anywhere. Matter simply appears —it is created. At one time the various atoms composing the material do not exist, and at a later time they do."¹ Gamow and his school present a somewhat different theory, namely, "that the present state of the universe resulted from a continuous

1. Fred Hoyle, *The Nature of the Universe*, 112-114.

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evolutionary process, which started in a highly compressed homogeneous material a few billion years ago—the hypothesis of ‘beginning.’” Gamow writes, in *The Scientific American*, March, 1954:

During the first few minutes of the Universe’s existence matter must have consisted only of protons, neutrons and electrons, for any group of particles that combined momentarily into a composite nucleus would immediately have dissociated into its components at the extremely high temperature. One can call the mixture of particles *ylem* [pronounced *eelem*]—the name that Aristotle gave to primordial matter. As the Universe went on expanding and the temperature of *ylem* dropped, protons and neutrons began to stick together, forming deuterons (nuclei of heavy hydrogen), tritons (still heavier hydrogen), helium and heavier elements.

Dr. Tolman of the California Institute of Technology suggests another hypothesis, that of a pulsating universe, of alternating “periods” of expansion and contraction, the cycles being governed by changes in the totality of matter. This presupposes, of course, that, as in Hoyle’s theory, somewhere in the universe new material is being formed. However, as a matter of fact, even though it appears to be true that the totality of matter in the cosmos is constantly changing, *the change appears to be in one direction only*, toward what is called a “heat-death,” technically defined as a condition of “maximum entropy.”

The problem before us, therefore, resolves itself basically into this: Whence the primordial atom of Lemaitre? Whence the new matter continually being poured into the cosmic process, according to Hoyle? Whence Gamow’s *ylem*? Whence Tolman’s constantly changing supply of matter? Whence Dr. Whipple’s “dust cloud”? Did all these—or any one of them—simply exist without a beginning, that is, unbegun? Or, did whatever the scientist may start from, or start with, in accounting for the existence of the cosmos, have a beginning? The answer of Genesis is unequivocally in the affirmative: *the cosmos did have a beginning: before anything of the nature of “physical” energy began, there was God, the Word of God, and the Spirit of God: only the God of the Bible, the triune God, is without beginning or end.* Psa. 90:2—“even from everlasting to everlasting, thou art God.” Exo. 3:14—“And God said unto Moses, I AM THAT I AM.” Cf. Psa. 102:24,27; Jer. 10:10; John 4:24; Acts 17:24-28.

(8) The consensus is, generally, that Genesis does not teach Creation *ex nihilo*, that it teaches, rather, Creation without the use of pre-existing material; that is, Creation by the

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power of the Divine Thought and Will, as expressed by the Word of God, and effectuated by the Spirit of God (Psa. 33:6, 9). (It seems that in all activities of the Godhead, the Father is the originating Power, the Son (Logos) the executive Power, and the Spirit the realizing Power, that is, according to Biblical teaching.) For the God of the Bible to think a thing, is for Him to create it. An interesting, albeit greatly inferior, analogy may be cited in the phenomena of *psychokinesis*, now a subject of research in various colleges and universities. Psychokinesis is defined as the power of human thought (thought energy) to effect the movements of ponderable objects. Included in this category are such phenomena as levitation, automatic writing, ectoplasms, etc. Phantasms, we are told by investigators in this field, may be called "embodied thoughts" (that is, ethereal reconstructions of matter by the power of thought), even as a man may rightly be called an embodied thought of God. All such phenomena serve to support the view of the primacy of mind or thought in the totality of being. In the possessing and functioning of these powers of thought energy, thought projection, and thought materialization, man, it is contended, again reveals the spark of the Infinite that is in him, and thus himself gives evidence of having been created "in the image" of God. (By virtue of the fact that man is the "image" of God, does it not follow reasonably that he should manifest in some slight measure the powers belonging to the Divine Mind and Will?) Is not the cosmos itself, according to Biblical teaching, a constitution of the Divine Will, a projection of the Divine Spirit, an embodiment of the Divine Thought as expressed by the Divine Word?

(9) Heb. 11:3—"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Obviously, Creation out of visible materials is clearly denied in this Scripture (cf. 2 Pet. 3:5, Rom. 4:17, 2 Cor. 4:18). This is in harmony with the view held generally, that Gen. 1:1 teaches Creation by the power of Divine Thought and Will without the use of pre-existing matter. Still and all, can not the present-day nuclear physicist make the same affirmation, in the light of his knowledge of atomic and sub-atomic forces—the affirmation that what is seen has not been made out of things which appear (things visible)? Has an atom ever been seen

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by the naked human eye, or even by the naked eye implemented by the most powerful microscope? Of course not. What is an atom? Is it properly described as a "particle," "corpuscle," etc.? Hardly. It seems best described as a kind of "field" in which elemental forces operate. Does an atom occupy space? It is difficult to determine just how it does so, if at all. If these characteristics are true of the atom, how much more so of the sub-atomic forces that are constantly operating within the atom? In our day physicists talk about both "matter" and "anti-matter." They give us a strange—almost weird—picture of thirty or more of these inconceivably powerful sub-atomic forces, existing in, or emanating from, the nuclei of atoms. (In recent days we hear about the neutrino, the Xi-minus, and now the Omega-minus, and indeed what yet lies in the offing to be discovered, no one knows.) An electron has been defined as an elementary "something" which can move in all directions at once without even being found at any intermediate point. All this means that these ultimate facets of what is called "physical" energy are completely invisible to the human eye; that matter in its ultimate form is so attenuated as no longer to be regarded as "material," or hardly even as quasi-material. The fact is that our knowledge of matter and its elemental forms has been derived originally through the media of mathematical formulas, and not by means of sense perception. These original forms of energy, then, belong to the realm of things *not seen*; and matter, in our present-day understanding of it, is metaphysical in its ultimate aspects, rather than "physical." And the things that are not seen, the Apostle tells us, are eternal (2 Cor. 4:18). Does this statement take in these elemental forces also? And where is the line to be drawn between the strictly non-material (mental, invisible) on the one hand, and the material and visible on the other? Or is it so thinly drawn as to be well-nigh nonexistent? Can God as Spirit (John 4:24) rightly be thought of as including in His own being these forms of first energy? We do not know. We can not know. Much would depend, it seems, on how we define "Spirit" and "material" or "physical." Surely we are justified in affirming that all power is of God. Perhaps, in the final analysis, we are bogged down here in semantics; hence, in the limitations of human language. Quoting Barnett again:

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Man's inescapable impasse is that he himself is part of the world he seeks to explore; his body and proud brain are mosaics of the same elemental particles that compose the dark, drifting dust clouds of interstellar space; he is, in the final analysis, merely an ephemeral conformation of the primordial space-time field. Standing midway between macrocosm and microcosm he finds barriers on every side and can perhaps but marvel as St. Paul did nineteen hundred years ago, that "the world was created by the word of God so that what is seen was made out of things which do not appear."¹

(10) D. Elton Trueblood contends that our scientific thinking at present, by two of its most fundamental laws, *positively supports* the doctrine of Creation. These two laws are what is known as The Second Law of Thermodynamics and what is known as the Evolution Hypothesis.¹ (Trueblood writes of the latter, quite arbitrarily, it seems to me, as the "Fact" of Evolution.) The First Law of Thermodynamics is the well-known law of the conservation of energy; that is, that the totality of energy-matter making up our universe is constant. But, according to the Second Law of Thermodynamics, the fact that the totality of energy is constant does not mean that this energy is always available. This is what is known among physicists as the "progressive degradation" of energy, namely, that because there is diffusion of energy constantly with no accompanying addition to the total supply, we are compelled to envision a final state of complete stagnation. McWilliams: "As the useless energy increases, the useful decreases by the same amount. This ratio of useless to useful energy is called *entropy*. The law of entropy states that the ratio is constantly increasing. This means that the amount of energy available for the energizing process of the world is ever growing less."² How, then, is this law related to the problem of Creation? Trueblood explains: "We are driven, logically, to the conclusion that the physical world is something which not only will have an end, but also something which had a beginning. 'If the universe is running down like a clock,' says Dr. Inge, 'the clock must have been wound up at a date which we could name if we knew it. The world, if it is to have an end in time, must have had a beginning in time.' " (Would it not be precise to say that if the world is to have an end *with* time, it must have had a beginning *with* time?) Trueblood continues: "This follows strictly from the fact that the law of

1. *Op. cit.*, 114.

1. *Philosophy of Religion*, 98-105.

2. James A. McWilliams, S.J., *Cosmology*, 42.

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energy is irreversible. A clock which always runs down and is never rewound cannot have been running forever." Again quoting Barnett:

If the universe is running down and nature's processes are proceeding in just one direction, the inescapable inference is that everything had a *beginning*: somehow and sometime the cosmic processes were started, the stellar fires ignited, and the whole vast pageant of the universe brought into being. Most of the clues, moreover, that have been discovered at the inner and outer frontiers of scientific cognition suggest a definite time of Creation. The unvarying rate at which uranium expends its nuclear energies and the absence of any natural process leading to its formation indicate that all the uranium on earth must have come into existence at one specific time, which, according to the best calculations of geophysicists, was about two billion years ago. The tempo at which the wild thermonuclear processes in the interiors of stars transmute matter into radiation enables astronomers to compute with fair assurance the duration of stellar life, and the figure they reach as the likely average age of most stars visible in the firmament today is two billion years. The arithmetic of the geophysicists and astrophysicists is thus in striking agreement with that of the cosmogonists who, basing their calculations on the apparent velocity of the receding galaxies, find that the universe began to expand two billion years ago. And there are other signs in other areas of science that submit the same reckoning. So all the evidence that points to the ultimate annihilation of the universe points just as definitely to an inception fixed in time.¹

As stated above, the other "law" which Trueblood cites to support both theism and creationism is the Evolution Hypothesis. Contrary to the thinking of many, writes this distinguished scholar, the inclusion of man in the evolutionary scheme, does not make religious faith "difficult or even impossible"; it is this very inclusion which subsequent reflection has fastened upon as one of the chief features of the natural order among those which substantiate and corroborate the theistic hypothesis." (Perhaps I should state here that the inclusion of man in the evolutionary process is precisely the notion which I cannot accept. Trueblood admits that evolution is "a highly speculative theory," adding, however, that "the evidence is sufficient to satisfy most minds which have considered it fairly." This last statement, too, is debatable: too often the evidence alleged to support this theory is presented as *fact*, when as a matter of fact, it is evidence arrived at only by inference. This raises the corollary question, Is the inference *necessary* (unavoidable) inference? (Let it suffice, at this point, to present Trueblood's argument.) The argu-

1. *Op. cit.*, 103, 104.

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ment is as follows: (a) The climax of the creative process is the capacity to understand the world around us, and this capacity is inherent in man only. (b) This capacity has arisen by degrees in the natural order, the evidence to support this being the claim that "man shares much of his mental experience with the humbler creatures." (This too, it seems to me, is debatable: see *infra* under the comments on Gen. 2:7.) (c) Any plan is to be properly evaluated by its end product (cf. Isa. 45:5-7, 45:12, 46:9-11). Therefore, "the ground of rationality need not appear until the end of the series of events, but when it appears it illuminates the entire process." (d) "If the general evolutionary theory is true and if man's life be included in this theory, we cannot escape the conclusion" that "mind and nature are genealogically, as well as cognitively, akin." (e) Therefore, "how can nature include mind as an integral part unless it is grounded in mind?" Mind, that is, is not something alien or accidental to the scheme of things, but is a phenomenon "which is deeply rooted in the entire structure." (f) In virtue of the fact that "science knows nothing of the wholly fortuitous," that is, that there are no truly accidental events, "then mind, so far as we know it, is an integral part of the system and a revelation of the nature of nature." The obvious conclusion must be that "cosmic and biological evolution are one," and that there has been "a single orderly development with mind and matter belonging to the same inclusive system." "At one end of the evolutionary series is unconscious life, and at the other is self-conscious life, but *it is all one series.*" (This, to be sure, points up the argument that Evolution is properly described as a theory of Creation.) (I should like to add here that if the evolutionary series is described in terms of an unbroken continuity, it demands Mind as the directing Force and it demands that all higher phenomena of our experience—those of the processes of life, thought, personality, etc.—must have been present potentially in the first material with which the process of Creation had its origin. It demands, furthermore, an Efficient Causality to actualize all these potencies in the upward surge of being. It has long been an accepted norm of evidence that before anything can be established beyond all possibility of doubt, it must be supported by the testimony of two or more 43; Acts 2:32; 1 Cor. 9:1). Unfortunately, the time element

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that is involved in the Evolution Hypothesis puts it beyond either proof or disproof on the ground of this indispensable norm.) Dr. Trueblood's argument is presented here for whatever value it may have in strengthening the student's faith.

* * * * *

In the Beginning, or When time began. Clarke: "Before the creative acts mentioned in this chapter, all was eternity. *Time* signifies *duration* measured by the revolutions of the heavenly bodies; but prior to the creation of these bodies, there could be no measurement of duration, and consequently no *time*; therefore *In the beginning* must necessarily mean the commencement of time which followed, or rather was produced by God's creative acts, as an effect follows, or is produced by a cause. *Created*, caused to exist which, previously to this moment, had no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word *bara* expresses the commencement of the existence of a thing; or its egression from nonentity to entity. It does not, in its primary meaning, denote the *preserving* or *new forming* things that previously existed, as some imagine, but *creation*, in the proper sense of the term."¹

Why the Creation at all? The esthetic theory would have it that Creativity is the very nature of Love; that because our God is Love, it is of the very essence of His being *freely* to create. (John 3:16; 1 John 4:7-21; Rom. 5:5.) It could well be that Creation and Redemption are all of one general Plan of the ages, and that Creation, insofar as man is concerned, will not be complete until the saints appear in the Judgment clothed in glory and honor and immortality (Rom. 2:6-10, 8:28-30); that this will be the ultimate end of Creative activity—the end foreseen by our God, and the goal of His Eternal Purpose, from the "beginning" (Eph. 3:1-12, 1:3-14; Isa. 46:911). This would mean that the physical or "natural" Creation was just one phase of the Divine Plan and designed to set the stage for the Recreation or Regeneration, the end purpose being the vindication of Divine Justice challenged by Satan and his rebel host, and the conclusive demonstration to all intelligences of the uni-

1. *Commentary: Genesis, 27.*

verse that the diabolical charges were utterly false. (Cf. 2 Pet. 3: 4; Jude 6; Luke 10: 18, John 8: 44, 1 Cor. 6: 3, 2 Cor. 4: 4, Eph. 6: 10-16, John 12: 31, Rev. 20: 7-10.) This vindication was achieved by just such a demonstration of Love as was actualized in God's offering of His Only Begotten Son for man's redemption. These problems are all inherent in the over-all problem of moral evil (sin) and physical evil (suffering), a problem which lies beyond the scope of human intelligence to fully resolve; hence, concerning which Divine revelation has given us only intimations. Unless by faith one accepts these intimations, one can never hope to attain any satisfying understanding of the Mystery of Being.

The heavens and the earth. (1) In view of the obvious fact that the Genesis Cosmogony is written from the terrestrial viewpoint (that is, that of a person on earth), some commentators hold that this phrase designates simply "the earth and the starry skies above it." Others hold that the phrase is descriptive of our own solar system; others that the term "earth" stands for the cosmic mass out of which the earth was composed, and the term "heavens" for the rest of the universe. (2) Again, the "earth" alluded to in verse 1 could not have been the "dry land" of verse 10; this was not separated from the Seas until the third "day" of Creation. Moreover, in v. 10, the "dry land" as Earth and "the gathering together of the waters" as Seas are associated in such a way that we are obliged to think of them as two parts of the whole, namely, the Lands and Seas which go to make up the geography of our planet. (3) We conclude that the phrase, "the heavens and the earth" of verse 1 is intended to designate the whole *organized* universe or cosmos. This view, of course, lends support to the doctrine that this verse is to be taken as an introductory heading to the rest of the Creation Narrative.

(4) According to Scripture, the old or natural Creation consists of "the heavens and the earth" and "all the host of them" (Gen. 2:1; Psa. 33:6, 9; Psa. 148:1-6), the former phrase designating, as stated above, the *organized* cosmos. The "host of heaven" takes in (a) the sun, moon, and stars, and (b) the angels. Deut. 4:19, 17:3; Gen. 32:1-2; Ki. 22:19; Psa. 103:21 (cf. Heb. 1:13-14); Dan. 7:10 (the prophet's Vision of the Ancient of Days); Heb. 12:22; Rev. 5:11. The "host" of earth, of course, takes in all living creatures upon the earth. Cf. Gen. 7:21-22; also Rom. 8:20-22—"the whole creation" of this text

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evidently includes all living things upon the earth, all of which are regarded in Scripture as being under the curse, and therefore suffering the consequences, of sin (Gen. 3:17, Rom. 3, Gal. 3:13, Rev. 22:3)—and hence is equivalent to the “host” of earth.

The following concluding word from the pen of the distinguished physicist, Sir Arthur Eddington is especially pertinent here:

In comparing the certainty of things spiritual and things temporal, let us not forget this—Mind is the first and most direct thing in our experience; all else is remote inference. That environment of space and time and matter, of light and colour and concrete things, which seems so vividly real to us is probed deeply by every device of science and at the bottom we reach symbols. Its substance has melted into shadow. None the less it remains a real world if there is a background to the symbols — an unknown quantity which the mathematical symbol α stands for. We think we are not wholly cut off from this background. It is to this background that our personality and consciousness belong, and those spiritual aspects of our nature not to be described by any symbolism or at least not by symbolism of the numerical kind to which mathematical physics has hitherto restricted itself. Our story of evolution ended with a stirring in the brain-organ of the latest of Nature's experiments; but that stirring of consciousness transmutes the whole story and gives meaning to its symbolism. Symbolically it is the end, but looking behind the symbolism it is the beginning. [Again]: Theological or antitheological argument to prove or disprove the existence of a deity seems to me to occupy itself largely with skating among the difficulties caused by our making a fetish of this word. It is all so irrelevant to the assurance for which we hunger. In the case of our human friends we take their existence for granted, not caring whether it is proven or not. Our relationship is such that we could read philosophical arguments designed to prove the non-existence of each other, and perhaps even be convinced by them—and then laugh together over so odd a conclusion. I think that it is something of the same kind of security we should seek in our relationship with God. The most flawless proof of the existence of God is no substitute for it; and if we have that relationship the most convincing disproof is turned harmlessly aside. If I may say it with reverence, the soul and God laugh together over so odd a conclusion. [Heb. 11:6, he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.]

“In the beginning God created the heavens and the earth.”

[Strong, 371]: By creation we mean that free act of the triune God by which in the beginning, for His own glory, he made, without the use of pre-existing materials, the whole visible and invisible universe. [Everest, 147]: It is objected that the creation of something out of nothing is absurd. Now the Bible does not say that the world was created out of nothing. There was always something in existence, and this something was the cause of whatever else came into being. Matter was produced by the divine energy. That this was impossible, no man can know; for we do not know what matter is. What is an atom?

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Has an atom ever been seen, measured, weighed, or analyzed? One of the most plausible theories is that an atom is a mathematical point where force is located; a point around which there play unceasingly attractive and repulsive forces. If this is true, that God should call it into being would not be impossible, but analogous rather to what we know of mental power; for man is also a creator, calling into existence thoughts, choices, and bodily motions. [In the final analysis, Creation, in the absolute sense, is a truth that is to be received by *faith*; it transcends both human reason and imagination.] [Cf. Gen. 1:1, John 1:3, Rom. 4:17, Heb. 11:3.]

Gen. 1:2—“*And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.*” This entire cosmogony is presented from the viewpoint of an observer on the earth; hence the language here obviously relates to the original state of the earth itself. At this point in the Creation, then, the earth was still formless and uninhabited; that is to say, it had not yet taken the form of a planet, nor had any living thing been put upon it; it was still, along with the rest of the Cosmos, in its incipient state of primal energy or matter. To illustrate: The desk in my office once did not exist as a member of the species known as “desks,” as it does now, but existed only as a mass of lumber, originally in fact as part of a great tree in the forest. So the earth, at this stage of the Creation, existed only as a part of the primal energy or matter, out of which it was subsequently hewn, so to speak, and formed into what it is today, the planet Earth. It is significant, too, in this connection, that there is no generic or abstract word in the Hebrew language such as, or corresponding to, our word “matter.” (Cf. Prov. 8:26—“While as yet he [Jehovah] had not made the earth, nor the fields, Nor the beginning of the dust of the ground.”)

[Cf. also Gen. 2:7]: Jehovah God formed man of the *dust of the ground*, etc. [Gen. 3:19]: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. [All this has reference, of course, to the body or *material* part of human being.]

From these Scriptures it seems evident that the words “earth,” and “ground,” as used in the second verse of Genesis, has the same meaning as “dust of the ground,” and therefore coincides with our abstract term, *matter*, that is to say, the physical “elements.” If this be the correct interpretation, it would make

1. Eddington, *Science and the Unseen World*, 37, 69-70.
2. *Systematic Theology*, 371.
3. H. W. Everest, *The Divine Demonstration*, 147.

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the verse mean that it was *first matter*, "the dust of the world," which was at this stage of the Creation both formless and uninhabited. This is, in all probability, the correct interpretation of the passage, for it coincides exactly with that which follows. At any rate, what is said here of the original state of the earth may properly be considered as describing also the original state of the whole Cosmos. This text takes us back to the initial stages of the Creative Process, to that stage, in fact, which was subsequent to the first putting forth of energy from the Being of God. The Spirit, literally, *was brooding*: that is, the process was actually going on when the account opens; as yet the primal energy (was it *psychical* or *physical*?) had not transmuted itself into gross matter, however; there was only *formlessness* and *emptiness* (voidness). Writes Lange:

It is through the conception of voidness, nothingness, that Thohu and Bohu are connected. . . . The *desert* is *waste*, that is, a confused mass without order; the *waste* is *desert*, that is, *void*, without distinction of object. The first word denotes rather the lack of form, the second the lack of content, in the earliest condition of the earth. It might therefore be translated *form-less*, *matter-less*.¹

"*And darkness was upon the face of the deep.*" Is this a reflection of the Babylonian cosmogony which pictured the earth as resting upon a subterranean ocean? Such a view is based, of course, on the pre-supposition that the Babylonian versions of the Creation and Deluge traditions were the originals from which the Biblical accounts were derived,—a view which discounts altogether the possibility of the *Genesis* narrative's having been a Divine revelation. But, in opposition to this *derivation theory*, the preceding affirmation, to the effect that the earth was formless and void, indicates, as we have just learned, that the earth as such did not even exist, that in fact the whole heavens and earth were as yet unformed, at this stage in the Creative Process. It must be granted, of course, that the "*deep*" is a term frequently used in the Hebrew Scriptures to designate the sea.

E.g., [Psa. 42:7]: Deep calleth unto deep at the noise of thy waterfalls; All thy waves and thy billows are gone over me. [Job 38:30]: The waters hide themselves, and become like stone, And the face of the deep is frozen. [Isa. 44:27]: I am Jehovah . . . that saith unto the deep, Be dry, and I will dry up the rivers.

1. John Peter Lange, *Critical, Doctrinal, and Homiletical Commentary: Genesis*, 163. Translated by Tayler Lewis and A. Gosman.

1. Liddell and Scott, *Greek-English Lexicon*, s.v.

But again there is no evidence that a sea or ocean existed at this point in the process of Creation. The inspired writer is not describing here the final state of the universe, that is, its state as a Cosmos; he is describing, rather, its state prior even to the beginning of its arrangement into a Cosmos. What is being described here, evidently, is the genesis of physical force, motion, and finally gross matter, through the operation or continuous activity of the Divine Spirit. In view of these considerations, I am inclined to think that the "deep," in this particular passage, *could have reference to the great "deep" of limitless Space.* This indeed seems to be the import of the term in Gen. 7:11 also: "On the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" (cf. Gen. 8:2). Under this view, then, we have here a picture of an illimitable Space filled with, and enshrouded in, impenetrable darkness, in which the Spirit of God was already at work, brooding, stirring, energizing, creating, that is, bringing into existence forms of energy which had never before that moment operated, and which were capable of transmutation into the various kinds of matter known to us today. This interpretation is further corroborated by the use of the term "waters" in the subsequent sentence: "*And the Spirit of God moved upon the face of the waters.*" This suggests an even more advanced stage in the Creative Process, probably the stage at which matter had begun to assume, incipiently at least, a gaseous or perhaps even a fluid state. This interpretation is corroborated again by the language of vv. 6-8: "*And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven.*" Here again, we are confronted with the fact that the Hebrew word *mayim*, although translated "waters," does not necessarily mean what we mean by the English word, "waters." It applies as well to the gaseous atmosphere or to matter in a fluid or plastic state. (Cf. Psalm 148:4—"ye waters that are above the heavens": these evidently are the "waters" of the first chapter of Genesis, which preceded the light, the atmosphere, the earth and the seas, into existence.) In short, the term "waters" being the best afforded by the Hebrew language to express the idea of fluidity, evidently we have here a description of the separation—at a later stage in

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the process of Creation—of the earth-mass from the fluid (and probably molten) mass of which, up to that time, it had been a part. The word translated “firmament” in this passage (vv. 6-8) means, literally, an *expanse*. And thus “the waters which were under the firmament” (the detached earth-mass in its most primitive state as such) became separated from “the waters which were above the firmament” (the parent molten mass, which probably became a sun) by the intervening expanse. Cf. again Psalm 148, in which the “waters that are above the heavens” (v. 4) are distinguished from the “deeps” below (v. 7) and from the “vapor” above (v. 8). Moreover, after having become detached from the parent mass, naturally the earth-mass began to cool at its surface, as it whirled through Space; and as this process of cooling continued, the gases were thrown off which formed the atmosphere. And no doubt the entire earth-mass became enshrouded in dense vapors at this stage, the vapors thus obscuring for a time the light of the parent “sun” from which the planet had been detached. All this occurred on “Day” Two. Moreover, the entire process by which the earth was detached and developed as a separate planet was probably duplicated in the detachment and separate development of all the heavenly bodies; and so, under the impulsion of the “brooding” of the Spirit of God, the universe began to march into being.

Thus it will be seen that in the second verse of *Genesis* we have a graphic portrayal of the primordial Chaos, the chief characteristics of which were *emptiness* and *darkness*. It is significant, I think, that the tradition of such a primordial Chaos, with precisely the same two characteristics, was widespread among ancient peoples. The Greek word *Chaos*, for instance, meant primarily “empty, immeasurable space,” and secondarily, “the rude, unformed mass out of which the universe was created.”¹ Thus Hesiod wrote as follows:

Verily at the first Chaos came to be, but next wide-bosomed Earth, the ever-sure foundation of all the deathless ones who hold the peaks of snowy Olympus, and dim Tartarus in the depth of the wide-pathed Earth, and Eros (Love), fairest among the deathless gods, who unnerves the limbs and overcomes the mind and wise counsels of all gods and all men within them. From Chaos came forth Erebus and black Night; but of Night were born Aether and Day, whom she conceived and bare from union in love with Erebus. And Earth first bare starry Heaven, equal to herself, to cover her on every side, and to an ever-sure abiding-place for the blessed gods.¹

1. Hesiod, *Theogony*, 116-128. Loeb Classical Library Edition, *Hesiod, the Homeric Hymns, and Homeric*. Translation by H. G. Evelyn-White.

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Of course these are all personifications, but their import is obvious. Chaos (Space), says Hesiod, was first of all; of him was born Erebus (Darkness) and black Night; and by the union of Darkness and black Night came Aether (the upper air) and Day. In short, Chaos and Darkness preceded Light and Day, and after all these, Earth and Heaven. And Plato, writing some four centuries after Hesiod, in a speculative yet more scientific vein, in the celebrated *mythos* of the *Timaeus*, describes the creation of the Cosmos, by the Demiurgos (Divine Reason), out of the Receptacle of Becoming (pure Space), according to the patterns supplied by the Eternal Forms or Ideas existing obviously (although Plato himself does not explicitly so affirm) in the mind of the Divine Reason Himself. The Receptacle, moreover, he compares to a mass of plastic "stuff" having no qualities of its own.² Hence, says Lange, commenting on Gen. 1:2—

It would be odd if in this the Biblical view should so cleanly coincide with the mythological. Chaos denotes the void space (as in a similar manner the old northern Ginnungagap, the gaping abyss, which also implies present existing material), and in the next place the rude unorganized mass of the world-material. There is, however, already here the *world-form*, heaven and earth, and along with this a universal *heaven-and-earth-form* is presupposed.¹

Certainly it is worth noting well, in this connection, that one of the concepts which has gained widespread credence among the most advanced physicists of our own time is that Space may have been the very first "stuff" out of which our physical universe had its beginning.

"And the Spirit of God moved [literally, was brooding] upon the face of the waters." Not "a wind of God," of course, for the simple reason that the air did not yet exist at this early stage in the development of the Cosmos. As Skinner comments:

Not, as has sometimes been supposed, a *wind* sent from God to dry up the waters, but the divine Spirit, figured as a bird brooding over its nest, and perhaps symbolising an immanent principle of life and order in the as yet undeveloped chaos.²

Thomas Whitelaw has written:

In accordance with Biblical usage generally, this term [Spirit of God] must be regarded as a designation, not simply of "the Divine power, which, like the wind and the breath, cannot be perceived" (Gesenius),

1. J. P. Lange, *op. cit.*, 163.

2. *Vide* F. M. Cornford, *Plato's Cosmology*.

2. John Skinner, *The International Critical Commentary: Genesis*, 17-18.

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but of the Holy Spirit, who is uniformly represented as the source or formative cause of all life and order in the world, whether physical, intellectual, or spiritual. . . . As it were, the mention of the *Ruach Elohim* is the first out-blossoming of the latent fulness of the Divine personality, the initial movement in that sublime revelation of the nature of the Godhead, which, advancing slowly, and at the best but indistinctly, throughout Old Testament times, culminated in the clear and ample disclosures of the gospel.¹

The following additional Scriptures corroborate this truth:

[Job 26:18]: By his Spirit the heavens are garnished; His hand hath pierced the swift serpent. [Job 27:8]: For my life is yet whole in me, And the Spirit of God is in my nostrils. [Psa. 33:6]: By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth. [Psa. 104:29-30]: Thou takest away their breath, they die, And return to their dust. Thou sendest forth thy Spirit, they are created; Thou renewest the face of the ground.

"The Spirit of God was brooding." The Hebrew word used here has a double meaning. In the first place, it conveys the idea of a *stirring*, a fluttering, as of an eagle stirring up her nest and teaching her young to fly. The word has this import in the Song of Moses, Deut. 32:11:

As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions.²

Thus the entrance of the Divine Spirit into the primordial Chaos—empty, immeasurable Space—was signalized by a stirring therein, an energizing, a setting in motion. In the second place, the word *meracheepheth* (from *rachaph*, to be tremulous, as with love) signifies a *brooding*, an incubation. The complete picture is that of a mother-bird brooding over her nest, hatching her eggs, and nurturing her young. As Milton puts it, the Spirit

. . . from the first
Wast present, and with mighty wings outspread,
Dove-like, sat'st brooding on the vast abyss,
And mad'st it pregnant.¹

Rotherham comments:

The beautiful word *brooding*, an exact rendering of the Hebrew, is most suggestive; since it vividly describes the cherishing of incipient life,

1. *The Pulpit Commentary: Genesis*, New Edition, 4.

2. Or, "Spreadth abroad her wings, taketh them, beareth them on her pinions."

1. *Paradise Lost*, I, 17-22.

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as a preparation for its outburst. The participial form of such a word clearly denotes a process, more or less lengthened, rather than an instantaneous act.²

And John Owen writes:

The word "moved" (*merachepheheth*) signifies a gentle motion, like that of a dove over its nest, to communicate vital heat to its eggs, or to cherish its young. Without him, all was a dead sea; a rude unformed chaos; a confused heap covered with darkness; but by the moving of the Spirit of God upon it, he communicated a quickening prolific virtue. . . . This is a better account of the origin of all things than is given us by any of the philosophers, ancient or modern.³

Moreover, does not this verb suggest clearly that the Creation was essentially an act or outpouring of Divine Love (as well as of Divine Power)—of Divine Love seeking perhaps the fellowship of kindred holy spirits, that is, the spirits of the redeemed and sanctified of mankind? And may we not reasonably suppose that this activity of the cherishing Spirit was the origin of the myth of Eros, and that of the primordial world-egg, whether regarded as Persian or as Greek?

"The breath of man," writes J. P. Lange,

the wind of the earth, and the spirit, especially the spirit of God, are symbolical analogies. The breath is the life-unity and life-motion of the physical creature, the wind is the unity and life-motion of the earth, the spirit is the unity and life-motion of the life proper to which it belongs; the spirit of God is the unity and life-motion of the creative divine activity. It is not *a* wind of God to which the language here primarily relates, but the spirit of God truly. From this place onward, and throughout the whole Scripture, the spirit of God is the single formative principle evermore presenting itself with personal attributes in all the divine creative constitutions, whether of the earth, of nature, of the theocracy, of the Tabernacles, of the church, of the new life, or of the new man. The Grecian analogue is that of Eros (or Love) in its reciprocal action with the Chaos, and to this purpose have the later Targums explained it: *the spirit of love.*¹

"This, then," writes Marcus Dods,

is the first lesson of the Bible: that at the root and origin of all this vast material universe, before whose laws we are crushed as the moth, there abides a living, conscious Spirit, who wills and knows and fashions all things.²

2. *The Emphasized Bible*, 3, fn.

3. *A Discourse Concerning the Holy Spirit*, abridged by George Burder,

1. *Op. cit.*, 164.

2. *The Expositor's Bible: Genesis*, *in loc.*

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It is significant that the two characteristics of the primordial Chaos which occur in all ancient traditions are those of *voidness* and *darkness*. In a word: *where God is not, there is always emptiness, darkness, non-being. Where God is, there is, by way of contrast, life, light, being.* And the ontological difference between *non-being* and *being* consists essentially in the activity of the Divine Spirit. Heaven is Heaven because it is filled with the presence of God, and God essentially is Spirit (John 4: 24).

Now the fact should be pointed out here that the *Genesis* cosmogony does not teach, in the strict sense of the term, a creation *ex nihilo*. It is often objected that the notion of a creation of *something* out of *nothing* is absurd. That is true. Human reason insists that Something has always existed, and that whatever that Something may be, it must have been the First Principle, the First Cause of whatever else came into being. This, precisely, is the teaching of the Scriptures. The Something who has always been, affirms the Bible, is our God. It was God—the eternal and unoriginated One, who is without beginning or end, who is essentially Spirit, whose Name is, significantly, I AM (Exo. 3:14)—it was He who, through His Word and His Spirit, created the heavens and the earth and all the host of them. It is He, moreover, who conserves the Cosmos and sustains it in its processes: hence the “laws of Nature,” which but express the Will of the Divine Lawgiver. These are sublime affirmations which appear again and again on the pages of the Scriptures. The religious significance of the *Genesis* cosmogony, writes Dr. Skinner,

lies in the fact that in it the monotheistic principle of the Old Testament has obtained classical expression . . . The central doctrine is that the world is *created*—that it originates in the will of God, a personal Being transcending the universe and existing independently of it. The pagan notion of a Theogony—a generation of the gods from the elementary world-matter—is entirely banished. It is, indeed, doubtful if the representation goes so far as a *creatio ex nihilo*, or whether a pre-existent chaotic material is postulated; it is certain at least that the *kosmos*, the ordered world with which alone man has to do, is the product of the divine intelligence and volition. The spirituality of the First Cause of all things, and His absolute sovereignty over the material which He employs, are further emphasized in the idea of the *word* of God—the effortless expression of His thought and purpose—as the agency through which each successive effect is produced; and also in the recurrent refrain which affirms that the original creation in each of its parts was “good,” and as a whole “very good” (v. 31), i.e., that it perfectly reflected the divine thought which called it into existence. . . . When to these [doctrines] we add the doctrine of man,

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as made in the likeness of God, and marked out as the crown and goal of creation, we have a body of religious truth which distinguishes the cosmogony of *Genesis* from all similar compositions, and entitles it to rank among the most important documents of revealed religion.¹

However, the Bible does teach clearly a Creation *without the use of pre-existing matter*,—a Creation out of Divine Thought-Power, Will-Power, Word-Power, and Spirit-Power. There is no such doctrine as that of “the eternity of matter,” in Scripture. As it has been pointed out already, the primordial Chaos described in the second verse of *Genesis* should probably be interpreted as an immeasurable Space characterized only by *formlessness* and *voidness*. It was, so to speak, the realm of non-being; that is, prior to the beginning of the energizing activity of the Spirit of God. It is impossible, of course, for the human mind to conceive the character of this primordial Space (or indeed the “essence” of Space at all); it seems to have been equivalent essentially to *nothingness*. There is no intimation in the *Genesis* cosmogony that “physical” force of any kind had existed co-eternally with God, Pure Spirit—although, as it was pointed out in our discussion of “matter” and “spirit,” the dividing line between the “psychical” and the “physical” is so thinly drawn by present-day physics, that it is impossible any longer to determine where the former leaves off and the latter begins. As a matter of fact, however, metaphysical dualism is rationally untenable: it would be unphilosophical to postulate two eternal First Causes of all things, when one self-existent Cause will account for all the facts. Hence the Scriptures uniformly affirm the exclusive priority of Spirit. The writer of the *Epistle to the Hebrews* says: “By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear” (*Heb. 11:3*). It is significant, I think, that the Greek word *aiōn* which is used here, means literally “age,” rather than “world” as commonly translated. Hence the passage seems to convey the idea that the whole Plan of the Universe, the entire Temporal Process, in both its physical and spiritual phases, is the product of the Word of God, that is, of the Divine Thought and Will. Moreover, this text explicitly affirms that things visible were not constituted originally of things visible, but of things invisible or spiritual; that is to say, matter did not have its origin from pre-existing

1. John Skinner, *op. cit.*, 6-7.

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matter, but from the decrees of the Divine Word and the energizing activity of the Divine Spirit.

[Cf. Rom. 4:17]: God, who giveth life to the dead, and calleth the things that are not, as though they were. [Psa. 33:6, 9]: By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast. [Acts 14:15]: a living God, who made the heaven and the earth and the sea, and all that in them is. [Acts 17:24-25]: The God that made the world and all things therein . . . he himself giveth to all life, and breath, and all things. [Cf. again the words of Jesus Himself]: John 4:24—God is a Spirit; and they that worship him must worship in spirit and truth.

Now to the extent that our human experience is able to determine, Spirit-power is essentially psychical. Hence, God being a Spirit, it follows that the ultimate energy back of the universe and its processes, the energy of the Universal Intelligence and Will, must also be *psychical*. Thus the question arises: Is psychical energy capable of bringing into existence, or, it may be, of transmuting itself into "physical" energy? It would seem so. As it has been shown in a previous chapter (Vol. I), through research into psychic phenomena it has been found that psychical energy in man, that is, the energy of the Subconscious, is capable of creating ectoplasms and phantasms, and even of influencing, at a distance, the movement of ponderable (material) bodies. It is well known, too, that the mental processes in man exert a profound, even controlling, influence upon the functions of the various parts of the human organism, at times heightening physical strength to the point of orgiastic frenzy. May we not reasonably conclude, then, that in the possession of these powers man but reflects the spark of the Infinite which was originally breathed into him by the Spirit of God? And if psychical energy in man is capable of what at least appears to be transmutation into physical energy, *who can gainsay the fact that psychical energy in God is capable of an absolute creation of physical energy?* Primal energy, therefore, is Pure Thought, the activity of Pure Spirit. It is the source of every other form of energy in the universe. Spirit-power, Thought-power, Word-power (which is thought-power expressed or willed) in God are one in their activity and in their effects. Our universe is the product of the Universal Intelligence and Will, the construct of Pure Thought. This is precisely what the Bible teaches—that God the absolute Spirit, according to the decrees of His Word, and by the agency of His Spirit, is the

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eternal (unoriginated), efficient First Cause of all things that exist and of their conservation in existence as well. In a word, the Bible does not teach a Creation absolutely *ex nihilo*, although it does teach a Creation without the use of pre-existent matter. It teaches Creation out of the Thought-Power and Spirit-Power of God.

Moreover, the Creation itself was essentially that act of Pure Thought which embraced all the events of what we call Time. As St. Augustine puts it, in reference to the Creator:

Thy years are one day; and Thy day is not daily, but Today, seeing Thy Today gives not place unto tomorrow, for neither does it replace yesterday. Thy Today is Eternity, therefore didst Thou beget the Co-
eternal, to Whom Thou hast said, This day have I begotten Thee.¹

And again: "In the Eternal nothing passeth, but the whole is present."¹ And with respect to the author of *Genesis*, Dr. W. E. Hocking writes:

For him mentality is aboriginal. It does not enter a physical world already running on its own. On the contrary, it is the physical world which enters the realm of mind. It is the Eternal Mind who in the beginning created the raw materials of the world, and whose word evoked order from chaos.²

Hence it may be truly said that in God, all things—including ourselves—"live, and move, and have their being" (Acts 17:28).

4. The Spirit and the Word in the Creation of the Physical Universe

According to Scripture, the Father plans, the Word ordains or decrees, and the Spirit effectuates every Divine work. So it was in the Creation of the physical universe. In the first verse of *Genesis*, Elohim the Absolute, the Father of spirits (Heb. 12:9), is introduced to us as the originating Cause, in verse 2 the Spirit of God is introduced to us as the effectuating or realizing Cause, and in verse 3, the Logos is introduced to us as the decreeing Cause, of the whole initial phase of the Creative Process. "And God said, Let there be light: and there was light." (Literally, "God said: Light, be! And Light was.") From this

1. *Confessions*, Everyman's Library Edition, Pusey translation, 262.

1. Augustine, *op. cit.*, 260.

2. William Ernest Hocking, "A World-View," in *Preface to Philosophy: Textbook*, 436, by Hocking, Blanshard, Hendel, and Randall.

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point on, throughout the whole Genesis cosmogony, the formula, "And God said," introduces the account of each successive advance in the physical or natural Creation. That is to say, whatever God willed—and the Logos decreed—at the beginning of each "day," *was done*, that is, it was effectuated by the Spirit. Just *how* it was done, or how long a time the doing of it required—these seem to have been matters of little or no concern to the inspired writer. His purpose was to emphasize only the religious fact of the Creation, namely, that it was God who did the creating, according to the ordinances of His Word, by the agency of His Spirit. The problem of the *how* of the process was left for human science to spell out slowly and laboriously throughout the centuries. Hence, under the brooding (energizing) of the Spirit, the Logos, we are told, interposed Himself into the Creative Process some eight or nine consecutive times, to execute the Will of God in the form of eternal ordinances or decrees. (For the Biblical doctrine of the Logos, see my textbooks on *Genesis*, Vol. I, 239; 285-294; 322-324; Vol. III, 130-1; also my *Eternal Spirit*, I, 468-534)

Verse 1, as we have seen already, introduces the *Era of Matter*. Verses 1-10 give us the account of the early and late stages of the Era of Matter, terminating with the organization of the earth into lands and seas.

V. 3—"And God said, Let there be light: and there was light." Was this light radiant energy, regarded by many physicists of our day as the primal "physical" energy? Or was it some form of molecular light—light resulting, let us say, from heat produced by the motion induced (by the Divine Energy) into the now gradually shaping cosmic mass, which by this time probably was molten? There is no certain answers to these questions, of course. That it was not the light of our sun, but some form of cosmic light, seems evident: solar light did not penetrate the vapors which enveloped the earth until the fourth "day." Lange says:

The light denotes all that is simply illuminating in its efficacy, all the luminous element; the darkness denotes all that is untransparent, dark and shadow-casting; both together denote the polarity of the created world as it exists between the light-formations and the night-formations, the constitution of the day and night.¹

1. J. P. Lange, *op. cit.*, 165.

However, whatever may have been the nature of the light described in this sententiously sublime passage, the religious truth remains the same, namely, that the entrance of the Divine Word always brings Light, whether that entrance be into the impenetrable darkness of the primordial Chaos or into the dark recesses of the human soul. Where the Word and the Spirit go, where the Spirit of God operates through the Word, or to effectuate the decrees of the Word, there the darkness flees before the incoming Light; so in the Creation, there was at first darkness, non-being, but when the Spirit began to energize there was light and being. Hence, "there was evening and there was morning, one day" (v. 5). On Day One, then, occurred the beginning of ("physical") energy, motion, light, and finally matter in its various forms. (Force is energy applied to the overcoming of resistance, and presupposes the exercise of a directing intelligence and will.)

Vv. 6-8: "*And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.*" On Day Two, as described heretofore, the earth (and no doubt the other heavenly bodies as well) separated, at the decree of God, from the parent cosmic mass ("sun") and became enshrouded in the elements which constitute the atmosphere. Need it be pointed out that there had to be light (in some form), and there had to be an atmosphere (especially carbon dioxide) before there could be any vegetation upon the earth. Again in this section, moreover, the religious truth which the inspired writer seeks to impress upon our minds is that all this was effectuated by the Spirit of God in accordance with the decree of the Logos.

Vv. 9-10: "*And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called the Seas: and God saw that it was good.*" The partial condensation of the vapors enveloping the earth's surface, together with the cooling of the earth's crust, resulted first in the outlining of continents and oceans. The Earth now took definite form as the Earth. The Realm of Matter was now fully developed. God had now, by

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His immutable Will and Purpose, through the decrees of His Word, and by the effectuating agency of His Spirit, constituted, brought into existence, not only the earth, but the whole Cosmos and its physical processes.

Hence, verse 11 marks the beginning of the *Era of Life*. At this point something new—a new increment of power—entered the Creative Process; the appearance of the first forms of life, those of the plant world, marked the crossing of the “great divide” between the world of physiochemical energy and the world of living things.

V. 11—“*And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.*” This statement simply conveys to us the truth that plant life—the first form of life—had its beginning at this time; that the first plant forms appeared at this stage of the Creation. V. 12—“*And the earth brought forth grass, herbs, yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.*” This verse tells us that what God commanded with respect to plant life, was done: decreed by the Logos, it was effectuated by the Spirit. There is nothing here, however, that tells us just *how* it was done. Nor is there anything here that compels us to believe that all plant forms—all which we know today—appeared just at this time or even in this particular era. Indeed there is nothing in this passage to militate against the scientific view that plant life, although beginning its process of development in this period, continued to develop from primitive to more highly organized forms throughout succeeding eras: let us say, from (1) sea-weeds and lycopods (2) spore-bearing plants, to (3) gymnosperms (naked seed plants), to (4) angiosperms (the most complex form, with seeds in a closed ovary). The religious truth emphasized by this section of the *Genesis Cosmogony* is that when God commanded plant life to appear and to begin its development, it did appear and it did begin its development. This forward step in the Creative Process marked the beginning of the Era of Life. Something was added to the Process at this time; a new increment of power was added by the agency of the Spirit, effectuating the cellular processes which are characteristic of plant life, a something which by the ancients was designated *vegetative psyche*. What this new element was—

the mystery of life itself—scientists do not know even to the present day. Finally in this connection, it should be pointed out that the appearance of plant life was *necessary* at this particular stage in the Creation, that is, prior to the appearance of animal life, for the obvious reason that all higher forms of life—both animals and men—depend upon plant life and photosynthesis for their sustenance, indeed for their very existence. V. 13—"And there was evening and there was morning, a third day." On Day Three, then, occurred (1) the outlining of the physical features of the earth, and (2) the appearance of the first forms of plant life.

Vv. 14-19: "*And God said, Let there be lights in the firmament of heaven to divide the day from the night: and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.*" During this entire period the atmosphere was gradually being purified and the vapors which had enshrouded the earth were being cleared away. Undoubtedly plant life and growth, too, hastened the dissipation of these vapors, and finally the light of the sun, moon, and stars broke through the enveloping clouds for the first time. And so on the fourth day, at God's command, we have the beginning of time-measurement or *chronology*. The religious truth which the inspired writer would impress upon us in this section is that the sun, moon, and stars in their courses are all the handiwork of our God. "The heavens declare the glory of God; And the firmament showeth his handiwork" (Psa. 19:1). "When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? And the son of man, that thou visitest him?" (Psa. 8:3-4).

V. 20—"And God said, *Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven.*" This statement simply informs us that, at the command of God, the first animal forms appeared at this

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stage of the Creation, in the water and in the air. Vv. 21-23: "And God created the great seamonsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. And there was evening and there was morning, a fifth day." This entire passage again enforces the religious truth that what God commanded with reference to the water and air species of animals, was done; decreed by the Logos, it was effectuated by the Spirit. Again, however, there is nothing in this passage to tell us *how* this was done. Nor is there anything here that compels us to believe that all water and air creatures—all which we know today—appeared at this time or during this one great period. There is nothing in this passage to militate against the view that animal life, in accordance with the decree of the Logos, now began its process of development from lower to higher forms. It is interesting to note too, that according to this account, animal life appeared first in the water. This, I think, is in harmony with the latest science. On Day Five, then, the first forms of water and air species of animals—the first forms of animal life—came into existence. This forward step in the Creation marked the beginning of the powers of consciousness and locomotion in God's creatures: new increments of power came into the Creative Process, by the agency of the Spirit of God, specifying that form of being which the ancients have designated *animal psyche*.

Vv. 24-25: "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth, after their kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good." Here we have a description of the bringing into existence, at the decree of the Logos and by the agency of the Spirit, of the higher land animals, which are divided into three classes: (1) *cattle, hehemah*, literally "dumb animal," that is, the larger grass-eating quadrupeds; (2) *the land-creepers, remes*, literally "moving animal," the smaller animals that keep close to the ground; and (3) *beasts of the earth, chayyah*, of the earth, the wild, roving carnivorous beasts of forest, jungle, and plain. This passage merely describes the continuation of the development of animal life into its

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higher forms of *herbivora* and *carnivora*. Again the fundamental religious truth which the inspired writer seeks to impress upon our minds is that what God commanded, *was done*, and was *good*. But again there is nothing in the passage to tell us definitely *how* it was done, whether instantaneously or by a process of development. The first event, then of Day Six was the appearance of the higher land animals. With their creation, everything was ready and waiting for the appearance of God's noblest handiwork, the lord tenant of the whole creation, man, and his counterpart, woman.

Hence, in verse 26, we have the beginning of the *Era of Personality*. At this point again something new—a new increment of power—entered the Creative Process, by the agency of the Divine Spirit. The appearance of the first man, *homo sapiens*, marked the crossing of the wide gap between *conscious animal* being and *self-conscious personal* being.

Vv. 26-28: “*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.*” Thus the events of Day Six included (1) the creation of the land animals, (2) the creation of man and woman, and (3) the appointment of man as lord tenant of the earth. And so, with the creation of man as the image or likeness of God, and his Divine ordination as steward (proprietor) of all the lower orders of being, the initial phase of the Creative Process was consummated. It had all been effectuated by the agency of the Divine Spirit, in harmony with the decrees of the Logos. Hence we read that having finished the work of physical or natural Creation, God entered into rest. “*And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made*” (Gen. 2:1-2).

Now, looking back over this cosmogony as a whole, it becomes obvious that God the Father is presented throughout as

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the planning or originating Cause, the personal Logos or Word as the decreeing or executing Cause, the Spirit of God as the effectuating or realizing Cause, and the impersonal Word, or Word spoken outwardly, as the instrumental Cause, of the entire physical Creation. *God's Spirit and God's Word go together*, in every phase of the total Creative Process. As a matter of fact, in all Divine works, Spirit-power is exerted through Word-power, or in conjunction with Word-power, which is in turn the expression or revelation of the Thought-power and Will-power of the Godhead. And so, at the beginning of each successive epoch or stage in the first phase of the Creative Process, God is pictured as having *said* (*i.e.*, willed and decreed) something, and in each case, whatever God said, we are told, "was so," that is, it came to pass, it was done. Some nine times in succession this formula appears in the *Genesis Cosmogony*. Thus in the creating, fashioning, arranging and adorning of "the heavens and the earth and all the host of them," the brooding (incubating) of the Spirit effectuated, realized, the decrees of the Eternal Word, the Second Person of the Godhead, the Logos who in the fulness of the time became flesh and dwelt among us as God's Only Begotten Son.

[Cf. again Psa. 33:6, 9]: By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth. . . . For he spake, and it was done; He commanded, and it stood fast. [Heb. 11:3]: By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. [Heb. 1:1-2]. God . . . hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds, etc. [1 Cor. 8:6]: to us there is one God, the Father, *of whom are all things*, and we unto him; and one Lord Jesus Christ, *through whom are all things*, and we through him. [Col. 1:16-17]: For in him [the Son, the Word] were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. [John 1:1-3]: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. [John 1:14]: And the Word became flesh, and dwelt among us; (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

All this means, of course, that in the process of the physical Creation, the brooding of the Spirit did not cease with the bringing into existence of such first physical phenomena as energy, motion, light, atmosphere,—in short, the ingredients of

the physiochemical world. It was continuous throughout the entire process, indeed as it is continuous throughout the entire Time Process. Moreover, as a result of the Spirit's brooding, new increments of power came into the process, from the Being of God, at successive stages of development. As it has been pointed out heretofore, this is clearly indicated by the three successive appearances of the Hebrew word *bara* in the *Genesis* cosmogony. In the Hebrew, *yatsar* means to "form" or to "fashion," and *asah* means to "make." Both of these terms indicate a forming, fashioning, or arranging out of, or with the use of, pre-existing materials. The word *bara*, however, in the some forty-eight instances in which it occurs in the Hebrew Scriptures, conveys the idea of a *creation absolute*, that is, without the use of pre-existing materials; and in every text in which it appears, whatever its object may be, it invariably has God for its subject. Now *bara* is the word used in Gen. 1:1, translated "created": "In the beginning God *created* the heavens and the earth." Its use here clearly points to the fact that the first step in the Creative Process—perhaps the engendering of the first form of physical energy—was a creation absolute. Again, *bara* is used in verse 21, to indicate the step forward from the *unconscious* to the *conscious* order of being: "And God *created* the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind." In this text the beginning of animal life (in the terminology of the ancients, "animal soul") is described. Finally, *bara* is the verb used again in verse 27, to indicate the step forward from the *conscious* to the *self-conscious* (personal) order of being (in the language of the ancients, from "animal soul" to "rational soul"): "And God *created* man in his own image, in the image of God created he him; male and female created he them." (Here the verb *bara* is used three times in succession, as if for emphasis.) Thus it is obvious that the inspired writer intends for us to understand that a *creation absolute* took place at (at least) three successive steps forward in the development of the natural Creation, producing for human science the seeming impenetrable mysteries of physical energy, conscious life, and self-conscious life or personality. It would seem, moreover, that a *creation absolute* must have taken place also in the advance from the inanimate order to the first living thing, the first form of plant life, although the author of the *Genesis* cosmogony does not explicitly so indicate. Certainly,

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unless spontaneous generation can be established as a fact of nature, this conclusion would seem to be unavoidable. The mystery of life has not yet been penetrated by human science, and unless it can be determined that matter *per se* can produce life, we must continue to think that life force is something added to, or superposed on, the basic physiochemical processes. We must conclude, therefore, that as a result of the brooding of the Divine Spirit, new increments of power came into the Creative Process, at successive stages, to produce the first forms, respectively, of physical energy, the unconscious life of the plant, the conscious life of the animal, and the self-conscious life of man. These are the phenomena which mark off the various levels in the total Hierarchy of Being. And the use of the word *bara* in the *Genesis* cosmogony indicates clearly, with the single exception noted, the beginning of each of these successively higher orders. It is also most significant that the words *bara* and *asah* are both used, by way of recapitulation, in Gen. 2:3, evidently to mark the distinction between absolute beginnings on the one hand, and on the other subsequent "natural" continuations or developments (through secondary causes): "And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had *created* and *made*."

According to the Scriptures, the brooding of the Spirit—the Breath of God—is responsible for every form of life in the universe—natural, spiritual, eternal. And so at the Creation the brooding of the Spirit generated every form of natural life there is,—the unconscious life of the plant and the conscious life of the animal, as well as the self-conscious or personal life of man. And so the Scriptures teach throughout.

[Cf. Acts 17:24-25]: The God that made the world and all things therein . . . he himself giveth to all life, and breath, and all things. [Gen. 7:21-23]: And all flesh died that moved upon the Earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. And every living thing was destroyed that was upon the face of the ground, etc. [Eccl. 3:21]: Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth? [Job 34:14-15]: If he [the Almighty] gather unto himself his spirit and his breath; All flesh shall perish together, And man shall turn again unto dust. [Psa. 104:27, 29, 30]—These wait all for thee, That thou mayest give them their food in due season. . . . Thou hidest thy face, they are troubled; Thou takest away their breath, they die, And return to their dust. Thou sendest forth thy Spirit, they are created; And thou renewest the face of the ground.

As George Matheson has written:

Who are the "all" here spoken of? They are the living creatures of the whole earth. What! you say, the creatures of the animal world! can *these* be said to be in possession of God's Spirit? I can understand very well how *man* should be thus privileged. I can understand why a being of such nobleness as the human soul should lay claim to a distinctive pre-eminence. But is it not a bold thing to say that the human soul is in contact with the beast of the field? Is it not a degradation of my nature to affirm that the same Spirit who created me created also the tenants of the deep? No, my brother; if you shall find in God's Spirit the missing link between yourself and the animal world you will reach a Darwinism where there is nothing to degrade. You are not come from them, but you and they together are the offspring of God. Would you have preferred to have had no such link between you? It is your forgetfulness of the link that has made you cruel to the creatures below. You do not oppress your brother man, because you know him to be your brother; but you think the beast of the field has no contact with the sympathy of your soul. It *has* a contact, an irrefragable, indestructible contact. You are bound together by one Spirit of creation; you sit at one communion table of nature; you are members of one body of natural life. The glory of being united to thy Father is that in Him thou shalt be united to everything. Thou shalt be allied not only to the highest but to the lowest, thou shalt be able not only to go up but to go down. Thou shalt have the power that the Lord had—the power to empty thyself to the lowermost, to the uttermost. Thou shalt feel that thou owest all things thy sympathy when thou hast recognized this relationship through the same divine Spirit.¹

Perhaps the notion of a natural kinship between man and the lower orders, so widespread among primitive peoples, was, after all, but a universal intuition of an eternal truth.

5. The Spirit of God in the Creation of Man

In Gen. 1: 26, we read the following:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Certainly the plural pronouns here—"Let *us* make man in *our* image, after *our* likeness"—indicates a Divine inter-communion; the bringing into existence of the being who was designed to be lord tenant of the whole natural creation; the final achievement of the initial phase of the Creative Process, and the crowning glory of the Divine handiwork, merited just such a sublime con-

1. *Voices of the Spirit*, 50-51.

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silum of the three Persons of the Godhead. At this *counsilium* it was decreed that this noblest of all creatures, man, should be created in the "image" of God. Hence we read, in verse 27, that "*God created man in his own image, in the image of God created he him; male and female created he them.*" In what does this "image" consist? Surely it does not consist in anything physical, for the simple reason that our God is a Spirit, hence "without body or parts." What, then, is the meaning of "image," as used in this passage? Obviously, it can mean only one thing, namely, that man in his essential being is spirit (person), even as God is a Spirit (Person); hence man, *as a person*, is the image, likeness, reflection, of God. As God thinks, feels (loves) and wills, so man is capable, in his own creaturely way of course, of thinking, feeling, and willing. If this be anthropomorphism, then make the most of it! Our God is not the colorless, feelingless construct of cold human pantheistic intellectualism, but the great Heart of Love who meets the needs of human experience.

In a word, *this last forward step in the Creation marked the beginning of the Era of Personality.*

"*God created man in his own image.*" It seems to me that this text is fully clarified in the second chapter of *Genesis*, which is but an amplification of the content of the first chapter, but with special reference to the origin, constitution and first state of man. Here we read, Gen. 2:7, that "*Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*" This is one of the most brilliant gems in the entire history of Scripture truth. Here we have depicted in two terse, meaningful sentences: (1) the constitution of a body of "the dust of the ground," and then (2) the infusing of that lifeless body with the vital principle, the "breath" or "spirit" of life. Had the Creator stopped with the mere forming of a body, that would have been comparable to the building of a house with no one to live in it. Hence, in a graphic portrayal, God the Creator is represented as stooping over, so to speak, placing His lips and nostrils upon the lips and nostrils of the lifeless thing lying on the ground, and expelling into it an infinitesimal bit of His own being. And immediately the hitherto lifeless form became a body-spirit unity, a *living soul*. Anthropomorphic as this picture may be, as indeed it had to be, because of the inadequacy of human language, neither science nor philosophy has ever conceived anything comparable to it in simplicity and in far-reaching import. It means

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simply, in a word, that in every human being there is a spark of the Infinite and of His powers, that every essential human self (spirit) is a reflection of the Being of God. Of course the Breath of Life here is a metaphor of the operation of the Spirit of God, of the procession of the Spirit from the Being of God.

[This truth is evident from a comparison with Ezek. 37:7-10]: So I prophesied as I was commanded: and as I prophesied, there was a great noise, and, behold, an earthquake; and the bones came together, bone to its bone. And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. Then he said unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind [breath], Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. [That is, in response to the decree of the Word, the Breath of God—a metaphor of the Spirit of God—issued forth from God and re-animated those lifeless forms which Ezekiel saw in his vision. The Breath of God signifies, in Scripture, an operation of the Spirit of God.]

“Yahweh Elohim formed the man of the dust of the ground.” The word *adamah* (“ground”) here seems to signify the *fertile soil*, the *nutritious earth*, which provides food for man and for those animals which are useful to man. Cf. Gen. 2:9—“Yahweh Elohim caused to spring up from the *adamah* every green tree,” etc. Gen. 2:19—“Yahweh Elohim formed from the *adamah* every beast of the field, and every flying thing of the heaven,” etc. It is of the utmost significance, I think, that the verb used in Gen. 2:7 (translated “formed”—“Yahweh Elohim *formed* the man of the dust of the ground”) is the verb used also in Gen. 2:19 to describe God’s forming of animals and birds, which according to the first chapter of *Genesis* vv. 20, 24) were produced by the earth and by the waters respectively. The significance here lies especially in the fact that the text of Gen. 2:7, as in the case of the other texts cited, does not necessarily exclude God’s use of *secondary causes* in the forming of man’s body. “Our conclusion,” writes Messenger

is that there is nothing in Genesis 2:7 which, when rightly understood, *disproves* the theory of the origin of man’s body by way of organic evolution. Of course it is equally true that there is nothing in Scripture which *proves* it. Intermediate stages are neither mentioned, nor expressly excluded. The same applies to the activities of secondary causes.¹

1. Ernest C. Messenger, *Evolution and Theology: The Problem of Man’s Origin*, 116.

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Obviously the text of Genesis 2: 7, reduced to its simplest terms, teaches us that the Divine Will saw fit to constitute the material or corporeal part of man, of *matter*, that is to say, of the chemical elements. This fact, moreover, is fully substantiated by human experience; when the life principle departs from the body, in the phenomenon of death, the body simply resolves itself (decomposes) into the elements of which it was originally constituted. There has never been any question in my mind that man's body, like that of the lower animals, was *created* mortal; hence, following his fall into sin, he was expelled from Eden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22); that is to say, in order that the law of mortality to which he had been made subject by creation might operate properly and thus bring about the execution of the penalty attached to sin. Gen. 3:19—"In the sweat of thy face shalt thou eat bread, till thou return unto to the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return."

But Yahweh Elohim, we are told, having formed man of the dust of the ground, then "breathed into his nostrils the breath of life." At this point an important question arises. It is this: Can we believe, in the light of this statement, that in the act here described God utilized a corporeal (let us say, animal) form which had the power inherently to *begin to think as man thinks*, and that all this text implies is that the Breath of God awakened this latent but *resident* power, and transformed the creature into *homo sapiens*? *I think not.* As a matter of fact, I have not yet been convinced that any concrete evidence exists to substantiate the view that thinking man emerged from an animal ancestor by purely naturalistic evolution, that is, by some sort of an elicited development of resident powers, and resident powers only. True it is that of anthropology and biology textbooks are full of conjectures to this effect, but they are little more than conjectures. I fail to see how the theory of the organic evolution of man's higher thought powers from an animal ancestry can ever be harmonized with this description of man's creation, as given in Gen. 2:7: "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life." The second part of this text teaches us unequivocally that the life principle in man derived originally, *by the inbreathing of the Divine Spirit*, from the very Life of God, Himself. This remains true, moreover, even though that

first Divine inbreathing may have been into some higher animal form. That is to say, the life principle in man is essentially spiritual (rather than biological) in nature; the breath of life in man subsumes the vital principle (previously implanted in the lower orders) *plus* the rational moral principle; it is by the latter than man is specified as man. In a word, God made the corporeal form before Him to live—or at least to live a higher kind of life, on a higher level of being than that of the brute—by imparting to it, by causing to be breathed into it, His own mode of life; and thus the creature, man, *homo sapiens*, became the image or likeness of his Creator. At this stage in the Creative Process the last and highest (as far as the physical Creation is concerned) increment of power came into the Process from the very Being of God. The result was the natural man. And thus the Era of Personality was ushered in, the highest order of being in the whole natural Creation.

Finally, we are told that the body-spirit unity thus effectuated is to be designated a “living soul.” Into the *formed dust*, the corporeal form, God infused something, not of any antecedent matter, but immediately of His own essence. This entrance of the Divine Breath was the entrance of personal life into the human corporeal form, as a result of which the man became a living soul.

As George Matheson has written so eloquently:

Every man ought to be proud of a good ancestry—of an ancestry whose commend my spirit: and having said this, he gave up the ghost. characteristic was goodness. The value lies not in the origin, but in the heredity. The qualities of my ancestors would be nothing if they did not tend to be transmitted; it is the present and not the past that gives them weight. Our life is always the breath of the spirit which has made us; the traits of the fathers re-appear in the children. On one side we have all a splendid ancestry. On the side of our Mother Nature we have much to bear; we are children of the flesh, and the flesh is weak. But we have also an origin from our *Father*, and our Father is a Spirit. We have an ancestry which goes back beyond Nature, beyond maternity, beyond the flesh. We have a pedigree which is older than the mountains, older than the stars, older than the universe. We are come from a good stock; we are branches of a high family tree; we are scions of a noble house, a house not made with hands, eternal in the heavens. Nature is the parent of our flesh, but the Divine is the Father of our spirits; the Spirit of God has made us, and the breath of the almighty has given us life.¹

This Divine inbreathing was, of course, an operation of the Holy Spirit. The Spirit of God and the Breath of God are one and the same, the former expression being proper whereas the latter is only metaphorical.

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[Cf. Isa. 38:16, from "the writing of Hezekiah"]: O Lord, by these things men live; And wholly therein is the life of my spirit. [Job 32:8]: There is a spirit in man, And the breath of the Almighty giveth them understanding. [Job 33:4]: The Spirit of God hath made me, And the breath of the Almighty giveth me life. [Job 27:3]: For my life is yet whole in me, And the spirit of God is in my nostrils. [Psa. 139:14]: I will give thanks unto thee; for I am fearfully and wonderfully made.

Hence, in virtue of this original Divine inbreathing, every man is essentially spirit, a spirit, and God is said to be the Father of spirits.

[Num. 16:22]: And they fell upon their faces, and said, O God, the God of the spirits of all flesh, etc. [Num. 27:16]: Let Jehovah, the God of the spirits of all flesh, etc. [Heb. 12:9]. Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence, shall we not much rather be in subjection unto the Father of spirits, and live? [Eccl. 12:7]: And the dust returneth to the earth as it was and the spirit returneth unto God who gave it. [Cf. Luke 23:46]: And Jesus, crying with a loud voice, said, Father, into thy hands I

In the words of the Psalmist:

When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visited him? For thou hast made him but little lower than God, And crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands [Psa. 8:3-6].

The new increment of power implanted in the first human corporeal form, that is to say, superposed, in all likelihood, upon the basic physiochemical and physiological processes which he shared in common with the lower orders of life, included all the capacities and potencies of personality. This means of course that the man was endowed with a moral nature by means of which he had kinship with his Creator. By means of his intelligence he had the ability to discern the Mind and Will of God. As Guyot puts it: "The animal is still under the law of nature, that is, of instinct or necessity, while man, possessed of a knowledge of God, is under the law of liberty, and thus becomes a responsible, or in other words, a moral being."¹ Moreover, the first man was more than just a conscious being—he was a *self-conscious* being. That he was an affectionate being, too, is demonstrated by the account of the stirring of his social instincts: he was sorrowful that he had no mate, no counterpart (Gen. 2:18-20); hence, as an affectionate being, he was capable of loving God and his fellows. And finally, he was a *self-determining* being, capable of choosing God's way in preference to his own

1. *Op. cit.*, 42-43.

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way or his own way in preference to God's way. This latter choice he made, and fell into sin (Gen. 3: 6-8). All these qualities, subsumed under the term "spirit," resulted from an immediate operation of the Spirit of God, metaphorically described as an outbreathing from the Deity and an inbreathing into the lifeless corporeal form.

Moreover, in the restoration of these abilities to man, which takes place in the process known as *regeneration*, it is plainly asserted that the Spirit is the author of them.

[Eph. 4:20-24]: But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth. [Col. 3:9-10]: Lie not one to another seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him. [John 3:5]: Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. [Titus 3:5]: according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior. [Gal. 5:16]: But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. [Gal. 5:22-25]: But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk, [2 Cor. 3:2-3]: Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. Etc., etc.

Thereby, that is, by the process of regeneration (followed, of course, by sanctification) the Spirit restores His own work, and Adam may be said to have had the Spirit throughout his period of innocence. In all men, from first to last, all truth, goodness and righteousness are the fruit of the Spirit of God. For ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth) [Eph. 5:8-9].

* * * *

Just a few statements by way of recapitulation at this point, with respect to the "harmonizing" of the Biblical cosmogony

1. Arnold Guyot, *Creation*, 124.

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with the hypothesis of organic evolution now so generally in vogue in scientific circles:

In the first place, I have tried to show that there is no irreconcilable conflict between the *Genesis* account of the Creation and the progressive development hypothesis, in their broad outlines. I have tried to make it clear that in general the former, by simply affirming the fundamental religious truth that what God commanded to be done, *was done*, and *was good*, at each successive stage of the Creation, without describing specifically *how it was done*, allows for an interpretation in terms of "evolution" as the latter is generally believed and taught today. That there was a progressive development in Creation, that the process was spread over six cosmogonic days, which were periods of indeterminate length, and that the progression was from inanimate matter to plant life, to animal life, and finally to rational human life, in the order named—all this seems to be implied in the *Genesis* narrative. All this is explicit as well in the evolution hypothesis. Nor is there anything in the *Genesis* narrative to militate against the view that evolution may have taken place, as envisioned by the organic hypothesis, on each of the different levels of being which constitute the Cosmos, and in particular on the plant and animal levels. Indeed the evolution hypothesis, strictly speaking, embraces only what is designated "organic evolution," that is, the evolution of "natural" life in its various "kingdoms," genera, and species. From the fact that the idea of "create" or "creation"—a word, as we have seen, which is used in the *Genesis* cosmogony to describe the introduction of an element, a new increment of power, which cannot be explained by what had gone before—appears only three times in the narrative (vv. 1, 21, and 27), it would seem that we are justified in assuming that intermediate acts were in a sense evolutionary, that is, the readjustment of material already present to form new combinations, the word used to describe such acts, being, not "create," but "make." All this means that on the plant and animal levels at least, development may have taken place by some such process, even according to the Biblical account. As far as the human order of being is concerned, if evolution has taken place or is taking place therein, it must be regarded as having assumed a psychological rather than biological character, as indeed Du Noüy contends in his recent work entitled *Human Destiny*. It would seem that man's future development must be primarily in the moral and spirit-

ual realms, and that it must depend to a large extent upon his own thinking and his own efforts, in virtue of his endowment with the priceless gift of freedom. That he has freedom to "work out his own salvation with fear and trembling," freedom to attain his own ultimate natural and proper end, if he chooses so to do, no person endowed with plain common sense would even attempt to deny.

In the second place, I must re-assert at this point that there is no evidence in the *Genesis* cosmogony, nor even in the evolution hypothesis as commonly presented, to support the notion of a purely naturalistic development—i.e., by means of *resident forces*—from the inanimate to the animate level, from the plant to the animal, or—despite all assertions to the contrary—from the brute animal to thinking man. It is the main contention of the present treatise that at the beginning of each of these respective stages of Creation, new increments of power may have been infused into the Creative Process by the agency of the Spirit of God, thus marking off the different levels on which the Hierarchy of Total Being is constructed. No theory of evolution by means of resident forces alone has yet successfully bridged the gaps between the rock and the plant, between the plant and the animal, or between the brute animal and rational (and spiritual) man. On the other hand, if these gaps ever should be closed *conclusively*, all that would be proved as a consequence would be that God infused into First Energy all the potentialities of life, consciousness, rationality, and, I might add, holiness. This, of course, is incredible on the face of it. Moreover, if God, by some alchemy inscrutable to us, infused these potentialities into the Creative Process at the beginning, this could mean only that such powers are inherent in the Deity Himself, or, it may be, that they were brought into existence by Him *ex nihilo*. Or, on the other hand, if First Energy (atoms?) alone is to be regarded as possessing these powers inherently from the beginning—as the materialistic scientists would probably like for us to believe—all this would mean is that First Energy must be identified with God, and indeed with a God differing but little from the God of the Bible. No matter how strenuously unbelieving and irreligious thinkers may strive to avoid the use of the word "God," there is no getting away from the fact of God, from the fact, that is, of a First Principle of all things. So, why not call this First Principle

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"God," as men have done throughout the ages, and let it go at that.

In the third place, although I have tried to show that the *Genesis* cosmogony is—in its broad outlines—capable of legitimate interpretation in harmony with the evolution hypothesis, also in its broad outlines, this does not necessarily mean that Creation did take place by evolution. There is no imperative requiring anyone to make Bible teaching conform to the scientific thought of any age. As stated repeatedly, the Bible is designed to be a textbook of religion, not of science; and as such it stands on its own merits. One thing is sure, however: Creation must have taken place either (1) *instantaneously* (*i.e.*, first forms of species, archetypes, sprang into being immediately at the Divine Command), or (2) by *emanation* (of first energy and all subsequently added powers, from the Being of God), or (3) by *evolution*, as envisioned by the present-day prevailing theory. Now, as we have seen, instantaneous Creation (*i.e.*, of all first forms immediately, and at one time) is not taught by the *Genesis* cosmogony itself; on the contrary, according to that very cosmogony, the Creation was spread over six successive "days" at least (even according to the ultra-literal theory, over six successive days of twenty-four hours each). Moreover, there is no necessary reason for assuming that *all* living species, that is, all that we know today, came into existence *at one time* in the course of the Creation. It is far more reasonable to regard the majority of those species now existing upon the earth as the natural products of natural variations in other species. Nor again is there any question involved of the Power manifested in Creation: just as great Power must be presupposed to have created a Cosmos by a process of evolution as to have created it instantaneously, and vice versa. Hence, taking all things into consideration, a modified form of progression would seem to be the hypothesis most in conformity with the broad outlines of the Biblical cosmogony. To sum up, then, evolution might possibly have taken place on each of the successively higher levels of being, but certainly not in the transition from one level of being to the next higher level. *Those transitions must have been effectuated by the direct interposition and activity of the Spirit-power of God.* Moreover, no one has any adequate explanation of how one species may have "emerged" from a lower species. The whole theory is based on

nothing but a series of inferences. To say it is a *fact* is certainly “jumping the gun.”

As for the question as to whether the successively higher increments of power introduced by the Divine Spirit into the Creative Process—energy, life, consciousness, rationality, and holiness—were, and are, emanations from the Being of God, or absolute creations by the Thought-power of God. I must confess that I fully accept the latter view. Still, it might be argued legitimately, that for all practical purposes we have in this problem a distinction without a difference. I know of no way of resolving the problem. Its solution seems to lie beyond the power of human intelligence.

In the fourth place, as is well known, from a strictly scientific point of view the chief problem in connection with the evolution hypothesis is not that of the *survival* of existing species, but that of the *arrival* of a *new* species. I do not consider that this problem has ever been satisfactorily solved by science. Scientists are not agreed as to the *method* of evolution, whether it occurred by inheritance of acquired characters (Lamarck), or by natural selection (Darwin), or by changes in the germ-plasm (Weismann), or by mutations (De Vries), or by a combination of two or more, or even all, of these various factors. It seems impossible, in the light of present-day knowledge, to account for the *arrival* of a *new* species (from an old or existing one) except on the ground of some change in the chromosomes and genes of the latter's reproductive cells. Any acquired characteristic would have to be transmitted in such a manner, that is, through the genes—would it not?—and in no other way. How then did the acquired characteristic incorporate itself into the genes of the individual acquiring it and thus become transmitted to that individual's offspring? As far as I know, science has no answer for this question, and therefore rejects the theory of the transmission of acquired characters. In fact, science falls back usually on *mutations* to explain the origin of species. That mutations do occur cannot be doubted. But what causes mutations? Cosmic rays? These have been proved experimentally to cause mutations in some cases. Then were those mutations which are called upon to account for the Cosmos and its creatures *purposive* or *chance* occurrences? There can be but one intelligent answer to this question: In view of the *order* in our universe, and in view of the obvious *progression* in the process of physical Creation itself, we can

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only conclude that if cosmic rays caused the mutations which lay back of the evolutionary process, then the activity of such rays must have been directed by a Supreme Intelligence and Will, in order to have taken place in the proper sequence necessary to progression in Creation, and in the proper manner necessary to produce the framework of order manifested by the Cosmos in which we live. But this brings us back once more to Universal Intelligence and Will—in a word, to our God and His Spirit and His Word.

Finally, as Bergson has argued so conclusively, not one of these methods of evolution which have been hypothesized in the past, nor all of them together, can account for the onward and upward surge of the Movement of Life itself. They may serve to account for the *how* of the so-called evolutionary movement, but certainly they do not account for the force which impelled the movement onward and upward constantly, from lower to higher and still higher forms, culminating finally in the human person. Nor can this impetus be accounted for, except on the basis of the operation of the Spirit-power of God.

For the religious man, therefore, the truth remains eternal, and for ever—that “in the beginning” it was God who, by His Spirit, at the decrees of His Word, created “the heavens and the earth and all the host of them.”

On *evolution* and *evolutionism*, see my textbook on *Genesis*, I, 254-259, 472-474, 560-601; II, 313-353, 356-363. Also my book, *The Eternal Spirit*, 539-592).

It would be difficult to express my position on evolutionism more clearly than it is stated in a few terse sentences by a distinguished minister, college professor, radio and television speaker, Dr. Batsell Barrett Baxter, in his excellent text on apologetics, entitled *I Believe Because . . .* (pp 164-165), as follows:

The problem has sometimes been presented to me in this fashion: “Here is a man who believes in the existence of God, the divinity of Christ, the inspiration of the Scriptures, and the importance of the church. He has become a Christian in the manner prescribed in the New Testament, and he faithfully worships and works according to the directions in the Scriptures; yet he believes that God created the universe and then developed life on the earth by the evolutionary method. He is a faithful Christian and at the same time a theistic evolutionist. Will he be lost because of this view?” To say that such a man would be lost because of his misunderstanding and mistaken ideas about how God produced life on earth would be to speak where one has no real right to speak. Would one be lost for believing that Isaac was the

father of Abraham, rather than the other way round? Would one be lost for believing that Jacob had only ten sons instead of twelve? Would one be lost if he felt that the flood was only a localized phenomenon, covering only a few hundred square miles, rather than the whole earth? Would one be lost for thinking that Bishop Ussher's dates are correct, when they now appear to be somewhat incorrect? In other words, will God determine salvation in terms of what one believes about how or when He created the universe? Will one be lost because of a misunderstanding or a misinterpretation of Genesis 1? It is my conviction that we ought to be slow to speak on these matters. From the foregoing pages, it ought to be clear to anyone that I am not an evolutionist, theistic or otherwise. I have not yet seen sufficient evidence to lead me to believe in the evolutionary theory. At the same time, I am not ready to exclude from fellowship sincere Christian brethren who mistakenly (as I believe) think that evolution was God's method. To allow this particular issue to divide the Lord's church would be most unfortunate indeed. It certainly would be most pleasing to Satan, and most displeasing to God.

Day Seven: Rest

2:1-3

And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made."

Thus ends what has rightly been called the sublime Hymn of Creation.

1. God *finished* His work, on the seventh day. Does this mean that God, in some fashion, *worked* on the seventh day? To avoid such an interpretation, the Septuagint and certain other ancient versions insert the *sixth* day in the text instead of the seventh. Others have translated it, "had finished." Still others take the passage to mean that God *declared* His creative work finished. The Creation evidently was completed, as it had already been pronounced very good. Could it be that on the seventh day God fitted up Eden to serve as man's temporary abode in his first state of innocence and placed him in it?

2. God *rested* from His work. (1) But we are told that Jehovah "fainteth not, neither is weary" (Isa. 40:28). Does God ceased from His labor of creating, or as Skinner puts it, viously an anthropomorphic expression indicating simply that God need to rest because of fatigue? Surely not. This is ob-desisted from His creative activity. (Since the Creation was

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finished and pronounced very good, what more was there to do?) Murphy's suggestion is that God's rest arises from the joy of achievement rather than from the relief of fatigue. Moreover, even though God "rested" from His works of physical creation, He certainly did not rest from works of benevolence (redemption). (2) Heaven is eternal rest, that is, rest from any kind of physical or corporeal activity (surely, however, a principal aspect of the activity of Heaven will be growth in *spiritual knowledge*). God came out of His timelessness to create the heavens and the earth, in six successive epochs; this Creation having been completed, and Eden prepared for man's first state, God returned back into the timelessness of pure Spiritual Being. Hence the Father's "rest" continues, and therefore we have no formula, as at the end of each of the first six days, that there was evening and there was morning, a seventh day. All preceding periods had begun and ended; not so the seventh—it is still going on. This is evidently what Jesus meant (John 5:17) in answering the Jews who were criticizing Him for healing on their week-day Sabbath. "My Father worketh even until now, and I work," said Jesus. That is to say, "You Pharisees criticize me for doing a work of benevolence on your little twenty-four-hour Sabbath—but why? My Father's Sabbath has been going on throughout all these intervening centuries from the time He ceased from the creating of the world, yet through all this time He has been doing works of benevolence continuously. Why, then, should you literal-minded hypocrites find fault with me for doing a work of benevolence on your little week-day Sabbath?"

3. *Pro-lepsis: Resting and Hallowing.* (1) Note that to bless is to wish something for that which is blessed (someone has said, "infinite multiplication" of the something wished); and to hallow is to remove that which is hallowed, out of its secular relations and to devote it to God. (2) This is obviously a *pro-lepsis*: and who was in a better position to understand this than Moses under whom the observance of the week-day Sabbath was established? Now a *pro-lepsis* is a connecting together, by the writer of the narrative, of two widely separated events in point of years, in an explanatory way, so that it appears as if they might have happened at one and the same time. Remember that Moses is writing this narrative long after the

1. George Gamow, *The Creation of the Universe, Intro.*, xii.

Creation. This means that God rested on the seventh epochal (aeonic) day after finishing His Creation (of the physical universe). But He did not sanctify the seventh solar day of the week as the Jewish Sabbath until many centuries later, to be specific, when the Hebrew people under Moses were in the Wilderness of Sin, previous to their arrival at Sinai. In the sixteenth chapter of Exodus we have the account of the institution of the Jewish Sabbath. Moses, however, in giving us the Creation Narrative, connects the *resting* on the seventh aeonic day (after Creation) and the *sanctification* of the seventh solar day in the Wilderness of Sin, in such an explanatory way that it appears that the two events happened following the Creation, and at the same time, when in reality they were separated by many centuries. He does this, evidently, for the purpose of teaching the Jewish people *why* it was that Yahweh selected the seventh day of the week, instead of the first, second, third, fourth, fifth, or sixth, as a day of rest for them, but especially as a memorial of their deliverance from Egyptian bondage (Deut. 5:15). (3) Another example of pro-lepsis occurs in Gen. 3:20—"And the man called his wife's name Eve, because she was the mother of all living." ("Eve" means "Living" or "Life.") When Adam named her Eve, as far as we know, she was not the mother of anyone; but she was the mother of the entire human race when the Mosaic Cosmogony was written. Hence, Moses appended the explanatory clause, "because she was the mother of all living," to show why Adam, with prophetic insight, named her Eve. (4) Pro-lepsis occurs in the New Testament, as in Matt. 10:2-4, in the enumeration of the twelve apostles. Matthew, in giving their names, concludes with the statement, "and Judas Iscariot, who also betrayed him." The clause, "who also betrayed him," is merely explanatory on Matthew's part, to make clear the identity of Judas. Yet the calling of Judas to the apostleship and the betrayal of Jesus by Judas were events separated in time by some three years, although it might seem, from the wording of this passage from Matthew's account, that they occurred at one and the same time. There can be little or no doubt that in Gen. 2:1-3, we have another pro-lepsis: only on this basis can the passage be harmonized with the teaching of the Bible as a whole.

(5) A. Campbell takes the position that the Sabbath was observed from the Creation.¹ However, there is no evidence whatever to support this view. There is not the slightest sug-

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gestion of an observance of the Sabbath prior to the time of Moses: the term does not even occur in the book of Genesis. There are intimations of a division of time into cycles of seven days (weeks) here and there in Genesis (e.g., Gen. 8:10-12, 29:16-30, 50:10), but there is no necessary connection between these and the observance of the seventh day as the Sabbath; moreover, there is not even an intimation of Sabbath observance associated with them. (6) It is crystal clear that the first observance of the week-day Sabbath occurred in the wilderness of Sin, as related in the sixteenth chapter of Exodus. It is inconceivable that the Procession under Moses would have been on the march from Elim to the wilderness of Sin, as we are told expressly that it was, on the first day of the eight-day period described here, for this would also have been a Sabbath had the institution been in effect at that time. The Law of the Sabbath forbade the people to do any work whatever, even to kindle a fire or to leave their habitations on that holy day (Exo. 16:29, 31:14-15, 35:2-3; Num. 15:32-36); hence, marching on the that first day into the wilderness of Sin would have been a flagrant violation of the Sabbath Law. Now, as the story is given, throughout the six days that followed the first day of marching, the people, at God's command, gathered manna ("bread from heaven") each day, and, again at God's command, they gathered a double portion on the sixth day. Why so? Because the day that followed—the last day of this eight-day period—was the first observance of the Jewish Sabbath. The Scripture makes these facts too clear for misconception (Exo. 16:21-30). Not too long after this, the Procession reached Sinai, and there the positive law of the Sabbath was incorporated into the Decalogue (Exo. 20:8-11). (7) The Sabbath was a provision of the Mosaic Law, given to one people only, a people living in a part of the world where it could be properly observed (e.g., without the kindling of a fire, Exo. 35:2-3, Num. 15:32-36) without working a hardship on them (cf. the words of Jesus, Mark 2:27-28). The wording of Exo. 20:8, "Remember the sabbath day to keep it holy," does not necessarily imply a previous observance; "remember" means, evidently, "keep in memory," or "do not forget" the Sabbath day, thus having reference primarily to their *future* observance of the day. If it be contended that the word "remember" here has reference to *past* observance, I answer simply that the Hebrew people had already

1. Christian System, 139.

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observed the Sabbath at least a few times, from the occasion of its institution in the Wilderness of Sin (Exo. 16). The language of this sixteenth chapter makes it too obvious for question that what is described here was the first observance of the seventh day of the week as the Jewish Sabbath.

(8) Finally, the Sabbath was an integral part of the Decalogue, and the Decalogue was the heart of the Mosaic Covenant. In Deut. 5:4-22, we find Moses repeating the Ten Commandments, including the command to keep the seventh day as the Sabbath. In verses 1-3 of the same chapter, we find him stating expressly that God had not made this Covenant with their fathers (the Patriarchs), but with the generation that had been present at Horeb (another name for Sinai), and with their descendants to whom he, Moses, was speaking on that occasion (just before his own death and burial). (Cf. Gal. 3:19. Here the Apostle tells us that the Law (Torah) was added, that is, codified, because of the growing sinfulness of the people under no restraint but that of tradition and conscience). Moses then goes on to tell the people, no doubt to *remind* them (vv. 12-15), that the seventh-day Sabbath was set apart by Divine ordinance to be observed by the Children of Israel *as a memorial of their deliverance from Egyptian bondage*. (Cf. Neh. 9:13-14). It necessarily follows that the observance must have been inaugurated *after* that deliverance had taken place, that is, after the Exodus. All these Scriptures account for the fact that we find no mention of the Jewish Sabbath in Genesis, that is, throughout the Patriarchal Dispensation. What, then, was the purpose of the inspired writer (Moses, cf. Matt. 19:7-8; Luke 16:19-31, 24:27, 44; John 1:17, etc.) in correlating the observance of the week-day Sabbath by the Jewish nation with the "day" of God's rest from His creative activity? The answer is obvious: it is to explain why the *seventh* day was selected to be memorialized instead of any one of the other six days. We have in Genesis *the reason why the particular day of the week was chosen*: we have in Deuteronomy *what the day was chosen for*, that is, what it was Divinely intended to memorialize. (There is no need whatever for assuming two contradictory accounts here, nor even for assuming two different accounts.) In a word, the Genesis narrative is to inform us that the seventh day of each ordinary week was sanctified as a memorial for the Jewish nation because that was the great *aeonic* day on which God rested from His creative activity "in the beginning." Thus it may be con-

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tended legitimately that *the extent of the time involved* in these two instances is not any necessary part of the exegetical parallel.

(9) The seventh-day Sabbath was a sign between Yahweh and one people only, the Children of Israel (Exo. 31:12-17). It was divinely appointed a memorial of their deliverance from the bondage of Egypt (Deut. 5:12-15), and as such never had any significance whatever for a Gentile. Moreover, it was to cease with the abrogation of the Old Covenant and the ratification of the New by the death of Christ on the Cross (Hos. 2:11, John 1:17, Col. 2:13-17, 2 Cor. 3:3-15, Gal. 3:23-27; Heb. 8:6-13, 9:23-28, 10:8, 14; 1 Pet. 2:24). In our Dispensation, the observance of the seventh day would, of course, as stated above, have no meaning, especially for Gentiles. Hence, in the New Testament writings, whereas Jesus, the Apostles, and the early evangelists often went into the synagogues on the Sabbath (the seventh day) to preach the Gospel to the Jews wont to be assembled there, all Christian assemblies, however, were held on the first day of the week, the day on which the Lord was raised from the dead (Mark 8:31, 16:9, 21:42; Acts 4:10-12, 20:7; 1 Cor. 16:1-2), which came to be known as the Lord's Day (Rev. 1:10). There is no particular connection between the Jewish Sabbath and the Christian Lord's Day. There is, however, a kind of analogy: that is, as the Sabbath was ordained a memorial of the deliverance of ancient or fleshly Israel from the bondage of Egypt (Deut. 5:15), and as Egypt is, in Scripture, a type of a state of sin, so the Lord's Day is a memorial of the deliverance of spiritual Israel (Gal. 3:29) from the bondage of sin and death, through the resurrection of Christ.

(10) Note allusions to the six "days" of Creation in other parts of the Bible, especially Exo. 20:11 and Exo. 31:15-17. Do these passages require us to accept the "days" of the Genesis Cosmogony as days of twenty-four hours each? On this point Tayler Lewis (Lange, CDHCG, 135-136) writes with great clarity, as follows: "The most clear and direct allusion is found in the Fourth Commandment, Exo. 20:11, 'Six days shalt thou labor and do all thy work, for in six days the Lord made heaven and earth.' This language is held to be conclusive evidence of the latter having been ordinary days. They are of the same kind, it is said, or they would not have been put in such immediate connection. There could not be such a sudden change or rise in the meaning. This looks plausible, but a careful study

shows that there is something more than first strikes us. It might be replied that there is no difference of radical idea—which is essentially preserved, and without any metaphor in both uses—but a vast difference in the scale. There is, however, a more definite answer furnished specially by the text itself, and suggested immediately by the objectors' own method of reasoning. God's days of working, it is said, must be the same with man's days of working, because they are mentioned in such close connection. Then God's work and man's work must also be the same, or on the same grade for a similar reason. What a difference there must have been between God's work be to thee a sabbath (a rest), for the Lord thy God rested on the seventh day' — words of the same general import, but the less solemn or more human term here applied to Deity. The Hebrew word is the same for both: 'In six days shalt thou labor and do all thy work; for in six days the Lord made (*wrought*) heaven and earth.' Is there no transition here to a higher idea? And so of the resting: 'The seventh day shall and man's work—above all, between God's ineffable repose and the rest demanded for human weariness. Must we not carry the same difference in to the *times*, and make a similar ineffable distinction between the divine working-days and the human working-days—the God-divided days, as Augustine calls them, and 'the sun-divided days,' afterwards appointed to us for 'signs, and for seasons, and for days, and for years' of our lower chronology? Such a pointing to a higher scale is also represented in the septennial sabbath, and in the great jubilee period of seven times seven. They expand upwards and outwards like a series of concentric circles, but the greatest of them is still a sign of something greater; and how would they all collapse, and lose their sublime import, if we regard their antitype as less than themselves, or, in fact, no greater than their least! The other analogy, instead of being forced, has in it the highest reason. It is the true and effective order of contemplation. The lower, or earthly, day is made a memorial of the higher. We are called to *remember* by it. In six (human) days do all thy work; for in six (divine) days the Lord made heaven and earth . . . It is the manner of the Scriptures thus to make times and things on earth representatives, or under-types, of things in the heavens, *hypodeigmata ton en tois ouranois* (Heb. 9:23). Viewed from

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such a standpoint these parallelisms in the language of the Fourth Commandment suggest of themselves a vast difference between the divine and the human days, even if it were the only argument the Bible furnished for that purpose. As the *work* to the *work*, as the *rest* to the *rest*, so are the *times* to the *times*."

(11) Thomas Whitelaw comments in similar vein:

The duration of the seventh day of necessity determines the length of the other six. Without anticipating the exposition of ch. 2:1-4, it may be said that God's sabbatic rest is understood by the best interpreters of Scripture to have continued from creation's close until the present hour; so that consistency demands the previous six days to be considered as not of short, but of indefinite, duration. The language of the fourth commandment, when interpreted in accordance with the present theory, confirms the probability of its truth. If the six days in Exod. 20:11 are simply natural days, then the seventh day, in which God is represented as having rested from his creative labours, must likewise be a natural or solar day; and if so, it is proper to observe what follows. It follows (1) that the events recorded in the first five verses of Genesis must be compressed into a single day of twenty-four hours, so that no gap will remain into which the short-day advocates may thrust the geologic ages, which is for them an imperative necessity; (2) that the world is only 144 hours older than man, which is contrary to both science and revelation; (3) that the statement is incorrect that God finished all his work at the close of the sixth day; and (4) that the fossiliferous remains which have been discovered in the earth's crust have either been deposited there since man's creation, or were created there at the first, both of which suppositions are untenable. But now, if on the contrary, the language signifies that God laboured in the fashioning of his cosmos through six successive periods of indefinite duration (*olamim*, aeons), and entered on the seventh day into a correspondingly long period of sabbatic rest, we can hold the opposite of every one of these conclusions, and find a convincing argument besides for the observance of the sabbath in the beautiful analogy which subsists between God's great work of *olamim* and man's little work of sun-measured days.¹ [Perhaps I should emphasize the fact here that the *Pulpit Commentary*, although first published about the turn of the century and recently re-issued, is still one of the sanest, most comprehensive, and most scholarly of all Biblical Commentaries. Perhaps the most erudite of all such sets is the *Critical, Doctrinal, and Homiletical Commentary*, co-edited by Dr. John Peter Lange and Dr. Philip Schaff, first published in 1868; the volume on Genesis, by J. P. Lange, is translated from the German, with essays and annotations by Dr. Tayler Lewis. The general content of these Commentaries has been affected very little by recent scientific discoveries and hypotheses. I should say that this is a mark of their true greatness, their reliability.]

(12) Some additional evidence concerning the "days" of the Creation is in order here, if for no other reason than to demonstrate the general ambiguity with which the Hebrew *yom*

1. Whitelaw, *op. cit.*, 12, 13.

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is used in the Old Testament. For example, Gen. 1:5 (here "Day" refers to *daylight*); Gen. 2:4 (here *yom* takes in the whole Creative Week); Gen. 2:17 (here the word indicates an indefinite period); Gen. 35:3—"the day of my distress"; Eccl. 7:14—"the day of prosperity," "the day of adversity"; Psa. 95:8—"the day of temptation in the wilderness" (Did not this "day" last forty years?) (Deut. 9:1—here "day" means in a short time; Psa. 2:7—here we have an eternal day, a day in God's Eternal Purpose), etc. Note also in the New Testament the Greek equivalent, *hemera*, John 8:56—"my day" here takes in Christ's incarnate ministry and probably His entire reign as Acting Sovereign of the universe (Acts 2:36, Phil. 2:9-11); Heb. 3:15—in this text "to-day" takes in the "present season of grace," that is, the entire Gospel Dispensation. Thus it will be seen that by the same word *yom*, and its Greek equivalent *hemera*, the Scriptures recognize an *artificial* day (Gen. 1:5), an *eternal* day (Psa. 2:7), a civil day (Lev. 23:32), a *millenial* day (2 Pet. 3:8), a *judgement* day (Acts 17:31), a *solar* day (Exo. 16:4-5, Rom. 14:5), a *day-period* (Gen. 2:4, John 8:56, Heb. 3:8, Rom. 13:12), etc. Certainly, the sheer elasticity with which these Hebrew and Greek words are used for our word, "day," throughout the Bible forbids the dogmatic assumption of a single fixed meaning!

It is worthy of note here that Gleason L. Archer, Jr., whose fidelity to the Scriptures can hardly be questioned, in his *outstanding* book, published recently, after rejecting the concepts of a *twenty-four-hour* day and a *revelational* (special prophetic visionary) day, presents the view which I have adopted here, namely, that in the Genesis Cosmogony each of the seven Creative Days must have been a period of indefinite duration (that is, as man measures time). He writes:

According to this view the term *yom* does not necessarily signify a literal twenty-four-hour day, but is simply equivalent to 'stage.' It has often been asserted that *yom* could not bear this meaning, but could only have implied a literal day to the Hebrew mind according to Hebrew usage. Nevertheless, on the basis of internal evidence, it is the writer's conviction that *yom* in Genesis 1 could not have been intended by the Hebrew author to mean a literal twenty-four-hour day.¹

I fail to see how any other interpretation can be validated on the basis of the content of the Genesis Cosmogony as a whole.

4. *The Mosaic Epic of Creation* is especially meaningful

1. Archer, *A Survey of Old Testament Introduction*, 176-177.

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in one respect: in v. 31 it sets *the sublime optimistic motif* of the entire Bible. This verse reads: "God saw everything he had made, and behold, it was very good." What a burst of exultation and benediction to be called forth from the inmost being of Elohim at His contemplation of His own handiwork in its entirety! What order, what beauty, what glory there was, to elicit such Divine exultation! Yet—does not this verse strike the note of optimism that pervades the Bible from beginning to end? Does it not impress the truth upon us that God's work can never be destroyed, indeed can never be ultimately marred, much less ruined (Acts 3:21); that Good will never be overcome by Evil, but will in fact overcome Evil, in the consummation of the Divine Plan of the Ages? This crescendo of moral victory reaches its height in the New Testament. Even in the midst of the Great Tribulation which man will bring upon himself at the end of the present Dispensation, the spread of evil in all its forms—greed, lust, violence, war, utter preoccupation with earthly things—when the saints see these iniquities becoming world-wide, Jesus Himself tells us, they shall lift up their eyes and "see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29-30, 16:17-18; Mark 13:19-26; Luke 21:20-28). Never is there the slightest intimation anywhere in Scripture of the possibility of Satan's triumph over the Creation of God! On the contrary, it is expressly affirmed again and again that Satan and his rebel host (of both angels and men) are doomed; that their proper habitation is the pit of the abyss, that is, segregation in Hell, the penitentiary of the moral universe (Matt. 25:41, 2 Pet. 2:4, Jude 6), and that to this ultimate destiny they are bound to be consigned by the Sovereign Will that decrees and executes Absolute Justice. (Matt. 25:31-46; John 5:28-29; Heb. 2:14-15; Phil. 2:5-11; 1 Cor. 15:20-28; Rom. 2:2-11; Acts 17:30-31; Rev. 20:11-15).

5. *The Correspondence with Present-day Science* of the main features of the Genesis account of the Creation is little short of amazing. (1) On the basis of the *panoramic interpretation* of the Genesis Cosmogony, the one which we have adopted here, largely on the ground that it does not require any far-fetched applications of the various parts, that is to say, any unjustified "stretching" of the meaning of the Scripture text, the whole Creation Narrative, in its essential features, parallels

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the fundamental theories of the physical sciences of our day. On the basis of this *panoramic* view, there is no need to postulate any post-cataclysmic reconstruction theory (based on the notion of a "gap" between verses 1 and 2) to provide a way of escape from the difficulties of modern geology. Certainly the stretch of time between the first brooding of the Spirit over the primeval deep and the Divine *consilium* in which it was decreed that man should be created in God's image, was eminently sufficient to allow for the developments claimed by such sciences as astronomy, physics, paleontology, archeology, anthropology, etc., and, as we shall see later, for those aspects of the biological and physiological sciences which truly can be designated *scientific*. Besides, the notion of the building of a new cosmos on the ruins of a former one, without even a suggestion, in the Scripture text, of any natural or moral reason for such wholesale changes, makes the *reconstruction* theory a purely arbitrary one on man's part. (2) Again, the oft-heard *cyclical* theory of cosmic history is usually, either in its origin or in its adoption, a case in which the wish is father to the thought on the part of atheistically and agnostically motivated scientists who would attempt to avoid the problem of *Creation* by zealously affirming what they choose to designate the "eternity of matter." (In passing, it should be noted that the correlation of the word "eternal" (which most certainly signifies *timelessness*) with the nature of what man calls "matter" is *per se* an obvious contradiction.) Evidently, even though the theory of cycles of catastrophes and reconstructions might reasonably allow for the view that, as Hoyle puts it, "matter is infinitely old" (a view which he himself rejects), any such cyclical theory deprives cosmic being and history of any meaning whatsoever, and certainly ignores the fact of the Intelligence and Will which, on the basis of the theory of cycles, necessarily establishes and sustains the successive periods of cosmic order that are supposed to emerge from respective prior cataclysms. (Let us not forget that *cosmos is order*.) As a matter of fact, these cyclical theories have little or nothing to support them, apart from the human imagination which conjures them up.

(3) Again, the Genesis account of the *Creation* is in strict accord with the nuclear physics of our time in presenting radiant energy (light), of some kind, as the first and ultimate form of "physical" energy. This, as stated heretofore, is a commonplace of present-day physical science.

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(4) Especially, however, is the *Order* of the Creation as presented in the Genesis Narrative in the closest harmony with present-day scientific thinking, and indeed with the facts of human experience. And the amazing thing about this correspondence is that it is true, despite the fact that the Mosaic Cosmogony can certainly be proved to have had its origin in pre-scientific times, that is, before the sciences, as we think of them, had begun to be developed. In the Genesis Narrative the word "good," as we have noted heretofore, signified the order that prevailed as a result of the ordinations of the Word and the broodings of the Spirit; hence, at the end of the Creative Process God is said to have looked out on the whole and pronounced it "very good," that is to say, the order was perfect, *perfection signifying wholeness*. Obviously, energy, especially the different kinds of radiant energy (light), were necessarily the first "physical" existents; hence, we are told that these were created on Day One. This was the necessary "physical" beginning of the cosmos, insofar as human experience and science can determine. (The Primal Energy is, of course, the Divine Intelligence and Will.) Again, the creation of both light and atmosphere necessarily preceded the appearance of all forms of life: without light and atmosphere plants could not perform the mysterious process of photosynthesis, the process by which solar energy is captured, so to speak, and converted into stored food energy for beast and man. Without photosynthesis no form of animal life, the human body included, could exist. A. Cressy Morrison writes:

All vegetable life is dependent upon the almost infinitesimal quantity of carbon dioxide in the atmosphere which, so to speak, it breathes. To express this complicated photosynthetic chemical reaction in the simplest possible way, the leaves of the trees are lungs and they have the power when in the sunlight to separate this obstinate carbon dioxide into carbon and oxygen. In other words, the oxygen is given off and the carbon retained and combined with the hydrogen of the water brought up by the plant from its roots. By magical chemistry, out of these elements nature makes sugar, cellulose, and numerous other chemicals, fruits and flowers. The plant feeds itself and produces enough more to feed every animal on earth. At the same time, the plant releases the oxygen we breathe and without which life would end in five minutes. Let us, then, pay our humble respects to the plant . . . Animals give off carbon dioxide and plants give off oxygen . . . It has recently been discovered that carbon dioxide in small quantities is also essential to most animal life, just as plants use some oxygen. Hydrogen must be included, although we do not breathe it. Without hydrogen water would not exist, and the water content of animal and vegetable matter is surprisingly great and absolutely essential. Oxygen, hydrogen, carbon dioxide, and carbon, singly and in their various relations to each other,

are the principal biological elements. They are the very basis on which life rests. There is, however, not one chance in millions that they should all be at one time on one planet in the proper proportions of life. Science has no explanations to offer for the facts, and to say it is accidental is to defy mathematics.¹

And, finally, in this connection, without the subhuman orders to provide for man the means of food, shelter, clothing, medicines, etc., he simply could not exist in his present natural state. (Moreover, according to the Divine Plan, *man's natural state as a person created in God's image is the necessary precondition to growth in holiness which is the very essence of the Spiritual Life, just as the Spiritual Life is the necessary preparation for the Life Everlasting* (1 Cor. 15:44-49, Rom. 8:18-25, Matt. 5:8. Heb. 12:14, 2 Pet. 3:18).

To summarize: the general order of the Creation as set forth in Genesis was, briefly, as follows: energy, light, atmosphere, lands and seas, plants, water and air animals (and it is a commonplace of biology today that animal life had its beginning in the water), land animals, and finally man and woman. This, as we have noted, was an order determined by the very nature of things as they are known by present-day science; hence, it presupposes a directing Intelligence and ordering Will. (Surely order, anywhere, or of any kind, presupposes an orderer.) Again, this universal order consisted in the harmony (hence, *unity*) of all natural non-living and living processes. Every created class of things was fulfilling the function, and attaining the end, for which the Creator-God had brought it into existence; in a word, there was perfect harmony and unity of all the component parts of the whole natural Creation. This universal order prevailed, of course, until sin entered the world. Sin is transgression of the law of God; it is *lawlessness* (1 John 3: 4) and this is *disorder*.

It is of the utmost importance to emphasize here the fact that the order in which the various parts, non-living and living, of the natural Creation are said to have been brought into existence, in the account given us in the first chapter of Genesis, is precisely that which is claimed by modern science. Yet the Genesis Cosmogony was written, as we all know, long before men knew anything about radiant energy, atomic processes, cellular processes, plant photosynthesis, psychosomatic entities,

1. *Man Does Not Stand Alone*, 26, 27.

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etc., or their sequential inter-relationships. This is a fact, I contend, which can be accounted for only on the ground of the special Divine inspiration of the Mosaic Cosmogony.

I consider it a privilege to present here the following conclusive paragraphs from the pen of Dr. Unger:

In the first two chapters of Genesis in an account unique in all ancient literature, the Pentateuch catalogues the creation of the heavens and earth, and all plant, animal and human life. Other nations have their creation stories. But these are important only by sheer contrast in accentuating the sublimity and grandeur of the inspired record. Purged of the gross polytheistic perversions of the numerous non-inspired creation legends by virtue of its advanced monotheistic point of view, only the Genesis account arrives at the great First Cause in that incomparably magnificent opening word: 'In the beginning God created . . .' (Genesis 1:1). Lifting the reader with one stroke out of the morass and confusion of the polytheistic accounts, in which primitive peoples in their naive efforts to explain the origin of the universe attributed each different phenomenon to a separate cause in the form of a deity, the Pentateuch conducts us at once to that which was totally beyond the grasp of the natural mind, the concept of the universe as a whole as the creative act of one God. By inspiration the author of the Pentateuch has the secret which the polytheistic writers of ancient Mesopotamia blindly groped after, the unifying principle of the universe. In an age grossly ignorant of causation, Genesis stands out all the more resplendently as a divine revelation. The discovery of secondary causes and the explanation of the *how* of creation in its ongoing operation is the achievement of science. How cause produces effect, how order and symmetry prevail, how physical phenomena and organic life are interdependent—these and similar questions science has answered. But science can go only so far. The elements of the universe, matter, force, order, it must take for granted. Revelation alone can answer the *why* of creation. The Bible alone discloses that the universe exists because God made it and brought it into being for a definite purpose. The account of the origin of the cosmos in Genesis, moreover, is not only incomparably superior in every respect to ancient cosmogonies and creation accounts, but what is all the more amazing in the light of the utterly unscientific age in which it was produced, is its scientific precision even when judged by the standards of our modern scientific age. Commenting on the account of creation which we find in Chapter I of Genesis, W. F. Albright calls the 'sequence of creative phases' which it outlines as 'so rational that modern science cannot improve on it, given the same language and the same range of ideas in which to state its conclusions. In fact, modern scientific cosmogonies show such a disconcerting tendency to be short-lived that it may be seriously doubted whether science has yet caught up with the Biblical story.'¹

(This excerpt from Albright occurs in the article, "The Old Testament and Archeology," in the *Old Testament Commentary*, H. C. Alleman and E. E. Flack (Philadelphia, 1948), p. 135).

1. Merrill F. Unger, *Introductory Guide to the Old Testament*, 184-186.

6. The Spirit and the Word in the Conservation of the Physical Universe

We are wont to speak of the universe in which we live as a Cosmos. Now this word derives immediately from the Greek word *kosmos*, which means primarily "good order," thus combining the two ideas of (1) order, or the harmonious action of all parts, and (2) goodness, or the perfect adaptation of means to ends. Despite frequent poetic fulminations to the contrary, it has to be admitted that the general framework of the universe in which we live and move and have our being is one of order. If this were not true, there never could have been a science, for a science is, in its ultimate aspect, a systematized body of truth (*i.e.*, of conclusions of human reason and experience) *describing* the order which prevails throughout a specific segment of the totality of things. All human science is, therefore, but the interpretation, or description, of the order which prevails in the natural Creation. Moreover, if our world were not essentially a world of order, we simply could not live in it. If men could not be reasonably sure that summer and winter, seedtime and harvest, sunrising and sunsetting, day and night, would come and go in regular sequence, in the future just as in the past, they could not plan for the future at all; indeed, not knowing what the next day or hour might bring forth, they would perish. As a matter of fact, neither man nor beast, nor even a plant, could exist in an unpredictable physical environment.

It is simply a matter of everyday observation, experience, and "common sense" that the framework of the physical environment in which we live is one of order.

In view of these facts, we have become accustomed to describe the world we live in—the Cosmos—as a world whose processes are determined by what we call "laws of nature" or "natural laws." But what is a "law of nature"? Take, for example, the law of chemical affinity (now called *valence*) according to which atoms of various elements combine in certain fixed proportions. Two atoms of hydrogen, for example, invariably unite with one atom of oxygen to form a molecule of water. Nor is there any variation from these proportions:

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a variation, in fact, would not produce water, but some other substance. The big question is: *Why* do atoms always thus combine, that is, in such *fixed* proportions? What is this force which is exerted in different degrees between atoms of different elements, which causes them to enter into and remain in combination, to form new substances? Of course the force itself seems to be basically what we call *electronic*. But simply to give this name to it does not explain what it is, nor does it account for its manifestation of itself in inter-atomic relations in such definite ratios. It is the province of science, of course, to discover and to describe the *how* of these processes; the answer to the *why*, however, lies outside the sphere of science altogether. This reasoning, moreover, applies to all the so-called "laws of nature," whether in the realm of physics, or of chemistry, or even of biology.

Just what is *law* anyway? There can be but one satisfactory answer to this question, namely, that *law is an expression of will*. Law presupposes a lawgiver. The very word "law" includes the ideas of cause and force, that is to say, the general idea of efficient causality. This is uniformly implied in the etymology of the word: the Greek *nomos* derives from *nemo*, something assigned or apportioned; the Latin *lex*, from *lego*, something said or spoken; the German *Gesetz*, from *setzen*, something set or established; and the English "law," from "lay," which in turn derives from the German *legen*, something laid down. All these imply an authoritative will and an enforcing power. The essential elements of law are the following: (1) a lawgiver, or authoritative will; (2) subjects, or beings toward whom the authoritative will is directed; (3) a general decree or command properly promulgated, an expression of the authoritative will; (4) power, of enforcing the decree or command; and (5) a penalty for the violation of the law. Lacking either a penalty or the power to enforce the penalty, law would not be law at all, but only a sort of maxim or bit of good counsel. Therefore, in the light of this analysis, straight thinking would require us to conclude that the "laws of nature"—all of which are self-operative in the sense of imposing their own sanctions—have their root in, and derive their authority and power from, the Universal Mind and Will, the Will of God. All of which means that it is the Will of God that is the constitution of the Cosmos. It is just as absurd to think of law without a lawgiver as it is to conceive of thought apart from a thinker. *Being*

is the first of all categories of human thought. The phrase, "law of nature," when used simply to denote a mode of action or a mere sequence of events behind which there is assumed to be no directing intelligence or ordaining will, plainly involves a self-contradiction. It must be remembered that physics derives the term "law" from jurisprudence, not jurisprudence from physics. The first and primary use of the term is with reference to the relations existing between intelligent, self-determining agents, that is, between persons. Hence, scientists, by their very use of the term "law," implicitly confess that a Supreme Will has established general rules which control the processes of the universe. These rules are in fact precisely what scientists designate "laws of nature." In reality, they are ordinances of Nature's Creator and Preserver—God.

Hence, according to Scripture, I repeat, the Will of God is the constitution of the universe. And the Word of God is, of course, the expression or revelation of the Divine Will. The Scriptures affirm that our God, by the agency of His Spirit, through the instrumentality of His Word, brought into existence "the heavens and the earth and all the host of them." And they are equally positive in affirming that God, again by the agency of His Spirit, through the instrumentality of His Word (Decrees), conserves the universe in being and sustains it in all of its processes.

[Psa. 33:6, 9]: By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth. . . . For he spake, and it was done; *He commanded, and it stood fast.* [Psa. 148:1-6]: Praise ye Jehovah, Praise ye Jehovah from the heavens: Praise him in the heights. Praise ye him, all his angels: Praise ye him, all his host. Praise ye him, sun and moon: Praise him, all ye stars of light. Praise him, ye heavens of heavens, And ye waters that are above the heavens. Let them praise the name of Jehovah; For he commanded, and they were created. *He hath also established them for ever and ever: He hath made a decree which shall not pass away.* [Psa. 119:89-91]: For ever, O Jehovah, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth. They abide this day according to thine ordinances; For all things are thy servants. [Heb. 1:1-3]: God . . . hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and *upholding all things by the word of his power*, when he had made purification of sins, sat down on the right hand of the Majesty on high. [Col. 1:16-17]: all things have been created through him [the Word, the Son], and unto him; and he is before all things, and *in him all things consist*, that is, literally, "hold together." Back of all the order, beauty, and precision which characterize the natural universe which

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we live in, there is an efficient conserving and sustaining Cause. That Cause is the Spirit-power of God, as exercised in conjunction with the Word-power or the Decrees of God. Hence, we are told in Scripture that when the Word, by the agency of the Spirit, shall be spoken to decree the termination of the whole temporal (historical) process, the heavens shall roll up like a parchment and the earth shall be folded up like a vesture. This universe of ours hangs upon a single thread, but that thread is as strong as Omnipotence Himself: it is the Word of the living God.

[Psa. 102:25-27]: Of old didst thou lay the foundation of the earth; And the heavens are the work of thy hands. They shall perish, but thou shalt endure: Yea, all of them shall wax old like a garment; As a vesture shalt thou change them, and they shall be changed. But thou art the same, And thy years shall have no end. [2 Pet. 3:3-13]: Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.¹ For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, *by the word of God*; by which means the world that then was, being overflowed with water, perished:² but the heavens that now are, and the earth, *by the same word have been stored up for fire*, being reserved against the day of judgment and destruction of ungodly men. . . . But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. . . . But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. [2 Thess. 1:8-10]: at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. [1 Thess. 4:16-17]: For the Lord himself shall descend from heaven, *with a shout, with the voice of the archangel, and with the trump of God*; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

1. Is not this precisely what is being said by our modern deists (with their "reign of natural law"), our materialistic evolutionists, our "naturalists," "humanists," etc.?

2. When God spoke the Word, i.e., commanded it, "the fountains of the great deep were broken up, and the windows of heaven were opened" (Gen. 7:11), and "the rain was upon the earth forty days and forty nights" (Gen. 7:12; cf. Gen. 8:2).

This speaking of the last Word to mark the end of time is not infrequently described in Scripture under the metaphor of the sounding of a trumpet.

THE ETERNAL SPIRIT — HIS WORD AND WORKS

[Cf. especially 1 Cor. 15:50-54. Here the Apostle is answering the questions, "How are the dead raised? and with what manner of body do they come?" (v. 35), and he has in mind two classes of the saints: (1) those who shall have died in Christ prior to His second coming, and (2) those who may still be alive on the earth at His second coming.] Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. [The Apostle has already laid down the premise that as there is a natural body, so there is also a spiritual body; hence, that the saints must in some manner exchange their natural for spiritual bodies; they cannot take "flesh and blood"—i.e., their animal life—with them into the next world. Now he proceeds to explain *when* and *how* this exchange of bodies shall take place, with reference to the two classes of the saints mentioned above. He says]: Behold, I tell you a mystery: We all shall not sleep, but *we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound*, and the dead shall be raised incorruptible, and we [the living saints also, at that time] shall be changed. For this corruptible [the dead in Christ] must put on incorruption [by resurrection and transfiguration], and this mortal [the living in Christ] must put on immortality [by transfiguration only]. But when this corruptible shall have put on incorruption [by resurrection and transfiguration], and this mortal shall have put on immortality [by transfiguration], then shall come to pass the saying that is written, Death is swallowed up in victory.

[Cf. also Joel 2:11]: And Jehovah uttereth his voice before his army; for his camp is very great; *for he is strong that executeth his word*; for the day of Jehovah is great and very terrible; and who can abide it?

In a word, creations (absolute beginnings) at least are in the very nature of the case miraculous, that is, from our human point of view. But things once generated and set in motion continue in existence by processes determined by the Divine Will or according to the "laws of nature" (secondary causes). Living species are perpetuated, of course, by means of seed "after their kind" (Gen. 1:12, 21, 25). The first oak tree, for example, must have been a creation, in some sense of that term at least; but every oak tree thereafter came from an acorn (seed). So it has been with men. At the beginning, "God created man in his own image, in the image of God created he him, male and female created he them" (Gen. 1:27). But every human being from that day to the present has come into being through the process of "natural" generation; that is, according to the law of biological reproduction, through seed. Incidentally, the same thing is true in a general sense of the Spiritual Creation, the Body of Christ, the mystical living Organism of which Christ is the Head and the indwelling Spirit is the animating Principle. It had its beginning in a miracle—the baptism of the Holy Spirit conferred upon the Apostles on the Day of Pentecost

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(Acts 2:1-4); but it has been perpetuated and enlarged from that day to this by the implanting of Spiritual Seed—the Gospel—in honest and good hearts, there to fructify in the obedience of faith (Luke 8:11,15; Gal. 3:2). Hence regenerated persons are said to be added to the Church, literally “added together,” by the Lord Himself, on condition of their acceptance of, and obedience to, the terms of the Gospel Covenant (Acts 2:38,41, 47).

All this adds up to one fundamental truth, namely, that insofar as the physical Creation is concerned, the abode of Spirit-power is the Natural Law (“laws of Nature”), and the activity of the Spirit is manifested in the operation of Natural Law in its manifoldness. Psa. 104:30—“Thou sendest forth thy Spirit, they are created: And thou renewest the face of the ground.” Every year, in the springtime, the whole earth noiselessly blooms into radiance and melts into fragrance at the vivifying touch of the Divine Spirit. Throughout every year, seedtime and harvest, summer and winter, day and night, succeed each other in orderly unbroken sequence, as they have done from the very dawn of the Creation. From century to century, living species continue to live, to reproduce their kind, and then die and give way to the generation that takes their place upon the earth. All this bespeaks order, sequence, beauty. This universal order is but the never-failing evidence of the ceaseless activity of the Spirit of the living God. And Natural Law is but the expression of the Divine Will, as effectuated and realized by the eternal Spirit in accordance with the Divine Decrees.

Thus, in and through the “laws of Nature,” which His power makes efficacious, the Spirit broods over the Totality of Being, and will continue so to brood as long as the present age endures, that is, until the great Day of Cosmic Renovation. His continuous operation is necessary to sustain the Life Process in all its ramifications. As Elihu said to Job, “If God gather unto himself his spirit and his breath, All flesh shall perish together, And man shall turn again unto dust” (Job 34:14-15).

In the sense, moreover, that the brooding of the Spirit upholds every form of the Life Process, it can be truly said that in God “we live, and move, and have our being” (Acts 17:28); for “the God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men’s hands, as though he needed anything, seeing *he himself giveth to all life, and breath, and all things*” (Acts 17:24-25).

And in the sense that Spirit-power thus pervades the Totality of Being, effectuating all physical and spiritual processes, every form of life in the Whole, the Spirit Himself is truly omnipresent. In the words of the Psalmist:

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou are there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.
For thou didst form my inward parts:
Thou didst cover me in my mother's womb.
I will give thanks unto thee; *for I am fearfully
and wonderfully made:*
Wonderful are thy works;
And that my soul knoweth right well.

(Psa. 139:7-14).

7. The Spirit of Beauty

"And God said, Let there be light: and there was light." In all probability, this statement has reference to the birth of light generally in the world, whatever may have been the form in which it first existed. The Spirit of God is the Source of the Light that goes out from God. The Light, moreover, always emanates from the dark world-forms, but only after they have been energized by the Spirit of God as the formative Principle. This is true, both of the physical light which emanated from the primordial Chaos after the latter had been energized by the Spirit, and of the spiritual light which emanates from the faculties of the natural man when energized by the Spirit.

The entrance of light, at the physical creation, marked the beginning of the revelation of the Spirit in Nature (using the

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term "Nature," of course, in the sense in which it is used in common parlance). Undoubtedly the first light which emanated from God, at the beginning, was *psychical*, and then "physical," even as the first man was "of the earth, earthly," whereas "the second man is of heaven" (1 Cor. 15:47). Indeed it seems evident from the Scripture that the first Light was the Logos Himself with His decrees, the Logos who, later in time, became flesh and dwelt among men: "*In him was life: and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not . . . There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not*" (John 1:4-10). In Creation, however, as in all other works of the Godhead, the decrees of the Logos were effectuated by the Spirit. As Lange writes:

The Spirit of God is the spiritual light that goes out from God; *therefore its working goes before the creation of the outer light*; and therefore, too, it is that this light is the symbol, and its operation similar to the operation, of the spirit—that is, *the formation and revelation of beauty.*¹

The Spirit of God is the Spirit of Beauty. "By his Spirit the heavens are garnished; His hand hath pierced the swift serpent" (Job 26:13). Where the Spirit of God operates, whether in the external world of matter or in the sacred precincts of the human soul, His handiwork is the very essence of beauty.

As Matheson writes:

[Hence we read in 1 Chron. 28:11-12]: Then David gave to Solomon his son the pattern of the porch of the temple, and of the houses thereof, and of the treasures thereof, and of the upper rooms thereof, and of the inner chambers thereof, and of the place of the mercy-seat; and *the pattern of all that he had by the Spirit*, for the courts of the house of Jehovah, and for all the chambers round about, etc. [Cf. the Spirit-inspired artistry of Bezalel and Oholiab in the construction and adornment of the Tabernacle and its furnishings, Exo. 31:1-11, 35.30-35].

What! could the Spirit condescend to such a gift as that? Could it stoop so low as to inspire a man with the imagination of an architect? Why not? Is not the Spirit of God the spirit of beauty? Was it not the inspirer of beauty before it became the inspirer of goodness? Did not the heavens declare its glory and the firmament show forth its handiwork ere ever it had breathed into man the breath of its Divine life? Why was there chaos before the Spirit moved if beauty be not a gift of the Spirit? Why, when the Spirit moved, did God say, "Let there be light," if the vision of material glory be alien to the life divine? Say not that matter is vile, say not that beauty is sensuous, say not that the forms of earth are the antithesis of the kingdom of

1. J. P. Lange, *op. cit.*, 165. (Italics mine.)

God. There is a room within thy heart which God has dedicated to the beautiful; thou callest it the imagination. Let the Spirit furnish that room. Let it say to this inner chamber, "Let there be light," "Let there be a firmament," let there be herb and plant and tree. Let it hang upon the walls the brightest and fairest forms—forms too bright and fair ever to be seen below. So shalt thou know that thy imagination had its birth in heaven, that the fountain of the stream of beauty has its home above.¹

Now we all know that *order* — that is, the orderly arrangement of all the component parts of a composition — is the essence of beauty. Hence, we are not surprised to read, in the *Genesis* cosmogony, that, at the termination of the creation of the successive "parts" of the physical world, that is, at the end of each succeeding stage in the process, God looked upon His handiwork and pronounced it "good" (Gen. 1:10, 12, 18, 21, 25); that, moreover, at the conclusion of the whole process, the Creator looked out upon the finished product and pronounced it "very good" (Gen. 1:31): "And God saw everything that he had made, and, behold, it was very good."

1. George Matheson, *op. cit.*, pp. 27-28. I must respectfully dissent from Matheson's use of the pronoun "it" for the Holy Spirit, throughout his excellent little book. This error seems to be characteristic of many writers on this subject. The error is corrected, of course, in the American Standard Version of the Bible, in which, with but few exceptions, the pronoun "he" is used.

[Cf. Gen. 2:18]: And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. [That is, he could not, without a proper mate, realize his potentialities as a man; without the woman to complement the man, there was a great gap in the natural creation. Hence the woman was created, and brought to the man, to serve as a helper meet for his needs, vv. 19-25.]

What does the word "good" mean in this connection? Obviously, it has reference to the universal order which prevailed as a result of the creative activity of the Spirit of God. This order was, in the first place, in the Creative process itself. Light and atmosphere necessarily preceded the appearance of plant life, which could not have existed without either. And plant life necessarily preceded animal life, because both man and beast depend upon plant life and photosynthesis for sustenance, indeed for their very existence. The general order of the process of Creation was, briefly, as we have seen, as follows:

Day One: Energy, Motion, Light, Matter
Day Two: Atmosphere

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Day Three: Physical Features of the Earth,
and Plant Life

Day Four: Mathematical Time (Chronology)

Day Five: Water and Air Species

Day Six: Land Animals, Man and Woman

Day Seven: Rest

This, as we have seen, was a necessary order, an order demanded by the very nature of things; hence, it presupposes a directing Intelligence and ordering Will. In the second place, this original universal order consisted in the harmony—hence, unity—of all natural non-living and living processes. Every created thing was fulfilling the function, and attaining the proper end, for which the Creator had brought it into existence; in a word, there was perfect harmony and unity of all the component parts of the whole natural Creation. This universal order continued to prevail, of course, until sin entered the world. Sin is transgression of the moral law—"lawlessness" (1 John 3:4), and this is *disorder*.

Moreover, it is of the utmost importance to note here that the order (sequence) in which the various parts, non-living and living, of the natural Creation are said to have been brought into existence, in the account given in the first chapter of Genesis, is precisely that which is hypothesized by modern science.

This perhaps is the proper point in our study at which to call attention to the fact that a *kenosis* (i.e., a self-emptying or humiliation) of the Holy Spirit is necessarily involved in His expression of Himself in "degrees of reality" lower than that of His own order of being. Obviously, such a *kenosis* takes place, whether the Spirit operates through the medium of the human mind (which is, in turn, in man's present earthly state, always conditioned to some extent by the body), in the regeneration of sinners and in the sanctification of saints; or whether He operates through the "laws of nature" in the physical universe; and perhaps in greater measure in the latter kind of operation than in the former, because when operating through the medium of human mental processes He is working in or with material that is essentially of His own order of being. The purely spiritual of necessity lays aside some of its attributes and power when clothing itself in the "material." Every revelation of the Spirit is bound to be conditioned more or less by the medium employed

as the instrument of that revelation. This is true, as it has been pointed out heretofore, especially in the Spirit's unavoidable use of human language as the means of communicating Divine Thought. And this we may reasonably believe to be true in a special sense of the revelation of the Spirit in Nature. Thus Plato conceived the Demiurgos as working upon a pre-existent "Receptacle" (Space), the disorder of which, in the very nature of the case, could never be reduced to perfect order, the result being that struggle, conflict and change are introduced into the cosmic processes, both non-living and living, by this unreduced residuum of the "world-stuff."¹ Leibniz found the source of imperfection and "evil" in the principle of finitude, which, in his view, applies both to the order of inanimate nature and to human life: "the creatures have their perfections from the influence of God, but they have their imperfections from their own nature, which is incapable of existing without limits."² This, in general, was also Spinoza's view.³ A. H. Strong comments:

Upon this view sin is the blundering of inexperience, the thoughtlessness that takes evil for good, the ignorance that puts its fingers into the fire, the stumbling without which one cannot learn to walk. It is a fruit which is sour and bitter simply because it is immature. It is a means of discipline and training for something better—it is holiness in the germ, good in the making. . . . The Fall was a fall up, and not down.⁴

The Scriptures, on the other hand, reversing the Platonic tradition, expressly affirm that the travail-pangs of Nature are but the curse which followed inevitably and naturally upon human sin; that, in a word, when man fell, all Nature fell with him. This is clearly implied in the penalty of sin pronounced upon mankind in general, as announced in Gen. 3:16-19:

Unto the woman he [Jehovah God] said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

1. Plato, *Timaeus*. *Vide* F. M. Cornford, *Plato's Cosmology*.

2. G. W. Leibniz, *Mondaology*, sect. 42.

3. *Vide* Spinoza, *Ethics*, Part 4, Prop. 20.

4. *Systematic Theology*, One-volume Edition, 563.

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The same general idea is explicitly asserted by the Spirit through the Apostle Paul, Rom. 8:18-23:

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

"The common feature in these and all similar explanations," writes H. Wheeler Robinson,

is the recognition that the medium, or the medium as we know it, is inadequate to the expression of the creative art of God; from which it follows that the revelation of Spirit discerned in the product must be subject to the principle of kenosis.¹

I do not propose to enter into a discussion here of the primary origin of evil and imperfection. As far as I know, no solution of this problem, in its ultimate aspect at least, has ever been offered that completely satisfies human reason. Indeed the real solution, I am sure, awaits us only in the fulness of the knowledge that shall characterize the Life Everlasting. Now we see as in a mirror, darkly, but when we shall see God "face to face," then we shall know fully even as also we are fully known; the mysteries of this present state will be dispelled by the Vision of God. For the present, then, the mystery of the Kenosis of the Spirit, and that of the Logos as well, will have to remain to a large extent inscrutable. Suffice it to say, however, that the denunciations of Nature's "immoralities" which have appeared in the works of different modern writers, are exceedingly ill-founded. The moral judgment of Nature as "red in tooth and claw with ravine" cannot be justified. In the first place, it is doubtful that subhuman Nature can rightly be regarded as either moral or immoral: it is essentially *amoral*. In the second place, the fundamental morality of any activity or process is to be determined primarily by its ultimate end and by its proper adaptation of means to the attainment of that end. It takes no great amount of discernment to realize that conflict and struggle play very significant roles in the building

1. H. Wheeler Robinson, *The Christian Experience of the Holy Spirit*, 89.

of human character; that toil, adversity, suffering, and even physical death itself—all have their part in the development of personal righteousness and holiness. It is only by such means that the “fittest” to survive *morally* are made manifest—to God, to themselves, and to their fellow-men. Hence, it is made very clear, in the Divine pronouncement itself, that the penalty put upon mankind for sin was, and is, a *benevolent* penalty. Gen. 3:17—“Cursed is the ground for *thy sake*,” etc. Indeed the Divine ordinances are never designed to benefit God Himself; on the contrary, they are invariably issued for *man’s* moral and spiritual good. This principle is clearly enunciated by Jesus, Mark 2:27—“The sabbath was made for man, and not man for the sabbath.” The moral philosophy of all Divine ordinances—and I mean *all* of them—is embodied in this statement. Every drop of perspiration that steals from man’s brow as a result of honest toil; every thorn, thistle, or weed that grows in forest or garden; every form of disease and pain that may rack the human frame; every slow-winding procession to the city of the dead: all these things are but to remind proud man that he is in a fallen state morally, alienated from God, and that, unless he accepts the salvation provided for him through the sacrificial death of the world’s only Savior, he is hopelessly lost, both in this present world and in the world to come. “For God sent not his Son into the world to judge the world” (John 3:17). Why not? Because the world is under Divine judgment, under the curse of sin, and has been so, ever since man permitted sin and disorder to come into it. Hence God sent not the Son into the world to judge the world, “but that the world should be saved through him” (John 3:17). Toil, suffering, and even physical death, I repeat, play their significant role in the moral and spiritual growth of God’s saints. Without such means of arresting his attention, of drawing his interest away from himself, and of impressing upon his mind the facts of his own creaturehood, frailty, and dependence, the chances are that man would have become so puffed up in his own conceits that long ago he would have destroyed himself from the face of the earth. Toil, struggle, suffering, in fact all forms of “physical evil,” are essentially—and necessarily—*disciplinary*.

[Prov. 3:11-12]: My son, despise not the chastening of Jehovah, Neither be weary of his reproof: For whom Jehovah loveth he reproveth, Even as a father the son in whom he delighteth. [Heb. 12:7-11]. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if

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ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to chaste us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. [John 16:33, the words of Jesus]: In the world ye have tribulation: but be of good cheer; I have overcome the world.

In Hebrews 2:10, we read as follows: "For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." If it was necessary for the Author of our salvation, the Only Begotten Son of God, to be made perfect through sufferings, in order that He might lead many sons into glory—how can those very sons, the saints themselves, expect to attain perfection (holiness) short of the discipline of suffering? Struggle attended by suffering is a fundamental factor in both the natural and spiritual orders. It is essential to progress in every realm—natural, moral, and spiritual. Even man's historical march upward in the scale of civilization is marked by his own bloody footprints on the sands of time. The basic principle of all true progress, cultural or moral, seems to be this: "Apart from shedding of blood there is no remission" (Heb. 9:22). In view of these facts—facts of human experience as well as of Divine revelation—to bring the blanket charge of "immorality" against Nature and Nature's God, on the grounds of struggle, conflict, and alleged "cruelty," is to manifest a spirit totally incapacitated to discern spiritual values. How inspiring to compare, by way of contrast, the profoundly spiritual sentiment so eloquently expressed by the Apostle Paul:

Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; *that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead* [Phil. 3:8-11].

Moreover, the fact remains that there is beauty—beauty ineffable and full of glory—throughout all Nature, even as Nature now exists and is known to human experience. In the first

place, there is *causality*, and *efficient causality* at that, in Nature; even those sudden and unexpected events which are commonly designated "catastrophic," have their natural causes. Science, I think, would be unanimous in affirming that Nature knows of no *uncaused* event throughout her entire domain. In the second place, that there is *purposiveness* throughout Nature is evident from the universal adaptation of proper means to specific ends characteristic of all natural processes. That, in the third place, there is *intelligence* back of Nature is obvious, both from this very purposiveness, and also from the basic mathematical design according to which the whole of Nature seems to be constituted. Atoms of the different elements are differentiated according to the number of protons in their respective nuclei and to the corresponding number of electrons in their respective orbits. Living species are differentiated by the number of chromosomes in their respective reproductive cells. Varying human sensations, as of vision, sound, color, seem to be determined by the length and frequency of the different elemental vibrations which impinge upon the sense receptors of the organism. Even the movements of the heavenly bodies may be interpreted mathematically with such precision as to make possible the dating of celestial events, whether occurring in the past or in the future, regardless of the extent of intervening time. Such computation, moreover, is the basis of all chronology. As a matter of fact, practically all, if not all, natural processes seem to be reducible to description in terms of mathematical formulae. One is reminded by these facts of the ancient Pythagorean doctrine, that numbers are the ultimately real things in Nature, a doctrine which modern scholars are certainly not in a position to disprove.¹ In fact no less distinguished a modern physicist than Sir James Jeans expressly asserts that the universe gives every evidence of being the construct of a Supreme Mathematician. Again, in the fourth place, there is *sublimity* in Nature. One glimpse of Niagara Falls or of the Grand Canyon of the Colorado, not to mention the many other awe-inspiring spectacles of earth or the wonders of the heavens above, is sufficient to establish this fact beyond any possibility of doubt. The two supreme proofs of God, said Immanuel Kant, are the starry heavens above and the moral law within. Nature attains sublimity both in her physical magnitudes and in her spiritual qualities. The whole of the sterner side of Nature has, in fact, this aspect of sublimity. Finally, these qualities which characterize and pervade Nature

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throughout—causality, purposiveness, intelligence, and sublimity—all add up to one fact, namely, *order*. And order is the essence of beauty, as it is the potentiality of human science. “The heavens declare the glory of God, and the firmament sheweth his handiwork” (Psa. 19:1).

The gospel of the Spirit, even in Nature, is, as Matheson points out, the gospel of sacrifice:

The heavens are garnished by the Spirit of the Son of man—the Spirit of the Cross. The beauty of the heavens is the beauty of sacrifice. Nothing shines by its own light. The radiance of everything is a borrowed radiance; all things live by the life of others. One star differeth from another star in glory, yet the one cannot say to the other, “I have no need of thee.” The universe depends on each one as much as each one depends on the universe. If one of the least of these should perish there would be a crash of all worlds. What is that law which I call gravitation but the sign of the Son of man in heaven? It is the gospel of self-surrender in nature. It is the inability of any world to be its own centre, the necessity of every world to centre in something else. The eyes of all wait upon the Father, and He gives them their meat in due season, but He takes care that it is not the interest of any one to receive its bread alone. The Power that has garnished the heavens is the Spirit of Him whose many members constitute one body.¹

Of all forms of beauty, moreover, moral beauty is by far the most exquisite, the most priceless. It alone is eternal and unchanging. It is holiness. We are not surprised, therefore, that Jesus, who possessed the Holy Spirit without measure, possessed and manifested the fulness of moral beauty. He is the Rose of Sharon, the Lily of the Valley, the One Altogether Lovely (Song of Sol. 2:1, 5:16).

Spirit of Christ, Spirit of the “altogether lovely,” in Thee alone is realised my ideal of the beautiful. There are patterns hung up in my heart to which I can find nothing outside that answers. The light within my soul is a light that never shone on sea or land. All attempts to copy it are vain. There are spots in every sunbeam, there are thorns in every rose, there are crosses in every life. I have never seen the perfect landscape, I have never beheld the cloudless day. I have never looked upon the faultless human soul. Never till I found *Thee*. But Thou hast answered to the pattern in my heart, Thou hast realised the ideal in my spirit. Thou art the spotless sunbeam, Thou art the thornless rose, Thou art the cloudless day, Thou art the faultless life. My imagination cannot transcend Thee; though I shut my eyes a hundred times, I can fancy nothing more beautiful. In the vision of *Thee* I have received the fulfilment of my dream; Thou hast realised my pattern for the courts of the house of the Lord.¹

1. *Vide J. Burnet, Early Greek Philosophy, 99-108; also F. M. Cornford, Plato and Parmenides, 1-27.*

1. George Matheson, *op. cit.*, 39-40.

1. George Matheson, *ibid.*, 28-29.

Second only, moreover, to the incarnate Logos, the most beautiful creation of the Divine Spirit is the spiritual House of God, built up, as it is, of living stones which are moulded according to the Mind of Christ and fitly framed together by the Spirit, thus growing into the holy Temple of the Lord, the habitation of God in the Spirit (1 Pet. 2:5, Eph. 2:21-22). Eye hath not seen, nor ear heard, nor has it entered into the imagination of man to conceive of the beauty ultimately to be revealed in God's saints, when they shall stand at last in His presence garbed in the white linen of righteousness, clothed in glory and honor and immortality.

[Rom. 8:18]: For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. [Dan. 12:3, here we are told that in the last great Day] they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. [1 Cor. 15:41-45]: There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. [Rev. 19:7-8]: Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. [Rev. 21:2]: And I saw the holy city, new Jerusalem, coming down out of heaven from God. made ready as a bride adorned for her husband.

The Church of Christ—that mystical living organism which has been “cleansed by the washing of water with the word,” and which shall ultimately be presented to its Divine Head “a glorious church, not having spot or wrinkle or any such thing,” but “holy and without blemish” (Eph. 5:25-27)—is the most beautiful of all the creations of the Spirit of God.

8. The Spirit and the Cosmos: A Recapitulation

We may now sum up, with reference to the work of the Spirit in the first phase of the Creative Process, as follows:

1. The bringing into existence of the old or physical Creation was characterized by the projection of new and successively nobler increments of power into the Creative Process, by the Spirit of God, at each forward step, that is, at the beginning

of each succeeding stage, in the Creation. These successively higher increments of power, moreover, marked off the various levels in the total Hierarchy of Being, and continue to do so. It is impossible to think that there was any process of evolution "according to fixed laws, by means of *resident forces*" from any one of these levels to the higher one; indeed there is no evidence anywhere in Nature, the mass of conjecture to the contrary notwithstanding, that such an unbroken, purely "naturalistic" evolutionary process ever occurred.¹ These various levels of being have existed from the beginning, and still exist. At the lowest level there are the various kinds of "physical" energy which lie at the root of all physiochemical processes. At the second or plant level, life force in the form of the vegetative or cellular processes is superposed upon the basic physiochemical processes. At the third or animal level, sensitivity and locomotion are the powers added to both the physiochemical and cellular processes. At the fourth or human level, the faculty of reason is superposed upon all physiochemical and biological—in a word, upon all organic—processes. Or, to put the same description in Aristotelian terms, at the lowest level of being there is the inanimate order; at the second level, there is "vegetative soul"; at the third, "animal soul"; and at the fourth and highest level, "rational soul." According to Scripture, the Spirit of God is the Source of all forms of energy and life that exist in the natural world; for this reason, of course, the life process is basically one and the same in all living creatures. The Spirit, moreover, is the Source of all the higher or spiritual forms of life. The strictly moral life, for instance, is that life by which reason is utilized to keep the animal desires and passions under proper control; but the essentially spiritual life is even more: it is that life in which human reason itself is controlled and directed by the Spirit of God through the instrumentality of the Word, which is in turn the Mind of both the Logos and the Spirit.

1. Says Lecomte du Nouy, *Human Destiny*, p. 66: "It is almost impossible, nowadays, not to be an evolutionist." The fact remains, however, that the entire evolutionary reconstruction of the origin of the Cosmos and its forms of life is still a *hypothesis*. And "*hypothesis*" is simply an academic word for a fairly good guess. No one objects to the teaching of evolution as a *hypothesis*; but to present it as established *fact* is to go beyond what the *known* facts warrant.

2. In the second place, the Holy Spirit, through the instrumentality of the Word, *sustains* all the forms of life in the

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natural world. "If God gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust" (Job 34:14-15). Again I quote this charming bit from Matheson:

I never knew that man was so dependent on the Spirit of God. I always knew indeed that the Spirit was necessary to man's *salvation*, but it never occurred to me that it was required even to keep up the flesh. I understood well enough that its removal would shut out a man from the other world, but I never thought that its removal would make it impossible to live in this. Yet this is what the Bible says. It tells me that the Divine Spirit is necessary even to the life of the human. It tells me that if the Spirit of God were gathered back to Himself, there would be a simultaneous collapse of the world called secular, that the products of materialism would disappear with the death of spiritualism, that the institutions of earth would fade in the vanishing of the breath of heaven, that in the extinction of grace supreme "all flesh would perish together."¹

3. In the third place, the twofold activity of the Spirit, namely, that of stirring and that of brooding or incubating, in the first or physical phase of the Creative Process is typical of His twofold activity in the second or spiritual phase of that Process. His advent, on the first Pentecost after the Resurrection, to incorporate and to indwell thereafter the Body of Christ, was attended by stirrings of the most startling character. On that day the Apostles, according to promise, were "all together in one place" somewhere in Jerusalem, probably in an apartment of the Temple, waiting for the Spirit's coming.

And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance [Acts 2:1-4].

That event marked the beginning also of the mighty stirring of the hearts of men everywhere out of the idolatry, superstition, and moral degradation of their pagan systems—a stirring that has been going on in all parts of the world from that day to this, wherever the Gospel is preached for the obedience of faith. According to the teaching of Jesus, the mission of the Spirit to the unconverted world, throughout the present Dispensation, is to "convict the world in respect of sin, and of righteousness, and of judgment" (John 16:8). This the Spirit does of course

1. *Op. cit.*, p. 45.

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through the preaching of the Word by faithful men. Hence the Word of God is said to be the Sword of the Spirit (Eph. 6:17), that sharp two-edged sword which is "living, and active . . . and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). Where men are pricked by conscience and thus convicted of their sins, there the Word is being preached in its simplicity and purity, and there the Spirit is operating to stir sinners out of their smug complacency. But where men are living comfortably in their sins, experiencing no inner stirring by the pricks of conscience, there the Word is silenced, and there the Spirit is not at work. The message of Christianity is always a *stirring* message, when it is faithfully proclaimed, because it is the message of the Holy Spirit, and it is contrary to the very nature of the Spirit to be complacent in the presence of sin or to allow sinful men to remain complacent in the practice of sin.

In like manner, just as the Spirit has brooded continuously over the physical Creation from the beginning, sustaining it in its various processes, and upholding its myriad forms of energy and life, so does He brood unceasingly over the spiritual Creation also. From the moment of His coming to earth to incorporate and to indwell the Church of the living God, He has unfailingly brooded over her, filling her with the warmth of His loving presence, nourishing her upon the rich spiritual content of the Word, cohabiting with her, so to speak, to beget sons and daughters of the Almighty, glorifying her with the power of His might, and preparing her to meet the Bridegroom in eternal glory. And some glorious day He will ascend with her to meet the Lord, the Bridegroom, in the air. (1 Thess. 4:13-18).

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend,

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To her my cares and toils be given
Till toils and cares shall end.
Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Spirit Divine, why is it that I am at war with Thee? Nothing else is at war with Thee. We speak of the *laws* of nature and we do well. All nature is Thy law and keeps Thy law; this heart of mine has alone refused to say, "Thy will be done." I am myself the miracle of the universe, the violation of the order of nature. I am the only thing in creation which strives with Thee, which needs to be reconciled to Thee. They say that to believe in Thee is to believe in that which contradicts reason; no, it is to find something which destroys the contradiction. I am *now* the contradiction to reason, the miracle in nature, the one exception to the reign of universal law. Spirit of Christ, Spirit of the heavenly Father, conquer my will, that the miracle may be destroyed. Reconcile my heart to Thy heart, that there may be no more violation of law. Unite my purpose to Thy purpose, that I may be in harmony with all things and that all things may work together for my good. Let me know for the first time the joy of being no anomaly in the universe of life, no interruption in the order of nature. All things shall be subject unto Thee when I have ceased to strive.¹

1. George Matheson, *op. cit.*, 4.

THE SECOND PHASE OF THE CREATION—

THE SPIRIT OF GOD
IN THE
KINGDOM OF GRACE

PART EIGHT

THE SPIRIT OF TRUTH:
REVELATION

1. The Spirit of Truth: Inspiration and Revelation

One one occasion, Jesus said to "those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and *ye shall know the truth, and the truth shall make you free*" (John 8:31-32). Again, to Pilate, the Roman governor, He said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Then, in answer to Pilate's direct question, "Art thou a king then?" He replied: "*Thou sayest that I am a king. To this end have I been born, and to this end came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*" In response to these sublime affirmations, all that the cynical Roman could do was to voice the typically pagan question which one hears so frequently in our increasingly pagan age, "What is truth?" (John 18:36-38). Again, the writer of the Fourth Gospel declares: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), *full of grace and truth*" (John 1:14). And Jesus Himself prayed in these words, in the course of His great intercessory prayer to the Father on behalf of His Apostles: "*Sanctify them in the truth: thy word is truth*" (John 17:17).

The Spirit of God is the Spirit of Truth, hence the Holy Spirit, because Truth is both the foundation and essence of Wholeness. Therefore, Jesus, who possessed the fulness of the powers of the Spirit, was the Incarnate Word, hence Incarnate Truth; or, to put it conversely, because He was the Incarnate Logos, Incarnate Truth, He possessed the Holy Spirit without measure (John 3:34). The Spirit of God and the Word of God always go together: they are, in fact, inseparable. Hence, Jesus could say in all truth: "Let not your heart be troubled: believe in God, believe also in me. . . . *I am the way, and the truth, and the life; no one cometh unto the Father, but by me*" (John 14:1, 6). Cf. also the following other affirmations by Jesus Himself:

Cf. also the following other affirmations by Jesus Himself: [Matt. 4:4]: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God [a quotation, almost verbatim, of Deut. 8:3]. [John 14:24]: He that loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's who sent me. [John

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14:28]: If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him [that is, of course, through the indwelling Spirit]. [John 12:48-50]: He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak. [Matt. 7:24-27]: Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof. [John 6:63]: It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life. [Matt. 24:35]: Heaven and earth shall pass away, but my words shall not pass away. [Cf. again John 8:31-32]: If ye abide in my word, then are ye truly my disciples; and *ye shall know the truth, and the truth shall make you free.*

What is the Truth alluded to, in these statements? Obviously, not scientific, philosophical, or political "truth"; obviously, not any form of "human wisdom," all of which is but foolishness with God (1 Cor. 1:18-31); but the Truth which makes men free—free from error, superstition, vice, sin, yea even death itself.

[Cf. John 6:51, 54]: I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world. . . He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. [John 11:25,26]: I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. [cf. Heb. 2:14-15, 2 Cor. 5:1-8, etc.].

That is to say, the Truth that makes men free is the living Word of God,—both (1) the *personal* Word, the Logos Himself, and (2) the *stereotyped* Word or the Word which He has communicated to mankind through the Sporit and caused to be recorded in the Scriptures. Therein is revealed the Truth respecting man's origin, nature, and ends; the Truth respecting all that God has done, is doing, and will do, to bring man to the end to which the Creator and Father of spirits orders him, namely, union with Himself or the Life Everlasting; in a word, the Truth respecting man's natural and proper ultimate ends and the necessary means of his attainment of them. These are, of course, (1) union with Christ, and (2) the life

with the Holy Spirit, and (3) ultimate Beatitude or Life Everlasting. This is the Truth, the Word of God, recorded in the Scriptures, and, I might add, recorded *only* in the Scriptures.

Naturally, the Revealer of this Truth is the Spirit. As the Apostle Paul puts it so clearly,

[1 Cor. 2:6-12]: We [the Apostles] speak wisdom, however, among them that are fullgrown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory: but as it is written, Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God: that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words.

Certainly these affirmations are confirmed by human experience. Every person is an individual, hence unique; every person knows himself to be an individual, with his own particular ideas, experiences, attitudes, motives, etc. Only the spirit of a man knows his own thought, the things of his own experience, and knows, moreover, only *his own* thought; hence, only the spirit of the man can reveal or communicate that though to others if not thus communicated, in words, that thought remains forever concealed within the man himself. In like manner, the Spirit of God alone, who alone "search all things, yea, the deep things of God," reveals, or indeed can reveal, through the Word of God, the Thought and Will of God. Only the Spirit of God can reveal the Truth that man needs to know respecting his origin, nature, and ultimate ends (*i.e.*, as a human being created in God's image), and the means which God has provided for his attainment of that natural and proper ultimate end. Hence, if the Spirit of God had not vouchsafed this revelation, man would be utterly without any means of knowing the Truth that makes him free, the Truth that contains the secret of, and that will lead him to, Life Everlasting. Had not God revealed His Will and Plan for man's redemption, through the agency of His Spirit and

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the instrumentality of His Word, the whole world would be back where it was two thousand years ago, floundering in the mire of "natural religion" and vain human speculation. As a matter of fact, had the Spirit not given us the revelation of the Plan of Redemption, and the record of that revelation as well, as embodied in the Scriptures, *the world would not even so much as known that there is a Holy Spirit.*

The Bible is the Book of the Spirit, the Spirit of Truth. The Bible differs from all other books in its very claim to be the record of God's progressive revelation to mankind, indited by men who were inspired and thus guarded against error by the Spirit of God. The imprimatur of the Spirit is stamped upon every book and every page of Scripture. This very claim to Divine Authorship makes it impossible for any man to approach the Bible as he would approach a book of strictly human origin or authorship. A man's understanding of the Bible, moreover,—no matter how poorly or how well educated he may be, no matter how many academic degrees he may attach to his name—will be determined largely by his attitude toward this claim. If he approaches the Bible confirmed in the pre-supposition that it is only a collection of quasi-religious documents written by ordinary or uninspired men, that it is to be treated in the same manner as any secular history to which the name of the Spirit is not attached, he will fail utterly to grasp the spiritual import of its teaching; he will read into it discrepancies, antinomies and notions which simply are not there; and in the end he will get only a completely distorted picture of its content as a whole. That, in fact, is all he can expect to get from such an approach. If, on the other hand, he approaches the Bible with the firm conviction that it is the Book of the Spirit, and treats it with a corresponding humility and reverence, he will acquire such a comprehensive understanding of the Plan of he Universe, such a vision of the Truth that makes men free, as he has never been able to acquire from the contradictory speculations of human philosophers. Or, even if he will only approach the Bible with an unbaised mind, a mind ready to allow the Scriptures to interpret themselves and to speak to him just as they are, the chances are that his study will lead him to a genuine appreciation of the unity and spirituality of the Book as a whole, and to appreciation also of its inestimable

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worth to mankind; and the chances are also that such a procedure will, in the end, beget in him the conviction that the Bible is precisely what it claims to be, namely, the Book of the Spirit of Truth. The trouble with men,—with theologians even more than with laymen,—is that they are not willing to permit the Bible to speak for itself: they insist on reading into it their own pre-suppositions and notions, seeming never to be able to realize that Divine Truth simply cannot be imprisoned in a denominational strait jacket.

The Holy Spirit, the Author of the Bible, is the Spirit of Truth. He is expressly so designated by the Logos Himself.

[John 14:16]: I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of Truth, whom the world cannot receive. [John 15:26]: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. [John 16:13]: Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth. [These statements all occur in the discourses delivered by Jesus, on the night of his betrayal, to the Eleven whom He was soon to qualify with infallibility by sending the Holy Spirit upon them to guide them "into all the truth."] [Cf. also the statements of Christ to His Apostles after His resurrection and just before His ascension.] [John 20:21-23]: 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 Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. [Acts 1:1-5]: The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit *unto the apostles whom he had chosen*; to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye have heard from me: for John truly baptized with water; but ye shall be baptized in the Holy Spirit not many days hence. [Also Acts 1:8]: But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth. [Ye shall receive power; who shall receive power? Obviously, *the apostles whom he had chosen*. Who received the instruction regarding the kingdom of God? Obviously, *the apostles whom he had chosen*. Who were to be His witnesses unto the uttermost parts of the earth? Obviously, *the apostles whom he had chosen*. Just as Moses received the pattern of the Tabernacle when he sojourned with God in the holy mount, so did Jesus receive the plans and specifications for the church from the risen Lord in the forty days following His resurrection.] [Read Acts 1:26]: And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles. [Thus the original number was restored; hence, the total was again twelve, as related in chapter 6, verse 2.] [Now let us read Acts 2:1]: And when the day of Pentecost was now come, they

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[who? obviously the Apostles] [We must remember that there was no organization of the New Testament into chapters and verses originally: that development is usually attributed to Stephen Langton, Archbishop of Canterbury, who died in 1228. The first English Bible to incorporate these divisions was the Geneva Version of 1560. Hence, if we read Acts 1:26 and Acts 2:1-4, without any break, everything becomes clear. It was the apostles *whom Christ had chosen* that were all together in one place.] And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Thus did the Apostles receive the Spirit on the Day of Pentecost. He came upon them in overwhelming measure to be their helper, to guide them into all the truth, that is, to clothe them with infallibility in revealing to men the facts, commands, and promises of the Gospel. Hence, the Word delivered by the Apostles under the guidance of the Spirit was just as truly the Word of Christ as the Word which He delivered in person throughout His ministry in the flesh. (It will be noted that the New Testament never speaks of the "teachings" of Christ; it is always, "teaching," that is, in the singular number. Christian preachers and writers would do well to take note of this fact.) No line can be drawn between the personal teaching of Jesus in the course of His incarnate ministry and the teaching of the Apostles whom He sent forth under the personal guidance of the Spirit to reveal to men the terms of His Last Will and Testament. The teaching of the Apostles is the teaching of Christ through the agency of the Spirit, who came on Pentecost to act as His representative throughout the Gospel Dispensation. (It is positively affirmed by Jesus Himself that this teaching is also that of God the Father, John 17:7, 8.) To assert that there are differences between the content of the Apostles' teaching and that of the teaching of Jesus is equivalent to asserting that the Word and the Spirit are in disagreement, or more precisely that the Spirit is in disagreement with Himself. Moreover, God's revelation to man, which was begun through holy men of old inspired by the Spirit, and which was continued through the prophets inspired by the Spirit, was brought to completeness and concluded through Christ Himself and through His Apostles guided into all the truth by the same Spirit. Cf. 2 Pet. 1:2-3: "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted

unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue," etc. Personally I have always labored under the impression that the word "all" means *all*; hence, if this text teaches anything, it *certainly teaches us that revelation ended with the Apostles*. As a matter of fact, no man ever did, no man ever will, add one iota of moral or spiritual truth to the body of Divine truth as revealed by the Spirit and set down in the Scriptures by inspired men. The Spirit is the Revealer of all Truth that man ever has received, or ever will receive, regarding his origin, nature, and proper ultimate ends. And that Divine revelation was brought to perfection in the Apostles' teaching and permanently set down in the Scriptures of the Old and New Testaments.

The sum of all these observations is, that both *inspiration* and *revelation* are distinctively works of the Spirit of God. That is to say, though concurred in by both the Father and the Son, and sometimes ascribed to the Father and sometimes ascribed eminently to the Holy Spirit.

Now revelation is twofold, as to mode; that is, it is of two kinds. Primarily, revelation is *historical*; that is, it has taken the form of those successive historical events which occurred in the execution of the Plan of Redemption. Among those events were the following: (1) the universal application of the penalty of sin, following man's first disobedience; (2) the institution of sacrifice, to point forward to the Atonement made once for all "at the end of the ages" (Heb. 9:26); (3) the moral purification of the world by the Deluge, and the preservation of the race through Noah; (4) the Call of Abraham, the Abrahamic Promise, and the inauguration of the Old Covenant; (5) the formation of the Hebrew Theocracy under Moses at Sinai, with its ordinances, institutions and rites, the majority of which were typical of Christ and the Christian System; (6) the ministry of the Hebrew Prophets, announcing the details of the life and work of the Messiah to come; (7) the special ministry of John the Baptizer to the Jewish nation, heralding the immediate advent of the Messiah; (8) the incarnation, death, resurrection, and exaltation to universal sovereignty, of the Son of God, the Messiah Himself; (9) the advent of the Holy Spirit on the Day of Pentecost, the incorporation of the Church of Christ and the institution of he

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New Covenant; (10) the special ministry of the Apostles as witnesses and ambassadors of Christ; and (11) the subsequent preaching of the Gospel for a testimony unto all the nations. All these were, with but few exceptions, events occurring in time and space; that is to say, historical events. They are not figments of the human imagination, nor are they matters of human speculation; they are presented to us in Scripture as events actually occurring in this world, and consequently must be accepted or rejected *as such*. The question is not, Could they have happened? The question, is *Did they or did they not happen?* And this in turn reduces to the more ultimate question, Is the testimony regarding these events, as presented in Scripture, reliable? Moreover, these events are presented to us in Scripture as a chain of historical events, all linked together in the Divine purpose, and all leading eventually to one final and supreme end, namely, the Second Coming of Christ and the Day of the Consummation of all things (Acts 3:20-21). Christianity, unlike other so-called "religions," is rooted in history.

Hence we read in Scripture that certain men were called, moved, impelled, in a word *inspired*, to do certain things, by the Divine Word. For example, Abel was impelled by faith to offer unto God a more excellent sacrifice than Cain; Noah was moved with godly fear to prepare an ark to the saving of his house; Abraham was called out of Ur of the Chaldees to become the progenitor of a people Divinely elected to perform certain necessary works in the unfolding of the Plan of Redemption; Joseph was inspired in his dying hour to foretell the Exodus of the children of Israel from Egypt and to give commandment concerning the disposition of his bones; Moses was called and commissioned to lead his people out of Egyptian bondage, and Joshua was called to be his successor and to lead them into the Land of Promise; Samuel was commissioned to anoint Saul and David respectively as kings of Israel; the Prophets were inspired to testify of the sufferings of Christ and the glories that should follow them; John the Baptizer was called and qualified to herald the advent of the Messiah; and the Apostles were called and qualified to act as the ambassadors of reconciliation, to witness to the facts of the death, burial and resurrection of Christ, even unto the uttermost parts of the earth (cf. Heb. 11:1-30; 1 Pet. 1:10-12; Acts 1:8; 1 Cor. 15:1-11, etc.). In a word, God's revelation to man

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was worked out first in human history through chosen human instrumentalities, men of great faith, who were called, moved, *inspired*, to effectuate on earth those successive events which were necessary to the execution of the Divine Plan of the Ages.

Revelation is, in the second place, *documentary*. The events came first; after them, the recording and the interpretation. That is, the Spirit moved, impelled, and inspired certain men to set down in permanent form the account of those successive historical events by which the Divine Plan was progressively effected on earth, and to record also the correct interpretation of the significance of those events for man. Thus Moses is said to have written a book, at Jehovah's command, containing the account of "the journeys of the children of Israel, when they went forth out of the land of Egypt" (Exo. 17:14, 24:4; Num. 33:1-2). Sometimes these revelations of Divine truth were first communicated to the people orally, and were put in written form afterward. This was true especially of the Apostles' teaching. Throughout the first century, the local congregations of Christians were under the personal supervision of the Apostles, and Divine revelation, with accompanying instruction, was communicated to them orally by the Apostles and by the early evangelists who were personally taught by the Apostles. Thus the church in Jerusalem is said to have "continued stedfastly *in the apostles' teaching* and fellowship, *in the breaking of bread and the prayers*" (Acts 2:42). Obviously the Apostles' teaching was at that time communicated vocally to the church. Little by little however, his teaching was reduced to permanent form in the Gospels, histories, epistles, and prophetic books of the New Testament canon, as indited by inspired men. The point to be remembered is that, whether oral or written, it was the Apostles' teaching, and, because the Apostles were guided into all the truth by the Holy Spirit, it was the teaching or Word of Christ. We today have the Apostles' teaching in permanent form in the New Testament Scriptures.

In a word, *revelation* is the term which has reference to the disclosure of God's Plan of Redemption for man, both as a historical development and as the documentary record of that development. *Inspiration*, on the other hand, is the term which has reference to the actual communication, or rather this mode of communication, of Divine revelation. Inspiration, in Scripture, is invariably connected with the realization of the

Divine Plan in the world, or with the communication of Divine Truth respecting that Plan, its origin, execution and ends. *For this reason, purely human psychical "inspiration," which may account for the great productions of human genius, is, nevertheless, of an order inferior to Divine inspiration, which invariably has for its end Divine revelation in one or both of its forms, i.e., either as historical or documentary.*

2. The Meaning of "Prophecy"

Now we have throughout the Scriptures a single word which is used to designate either or both of these two distinctive works of the Spirit, the works of inspiration and revelation. That word is *prophecy*.

"Prophecy" is a term commonly thought of as having reference solely to the prediction or foretelling of "things to come." This, however, is only its *secondary* meaning in Scripture. Primarily it means to declare and to interpret the Mind and Will of God. In its primary sense, the word *prophetes* invariably means, both in classical and in ecclesiastical Greek, "one who speaks forth for another," and especially "one who speaks for a god," or "one who declares in the name of a god," "one who expounds or interprets the word of a god." This is certainly the primary meaning of the word in the Scriptpures. When Moses, for instance, on being commissioned to deliver Israel from Egyptian bondage, complained of his inability to make a speech, Jehovah promised him that He would make him "as God to Pharaoh," that is ,empower him to deal with the Egyptian monarch in the name and power of the living and true God. At the same time, Jehovah promised Moses that Aaron his brother should accompany him to be his spokesman, that is, to declare his (Moses') words and to interpret their meaning both to the people of Israel and to the King of Egypt. Exo. 4:16—"And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God." Cf. Exo. 7:1—"And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy *prophet*." A prophet, in Scripture, is a mouthpiece of God, a spokesman for God, a revealer of the Will of God, a declarer of the Word of God. Thus the prophets of Israel were primarily preachers

of righteousness and justice; their unfailing theme was God's holiness. Only secondarily were they foretellers of things to come, although in their case especially this secondary aspect of their work is of prime importance to us, in the fact that their predictions concerning the incarnate life and work of the Messiah are of such great evidential value. In the New Testament likewise, those persons who revealed truth to the early Christian congregations are called *prophets*, and their work *prophecy*, because they declared the Mind and Will of God (e.g., Acts 11:27, 13:1; Rom. 12:6; 1 Cor. 11:4, 12:10; 1 Cor. 13:2 8; 1 Cor. 14:29-33, etc.). Cf. Eph. 4:11-12; "And he [Christ, the Head of the Church] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." 1 Cor. 12:27-31: "Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings ,helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret? But desire earnestly the greater gifts." Thus it is very clear that prophecy, in Scripture, was not confined exclusively to prediction. Cf. Rev. 1:19—"Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." Nor, on the other hand, is the term *prophecy* used in Scripture to cover every declaration of Divine Truth, but only the declaration of that Truth obtained through immediate revelation. In a word, without revelation of Divine Truth, there cannot be prophecy in the Scripture sense of the latter term. Hence, to speak of a preacher or an evangelist as a "prophet"—a practice all too common among churchmen of our day—is both erroneous and misleading, for the obvious reason that a preacher or an evangelist is but a proclaimers of Divine Truth *already revealed*. Such loose employment of Bible terms, by persons who ought to know better, serves only to contribute to the confusion which already exists.

Again, this particular gift of the Spirit of Truth, namely, the communication of the Divine Mind and Will to men, is called, as to the method or mode thereof, *inspiration*. It is so

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called from the very name and nature of the Spirit Himself: one of the principal names by which He is known in Scripture is the name, the Breath of God. Hence, outbreathing from the Deity or inbreathing into a human instrumentality is the mode of expressing, in the nomenclature of the Spirit, the idea that Divine Truth—that Truth which is Being, Life—is being communicated. And so we read, in John 20:22-23, that when Jesus designed to indicate the future bestowal of the Spirit's powers and influences upon the Apostles, "he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; and whose sovere sins ye retain, they are retained." Obviously, however, the symbolic act of outbreathing in this particular case indicated not only the future revelation of Truth to the recipients by the Holy Spirit, but also their investiture with Divine authority. Under the guidance of the Spirit, the Apostles were to go out into the world not only as infallible witnesses, but as properly certified ambassadors as well, of Christ the Absolute Monarch of the Kingdom of Heaven (cf. Matt. 28:18-20; Luke 24:45-49; Acts 1:8, 10:39-42; 2 Cor. 5:18-20; Eph. 6:29). The point is that *inspiration* or Divine inbreathing into a human instrumentality is invariably linked up in Scripture with the communication of the Mind and Will of God, communication either in the form of an historical event performed under the impulsion of the Spirit, usually through the instrumentality of the Word, or in the form of a spoken or written declaration of Divine Truth imparted to the speaker or writer by the Spirit.

Moreover, it seems that when persons were so inspired, or *breathed into* by God through the Spirit, they had no rest until they had proclaimed or published the communication thus vouchsafed them. When Jeremiah, for instance, in a mood of depression occasioned by the scorn which had been heaped upon him, vowed that he would speak no more in the name of Jehovah, he found the Word of God to be "as it were a burning fire shut up in his bones." "I am weary with forebearing," he exclaimed, "and I cannot contain" (Jer. 20:8-9). Likewise, the consternation of some of the prophets was occasioned by the dreadful representations which had been made to them in visions, or by the momentousness of the truths which had thus been revealed to them. Take, for example, Isaiah's vision of "the Lord sitting upon a throne, high

and lifted up; and his train filled the temple." What was the effect of this vision upon Isaiah himself? The vision of Infinite Glory and Holiness filled him with a sense of human sinfulness which simply overwhelmed him. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts" (Isa. 6:1-5). Cf. v. 8—"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me." The prophet was filled with a divine restlessness which could be assuaged only by his own proclamation to his people of the truth which had been disclosed to him in the vision. Cf. also the testimony of Daniel, following his visions of the Ancient of Days and of the Coronation of the Son of Man. Dan. 7:15—"As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me." Dan. 7:28—"As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart." Cf. also the testimony of the Apostle Paul, 1 Cor. 9:16—"For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; ;for woe is unto me, if I preach not the gospel." Thus it will be seen that the immediate effect of Divine inspiration or inbreathing was that the recipient was "moved" by the Spirit, that is, driven by an inward compulsion; moved to act, to speak, to do what the Divine Will desired to be done, to publish the truth which the Divine Spirit desired to be spread abroad in the world. For all such inspired persons there was no peace, no rest, short of such action or proclamation.

"Now the natural man," writes Paul, 1 Cor. 2:14, "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," that is, examined or discerned. (The *psychikos* man here is the man whose sole habitat is the Kingdom of Nature: the animal man, so to speak, the unconverted man.) No truer statement was ever made. It is corroborated by all human history and experience. The purely natural or human mind could never, of itself alone, have imagined or formulated such a Plan of Redemption as that which is disclosed in Scripture: a Plan foreordained to have its execution in the voluntary vicarious Sacrifice of the Son

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of God Himself to make Atonement for the sins of the world—a Sacrifice, that is, intended by its very preciousness to sustain the majesty of the Divine law violated by human transgression, and intended at the same time, by its concrete demonstration of God's love, to overcome the rebellion in man's heart and thus win him back into fellowship with his Creator; a Plan destined to have its consummation in the perfection of a holy race, redeemed in spirit and soul and body (1 Thess. 5:23) to dwell eternally in God's presence in the ages to come; a Plan which envisioned, even from the foundation of the world, nothing short of the complete conquest of mortality itself and the eradication from our universe, through the life of the Spirit as lived by the saints, of all the consequences of sin including even physical death. No human genius was ever born capable of conceiving, by the powers of his own intellect alone, a Plan of such grandeur of scope and purpose. As Adam Clarke puts it: "Such a scheme of salvation, in which God's glory and man's felicity, should be equally secured, had never been seen, never heard of, nor could any mind but that of God have conceived the idea of so vast a project, nor could any power, but His own, have brought it to effect."¹ Indeed this statement is historically supported by the fact that men of genius, men of the speculative cast of mind, have ever been inclined to regard the outstanding events of the Divine Plan as revealed in the Bible, such as the Incarnation, Atonement, and Resurrection, for example, as the superstitions of fanatical zealots. As a matter of fact, about all that the unaided human mind was able to do from the dim light of "natural revelation," prior to the appearance of the Logos in the world, was to exchange "the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things," to "exchange the truth of God for a lie" and to worship and serve the creature rather than the Creator (Rom. 1:22-23), even as the self-styled "humanists" of our day are wont to do. The purely natural man—that is, "natural" in the sense of being *uninspired*—receives not the things of the Spirit of God. Such Divine Truth is, and in the very nature of the case has to be, revealed to men by the Spirit Himself. *To the Spirit of God we are indebted for all that is known or know-*

¹ Adam Clarke, *Commentary*, 1 Cor. 2:9, *in loco*.

able of God and of His Plan for the human race. Furthermore, to the Spirit of God we are indebted also for whatever individual capacity we may have for understanding the Truth of God and thus knowing God. For even reason itself was implanted in man at his creation by the Breath of God.

That which is true, moreover, of Divine revelation with respect to the uninspired man, is equally true, on a lower plane of course, of the grasp of that Divine revelation by the worldly-minded man. As Jesus Himself said to the Eleven, John 14:16 —“I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth, whom the world cannot receive.” Even to the unconverted man—the man who lives his life on the low plane of what the Apostle designates the “mind of the flesh” (Rom. 8:6-8), who has allowed his spiritual faculties to become vitiated by the practice of sin—the things of the Spirit are simply foolishness: he is utterly incapable of examining, much less of discerning, their significance. Certainly we know how true this is! How many thousands of people there are in the world today who, no matter how “alive” they may be to the things of science, art, education, philosophy, politics, and the like, are nevertheless utterly dead to the things of the Holy Spirit. Not only they, but thousands of worldly-minded, ritual-loving Christ-crucifying church-members as well, scarcely know even that the Holy Spirit exists! (Cf. Acts 19:1-7) The deep things of God are sought out and revealed to men only by the Spirit of God, that is, by inspiration (1 Cor. 2:10-15); they have been set down in the Scriptures, and their significance has been declared to us, by those same inspired men; and they are capable of being apprehended only by spiritually-minded persons, that is to say, by persons whose minds have been fructified by the Spirit through their own reception of the living Word which is the Seed of the Kingdom, the Word whose entrance always giveth light (Luke 8:11, Psa. 119:130). Cf. 1 Cor. 2:15—“He that is spiritual judgeth all things, and he himself is judged of no man.” Only through the study of the Scriptures, and the assimilation into their lives of the living Truth revealed therein, the Truth revealed by the Spirit through inspired men and interpreted by them for all mankind, do men grow in their capacity for understanding the things of the Spirit. Scripture interprets Scripture, if allowed to do so. Any man who has filled his mind with the language—the very words—of the

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Bible, knows that this is true. He knows that his comprehension of the content of the Bible is clearer if, instead of himself trying to interpret the Scriptures, he permits the Scriptures to interpret themselves. He knows too that if he takes the teaching of the Scriptures into his life, and actually lives it in his various relationships from day to day, he will never cease to grow in his knowledge of God and of God's Will; that, in a word, if he genuinely "hungers and thirsts after righteousness," he will, as Jesus Himself has promised, "be filled" (Matt. 5: 6). Indeed this is the very challenge of our Lord, John 7: 16, 17—"My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." In a word, said Jesus in substance: I propose the *pragmatic* test: he who tries my teaching by living it from day to day will find that it *works*, and hence that it is the Truth. No man can ever hope to attain the Vision of God, the Life Everlasting, unless he nurtures himself in mind and heart, in thought and affection, upon the sincere milk of the Word (1 Pet. 2: 2); without such nurture, such *constant* nurture, he simply cannot grow in that holiness without which no man shall see the Lord (Heb. 12: 14). That Word is the living Word of God as revealed by the Spirit through inspired men and by them in turn embodied in the Scriptures. The Word of God, the Word communicated through *inspired* men to *all men* by the Spirit, is embodied in the Book of the Spirit, and *only* in the Book of the Spirit.

To sum up: Had not the Truth of God respecting man's origin, nature and proper ends, been *breathed* into human instrumentalities by the Spirit, and by them in turn declared to all mankind, that Truth would have remained concealed in the Being of God forever. The simple fact of the matter is that without the Spirit's works of inspiration and revelation—both included in the Scripture term *prophecy*—the natural man would still be living in gross darkness, the darkness of pagan superstition, licentiousness and hopelessness. The whole world would still be without that "light that shineth in the darkness," without that "life which is the light of men" (John 1: 4-5). To us who enjoy the fruits of almost twenty centuries of Christian teaching and preaching, the very thought is terrible to contemplate! May the good God deliver our children

and our children's children from such a God-less, Christ-less, Spirit-less world!

3. The Spirit of Truth in the Old Testament

The first eminent gift of the Spirit under the Old Testament having direct reference to Christ was the gift of prophecy, the primary end of which was to prepare the world for His advent, and the secondary end to pre-signify Him, His ministry, suffering and glory, or to appoint such ordinances and institutions of Divine worship as would be symbols, types and metaphors of Him and of His reign. From the very beginning of the Old Testament Scriptures, that which is recorded has either indirect or direct reference to Christ and the Christian System. The highest privilege of the ancient Theocracy was to bear the tidings of all the blessings and privileges which we now enjoy under the New Covenant.

[Isa. 33:17]: Thine eyes shall see the king in his beauty, etc. [Jer. 31:31]: Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah, etc. [Rom. 15:4]: Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. [Luke 24:27]: And beginning from Moses and from all the prophets he [Jesus] interpreted to them [the Eleven] in all the scriptures the things concerning himself. [Cf. vv. 44,45]: And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures, etc. [Cf. John 5:45-47, the words of Jesus to the Jews]: Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? [1 Pet. 1:10-12]: Concerning which salvation [the salvation brought to men by Christ] the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching 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. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look intoi [The Bible is one Book, the Book of the Spiri. In the words of the familiar couplet:

The Old Testament is the New Testament concealed;
The New Testament is the Old Testament revealed.]

The communication of the gift of prophecy, as including of course both inspiration and revelation, is contemporaneous

with the history of the human race upon the earth. It began with man's appearance on the planet and continued throughout both the anticipatory and preparatory stages of the Redemptive Process. Cf. Luke 1:67-70; "And Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people, And hath raised up a horn of salvation for us In the house of his servant David, As he spake by the mouth of his holy prophets that have been from of old." The great antiquity of prophecy is indicated by the following representations in the Old Testament Scriptures:

1. Certain revelations were made to Adam, namely: (1) the nature of, and necessary connection between, liberty and law (Gen. 2:16-17); (2) the rudiments of language (Gen. 2:18-20: these must have been communicated to man by inspiration; anthropologists have no satisfactory naturalistic explanation of the origin of language); (3) the Divine origin, nature, and ends of marriage (Gen. 2:21-24); (4) the universal penalty for sin (Gen. 3:16-19); (5) the intimation of Redemption through the Seed of a woman, the first direct reference to the Remedial System (Gen. 3:15); (6) and in all probability the ordinance of Sacrifice, the second direct reference to the Remedial System (Gen. 4:1-17). Obviously, the Divine requirements for the proper observance of Sacrifice included (a) the distinction between clean and unclean animals (Gen. 7:2), certainly a *positive* distinction, that is, a distinction which derived from Divine authority alone and not from human imagination or speculation; and (b) the provision that in offering sacrifice to God a life must be taken, blood must be shed. Lev. 17:11—"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of he life." In Heb. 11:4, we read as follows: "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh." And in Rom. 10:17, we are told that faith "cometh of hearing, and hearing by the Word of Christ." It follows, therefore, that if Abel *by faith* offered a more excellent sacrifice than Cain, he did so in complete obedience to the Divine Word; that is, he met all

the requirements which had been laid down by God for the observance of the ordinance. Wherein, then, was the difference between Abel's offering and that of Cain? The answer is obvious: Abel's offering was that of "the firstlings of his flock and of the fat thereof"—in it a life was taken, blood was shed. Cain's offering, on the other hand, was of the fruit of the ground, hence bloodless; his act, therefore, was one of utter disregard for the Word of God, a concrete manifestation of a presumptuous and rebellious spirit. And this is the reason why God "had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect." Thus in the ordinance of Sacrifice the Divine principle was laid down at the very beginning of the history of the race, that "apart from the shedding of blood there is no remission" (Heb. 9:22). Moreover, one of the essential functions of the ordinance of Sacrifice, from the time of its institution immediately following man's first disobedience, was to point forward in type to the Atonement to be provided once for all at the end of the ages (Heb. 9:26). From the time of Cain and Abel, every lamb that was slain upon Patriarchal and Jewish altars pointed forward to the voluntary sacrifice of the Lamb of God as the Atonement for the sins of the world (John 1:36, 1 Cor. 5:8, Rev. 5:6, 13:8). From all these considerations, it would seem obvious that Sacrifice was of Divine ordination. It was, in fact, the very first ordinance of revealed religion. Again, the fact of the universality of sacrifice among ancient peoples, and that of its extreme antiquity as well, corroborates this view that the institution was of Divine origin and handed down hereafter by tradition from generation to generation, even as it was taken at the same time, with the growth and dispersion of the race from its place of origin, into all parts of the earth. Naturally in the course of its transmission by tradition, and especially among peoples who had lapsed into various forms of idolatry and nature-worship, the ordinance became corrupted both in its significance and in the details of its observance.

2. Enoch, seventh from Adam (Gen. 5:24, Heb. 11:5) was a prophet. His prophecy is recorded by Jude (Jude 14).

3. Noah is said to have been a preacher of righteousness (2 Pet. 2:5) to the ungodly antediluvian world (I Pet. 3:18-22, Gen. 6:3), hence a prophet or proclaimer of the Will and Word of God. Moreover, that Noah's prophecy respecting his

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sons, uttered in his declining years (Gen. 9:24-27), covered in broad outlines the subsequent fortunes of the three great races of mankind, is amply verified by the testimony of both sacred and profane history.

4. Abraham received frequent communications from God covering all the details of the Abrahamic Promises and Covenant (Gen. 12:1-3, 13:14-17, 15:1-8, 17:1-21! 18:1-33, 22:118, etc.). Abraham is expressly declared to have been a prophet, by God himself (Gen. 20:7).

5. The details of the Abrahamic Promise were Divinely communicated first to Isaac (Gen. 26:1-5), and later to Jacob (Gen. 28:10-22, 35:9-15). Cf. Jacob's vision at Bethel (Gen. 28:10-22) and his experience at Peniel (Gen. 32:22-30). Moreover, Jacob on his death-bed gave utterance to a series of predictions outlining in detail the fortunes of the various tribes that were to spring from his loins (Gen. 49:1-27). His prediction respecting the tribe of Judah is clearly Messianic in import (Gen. 49:10).

6. Joseph possessed the gifts of prophecy and interpretation of dreams; these, undoubtedly, were endowments of the Spirit of God (cf. Gen. 41:38). And Joseph, foreseeing by inspiration the deliverance of the children of Israel from Egyptian bondage, gave commandemnt concerning the final disposition of his bones when that event should occur (Heb. 11:22, Gen. 50:24-26, Exo. 13:19).

7. Moses was continually receiving Divine revelations, from the time of Jehovah's first appearance to him at Horeb (Exo. chs. 3, 4). He was with God forty days and forty nights in the holy mount, during which time he received the Decalogue, together with the laws, statutes and commandments of the Old Covenant (Exo. 24:18, 34:27-28; Deut. 9:9-11; Neh. 9:13-15). At the same time he received from God the pattern of the Tabernacle and its furnishings (Exo. 25:1-9), and all the necessary instructions regarding the ordination and appareling of the priesthood, and instructions also regarding the various rites and sacrifices of the Old Institution (Exo. 28:1ff.). (Note again that Bezalel and Oholiab were specifically qualified with artistic genius, by the Spirit, to construct and adorn the furnishings of the Tabernacle, Exo. 31:1-11, 35:30-35.) Finally, Moses was expressly declared to be a prophet, by Jehovah Himself, and the type of the great Prophet, the Messiah, who

was to appear in the nation of Israel in the fulness of the times (Deut. 18:15-19, Acts 3:22-23, John 4:19, 6:14, etc.). Cf. Deut. 34:10-12; "And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel."

8. Just before his death, Moses, at the command of God, laid his hand upon Joshua, and by this act the latter was officially designated and qualified by the Spirit to take over the leadership of the children of Israel and bring them into the Land of Promise (Num. 27:18-23, Deut. 34:9).

9. The Judges were variously qualified by the Spirit for the different tasks to the performance of which they were Divinely called, some with superior qualities of statesmanship (Judg. 3:9-10), some with military genius (Judg. 6:34, 11:29), and one especially, Samson, with extraordinary physical strength (Judg. 13:24-25, 14:5-6, 14:19, 15:14-15).

10. Saul, the first king of Israel, was endowed with the gift of prophecy prior to his fall (1 Sam. 10:5-6, 10:10-12, 11:6, 16:14, 19:20-24).

11. David, the greatest of the three kings of Israel, was in a special sense a man of the Spirit and a prophet (1 Sam. 16:13, 2 Sam. 23:2). By inspiration of the Spirit he received the plans and specifications of the Temple, which he handed down to his son Solomon (1 Chron. 28:12). The Spirit also inspired him to give utterance to many of the Psalms, which not only served as hymnody for the Jewish people, but also, in many instances, were clearly Messianic in their import. Thus, as we have seen, David, in the Spirit, foretold the circumstances of Christ's death, resurrection and glorification, and predicted, in glowing imagery, the universal scope of his kingdom (cf. Acts 1:16, 2:25-36; Matt. 22:43-45; Heb. 3:7-11, etc.).

12. Solomon, in his early life at least, was inspired by the Spirit (Prov. 1:1, 23).

13. Throughout the Period of the Divided Kingdom and Decline, the gift of prophecy was confined largely to the School of the Prophets. These "colleges" of the prophets are

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the first religious institutions of the kind of which we have any account in the Scriptures; in them the disciples of the prophets lived a retired and austere life, in study, in meditation and prayer, and in the reading of the Law of God. The first of these schools seems to have originated with Samuel. We read, for instance, in 1 Sam. 7:15-17: "And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto Jehovah." Ramah was the home of Samuel's parents, Elkanah and Hannah (1 Sam. 1:19, 2:11). Then in 1 Sam. 19:18-24, we are told that David, fleeing from Saul, "escaped, and came to Samuel to Ramah, and told him all that Saul had done to him." The inspired writer goes on to say:

"And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. Then went he also to Ramah, and came to the great well that is in Secu: and he asked and said, Where are Samuel and David? And one said, Behold, they are at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God came upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?"

Obviously, this Naioth, which was in the suburbs of Ramah, was the academy of the prophets in Samuel's time, of which Samuel himself was the founder and head. (Cf. Jer. 15:1, Acts 3:24-25.) In later years, similar colleges flourished, under Elijah and Elisha, at Beth-el (2 Ki. 2:1-3), at Jericho (2 Ki. 2:4-5ff.), and at Gilgal (2 Ki. 4:38ff., cf. 2 Ki. 4:1, 38; 5:22, 6:1, etc.). These prophets were often consulted by individuals upon affairs of importance. It would seem, too, that people even went to hear their lessons, as is evident from the account of the woman of Shunem in whose house the prophet Elisha was accustomed to lodge. When this woman besought her husband to make the necessary arrangements for her to go to Mount Carmel to confer with Elisha about the restoration of her dead child, the husband asked: "Wherefore wilt

thou go to him today? it is neither new moon nor sabbath" (2 Ki. 4:23), a question implying, undoubtedly, that these were the accustomed times at which people resorted to the prophets for instruction. It is evident, moreover, that these schools flourished down to the time of the Captivity in Babylon, for even in captivity the Jews were accustomed still to consult and to listen to the prophets if any were to be found in the places where the captives resided. Ezekiel, for example, tells of conversations which he had with the elders of Israel who had come to "inquire of Jehovah" through him (Ezek. 14:1-2, 20:1-3). These Schools or Societies of the Prophets were succeeded later, of course, by the Synagogues.

14. Throughout the Old Testament the word "prophet" is used also to designate the sacred musicians. 1 Chron. 25:1—"Moreover David and the captains of the host set apart for the service certain of the sons of Asaph, and of Meman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals." (Cf. 2 Ki. 3:15, 16—the words of Elisha: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Jehovah came upon him [Elisha]. And he said, Thus saith Jehovah, Make this valley full of trenches," etc.). Again, it was probably because Miriam, Moses' sister, led the children of Israel in the singing of the song of deliverance, after their crossing of the Red Sea, that she was designated a "prophetess" (Exo. 15:20-21). Similarly, Deborah, one of those who "judged" Israel in later years, is called a "prophetess" (Judg. 4:4); cf. the Song of Deborah, following the defeat of Sisera (Judg., ch. 5). In the possession and exercise of this special gift, David, "the sweet psalmist of Israel," was, of course, the greatest of all the "prophets" (2 Sam. 23:2).

15. The gift of prophecy, in whatever form it manifested itself, was always an immediate effect of the Spirit's inspiration or inbreathing. 2 Pet. 1:20-21: "No prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." This is an express declaration that prophecy, in Scripture, was never the fruit of mere human conception, never the product of human genius alone, never the effect of mere psychical intuition (as the Humanists would have it), that is, in such manner that men attained the gift or exercised

it by their own ability. It was a gift which came to men only by "inspiration of God" (2 Tim. 3:16). Therefore, wherever it is said in the Scriptures that God spoke by the prophets, or that the Word of God "came unto" this man or that man, invariably an immediate operation of the Holy Spirit is described. Thus the Holy Spirit is frequently said to have spoken by "the mouth of the prophets." Acts 1:16, the words of the Apostle Peter: "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas," etc. Acts 3:18, again Peter is speaking: "But the things which God foreshadowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." (Cf. also v. 21, in which Peter goes on to say: "Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old.") Hence, the prophetic books of the Old Testament are invariably characterized by the introductory formula, "the word of Jehovah came unto," etc., or by some slight modification of this formula which had the same significance (cf. Isa. 1:10, 7:3; Jer. 1:4; Ezek. 1:3; Dan. 1:17; Hos. 1:1; Joel 1:1; Amos 1:1-3; Obad. 1:1; Jon. 1:1; Mic. 1:1; Nahum 1:1; Hab. 1:1; Zeph. 1:1; Hag. 1:1; Zech. 1:1; Mal. 1:1). The same formula occurs frequently also with reference to proclamations and revelations of the earlier great prophets (cf. 1 Sam. 3:1, 9:28, 15:26; 2 Sam. 23:2; 1 Ki. 12:22; 1 Ki. 17:24, 18:1; 1 Chron. 17:3, etc.). As has been stated heretofore, the great prophets of Israel were God's chief spokesmen to the nation throughout the Period of Decline; both the monarchy and the priesthood had become, with but few exceptions too corrupt for God to communicate His will through either agency. Hence the prophets became His preachers, instructors and guides to the Hebrew people in piety and virtue. They were preeminently proclaimers of God's holiness and justice, flaming evangelists not only of religious truth but also of social reform. They usually lived a retired life, coming only at intervals into public notice; their habitations and circumstances of life were very plain, simple, and consistent with their profession. False prophets were to be visited with the extreme penalty of death; it was a great sin to speak in Jehovah's name when there was no commission from Him (Deut. 18:20-22).

THE ETERNAL SPIRIT — HIS WORD AND WORKS

With the completion of the Old Testament canon, the gift of prophecy ceased in the Jewish nation, until the Spirit revived it in John the Baptizer (cf. Luke 1:15-17, 3:2—"in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness"). John, upon whom the "mantle of Elijah" descended (Matt. 11:13-14, 17:10-13; Mark 9:11-13; Luke 1:17; John 1:21-23), was the last and greatest of all the Hebrew Prophets in the fact that he was nearest to, and that his special mission was to announce the immediate advent of the Messiah, himself, the sumand end of all prophecy. Said John himself to the Jewish nation: "Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire" (Matt. 3:2, 11). Concerning Jesus the Messiah, John said: "He must increase, but I must decrease" (John 3:30). And Jesus Himself paid the following glowing tribute to John: "Verily, I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:11).

I shall repeat at this point, for the sake of emphasis, that "*inspiration*" is the Scripture name for the Divine mode of communicating Divine Truth to men. Truth that is breathed into a man by the Spirit of God is Truth communicated to his subconscious mind by suggestion, and certainly *in words*, —words brought to his objective consciousness by the accompanying sharpening of his psychic powers. There is no inspiration under the category of *prophecy* that does not have for its end the revelation of Truth *directly* from God to man. No better illustration of this fact could be cited than the first communication, to Simon Peter, of the fundamental truth of the Christian System, the only Divinely authorized Christian creedal formula, according to the account given in Matt. 16:15-17. Here we read that Jesus put to His disciples (who were to become His Apostles after His death and resurrection) the following direct question: "Who say ye that I am?" From Simon Peter came the immediate response: "Thou art the Christ, the Son of the living God." To this sublime affirmation, Jesus replied in the following most significant words: "Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not re-

vealed it unto thee, but my Father who is in heaven." Language could hardly be plainer, "Flesh and blood," that is, no power within himself, put this grand truth upon the lips of Peter, but the Heavenly Father Himself—through the Spirit, of course—communicated it to him directly from Heaven. In a word, this good confession voiced by Simon Peter was not a product of his own imaginative or intuitive mental powers; it was a direct revelation from God, communicated, I am so bold as to say, in the very words to which Peter gave expression. (Vide John 9:22; Matt. 10:32-33; John 20:30-31; Acts 16:31; Rom. 10:9-10, etc.) We have here a concrete example, authenticated by Christ Himself, of what inspiration is, essentially, in Scripture: *it is the Divine mode of communicating Divine Truth to men.* Where such Truth needs to be revealed, there the Spirit is at work, and inspiration occurs; where there is no Truth to be revealed from God to man, there no work of the Spirit occurs, no inspiration, hence no revelation. The Spirit of God and the Word of God go together (Isa. 59:21).

4. The Spirit of Truth and Jesus

Prophecy reached perfection, of course, in Jesus, who possessed the Holy Spirit without measure (John 3:34), and who was Himself, therefore, Incarnate Truth. Cf. Matt. 5:17, the words of Jesus Himself: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." Jesus fulfilled the Moral Law in that He lived it perfectly in the sight of God and man. His challenge to His own and to all subsequent ages is: "Which of you convicteth me of sin?" (John 8:46; cf. 2 Cor. 5:21; Heb. 4:15, 7:26). He was also the sum and end of all prophecy. He was Himself the great Prophet foretold by Moses and long expected by both Jews and Samaritans (Deut. 18:15-19; Matt. 21:11; John 6:14, 4:19; Acts 3:19-26, 7:37, etc.). He was the sum of all prophecy in that He was God's perfect revelation of Himself to mankind; He was the effulgence of the Father's glory and the very image of His substance (Heb. 1:3); in the Son, the Incarnate Word, dwelt all the fulness of the Godhead bodily (Col. 2:9). Cf. John 1:18—"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Cf. the affirmations of Jesus Himself: John

14:6—"I am the way, and the truth, and the life; no one cometh unto the Father, but by me." John 14:9—"He that hath seen me hath seen the Father." These tremendous affirmations must be taken at their face value: Jesus was either everything that He claimed to be—or He was the greatest blasphemer and impostor that ever appeared on this earth. Finally, Jesus was the end of all prophecy in that, in the circumstances of His birth, ministry, death and resurrection, He fulfilled perfectly the Messianic predictions of the Old Testament prophets (cf. Matt. 13:17; Luke 24:27, 44; Acts 3:19-21, 7:51-53; 1 Pet. 1:10-12, etc.).

Perhaps I should point out the fact here that, even though the biographies of Jesus, the four Gospels, are included in the New Testament canon, His incarnate ministry was, nevertheless, under the Old Covenant. Failure to recognize this fact has ever been a prolific source of misinterpretation of the Scriptures. *Jesus lived His earthly life under the Jewish Dispensation*, that is to say, under the Law of Moses; He kept the Law perfectly and thus "fulfilled" or "accomplished" it concretely in His own life. The Church of Christ, in fact the entire Christian System, was not instituted until He, the Christ, had been raised up from the dead and crowned King of Kings and Lord of lords. (Cf. Luke 24:45-49; Matt. 28:18-20; John 20:21-23; Acts 1:1-11, 2:1-4, 2:32-36, etc.) By His death on the Cross, that is, by the shedding of His precious blood for the sins of the world, at one and the same time He abrogated the Old Covenant and ratified the New (Col. 2:13-15; 2 Cor. 3:1-18; Hebrews, chs. 8, 9, 10). His Last Will and Testament was probated, so to speak, on the Day of Pentecost following the Resurrection, by the Apostles (whom He appointed as the executors of His Will) through the Holy Spirit sent forth from heaven (1 Pet. 1:12). This was the Day of the incorporation of the Church of Christ, the Day of the inauguration of the New Institution (*vide* Acts, ch. 2).

It is exceedingly important to keep in mind always the fact that the incarnate ministry of the Word was under the Old or Jewish Dispensation. For this reason *the work of the Holy Spirit in hand through the Logos Himself must be included as a part of the total work of the Spirit preparatory to the New or Spiritual Creation*. As a matter of fact, the entire personal ministry of Jesus was itself preparatory to the

New Creation, the second phase of the Creative Process, and had to be, for obvious reasons. For example, viewing the Spiritual Creation as the Church of Christ, it is evident that the Head had to come into existence before the Body, and Jesus did not become the Head of the Church until He was raised up from the dead (cf. Eph. 1:19-23; Col. 1:18; 1 Pet. 3:21-22; Acts 4:8-12). Viewed as the Kingdom of Heaven, obviously the Spiritual Creation did not exist until the King had ascended and been crowned; not until then did it have proper authority, laws, and subjects (Matt. 28:18-20; Acts 2:32-36). Viewed as the New Covenant, the Scriptures make it very clear that it was ratified by the shedding of the blood of Christ; hence it could not have existed prior to His death on the Cross (Heb. 9:11-28). Viewed as the New Testament, it could not have been in force prior to the death of the Testator; no will is ever in force as long as the will-maker still lives. Heb. 9:16—"For where a testament is, there must of necessity be the death of him that made it." Finally, viewed as the Great Salvation, we are told that it was only begun to be spoken by the Lord, but was confirmed unto us by them that heard him (Heb. 2:3-4), that is, by the Apostles, His witnesses and ambassadors, who were guided into all the truth by the Holy Spirit. For all these reasons, it is quite evident that the prophetic office of Christ, both in the form of revelation and in that of prediction of things to come, was exercised incarnately under the Old or Jewish Dispensation. As a matter of fact, His goings forth, as the prophet puts it, were from of old, from everlasting (Micah 5:2). Hence, in this present study, the treatment of the work of the Spirit in and through Jesus, the Incarnate Word, is included as a part of the greater subdivision which takes in the work of the Spirit in general, preparatory to the New or Spiritual Creation. The same is true, of course, of the Spirit's work in and through John the Baptizer, whose specific mission it was to herald the advent of the Messiah. This, too, occurred under the Jewish Dispensation and the Mosaic Law.

A second fact should be pointed out here also, namely, that prophecy which takes the form of *prediction* (and its corresponding fulfilment) has its very definite function in the plan and purpose of God. That function is to attest *revelation*. God has always attested (authenticated, certified) His revelations through human instrumentalities by two means, namely,

(1) by prediction and corresponding fulfilment, and (2) by miracles. The very fact that the Messianic predictions of the Old Testament prophets were fulfilled in every detail in the life, work, death and exaltation of Jesus of Nazareth, is certainly sufficient identification of the latter as the long-expected Messiah. And there can be no question in this case, as it has been shown already, of "prophecy after the fact," for the simple reason that the Old Testament Messianic predictions had all been incorporated into the canon of the Hebrew Scriptures *before* the Messiah made His appearance in the world. Hence, just what stronger certification could have been given His Messiahship, it is difficult to conceive.

Now Jesus, having been Himself the supreme Prophet of all times, also foretold many things to come. Many of these predictions were fulfilled during His own ministry in the flesh or were fulfilled subsequently in the history of Christianity. It will not be possible, of course, to quote all these predictions of Jesus and their fulfilments. The most we can do here is to classify them and to indicate the passages in which they are recorded in Scripture. The following catenae of Scripture references will suffice for this purpose, for the student who wishes to pursue the subject further:

1. Predictions of particular events in the lives and affairs of others: (1) the miraculous draught of fishes [Luke 5:4-7]; (2) Peter to find a coin in a fish's mouth [Matt. 17:27]; (3) James and John to suffer martyrdom [Matt. 20:23, Mark 10:39, Acts 12:1-2]; (4) the woman who anointed Him to be remembered for all time [Matt. 26:6-13, Mark 14:3-9]; (5) two disciples to be guided to the place of Jesus' last Passover [Mark 14:12-16, Luke 22:7-18]; (6) Lazarus to be raised from the dead [John 11:11, 23; 11:43-44]; (7) the dreadful end of Judas the betrayer [Matt. 26:24, Mark 14:21, Luke 22:22, Matt. 27:3-10, Acts 1:18-19]; (8) Peter to suffer martyrdom [John 13:36, 21:18-19]; (9) the second draught of fishes [John 21:5-6]. (With reference to the martyrdom of Peter, see also 2 Pet. 1:13-14.)

2. Predictions of the circumstances of His own betrayal, suffering, and death: (1) Jesus to suffer many things at the hands of men [Matt. 9:15, 17:22; Mark 2:19-20, 9:13,31; Luke 5:34-35, 9:43-44, etc.]; (2) His sufferings to end in death [Matt. 26:10-12; Mark 14:6-9; Luke 13:31-33; John 3:14-15; cf. Matt. 27:35,50; Mark 15:24,37; Luke 23:33,46; Matt. 27:57-60; Mark 15:42-46; Luke 23:50-53]; (3) Judas to betray his Master [Matt. 26:1-2, 26:21-23; John 6:70-71; Matt. 26:25; Mark 14:18-21; Luke 22:21-22; John 13:10,21,26; cf. Matt. 26:47-50]; (4) the disciples to flee at His arrest [Matt. 26:31; Mark 14:27-28; John 16:32; Matt. 6:56]; (5) Peter to deny his Lord [Matt. 26:33-34; Mark 14:29-30; Luke 22:33-34; John 13:37-38; John 18:17-27; Matt. 26:69-75; Mark 14:66-72; Luke 22:56-62].

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3. Predictions regarding His crucifixion and resurrection (1) His crucifixion, after mockings and scourgings, to be followed by His resurrection on the third day [Matt. 12:39-40, 16:21, 17:9, 17:22-23, 20:17-19; Mark 8:31-32, 9:31, 10:32-34; Luke 9:22,44; Luke 11:29-30, 18:31-34; John 2:19-22; Matt. 26:61, 27:40; Mark 14:58, 15:29, Acts 6:14]; (2) Cf. the following fulfilments: the condemnation of Jesus by the Jewish authorities [Matt. 26:57-68; Mark 14:53-65; Luke 22:54, Luke 22:63-71; John 18:12-13, 19:24]; the delivery of Him to Gentile authority [Matt. 27:1-2; Mark 15:1-5; Matt. 27:11-14; Luke 23:1,3; John 18:28-38]; the mocking and scourging [Luke 23:4-11; Matt. 27:26-31; Mark 15:15-20; Luke 23:25; John 19:1-16]; the crucifixion [Matt. 27:38-35, 39-42; Mark 15:22-25, 29-32; Luke 23:33-35; John 19:17-18]; the death of Jesus [Matt. 27:50, Mark 15:87, Luke 23:46, John 19:30]; the burial in Joseph's new tomb [Matt. 27:57-60; Mark 15:42-46; Luke 23:50-53; John 19:38-42]; the resurrection [Matt. 28:1-10; Mark 16:1-8; Luke 24:1-7; John 20:1-10]; the appearances of the risen Lord [John 20:11-17; Luke 24:13-16, 30-31, 33-36; John 20:24-28; Matt. 28:16-20; John 21:1 ff.; Acts 1:8; 1 Cor. 15:3-8].

4. Predictions of His ascension to Heaven and of His return in power and glory: (1) Jesus to ascend to Heaven whence He had come (John 6:61-62; John 7:38-34; John 17:4-5; Mark 16:19; Luke 24:50-51; Acts 1:9]; (2) Jesus to return in power and glory [Matt. 26:63-64; Mark 14:61-62; Luke 22:66-69; John 14:3].

5. Promises regarding the conferring of the Holy Spirit upon the Apostles, and upon all Christians: (1) The Holy Spirit to be conferred upon the Apostles in baptismal measure, to be their Comforter and Helper (*Parakletos*), to guide them into all the truth in revealing the Last Will and Testament of our Lord and Savior Jesus Christ [John 14:16-18, 14:26, 15:26-27, 16:7-15, 16:25; John 20:21-23; Acts 1:1-5; cf. Acts 2:1-4, 4:31, 11:15-18; Eph. 3:1-7; 1 Cor. 2:9-13; 1 Pet. 10:12, etc.]; (2) the Apostles to tarry in Jerusalem until the Holy Spirit should come upon them to qualify them for their work [Luke 24:49, Acts 1:1-8; cf. Acts 2:1-4]; (3) the powers and influences of the Spirit (in various measures, of course, adapted to corresponding ends) to be conferred upon all true believers [John 7:37-39; Acts 2:38, 4:31, 5:32, 8:14-17, 10:44-46; Rom. 8:26; 1 John 2:20, 27, etc.].

6. Predictions respecting the work to be done by His followers and the treatment to be accorded them by men: (1) the Apostles to become fishers of men [Matt. 4:18-19; Mark 1:16-17; Luke 5:10; cf. Acts 2:4, 2:32-42, 4:33, etc.]; (2) the Apostles to have their preaching attested by signs or miracles [Mark 16:17-18, Luke 10:19; cf. Mark 16:20; Acts 3:1-10, 9:32-43, 14:8-10, 28:1-9; Heb. 2:2-4, etc.]; (3) all those going forth to preach the Gospel to encounter hatred and persecution [Matt. 10:17-23; John 15:20-25; cf. Acts 4:1-3, 5:17-18, 7:59, 8:3, 12:1-11, 13:50, 14:5-6, 14:19, 16:22-26, 16:35-39, 17:5, 18:12-13, 21:27, 28:31; 2 Cor. 11:23-27]; (4) all faithful confessors of Christ to be acknowledged by their Lord in Heaven [Matt. 10:26-33, Luke 12:1-9; cf. Rom. 10:9-10]; (5) the Lord, the righteous Judge, to reward or punish each of His professed followers according to his works [Matt. 16:27, Mark 8:38, Luke 9:26]; (6) the Lord Himself to reward all who should befriend His faithful followers [Matt. 10:39-42]; (7) believers to perform greater works (than "physical" miracles) through the power of the glorified Christ (e.g., the preaching of the Gospel to the unconverted, the baptizing of believers into Christ, the nurturing of the saints in the most holy faith, etc.), [John 14:12, 4:37, 5:20; cf. Acts 2:38,41; Acts 4:4; Matt. 28:18-20; Rom. 10:4-15, etc.].

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7. Predictions respecting the growth and spread of His own Kingdom: (1) the Kingdom not to be revealed to the unbelieving [Matt. 16:1-4]; (2) false kingdoms to be destroyed [Matt. 15:13]; (3) the growth of the Kingdom to be unseen, but great [Matt. 13:31, 18:33; Mark 4:26-29, 4:30-32; Luke 12:18-19, 13:20-21]; (4) the Kingdom to come in power within the lifetime of some of His own hearers [Matt. 16:28, Mark 9:1, Luke 9:27; cf. Matt. 28:18-20; Acts 2:1-4, 2:37-47; Col. 1:12-13; cf. also Matt. 26:29, Mark 14:25, Luke 22:18, with Acts 2:42, 1 Cor. 10:16, 1 Cor. 11:28-28]; (5) the message of the Kingdom to be a cause of division [Matt. 10:34-36, Luke 12:51-53]; (6) true worship to be universal and spiritual, and not local and ritualistic [John 4:20-24]; (7) Christ Himself to be the Way of reconciliation and fellowship with God [John 1:51, 14:6]; (8) the Kingdom to be world-wide and to include both Jews and Gentiles [John 10:16, Matt. 8:11, Matt. 28:18-20, Acts 10:44-48, Acts 11:15-18, Acts 15:7-9].

8. Predictions respecting His Second Coming and the End of the Age: (1) the beginning of sorrows [Matt. 24:3-8, 15-22; Mark 13:4-8, 14-20; Luke 21:7-11, 20-24]; (2) the good and bad to grow together until the Judgment [Matt. 13:24-30, 37-48, 47-50]; (3) rejection of the Gospel to meet with proper punishment [Matt. 10:14-15, 11:21-24; Luke 9:5, 10:12, 10:13-15]; (4) the Son of Man to come in power and great glory [Matt. 24:29-31, Mark 13:24-27, Luke 21:25-27]; (5) pretended followers of the Lord to be rejected [Matt. 7:13-14, 21:28; Matt. 8:11-12; Luke 6:46, 13:23-24, 13:26-30]; (6) faithful followers to be rewarded [Matt. 19:28-30, Luke 10:29-30, 18:29-30, 22:28-30]; (7) the faithful to inherit eternal life [Matt. 25:31-46]. [Cf. Acts 1:9-11, 3:20-21, 17:30-31; 1 Cor. 15:22-23; 1 Thess. 4:13-18; 2 Thess. 2:1-10; 2 Thess. 1:7-10, etc.].

The foregoing passages cover practically all the sayings of Jesus respecting "things to come," with the sole exception of His predictions relating to the fall of Jerusalem and the fate of the Jewish nation. These were of such striking character, and were so literally fulfilled, as the evidence of profane history proves beyond any possibility of doubt, that they deserve special treatment in the paragraphs which immediately follow. Suffice it to say here that no one with an unbiased mind can read the prophetic statements which fell from the lips of Jesus without realizing that the whole temporal process from beginning to end was constantly unfolding before His mind like a vast panorama. Our Lord could look back to the beginning of time, yea, into eternity itself, and speak of the glory which He enjoyed with the Father before the "foundation" of the world. John 8:58—"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am."—John 17:5—"And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." With equal ease He could look forward to the end of the temporal process—the Creative Process itself—and describe the events that are immediately to precede and to follow His Second

Coming and the end of the present Dispensation. Indeed His goings forth have been from of old, from everlasting; in every age since the foundation of the world, there has been some manifestation of the Logos-Messiah. He was the hope, as He was the salvation, of the world, from the promise made to Adam in Paradise (Gen. 3:15) to His manifestation in the flesh thousands of years later. He is the great Prophet of all time, the Divine Antitype of the great lawgiver of Israel, Moses. As Moses was mediator, lawgiver, leader and prophet of God's chosen people under the Old Covenant, so Jesus is the Mediator, Lawgiver, Leader and Prophet of God's elect under the New Covenant. Heb. 8:6—"But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." Heb. 8:15—"And for this cause he is the mediator of a new covenant," etc. 1 Tim. 2:5, 6—"For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." He is the Christ, the Son of the living God. He is indeed the Way, and the Truth, and the Life; no man can hope to come unto the Father but through Him (John 14:6).

5. The Spirit of Truth and the Jewish Nation

No part of the whole category of prophecy as embodied in the Scriptures is more far-reaching in its significance for us than that which pertains to the history of the Seed of Abraham. From as far back as the time of Abraham himself, and from the time of Moses especially, the testimony of the Spirit to that people was too clear for misconception. That this testimony, nevertheless, was repeatedly rejected by the children of Israel in ancient times, and that it continues to be rejected by the Jewish people today, is certainly not a matter of opinion: it is an actual historical fact. Moreover, it is equally obvious that by such rejections of the Spirit's testimony, the Jewish people have again and again fulfilled the warnings and predictions of their own inspired leaders; and in so doing they have themselves contributed the most convincing proof that can be cited of the Divine origin and inspiration of the Scriptures. It is difficult to see how any intelligent person can be so blind as to ignore, much less to deny, these facts.

To begin with, when God called Abraham out of Ur of

the Chaldees to make him the father of a chosen people—that is, a people set apart to the great *privilege* of maintaining in the world the knowledge of the unity, personality and holiness of God—He promised him specifically, among other things, that He would give him and his seed after him the land to which he made his long pilgrimage,—the land of Canaan.

[We read in Gen. 12:5-7 as follows]: And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him. [Cf. Gen. 17:18]: And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect. . . . And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. [This specific promise was repeated later to Isaac [Gen. 26:3]: unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father]; and, at a still later time, to Jacob at Beth-el [Gen. 28:13—the land whereon thou liest, to thee will I give it, and to thy seed, etc.]. [The fact remains, however, that the three patriarchs and fathers of the Hebrew people died without ever owning any of the land of Canaan excepting the few square feet purchased by Abraham — the field of Machpelah, with its cave — for the family burying-place (Gen. 23:17-20). Indeed it would seem that they were not even expecting the promise to be fulfilled in a literal sense, but were looking forward in faith to its spiritual and real fulfilment, that is, in the heavenly Canaan of the next life.] [Cf. Heb. 11: 18-16]: These [i.e., Abraham, Isaac, and Jacob] all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. [Similarly we are told in v. 10, that Abraham] looked for the city which hath the foundations, whose builder and maker is God. [And in vv. 39,40] These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us [the New Testament saints], that apart from us they should not be made perfect.

That is to say, the Atonement provided by Christ, once for all at the consummation of the ages (Heb. 9:26), made possible justification and glorification for the faithful saints of the Old Covenant as well as for those of the New. Hence, we read that when Christ ascended on high, “he led captivity captive [i.e., he led captive a multitude of captives], and gave gifts

unto men" (Psa. 68:18, Eph. 4:8). Why the delay, then, in the fulfilment of God's promise to give to Abraham and to his seed after him the Land of Canaan as their very own possession? The Scripture answer to this question is clear: In the time of Abraham, the inhabitants of the land had not yet filled their cup of iniquity to the brim; they had not yet made themselves vessels fit only for destruction, as, for instance, the people of the ungodly antediluvian world had done in the time of Noah. In Gen. 15:12ff., we read that a deep sleep fell upon Abram, in the course of which God spoke to the patriarch as follows: "Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward they shall come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again; *for the iniquity of the Amorite is not yet full*" (vv. 13-16). Here we have a clear prediction of the approximately four hundred years' sojourn of the Seed of Abraham in Egypt, and of their deliverance from Egyptian bondage at the end of the period. This text also makes it evident that the promise of the occupancy of Canaan by the Israelites awaited fulfilment until the previous inhabitants of the land had reached such a state of moral degradation that their dispossession became an act of Divine justice, if not actually a moral necessity. History affords numerous instances in which the destruction of a nation was a moral benefit to mankind.

Cf. the following Scriptures, —revelations of the Spirit, through Moses, to the children of Israel: [Lev. 18:24-30]: Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you; and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you (for all these abominations have the men of the land done, that were before you, and the land is defiled); that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. Therefore shall ye keep my charge, that ye practise not any of these abominable customs, which were practised before you, and that ye defile not yourselves therein: I am Jehovah your God. [The "abominations" referred to in this text were various forms of incest and other sexual impurities.] [Cf. Lev. 20:22-24]: Ye shall therefore keep all my statutes, and all mine ordinances, and do them; that the

land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am Jehovah your God, who hath separated you from the peoples [cf. Exo. 13:5, 33:1-3, etc.] [Deut. 9:5]: Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess the land; *but for the wickedness of these nations Jehovah thy God doth drive them out from before thee*, and that he may establish the word which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob. [Deut. 18:12]: For whosoever doeth these things is an abomination unto Jehovah: and because of these abominations Jehovah thy God doth drive them [the Canaanites] out from before thee. [The "abominations" of the Canaanites alluded to here were infant sacrifice and various forms of divination, sorcery, necromancy, etc. Cf. modern "fortune telling," spiritualistic seances, and the like, all of which are in the same category: all these things are an abomination to the living and true God. These Scriptures prove conclusively that the fulfilment of the Divine promise to give to Abraham and his Seed the land of Canaan as their very own possession, occurred only after the Canaanites had filled their cup of iniquity to overflowing. Historically of course, this fulfilment took place in the forcible occupancy of the land by the Israelites under Joshua.] [Josh. 11:23]: So Joshua took the whole land, according to all that Jehovah spake unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes.

In a word, God foreknew that the time would come when the Canaanites by filling up the cup of their iniquity, would forfeit all just claims on His benevolence and mercy; when they would, in fact, be as ripe for destruction as were the antediluvians when He swept them off the earth by the Deluge; as were the inhabitants of Sodom and Gomorrah when He rained destruction down on them from Heaven. That they had actually reached such a state of moral degradation when Joshua crossed the Jordan is evident from the passages quoted above, and from various other passages as well. "No unusual severity was therefore exercised by Divine authority toward these Canaanites. They were cut off by virtue of *a moral necessity*, and in harmony with a principle of justice that pervades the whole Divine administration, 'He that despised Moses' law died without mercy on the word of two or three witnesses.' Hebrews 10:28 and Numbers 15:30, 31. And the same principle is frequently recognized as a law of the New Institution. See, for instance, Prov. 29:1; Matt. 12:31-32, 18:16; 1 Tim 5:19; Heb. 6:4-8, 10:26-31; 1 John 5:16."¹

We are concerned here primarily, however, with the warnings issued to the Hebrew people by the Holy Spirit through

1 R. Milligan, *Scheme of Redemption*, 197

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Moses and Joshua against future apostasy from the true faith. These warnings occur again and again in the Pentateuch and in the book of Joshua.

A few examples will suffice for the present purpose; [Exo. 20:4-6]: Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments. [The allusion here is to the *consequences*, not the *guilt*, of sin; this is the earliest statement of the law of heredity in literature. For the Divine law respecting the guilt of sin, *vide* Ezek. 18:19-24.] [Exo. 23:31-33]: And I will set thy border from the Red Sea, even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee. [Exo. 34:10-17]: And he [God] said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah: for it is a terrible thing that I do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim (for thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous god); lest thou make a covenant with the inhabitants of the land, and they play the harlot after their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters play the harlot after their gods, and make thy sons play the harlot after their gods. Thou shalt make thee no molten gods. [Deut. 4:23-27]: Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you, and make you a graven image in the form of anything which Jehovah thy God hath forbidden thee. For Jehovah thy God is a devouring fire, a jealous God. When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of anything, and shall do that which is evil in the sight of Jehovah thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. *And Jehovah will scatter you among the peoples, and ye shall be left few in number among the nations, whither Jehovah shall lead you away.* [Deut. 20:16-18]: But of the cities of these peoples, that Jehovah giveth thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite: as Jehovah thy God

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hath commanded thee; that they teach you not to do after all their abominations, which they have done unto their gods; so would ye sin against Jehovah your God. [Deut. 28:15, 36, 37—"But it shall come to pass, if thou wilt not harken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes . . . Jehovah will bring thee, and thy king whom thou shalt set over thee, unto a nation that thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone. *And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither Jehovah shall lead thee away*" (cf. the entire 28th chapter of Deuteronomy)]. [Josh. 24:19, 20]: And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after he hath done you good. [Cf. the words of Jehovah to Solomon, 1 Ki. 9:6-9]: But if ye shall turn away from following me, ye or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them; *then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples.* And though this house is so high, yet shall every one that passeth it by be astonished, and shall hiss; and they shall say, Why hath Jehovah done thus unto this land, and to this house? and they shall answer, Because they forsook Jehovah their God, who brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath Jehovah brought all this evil upon them. [*The "house" in this text was the great Temple which had just been dedicated, the plans and specifications for which David himself had received by the Spirit and handed down to Solomon his son (1 Chron. 28:11-12); hence we have here an explicit forewarning of the destruction of that great edifice by the Babylonian army under Nebuchadnezzar in 586 B.C. (Cf. 2 Chron. 7:19-22).*]

Despite these oft-repeated warnings of the Spirit, however, the history of the Hebrew people, from the time of Moses down to that of the nation's ultimate dispersion by the Roman legions, was largely one of apostasy and back-sliding. Even under the very shadow of Mount Sinai, while Moses, their great leader, was communing with God in the holy mount, the people at the foot of the mountain set up a molten calf and worshiped it in the fashion of the Egyptians, and did all this, moreover, with the approval of Aaron himself (Exodus, ch. 32). And again and again thereafter the people and their leaders rejected the Spirit's testimony, persecuted the prophets who delivered that testimony to them, turned to the corruptions and idolatries of paganism, and heaped unto themselves the false gods and licentious forms of worship of their heathen neighbors. The consequences are well known; indeed they stand out as fully confirmed events of profane

history. In 721 B.C., Samaria, the capital of the kingdom of Israel, fell to the Assyrians under Shalmaneser IV (who died during the siege), and the pick and flower of the ten tribes were carried off to Nineveh as prisoners; the land was re-peopled with Assyrian colonists, and the ten tribes vanished into oblivion. A little over a century later, the southern kingdom of Judah suffered a like fate. Jehoiakim, king of Judah, who had been made a vassal of Nebuchadnezzar, king of Babylon, revolted against the latter in 601 B.C. Nebuchadnezzar put down the revolt and made the Jewish king a prisoner, but afterward released him. His son Jehoiachin also revolted, but this time Nebuchadnezzar inflicted a severe punishment. Jehoiachin, with many of the members of the Jewish nobility and all the treasures of the Temple and the royal palace, were carried away to Babylon, and Jehoiachin's uncle, Mattaniah, whose name was changed to Zedekiah, was made king of Judah (2 Ki. 24:10-17). But when Zedekiah also revolted, Nebuchadnezzar descended upon Judah for the last time, broke down the walls of Jerusalem, destroyed the Temple, razed the whole city to the ground, put out Zedekiah's eyes, and carried him and the principal citizens of Judea into captivity in Babylon in 586 B.C. (2 Ki. 25:1-26, 2 Chron. 36:5-21). Only a sorry remnant of the Jewish people was left behind to mourn over the ashes of the nation's former glory. And the pathos of it all lies in the fact that this age-long rebelliousness, with its resultant tragedies, occurred in spite of the oft-repeated warnings of the Spirit through the great prophets.

[Cf. Psa. 78:40-62]: How oft did they rebel against him in the wilderness, And grieve him in the desert! And they turned again and tempted God, And provoked the Holy One of Israel. . . . But he led forth his own people like sheep, And guided them in the wilderness like a flock. . . . He drove out the nations also before them, And allotted them for an inheritance by line, And made the tribes of Israel to dwell in their tents. Yet they tempted and rebelled against the Most High God, And kept not his testimonies; But turned back, and dealt treacherously like their fathers; They were turned aside like a deceitful bow. For they provoked him to anger with their high places, And moved him to jealousy with their graven images. When God heard this, he was wroth, And greatly abhorred Israel; So that he forsook the tabernacle of Shiloh, The tent which he placed among men; And delivered his strength into captivity, And his glory into the adversary's hand. He gave his people over also unto the sword, And was wroth with his inheritance. [Psa. 106:32-43]: They angered him also at the waters of Meribah, So that it went ill with Moses for their sakes; Because they were rebellious against his spirit, And he spake un-

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advisedly with his lips. They did not destroy the peoples, As Jehovah commanded them, But mingled themselves with the nations, And learned their works, And served their idols, Which became a snare unto them. Yea, they sacrificed their sons and their daughters unto demons, And shed innocent blood, Even the blood of their sons and of their daughters, Whom they sacrificed unto the idols of Canaan; And the land was polluted with blood. Thus were they defiled with their works, And played the harlot in their doings. Therefore was the wrath of Jehovah kindled against his people, And he abhorred his inheritance, And he gave them into the hand of the nations; And they that hated them ruled over them. Their enemies also oppressed them, And they were brought into subjection under their hand. Many times did he deliver them; But they were rebellious in their counsel, And were brought low in their iniquity. [Isa. 63:7-10]: I will make mention of the lovingkindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed to them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely, they are my people, children that will not deal falsely: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and grieved his holy Spirit: therefore he was turned to be their enemy, and himself fought against them. [Cf. also Isaiah, chs. 64, 65 in full.] [Cf. the following statements from the public prayer of the Levites, following the re-building of the Temple and the walls of Jerusalem under Zerubbabel and Nehemiah respectively, Neh. 9:26-31]: Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their back, and slew thy prophets that testified against them to turn them again unto thee, and they wrought great provocations. Therefore thou deliveredest them into the hands of their adversaries, who distressed them: and in the time of their trouble, when they cried unto thee, thou hearest from heaven; and according to thy manifold mercies thou gavest them saviors who saved them out of the hand of their adversaries. But after they had rest, they did evil again before thee; therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou hearest from heaven; and many times didst thou deliver them according to thy mercies, and testifiedst against them, that thou mightest bring them again unto thy law. Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thine ordinances (which if a man do, he shall live in them), and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou bear with them, and testifiedst against them by thy Spirit through the prophets: yet they would not give ear; therefore gavest thou them into the hand of the peoples of the lands. Nevertheless, in thy manifold mercies thou didst not make a full end of them, nor forsake them; for thou art a gracious and merciful God.] [Cf. finally the words of Stephen, more than four centuries later, to the Jewish mob in Jerusalem]: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by

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angels, and kept it not. [It will be noted, too, that this plain unvarnished truth from the lips of Stephen so enraged the Jewish leaders that they retaliated by stoning him to death. We read that they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul.] And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts ch. 7.]

Again, when the children of Israel clamored for a king in olden times, in order to emulate their pagan neighbors, the Holy Spirit warned them expressly, through the prophet Samuel, of the injustices and corruptions of political monarchy.

[1 Sam. 8:10-18]: And Samuel told all the words of Jehovah unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks; and ye shall be his servants. And ye shall cry out in that day because of your kind whom ye shall have chosen you; and Jehovah will not answer you in that day.

No more graphic nor accurate description of the evils of absolute monarchy can be found anywhere in literature. Despite these warnings of the Spirit, however, the people were insistent upon having a king over them. Hence, in order that they might learn from experience that He had told them the truth, God yielded the point and commissioned Samuel to anoint Saul, the people's choice, as the first king of Israel. We are all familiar with the sordid story of what followed. Saul, who began his reign so auspiciously, soon became consumed with jealousy of David, drifted into complete apostasy, and ended his life a suicide. David, who was in many respects a wise and great king, nevertheless committed an abominable sin, the consequences of which brought disgrace upon his house. And Solomon, who was signally honored of God in the earlier years of his reign, became the victim of his own political marital alliances. He soon found himself powerless

to control the pagan cults introduced into his kingdom by his foreign wives. And in order to maintain the lavish splendor of his court, he burdened the people with heavy taxes and thus sowed the seeds of national disintegration. As far as we know, Solomon himself, like his first predecessor in the kingly office, Saul, died an apostate to the true faith. Then, after the death of Solomon, the kingdom divided into the northern kingdom of Israel, with its capital at Samaria, and the southern kingdom of Judah, with Jerusalem as its capital. Thus the Period of Decline set in. This decline was continuous. With but two or three exceptions, notably Hezekiah and Josiah, the kings of both Israel and Judah perpetrated the very crimes that were characteristic of their pagan counterparts. Religious apostasy, political corruption, treachery, violence and war were characteristic of their reigns. Throughout this entire period, the voice of God was heard only through the Prophets. But the Divine warnings were all in vain. The end was inevitable: the two nations under their licentious apostate kings plunged headlong to destruction. The end finally came, as we have already seen, with the fall of Samaria to the Assyrians in 721 B.C., and with the destruction of Jerusalem by the Babylonian army under Nebuchadnezzar in 586 B.C. God is not mocked; whatsoever a man—or a nation—soweth, that shall it also reap (Gal. 6: 7).

Jeremiah was, of course, the great prophet of the last years of the Period of Decline. It was his thankless task to bear the Spirit's warnings to the nation when it was hurtling rapidly to its downfall. Hence there are many passages, indeed entire chapters, of far-reaching significance in this connection, in the book of Jeremiah. Several of these passages are especially pertinent to our present purpose.

[E.g., 4:19-29]: here the prophet describes the future ruin of Jerusalem and the desolation of all Judea by the Chaldeans (Babylonians), in imagery scarcely paralleled in the whole Bible. Cf. especially vv. 27, 28]: For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it. [Jer. 5:10-21]: here God is pictured as ordering the enemies of the Jews to raze the walls of Jerusalem, that city whose inhabitants have added to all their other sins utter contempt of God's Word and God's prophets. Cf. vv. 10, 11—"Go ye up upon her walls, and destroy: but make not a full end; take away her branches; for they are not Jehovah's. For the house of Israel and the house of Judah

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have dealt very treacherously against me, saith Jehovah. [Also v. 15]: Lo, I will bring a nation upon you from afar, O house of Israel, saith Jehovah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. [Jer. 6:1-26: here we have a graphic description of the ruinous fall about to come upon Jerusalem because of her obstinacy and unbelief. In chapter 7 the same ruin is described as a punishment for Judah's idolatry and apostasy] [Cf. 7:84]: Then will I cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste. [In the chapters that follow, the same trend of thought is continued, in the form of warnings and lamentations, and in a variety of images and figures that are used to diversify the same general theme, namely, that of the certain ruin of Judah and Jerusalem, and the subsequent Captivity of the Jews, as the manifestation of God's judgment upon the sins of His people, or, to speak more precisely, of the people whom He had once recognized as His own but whom He was now about to cast off.] [Cf. again Jer. 15:1-4]: Then said Jehovah unto me, Though Moses and Samuel stood before me, yet my mind would not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, when they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith Jehovah: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for famine, to the famine; and such as are for captivity, to captivity. And I will appoint over them four kinds, saith Jehovah: the sword to slay, and the dogs to tear, and the birds of the heavens, and the beasts of the earth, to devour and to destroy. *And I will cause them to be tossed to and fro among all the kingdoms of the earth,* because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem. [Finally, Jer. 19:3ff]: Hear ye the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem: Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, that they know not, they and their fathers and the kings of Judah, and have filled this place with the blood of innocents, and have built the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind; therefore, behold, the days come, saith Jehovah, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life; and their dead bodies will I give to be food for the birds of the heavens, and for the beasts of the earth. *And I will make this city an astonishment, and a hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.* And I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his friend, in the siege and in the distress, wherewith their enemies, and they that seek their life, shall distress them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith Jehovah of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole

again. [As a matter of fact, the whole philosophy of human history is epitomized, with the Jewish nation as an unforgettable example, in Jer. 18:5-10]: Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Obviously, these various warnings of the Spirit in olden times had reference to successive states of moral degeneracy, and corresponding punishments, of the Jews in their *different generations*; their apostasies were oft repeated. Never were there prophecies more literally fulfilled, yea, and fulfilled even according to the testimony of secular history. These prophecies with their corresponding fulfilments constitute a standing monument to Divine Truth, and to the inspiration and authority of the Scriptures in which that Truth is embodied. *Let infidelity cast its eyes upon the dispersed and scattered Seed of Abraham with whom it may meet in every civilized nation on earth at the present time; then let it deny the truth of these prophecies, if it can.* The Jewish people are still scattered through every nation in the world, yet they are not a *nation*; nor do they even form a *colony* anywhere on the face of the earth; nor do they truly have a flag which they can call their own. Jewry has continued to be to this very day,—up to the last few months at least—the world's people without a country. Nor is this “anti-Semitism,”—I categorically deny entertaining any of the prejudices that bear this label. Rather, I would say in the words of the dying Stephen, the first Christian martyr: “Lord, lay not this sin to their charge” (Acts 7:60). *What is being stated here is plain historical fact.*

Nor is the pathetic story of Israel's rebelliousness and unbelief yet fully told. As a matter of fact, it reached its climactic end only in the nation's rejection of their long-expected Messiah, Jesus of Nazareth. “When the fulness of the time came” (Gal. 4:4) for the Messiah to make His appearance in the flesh, not as a political leader and empire-builder, but as the Suffering Servant of Jehovah, the Lamb of God who taketh away the sin of the world (Acts 3:26, John 1:29), then, as

the prophet Isaiah had foretold, to His own people He had "no form nor comeliness," and when they saw Him there was no beauty that they should desire Him (Isa. 53:2). "He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not" (Isa. 53:3). "He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not" (John 1:10-11). Not only did His own people reject Him, but their ecclesiastical leaders were not content until they had forced His crucifixion at the hand of the Roman authorities. As the Spirit testified, through the Apostle Peter, to the people of Jerusalem on the Day of Pentecost, Acts 2:23, 36—"Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay. . . . Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (cf. Acts 3:13-15). Or, as Stephen testified to the Jewish mob: "Which of the prophets did not your fathers persecute? and they killed them that showed before the coming of the Righteous One; of whom ye have now become betrayers and murderers" (Acts 7:52). Or again, as the Spirit testified through Peter, to Cornelius and his house: "We are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree" (Acts 10:39; cf. Acts 5:30). And finally, as the Spirit testifies through Paul: "God's wisdom . . . which none of the rulers of this world hath known; for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8).

The ultimate consequence of this crowning rejection by Israel of the Spirit's testimony respecting the Messiah, and hence rejection of the Messiah Himself, was inevitable: Jerusalem and the Jews suffered a worse fate at the hand of the Romans than they had suffered centuries before at the hand of Nebuchadnezzar and the Chaldeans. In A.D. 66, the Jews attempted to throw off the Roman yoke (which had been imposed upon them by Pompey, 63 B.C.), and thereby brought upon themselves the final and complete destruction which followed the siege and fall of Jerusalem to the Roman legions under Titus, A.D. 70—one of the most horrible events in the

whole history of warfare. The Jews suffered indescribable privations and hardships during the long siege; and, according to Josephus,¹ 1,100,000 of them were slain, and 97,00 made captives, by the Roman conquerors. The city itself was looted, and then utterly destroyed; its walls were torn down; and the rebuilt Temple (of Herod) was razed to the ground; literally not one stone of the Temple was left on top of another. The rebellion lasted some three years longer, but at the end of that time the Jewish power was completely exhausted. Jerusalem lay utterly desolate for more than a century, and the Jews were dispersed throughout the whole civilized world of that day. And from A.D. 70, Jerusalem continued to be the prey of Gentile conquerors—Romans, Persians, Saracens, and Turks—down to General Allenby's triumphal entry into the city in December, 1917, the event which first made possible the realization of the aims of the modern Zionist Movement and the beginning of the contemporary return of the Jews to their homeland.

The predictions of our Lord Himself respecting the fate of Jerusalem and the Jewish nation constitute perhaps the most significant body of prophecy in the entire Scriptures. There can be no question here, either, of "prophecy after the fact"; it is certainly a generally accepted historical fact that Jesus Himself was crucified some forty years before the fall of Jerusalem to the Romans under Vespasian and Titus. Furthermore, the fact that there is no mention whatever of the siege and fall of the holy city, except in prophecy, in any of the books of the New Testament canon, is of great significance. (I am mindful of the fact, of course, that some authorities interpret the book of Revelation as having primary reference to that event; this so-called preteristic interpretation of the Apocalypse is, however, an exceedingly doubtful one.) It is inconceivable to me that the New Testament writers should have omitted all mention of any event of such tremendous import religiously as the fall of Jerusalem, had that event actually occurred before the books of the New Testament were written. We may reasonably conclude therefore, it seems to me, that the books of the New Testament canon, or at least the great majority of them, were in existence prior to the period A.D. 66-70. And surely this must be true especially of the Gospels, the books

1. Josephus, *Antiquities*, VI, 9:3.

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in which the sayings of Jesus regarding the fate of the city, Temple, and nation, are recorded. Hence, I repeat, there can be no question here of "prophecy after the fact." Therefore, Jesus' predictions of the destruction of the city and the Temple, and of the dispersion of the Jews, must be accepted as genuine predictions. Moreover, the literal fulfilment of these predictions cannot be doubted: they are recorded in the archives of the period as historical events, both by Jewish and by Roman historians.

Now the predictions of our Lord regarding the fate of Jerusalem and the Jewish nation—the inevitable doom to descend upon them both for their past sins and for their crowning iniquity of rejecting God's Anointed—may be classified as follows:

[1. That Jerusalem would be besieged and taken by her enemies. Luke 19:41-44]: And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

[2. That the period of the siege and fall of the city would be one of great tribulation for the Jews. Matt. 24:15-22]: When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, stand in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened. [cf. Mark 13:14-20]. [It is difficult to determine, of course, whether these sayings have reference to conditions contemporary with the siege of Jerusalem, or to conditions that will prevail at the end of the present Dispensation, prior to our Lord's Second Advent. Hebrew prophecy is usually couched in parallel references, as seems to be the case throughout these chapters.] [Luke 23:27-31, the words of Jesus on His way to His crucifixion]: And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains. Fall on us! and to the hills, Cover us. For if they do

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these things in the green tree, what shall be done in the dry? [The reference here is unmistakably to the sufferings of the people during the terrible siege of Jerusalem.]

[3. That the Temple would be utterly destroyed. Matt. 25:1-2]: And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down; cf. Mark 13:1-2, Luke 21:5-6].

[4. That the Jews would be scattered among all the nations.] Luke 21:20-24: But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, *and shall be led captive into all the nations*: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[5. That spiritual leadership would be taken from the Jewish people. Matt. 21:42-44]: Jesus saith unto them [the chief priests and Pharisees], Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. (Cf. Mark 12:10-11, Luke 20:17-18.) Luke 13:28-30: There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

[6. That this Divine retribution upon the Jewish nation was imminent. Matt. 23:29-39]: Woe unto you, scribes, and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgments of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily, I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is

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left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord, (cf. Luke 18:34-35].

There is no need for me to labor here to show that these predictions were fulfilled. History proves that they were fulfilled, and fulfilled *literally*. Not only were they fulfilled in the siege and fall of Jerusalem and in the dispersion of the Jewish nation in A.D. 70, but they have been in process of fulfillment in all intervening history down to the present day. For almost twenty centuries the Jews have been scattered over the whole earth; their name has been literally "an astonishment, a proverb, and a byword" among all peoples; and their history has been on the whole but a long story of oft-repeated ostracism, persecution, pogrom, and "liquidation," from the time of the Roman emperors down to the recent regime of Hitler and his Jew-baiters in Germany. None but those who are utterly blind dare deny the historical fulfillment of these Biblical prophecies. Nor, I repeat, can these historical facts be obscured by the specious cry of "anti-Semitism." As a matter of fact, this very term is itself a proof of the condition of the Jewish people throughout the world; no such term ever would have arisen had not the Biblical prophecies concerning the Jews been literally fulfilled in history. And certainly no charge of "anti-Semitism" can be brought legitimately against those great men of faith who, throughout the ages past, communicated the Spirit's warnings to the Jewish people, warnings of retribution certain to overtake them for their rebelliousness and unbelief. Who were these witnesses? Call the roll: Moses, Joshua, David, Isaiah, Jeremiah, Hosea, Amos, John the Baptist, Simon Peter, Paul, John, in fact all the Apostles, and even the Messiah Himself according to the flesh. Certainly these faithful and righteous messengers of the Spirit's testimony—the men through whom the Spirit forewarned the people of Israel against the consequences of religious apostasy and unbelief—cannot rightly be charged with "anti-Semitism." *These men—prophets and apostles—were all Jews themselves.* Hence, in rejecting their testimony, the Jews rejected, and are still rejecting, the witness of their own most spiritually-minded leaders, men who truly walked with God; the testimony, not of men who were prejudiced against the Jews, but of men who, being Jews themselves, were striving in vain to protect their own people from the consequences of their folly. And the

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saddest fact of all is that the Jews themselves, in rejecting the testimony of these righteous men, rejected, and continue to reject, the witness of the Holy Spirit Himself.

I feel that I should be remiss, however, if I did not point out here in closing, that this picture has its brighter side. There are other Scriptures which indicate quite clearly that among the events to occur at the end of the present Dispensation,—an event connected in some manner with the Lord's Second Coming—will be the quite general acceptance of Jesus as the Messiah by the Jewish people; that is to say, their conversion generally to Christianity. Jesus intimates this Himself. "Jerusalem," He says, "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Again, according to Matt. 23:39, He said to the Jews: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." In the former of these statements, we have a clear intimation that when the times of the Gentiles shall have been filled, Jerusalem will no longer be trodden down by the Gentiles; in the latter, that when the Jews shall see Him at the time of His return, they will accept Him, and cry, "Blessed is he that cometh in the name of the Lord." The future restoration of Israel to their homeland, and their conversion to Christ and inclusion in the New Covenant, seems also to be the import of Ezekiel's Vision of the Valley of Dry Bones (Ezek. 37:1-14; cf. Ezek. 36:22-31, 39; 21-29, etc.). And the language of the Apostle Paul, in the eleventh chapter of Romans, is especially clear on this point. In vv. 13-15, he says: "But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" Then, in vv. 25-32, he goes on to explain: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, thathardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion a Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, When I shall take away their sins. As touching the gospel, they are enemies for your sake:

but as touching the election, they are beloved for the father's sake. For the gifts and the calling of God are not repented of. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all." May God hasten the day when Jew and Gentile shall go hand in hand throughout the whole wide world, proclaiming the unsearchable riches of Christ, the gospel in all its original simplicity and purity, "until the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:9; cf. Hab. 2:14). I do not intend, of course, to become a "prophet upon prophecy," but I do cherish the hope that such a world-wide proclamation of the primitive Gospel may indeed be the characteristic feature of the "millenial" reign of our Lord (Rev. 20:1-6).

6. The Spirit of Truth in the New Testament: Apostolic Inspiration

The Spirit's gifts of inspiration and revelation were perpetuated in the early Church, primarily in the apostolic and prophetic offices. The *apostolic* office, of course, included the prophetic, but was more comprehensive in virtue of its *official* character. The Apostles were not only revealers and proclaimers of the facts, commands and promises of the Gospel; they were also personal *witnesses* of the fact of Christ's resurrection and the personal *ambassadors* of His Divine Government under the New Covenant. We shall study the *official* aspect of the apostolic office in a subsequent section. For the present, however, and in this particular connection, we shall confine our study to the prophetic or revelatory aspect of that office.

We have already taken note of the fact that the personal ministry of Jesus the Messiah was under the Old Covenant, and that consequently His teaching while He was in the flesh was *preparatory* to the inauguration of the New Covenant, the beginning of the New or Spiritual Creation. From the teaching of Jesus, Himself the Incarnate Logos, the Son of God,

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who possessed the Holy Spirit without measure, we learn the following truths:

[1. That the Son was sent forth into the world by the Father.] [John 8:58]: Verily, verily, I say unto you, Before Abraham was born, I am. [John 8:23—to the Jews]: Ye are from beneath; I am from above; ye are of this world; I am not of this world. [John 6:46]: Not that any man hath seen the Father, save he that is from God, he hath seen the Father. [John 5:30]: I seek not mine own will, but the will of him that sent me. [John 5:37]: And the Father that sent me, he hath borne witness of me [cf. Matt. 3:17]. [John 6:29]: This is the work of God, that ye believe on him whom he hath sent [John 8:42]: I came forth and am come from God; for neither have I come of myself, but he sent me. [John 7:28, 29]: Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. [John 12:44]: He that believeth on me, believeth not on me, but on him that sent me.

[2. That the Son came forth from the Father and would return to the Father.] [John 3:13]: No one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. [John 8:14]: Even if I bear witness of myself, my witness is true; for I know whence I come, and whither I go; but ye know not whence I come, or whither I go. [John 8:16, 18]: Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me beareth witness of me. [John 6:38]: For I am come down from heaven, not to do mine own will, but the will of him that sent me. [John 16:28] I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. [John 7:33, to the Jews]: Yet a little while am I with you, and I go unto him that sent me. [John 16:5, 7, 8, 10, 28, to the Apostles]: But now I go unto him that sent me. . . . 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. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment. . . . of righteousness, because I go to the Father, and ye behold me no more. . . . I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father [cf. Acts 1:9-11].

[3. That the Son came to reveal God the Father to mankind.] [Luke 10:22]: All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveale him. [John 8:19]: They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. [John 14:7, 9]: If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. . . . Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? [John 12:45]: He that beholdest me beholdest him that sent me.

[4. That the Son came to communicate the Will and Word of the Father to mankind.] [John 7:16]: Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. [John 8:26]: I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these

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speak I unto the world. [John 8:28]: Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. [John 12:48-50]: He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word I spake, the same shall judge him in the last day. For I spake not from myself: but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak. [Matt. 11:27]: All things have been delivered unto me of my Father, etc. [John 4:34]: My meat is to do the will of him that sent me, and to accomplish his work. [John 7:17]: If any man willett to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. [John 7:18:37]: To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. [Cf. John 10:30]: I and the Father are one. And because the Father and the Son are one, the Word of the Father is that of the Son also [cf. John 17:6-8].

Now in the transmission of Divine Truth from the Father to the Son—the Truth essential to man's eternal salvation—there was no danger whatever of the intrusion of error, because the Son was just as divine as the Father (John 1:1—"and the Word was God"); the Spirit of the Father (Matt. 10: 20) dwelt in all the fulness of His powers in the Son also (John 3: 34, Gal 4: 6). But when the Son made ready to return to the Father, and to transmit this Truth for world-wide proclamation to the men whom He had chosen to be His special witnesses and ambassadors, certainly there was grave danger of the intrusion of error, for the simple reason that the Apostles were all fallible men. Therefore, He promised to send, and did send, the power of the Holy Spirit upon them in baptismal measure, to *guide them into all the truth*, that is, to clothe them with infallibility, o safeguard hem against error, in proclaiming the facts, commands and promises of the Gospel to men, and in announcing the terms upon which God would receive sinners into covenant relationship with Himself through Christ, the Mediator of the New Covenant. In His final discourses to the Eleven in the Upper Room on the night of His betrayal, as recorded in the fourteenth, fifteenth and sixteenth chapters of John's Gospel, He made several explicit affirmations to them regarding the advent of the Spirit and His (the Spirit's) association with them in their future ministry. (Not well that these promises were made to the Eleven, and to them only; in a word, *they had reference only to the apostolic office.*)

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[John 14:16, 17]: And I pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; *for he abideth with you, and shall be in you.*" [John 14:26]: But the Comforter, even the Holy Spirit, whom the Father will send in my name, *he shall teach you all things, and bring to your remembrance all that I said unto you.* [John 15:26-27]: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.* [John 16:7-15]: Nevertheless 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. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment. . . . I have yet many things to say unto you, but ye cannot bear them now. *Howbeit 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.

Jesus makes it very clear in these statements that the Spirit's gift of inspiration to the Apostles would be for the purpose of guiding them into all the Truth essential to man's salvation; that He, the Spirit, would achieve this end (infallibly) in two ways or by two methods. He would accomplish it, in the first place, by quickening their minds to recall all that Jesus had taught them during His three years of personal association with them in the flesh. It will be remembered that Jesus had said to them at the time He had called them and sent them forth as His disciples [Matt 10:16-20]: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. *For it is not ye that speak, but the Spirit of your Father that speaketh in you.* [Incidentally, ministers and evangelists of certain sects have arrogated this promise unto themselves, when as a matter of fact it had reference *only to the Apostles.* Such perversions of Scripture result from the failure to apply the very a-b-c's of Biblical interpretation, namely, that before any passage of

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Scripture can be properly understood four things must be known about it, as follows: (1) *who* it was that spoke or wrote the words of the particular passage; (2) *to whom* the words were spoken or written; (3) *for what purpose* they were spoken or written; and (4) *under what Dispensation* they were spoken or written. The words of this particular passage were spoken *only* to the men who were to become Apostles of our Lord and Savior Jesus Christ.) Again, in the course of His intercessory prayer on behalf of the Apostles, just before His betrayal at the midnight hour, Jesus said: "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee; for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." Again, vv. 17, 18—"Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world."

In the second place, according to the promise of Jesus as quoted above for the fourteenth, fifteenth and sixteenth chapters of John's Gospel, the Holy Spirit was to accomplish His objective of clothing the Apostles with infallibility by declaring unto them *things that were to come*; that is, by guiding them into right decisions in the solution of all problems that would arise in the course of their future ministry. Two or three concrete illustrations of this mode of the Spirit's inspiration may be cited from the book of Acts. For example, when it became necessary for God to teach the Apostle Peter, by a series of visions, that he should preach the Gospel to the Gentile Cornelius and his household, the Spirit operated in an unusually open and convincing manner. It will be remembered that when Peter was about to come down from the housetop at Joppa, following his thrice-repeated vision of a great sheet let down from heaven containing all manner of unclean things and of the accompanying voice of the Lord commanding him to kill and eat to satisfy his hunger, "he was much perplexed in himself what the vision which he had seen might mean." Just at that moment the three men who had been sent by Cornelius, at the command of an angel of the Lord, to escort the Apostle

back to Caesarea, arrived at the vry house of Simon the tanner where Peter was lodging. We read, Acts 10:19-20: "And 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." (It would seem that the Spirit spoke to Peter on this occasion in audible tones; if not, He certainly communicated these words to the Apostle's subconscious mind by suggestion.) Thus did the Spirit operate to break down Jewish prejudice, and to certify to the Apostles that the middle wall of partition between Jew and Gentile was broken down forever in Christ. The result was the preaching of the Gospel to the Gentiles and their admission into the Body of Christ (Acts 10:44-48). Another case in point is recorded in the fifteenth chapter of Acts. Here we are told that certain Judaizing disciples in Antioch were insisting that all converts to Christianity—Gentiles as well as Jews—should, in addition to being baptized into Christ, be circumcised according to the law of Moses; in a word, they were attempting to bind the yoke of the Mosaic law upon God's saints under the New Covenant. Paul and Barnabas stood up against these Judaizers, and the result was no small dissension, Luke tells us. The controversy was finally referred to the Apostles and elders who were in Jerusalem for settlement. A decision was reached by the latter group, the terms of which were embodied in a letter which was dispatched to all "the brethren of the Gentiles in Antioch and Syria and Cilicia." It is with the concluding statements of this letter that we are concerned here: they read as follows: Acts 15:28, 29—"For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, it shall be well with you. Fare ye well." Thus it will be seen that in ruling out fleshly circumcision as an ordinance of the Gospel, the Apostles claimed, and rightly claimed according to the promise of Jesus Himself, the guidance and authority of the Holy Spirit for their decision. There are other instances in the book of Acts of the direct operation of the Spirit in disclosing to the Apostles the truth regarding "the things that were to come"—that is, the correct solution of problems which obtruded themselves in the course of their ministry. The two instances, however, to

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which attention has been called above, are sufficient to prove the case in point.

In a word, the mission and work of the Holy Spirit through the instrumentality of the Apostles was twofold. In the first place, he was to guide the Apostles themselves into all the truth necessary to the salvation of men under the New Covenant, the terms upon which sinners were to be justified and received into covenant relationship with God, and the conditions as well by which the saints were to continue in that relationship. This He did by quickening the minds of the Apostles to recall the teaching which Jesus had communicated to them while in the flesh, and by guiding them into the right solution of the problems which arose in the course of their ambassadorial ministry of reconciliation. This phase of the Spirit's work through the Apostles is embraced, of course, under the terms *inspiration* and *revelation*. Then, in the second place, the Spirit, according to the teaching of Jesus (John 16:9-11), was to convict the *world*—that is, the unsaved world—of son, and of righteousness, and of judgment. This work He accomplished, and continues to accomplish, through the testimony of the Apostles, as communicated to men orally at the first and as embodied later in permanent form in the New Testament canon, and as proclaimed thereafter, throughout the intervening years, by faithful Christian ministers and evangelists.

Cf. Paul's admonitions to Timothy, his son in the Gospel: [2 Tim. 2:2]: And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also; [2 Tim. 1:13, 14]: Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us. [Cf. 1 Cor. 1:21]: For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. [Rom. 10:14, 15, 17]: How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . So belief cometh of hearing, and hearing by the word of Christ. [Rom. 1:16]: For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Where there is no dissemination of the apostolic testimony, the Gospel message, either in oral or in written form, there is no convicting of sinners, hence no conversion to Christ. The

entire missionary and evangelistic enterprise of the Church of Christ is predicated upon the fact that the Gospel is a general amnesty proclamation to all mankind upon the same specific terms.

It will be noted also that, according to the teaching of Jesus, the mission of the Holy Spirit throughout the present Dispensation is to bear witness of Him, that is, of the facts of His death, resurrection, and exaltation, and the consequent gift of remission of sins to all obedient believers in Him. The Apostles likewise, according to Jesus, were to bear witness of Him,—obviously by witnessing to these facts of the Gospel. John 15:26, 27—“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.” *The Apostles were men who actually saw the Lord after His resurrection from the dead; this, in fact, was their primary qualification of the apostleship, for this fact alone constituted them, in the strict sense of the term, witnesses.* It can hardly be questioned, then, that the Holy Spirit bore witness to the Messiahship of Jesus through the testimony of the Apostles (whom He guided into all the truth), communicated to men orally by them throughout their own lifetime; and that He has borne witness to this truth throughout the intervening centuries, and continues to do so today, through the same apostolic testimony as proclaimed by faithful teachers, ministers and evangelists. *This is the manner also by which the Spirit has ever glorified Christ, and by which He continues to glorify Him, and will continue to do so as long as the present Dispensation shall last.* As a matter of fact, the total work of the Spirit throughout the present Dispensation is summed up in Jesus’ one overall statement, John 16:14—“He shall glorify me; for he shall take of mine, and shall declare it unto you.” Wherever the Gospel has been preached, is preached today, or will be preached in the future, for the obedience of faith on man’s part, there the Spirit is accomplishing His work of glorifying Christ. For Christ Himself is the sum and end of the Gospel; indeed the Gospel is Christ Himself.

I cannot fail to point out, too, the very great significance of Jesus’ statement to the Eleven, as recorded in JoJhn 16:14, 15—“He [the Spirit] 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." Cf. John 17:6-9, the words of Jesus' intercessory prayer: "I manifested thy name unto the men whom thou gaves me out of the world: thine they were, and thou gavest them to me: and they have kept thy word. Now they know that all things whatsoever thou hast given me are from hee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." Throughout His personal ministry, Jesus taught explicitly, as we have already see, that the Word which He proclaimed was the Word of God the Father. Now in these two passages He expressly identifies *the Word or teaching of the Father* and *His own Word or teaching*, with *the Word or teaching proclaimed by the Apostles*, guided into all truth by the Holy Spirit, as one and the same Word, teaching, or revelation. That is to say, the Word or teaching of the Apostles is the Word of the Holy Spirit, who came to them on the Day of Pentecost to guide them into all the truth. The Word of God communicaed to men through the Son, both as delivered to the Apostles by the Son Himself during His incarnate ministry, and as delivered to them through the Spirit after the Son's return to the Father, is one and the same continuous Word or teaching. No fact could be set forth more clearly than this fact is set forth in the New Testament Scriptures. Present-day clerical speculators who seem incapable of seeing the forest for the trees, who suppositiously discover "discrepancies" between the teaching of Jesus as recorded in the Gospels and the teaching of Jesus as communicated and completed through the Apostles after His ascension to the Father, thereby deny both the veracity of Christ and the agency of the Spirit in communicating the Word of Christ to the Apostles. As a matter of fact, their conjectures are equivalent to a denial of the activity of the Spirit *in toto*. Jesus Himself, we are old, possessed the Holy Spirit without measure; the Apostles possessed the Spirit's powers and influences in baptismal measure—the greatest measure of the Spirit's power ever conferred upon men. Hence the teaching of Christ as a whole—that delivered personally while He was in the flesh, and that delivered through the Apostles by the agency of the Spirit—is all the revelation of one and the same Holy Spirit. There-

fore, although we read in the New Testament of "strange teachings" or doctrines (Heb. 13:9), and of the doctrines of men (Matt. 15:9, Mark 7:7, Col. 2:22), and even of the doctrines of devils (1 Tim. 4:1), we never read of the "teachings" or doctrines of Christ; it is always given in the singular number,—the *teaching* of Christ. The reason is obvious: the teaching of Christ personally, as found in the Gospels, and His teaching through the Apostles, as found in Acts and in the Epistles, is one body of truth, one continuous Divine revelation through the agency of the Spirit. To deny this essential unity of the New Testament revelation is to deny that it is a revelation; it is, on fact, to deny altogether the Spirit's activities of inspiration and revelation. And all this is equivalent to the reduction of the Bible to an exclusively man-produced book.

The Scriptures teach clearly that *as God sent His only begotten Son into the world, so the Son, after His return to the Father, sent the Apostles into the world as His witnesses and ambassadors.* The authority of the Apostles is the authority of Christ; their Word is the Word of Christ communicated to them by the Holy Spirit. [Cf. John 17:18]: As thou [the Father] didst send me [the Son] into the world, even so sent I them [the Apostles] into the world." It will be remembered that at the time Jesus first called the Twelve and sent them forth, He said to them:

[Matt. 10:16-20]: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, an dharmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; year and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. *For it is not ye that speak, but the Spirit of your Father that speaketh in you.* [Hence we find the risen Christ, just before His ascension to the Father, instructing the Eleven—Judas having already gone "to his own place"—as follows, Matt. 28:18-20]: All authority hath been given unto me in heaven and on earth, Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. [Luke 24:45-49]: Then opened he their minds that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. *And behold, I send forth the promise of my Father upon*

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you; but tarry ye in the city, until ye be clothed with power from on high. [John 20:21-23]: 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 Spirit:* whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. [And in Acts 1:1-8, Luke tells us that Jesus] showed himself alive after his passion by many proofs, [appearing] by the space of forty days [unto] the apostles whom he had chosen, and speaking the things concerning the kingdom of God. [Luke goes on to say]: Being assembled together with them [*i.e.*, with the Apostles whom He had chosen], he [*Christ*] charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit, not many days hence. . . . Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

From these various passages, it is obvious that the Promise of the Father, which Christ Himself told the Apostles He would bestow upon them, was the coming of the Holy Spirit upon them, to be their Comforter, Helper, Inspirer, and Guide. It is equally obvious that this Promise was made to the Apostles, and to *them only*. Hence, reading the last verse of the first chapter of Acts with the first four verses of the second chapter, as if there were no break (in the original manuscripts, of course, there were no divisions into chapters and verses), we get the following very plain account of the Lord's fulfilment of the Divine Promise:

And they gave lots . . . and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, they [*i.e.*, the 'eleven apostles,' their number now raised to the original twelve: cf. Acts 1:6:2] were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire: and it sat upon each one of them, *And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*

Thus it will be seen that the Promise of the Father—the coming of the Holy Spirit in baptismal measure—was literally, *i.e.*, historically, conferred upon the Apostles, in Jerusalem, on the Day of Pentecost, A.D. 30. Moreover, as if to make doubly sure that the significance of this event should neither be overlooked nor misunderstood by future generations, the Spirit Himself inspired the Apostle Peter, in closing the sermon which he delivered on that momentous occasion, to make the

following express statements: "This Jesus did God raise up, whereof we [the Apostles] all are witnesses. *Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear*" (Acts 2:32-33). In a word, the coming of the Holy Spirit upon the Apostles at this time, *in baptismal measure*, was expressly for the purpose of clothing them with *infallibility* in communicating to men the facts, commands and promises of the Gospel, the conditions whereby God receives men into covenant relationship with Himself, and preserves them in that holy relationship, under the New Covenant. (Elsewhere in the New Testament, these conditions are designated "the keys of the kingdom of heaven," Matt. 16:19; cf. John 20:22-23.) And because the Apostles were the only persons who, in the Divine Plan and Purpose, were to be vested with such authority and infallibility, they alone received the baptismal measure of the Spirit's powers and influences *as a permanent possession*; that is, to remain with them throughout their entire ministry as ambassadors of Christ, hence throughout their entire lives. It will be recalled that Jesus had said to them: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: *ye know him: for he abideth with you, and shall be in you*" (John 14:16, 17). Cf. also Matt. 28:20—"and lo, I am with you always, even unto the end of the world," literally, "the end of the age." Both Father and Son were with them, of course, in the person of the Holy Spirit who indwelt them from this Day of Pentecost on to the days of their individual martyrdoms. Certainly the evidence adduced in the foregoing paragraphs is amply sufficient to establish the fact of the Apostles' inspiration and infallibility. Their authority, I repeat, is the authority of Christ, administered by the Holy Spirit; their teaching is the Word of Christ, communicated to them by the Holy Spirit.

So much for the inspiration of the original Twelve Apostles (Matthias having taken the place of Judas). The Apostle Paul, who was called especially to become the Lord's Apostle to the Gentiles (Acts 9:15, 13:46, 26:17) defends his own equal authority and inspiration in no uncertain terms.

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[E.g., 1 Cor. 9:1]: Am I not free? *am I not an apostle? have I not seen Jesus our Lord?* are not ye my work in the Lord? [Gal. 1:11, 12]: For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. [Gal. 2:1, 2]: Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. *And I went up by revelation;* and I laid before them the gospel which I preach among the Gentiles. [1 Cor. 11:28]: *For I received of the Lord that which also I delivered unto you,* that the Lord Jesus in the night in which he was betrayed took bread, etc. [concerning the Lord's Supper]. [1 Cor. 15:3, 4]: *For I delivered unto you first of all that which also I received;* that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures, etc. [Rom. 1:1]: Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, etc. [1 Cor. 14:37]: If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. [Cf. also 1 Thess. 2:6, 1 Tim. 2:7, 2 Tim. 1:11, etc.].

Paul is equally positive, at times vehement, in his defense of the inspiration and authority of the entire apostolic college.

[E.g., he says, in Eph. 3:1ff.]: For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God which was given to me to you-ward; *how that by revelation was made known unto me the mystery,* as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; 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;* to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ: and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. [1 Cor. 2:9-18]: As it is written, Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him; even so the things of God none knoweth, save the Spirit of God. *But we received, not the spirit of the world, but the Spirit which is from God;* that we might know the things that were wretchedly given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. [2 Tim. 3:16, 17]: Every scripture inspired of God is also profitable [more probably: 'every

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scripture is inspired of God, and profitable] for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. [1 Tess. 2:13]: And for this cause we also thank God without ceasing, that, *when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God*, which also worketh in you that believe. [In these various passages, *Paul leaves no room whatever for doubt that his own teaching, and that of the entire apostolic group as well, is the Word of God or Word of Christ, which they had received by revelation through the Holy Spirit. The Apostle Peter is equally explicit on the subject. Concerning the salvation, he says, which God offers men in the name of the Messiah*] the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching 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. [He then goes on to say]: To whom it was revealed, that not unto themselves, but unto you [that is to say, unto all Christians], did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven: which things angels desire to look into [1 Pet. 1:10-12]. [*Them that preached the gospel unto you by the Holy Spirit sent forth from heaven were, of course, the Apostles and their co-laborers in the apostolic age. And even Luke, who was not an Apostle himself, but who was, nevertheless, not only Paul's companion throughout the latter's ministry, but also a close friend of the entire apostolic company (cf. Acts 16:10, 20:5, 28:30-31; Col. 4:14; Philem. 24; 2 Tim. 4:11), is just as emphatic with regard to the authenticity of the material which he presents in his histories. In his introductory statements to his account of the life of Jesus, Luke writes in no uncertain terms.*] Forasmuch, [he says,] as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled [marginal rendering: 'fully established'] among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed [Luke 1:1-4]. Language could hardly be more emphatic than this is.

In the light of this array of evidence, it becomes obvious that those modern critics who would dissect the living Word as if it were a cadaver in a medical college laboratory, and who consequently presume to find evidence that the Pauline epistles differ in their content from the content of the personal teaching of Jesus as recorded in the Gospels, are flatly contradicted by the apostolic testimony itself from beginning to end. As a matter of fact, for all practical purposes the critics give the lie to the Holy Spirit Himself, who testifies through the Apostles that He did inspire their testimony or communicate to their minds the Word of Christ. Their attitude is similar to

that of the Pharisees who, when they saw Jesus perform a miracle before their very eyes by the power of God, accused Him of accomplishing it by diabolical power. Jesus warned the Pharisees that in the hardness of their hearts they were committing the awful sin of blasphemy against the Spirit, for which, said he, there is no forgiveness—"neither in this world, nor in that which is to come" (Matt. 12: 22-32). Similarly, the apparently wilful blindness of many present-day critics is concrete evidence *per se* that they too are at least on the brink—to speak charitably—of the same moral disaster to themselves.

In the New Testament Scriptures, the Spirit's communications of eternal Truth to men are frequently designated the *oracles* (*logia*) of God. In two of these passages, the reference is to Divine communications made in older times, especially those relating to the Messiah.

[Acts 7:38]: This [Moses] is he that was in the assembly in the wilderness with the angel that spake to him in the mount Sinai, and with our fathers: who received *living oracles* to give unto us. [Rom. 3:1, 2]: What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were instructed with the oracles of God. [In other passages, the *logia* have reference to the Spirit's communications through Christ and the Apostles, that is, to the facts, commands, and promises of the Gospel.] [Heb. 5:12]: For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. [1 Pet. 4:11]: If any man speaketh, speaking as it were oracles of God, etc. [Similarly, in many New Testament passages, the *apostolic testimony* itself is expressly designated the Gospel of Christ, the Gospel of God, the Word of Christ, and especially the Word of God.] [Cf. Paul's numerous affirmations, as follows]: [Rom. 1:9]: God is my witness, whom I serve in my spirit in the gospel of his Son. [1 Cor. 9:12]: We bear all things, that we may cause no hindrance to the gospel of Christ. [2 Cor. 4:4]: the light of the gospel of the glory of Christ, etc. [2 Cor. 9:13]: they glorify God for the obedience of your confession unto the gospel of Christ. [Gal. 1:7]: there are some that trouble you, and would pervert the gospel of Christ. [Acts 20:24]: that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. [Rom. 1:1]: Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. [Rom. 15:16]: that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God. [1 Thess. 2:2]: we waxed bold in our God to speak unto you the gospel of God in much conflict. [1 Thess. 2:9]: working night and day, that we might not burden any of you, we preached unto you the gospel of God. [1 Tim. 1:11]: according to the gospel of the glory of the blessed God, which was committed to my trust. [Col. 3:16]: Let the word of Christ dwell in you richly. [Rom. 10:17]) So belief cometh of hearing, and hearing by the word of Christ. [1 Thess. 1:8]: For from you hath sounded

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forth the word of the Lord, etc. [These are all the affirmations of the Apostle Paul.]

[Throughout the entire New Testament, the apostolic testimony is expressly designated the *Word of God.*] [Acts 4:31]: They [the Apostles] were all filled with the Holy Spirit, and they spake the word of God with boldness. [Acts 6:2]: And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. [Acts 6:7]: And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly. [Acts 12:24]: But the word of God grew and multiplied, [that is, in its effects, or in the number of those who received it into their hearts.] [Acts 8:14]: Now when the apostles that were at Jerusalem heard that Samaria had received the word of God [from the lips of Philip the evangelist], they sent unto them Peter and John. [Acts 11:1]: Now the apostles and the brethren that were in Judea heard that the Gentiles also had received the word of God. [Acts 13:7]: The same [the proconsul Sergius Paulus] called unto him Barnabas and Saul, and sought to hear the word of God. [Acts 18:44]: And the next sabbath almost the whole city was gathered together to hear the word of God. [Acts 13:46]: And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. [*i.e.*, the Jews]. [Acts 19:20] So mightily grew the word of the Lord and prevailed [at Ephesus]. [Rom. 9:6]: For it is not as though the word of God hath come to nought, etc. [1 Cor. 14:36]: What? was it from you that the word of God went forth? or came it unto you alone? [2 Cor. 2:17]: For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ [2 Cor. 4:2]: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully. [Col. 1:25, 26]: whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God, even the mystery which hath been hid for ages and generations. [Heb. 13:7]: Remember them that had the rule over you, men that spake unto you the word of God. [1 John 2:14]: I have written unto you, young man, because ye are strong, and the word of God abideth in you, etc. [There are many passages of similar import throughout the New Testament Scriptures.]

With similar signification, the *apostolic testimony*, as received into the hearts of the saints and lived by them, is designated, in the New Testament, *the faith*.

[Acts 6:7]: a great company of the priests were obedient to the faith. [Acts 13:8—Elymas the sorcerer]: withstood them, seeking to turn aside the proconsul from the faith. [Acts 14:22]: confirming the souls of the disciples, exhorting them to continue in the faith. [Acts 24:24—Felix]: sent for Paul, and heard him concerning the faith in Christ Jesus. [Gal. 1:28]: He [Paul] that once persecuted us now preacheth the faith of which he once made havoc. [Gal. 6:10]: As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. [1 Tim. 5:8]: But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. [1 Tim. 4:1] The Spirit saith expressly, that in later times some shall fall away from the faith, etc. [Heb. 12:2]: looking unto

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Jesus the author and perfecter of our faith. [Jude 8]: I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. [Jude 20, 21]: But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God. [In all these passages, and in others of like import] "the faith" is a designation for the apostolic testimony as communicated by the Holy Spirit; that is, the entire system of facts, commands, and promises embraced in the Gospel of Christ.

Certainly no more needs to be said with respect to the Spirit's inspiration of the Apostles, except perhaps to call attention to certain predictions of future events which he Spirit inspired the Apostles to set down in their writings. The Apostle Paul, for instance, foretold (1) the great apostasy from the purity and simplicity of the early Church, which would take place after his death (2 Thess. 2:1-12), and which indeed did take place, as the history of Christianity in the world proves beyond any possibility of doubt,—an apostasy from which the Church has not even yet fully recovered; (2) the return of our Lord to receive His Bride, the true Church, unto Himself in glory (1 Thess. 4:13-18); (3) the infliction of final retribution upon the wicked and disobedient by our Lord at His return in judgment (2 Thess. 1:7-10); and (4) the ultimate triumph of Christ over all the instrumentalities and forces of evil in this universe, including even death itself (1 Cor. 15:20-28). The Apostle Peter gives us a graphic picture of the final renovation of the earth by fire, and then adde: "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:1-13; cf. Isa. 65:17, 66:22). And John the Beloved, in the incomparable book of Revelation, gives us a portrayal in prophetic symbolism of the trials and triumphs of the Church throughout the present Dispensation (cf. Rev. 1:19), closing with graphic pictures, couched in the most vivid imagery, of the millenial reign of our Lord and of the final states of the righteous and the wicked (chs. 19-22). As a matter of fact, I doubt that it would be an over-statement to say that there are as many references in the New Testament Scriptures to the Second Coming of Christ as there were passages in the Old Testament Scriptures pointing forward to His First Advent. He came the first time as the Suffering Servant of Jehovah (Isa. 53; cf. Acts 8:30-35), as the Lamb of God that taketh away the sin of the world (John 1:29). According to the

Spirit's testimony, He will come the second time as the reigning King and Judge (Matt. 25:31-46, 2 Thess. 1:7-10, Rev. 19:11-21, etc.), to judge both nations and individuals, and to terminate the whole temporal or Creative Process by gathering the saints unto Himself in glory and then yielding up universal sovereignty to the Heavenly Father (Rev. 20:11-15, 1 Cor. 15:20-28). Heb. 9:24-28: "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

However, it is always well to bear in mind that for an uninspired man to become a "prophet upon prophecy" is not a legitimate form of interpreting the Scriptures. As the Apostle Peter puts it: "No prophecy of scripture is of private interpretation" (2 Pet. 1:20). *That is to say, as no authentic prediction of things to come ever came to a human instrumentality except by inspiration of the Spirit of God, so no authentic interpretation of the fulfilment of a Spirit-inspired prediction ever came to a human instrumentality except by inspiration of the same Holy Spirit.* Certainly the numerous failures of "time-setters" who have arisen in the various periods of Christian history should be sufficient warning to all Biblical exegetes not to become dogmatic in formulating a chronology of the events which, according to the apostolic writings, are to mark the end of the present Dispensation and the consummation of the Divine Plan of the Ages (cf. Matt. 24:36, 42, 44; Matt. 25:13; Mark 13:32; Luke 12:40, 46). "Time-setters" would do well to heed the admonitions of the Spirit through Moses, as recorded in Deut. 18:20-22: "But the prophet that shall speak a word presumptuously in my name which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? when a prophet speaketh in the name of Jehovah,

if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." "Prophesying upon prophecy" was not even indulged in by the inspired preachers and writers themselves; they always waited for the concrete event to occur, and not until it did occur did they point to it and say, "This is that which was spoken by the prophet," etc. For a specific illustration, take Matthew's account of the life of Jesus. Matthew was himself a good Jew, and evidently he was writing especially for the Jews; hence the theme of his entire book is the fulfilment by Jesus of Nazareth of the Old Testament predictions regarding the life and work of the Messiah. E.g., Matt. 1:22-23: Here, after giving his account of the Virgin Birth of Jesus, Matthew goes on to say: "Now all this come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel" (a quotation of Isa. 7:14). The clause, "that it might be fulfilled which was spoken by the Lord through the prophet," or a clause of like import, occurs again and again in Matthew's Gospel, but always as pointing to a specific historical event as fulfilling a prediction of one of the prophets of olden times. Similarly, on the Day of Pentecost, the Apostle Peter, alluding to the outward demonstrations which attended the descent of the Holy Spirit on that occasion and himself speaking as the Spirit gave him utterance (Acts 2:4), said, in introducing his sermon: "This is that which hath been spoken through the prophet Joel, And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh," etc. (Acts 2:14-21; cf. Joel 2:28-32). Thus did the Spirit, throughout God's progressive revelation of His Divine Will and Plan to mankind, repeatedly inspire men in later ages to indicate the fulfilment, in the form of actual historical events, the predictions which He had inspired other men of great faith to utter in earlier times. 2 Pet. 1:21—"For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." What the Apostle states here as a principle of revelation with reference to the original prediction, applies with equal force to the authentic signification of the fulfilment of that prediction. Uninspired Biblical exegetes, no matter how scholarly they may be, have no Scripture warrant whatever, no authorization by the Spirit

Himself, to attempt to foretell dogmatically the manner and time of the fulfilments of the various predictions indited by the inspired writers of the New Testament.

Certainly Biblical exegetes cannot legitimately lay claim to any kind of special inspiration themselves. For the Scriptures make it exceedingly clear that *inspiration* and *revelation*,—and *demonstration* or miracles as well—came to an end with the apostolic age, or at least with the formation of the New Testament canon as the Spirit's permanent rule of faith and practice, or book of discipline, for the administration of the Church. Cf. 1 Cor. 13:8—"Love never faileth: but whether there be prophecies, they shall be done away whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." Again, the Apostle Peter states explicitly that with the Spirit's final revelation as communicated through the Apostles, prophets and teachers of the early Church, "*all things that pertain unto life and godliness*" were given (2 Pet. 1:3), that is, revealed to mankind; in a word, there were no further revelations to be made. And Jude, writing to the Christians of his day generally, exhorted them to "contend earnestly for the faith, which," said he, "*was once for all delivered unto the saints*" (v. 3). The reason for this exhortation appears in the verse which immediately follows, v. 4—"For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ." Obviously, the "certain men" alluded to here were false prophets and teachers, so-called "mystics" and "gnostics," who were laying claim to the reception of special revelations from God or "mystic experiences," as impostors have done in every age of the Church's history. The true faith, however, was *once for all delivered unto the saints*, by revelation of the Spirit, and the record of that revelation is found in the scriptures, and *only* in the Scriptures. Paul writes in similar vein, Rom. 10:6-17: "But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down): or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it? *The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:* because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised

him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith . . . Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them than bring glad tidings of good things! . . . So belief cometh of hearing, and hearing by the word of Christ." That is to say, the righteousness which is of faith, of the faith which comes from hearing the Word of Christ, does not ask for Christ to come down from Heaven, nor does it ask for Him (or any spirit, in a spiritualistic seance) to come back from the dead (cf. Luke 16:27-31) as evidence of conversion or pardon; on the contrary, the righteousness which is of faith rests its case upon the Word of God as communicated by the Holy Spirit and as not embodied in the Scriptures. The righteousness which is of faith confesses that the Gospel is the power (not just *a* power, nor *one of the* powers, but *the* power) of God unto salvation to every one that believeth (Rom. 1:16); that the facts, commands and promises of the Gospel, as received into the human heart, are sufficient unto man's regeneration, sanctification and eternal redemption. The Gospel itself is sufficient unto man's eternal redemption for the simple reason that the Spirit is in it and His life-giving power is exerted through it. Cf. John 6:63, the words of Jesus: "The words that I have spoken unto you are spirit, and are life." Cf. also Matt. 24:35—again the words of Jesus: "Heaven and earth shall pass away, but my words shall not pass away." Cf. Psa. 19:7—"The law of Jehovah is perfect, restoring the soul; The testimony of Jehovah is sure, making wise the simple."

Inspiration and revelation ended with the Spirit-filled Apostles. There may be additional revelations (in the form of historical events) at the end of the present Dispensation, but certainly these Scriptures make it crystal clear that there have been no such genuine revelations throughout the intervening years since the apostolic age. The Scriptures themselves, we are told, are sufficient to furnish the man of God completely unto every good work. Now this is either true or

not true; if it is not true, then the plain affirmations of Scripture cannot be believed; if it is true, then no further revelations were or will be needed. In view of these facts, anyone who has come before the world since the days of the Apostles, claiming to be the communicator of a special revelation from God, is on the very face of it an impostor.

7. The Spirit of Truth in the New Testament: Spiritual Gifts

Inspiration and revelation extended beyond the Apostles, however, in the early Church. These two endowments of the Spirit were responsible for most of the phenomena described in the New Testament as "spiritual gifts."

The Psalmist, by inspiration of the Spirit, foretold that when the Messiah should ascend His throne, He would bestow gifts upon men (Psa. 68: 18). The Apostle Paul, likewise by inspiration of the Spirit, affirmed that this Messianic prophecy was fulfilled in the exaltation of Jesus to the office of both Lord and Christ (Acts 2:36); that when He ascended on high, "he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ" (Eph. 4: 7-15). We shall learn later (Part XIII) that each of the various measures of Spirit-power—the baptismal, evidential, and sanctifying measures respectively—is expressly called a Divine gift, a gift from the Head of the Church Himself (Acts 11: 17, 8: 20, 2: 38). In Heb. 2: 3-4, we read that the Great Salvation which was at the first begun to be spoken by the Lord "was confirmed unto us by them that heard," that is, by the Apostles, and that God also bore witness with them "both by signs and wonders, and by manifold powers, and by *distributions* of the Holy Spirit, according to his own will." In a word, these Divine gifts were all distributed by, or through the agency of, the Holy Spirit.

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These distributions of the Spirit are clearly enumerated in 1 Cor. 12:4-11. Here Paul writes as follows: "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to 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 discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, diving to each one severally even as he will." And in the same chapter, vv. 27-31, the Apostle distinguishes these distributions of the Spirit as to rank (*i.e.*, as to nature, dignity, and purpose): "Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts." A similar enumeration occurs in Rom. 12:3-8. Here the Apostle writes: "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think: but so to think as to think soberly, according as God hath dealt to each man a measure of faith" (*metron pisteos*). Now it must be understood that the *faith* or belief alluded to here was not the ordinary belief which comes as a result of hearing, the belief that purifies the heart and saves the soul (Acts 15:8-9), the belief by which men are justified in the sight of God (Rom. 5:1). That it was clearly a belief of an extraordinary character, that is, directly communicated by the Spirit to the recipient, is evident from the fact that it was imparted to persons already in possession of the ordinary form of belief, that is, persons who had already accepted Jesus as the Christ, the Son of the living God (cf. Rom. 10:9-10). In what this belief consisted, or what its precise nature was, we are not told, hence have no means of knowing. Nor do we know whether it differed in any respect from the common

belief of the early disciples, or was merely a higher degree of that common belief. Whatever this endowment was, it seems to have been given as a whole only to the Apostles, thus qualifying them with the totality of spiritual powers. To all others it was given only in measures or parts, endowing the recipient with one, two or more special gifts (*charismata*), according to his ability to use them wisely, that is, to the edification and strengthening of the local church, and according to the exigencies of the particular situation. Hence the Apostle goes on to say: "For even as we have members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith," etc. Thus it will be seen that the *faith* alluded to here, in verse 3, with its accompanying power, constituted the *charismata* ("gifts") of verse 6. This verse reads literally, "we having gifts," etc., the "we" including all those who had the gifts. *Only Christians*, of course, had these gifts, but *not all Christians* had them, for it was not necessary for all to have them. Hence the verse means: *All we who have special gifts, have each a different gift*, the gift bestowed being the *metron pisteos* or measure of faith in each case. That is to say, to each person thus endowed a measure of faith was given, and with it a *charisma*. It was the possession of these gifts, moreover, that led to the high-mindedness (as was the case also in the church at Corinth) against which the Apostle was delivering his charge in this chapter. Some of these gifts were looked upon as more honorable than others; hence those who possessed gifts of a higher order were inclined to assume an air of superiority, thinking perhaps that they stood higher in the favor of God than their brethren who possessed only the inferior endowments. The Apostle therefore charges all those who possessed the *charismata* to evaluate their gifts as God Himself evaluated them. They were all alike necessary, he infers, and within themselves alike honorable; therefore the possession of them was no ground for becoming proud and puffed up. Hence he concludes as follows: "And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his

teaching; or he that exhorteth, to his exhorting." At this point the Apostle's enumeration of the *charismata* or extraordinary gifts of the Spirit comes to an end, as indicated by the apparently intentional dropping of the *eite* ("whether" at this point, before the next clause; from here on, he names other duties which required no special endowments: "He that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Cf. also, in this connection, I Pet. 4:7-11: "But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according to each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever." This text makes it quite clear that the possessors of these special gifts of the Spirit were not to exercise them for their own individual benefit, but exclusively for the building up of the whole church in the most holy faith. Hence, in their relation to God, the Giver of these endowments, they were in a special sense *stewards*; they were, in the Apostle's own words, "stewards of the manifold grace of God."

Cf. again Eph. 5:11—"And he [Christ] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," etc. Thus the distributions of the Spirit in the apostolic age issued in the perfect qualification of the Apostles with "the word of wisdom"; of prophets, with "the word of knowledge"; of evangelists, with "tongues" and "miracles"; of pastors (shepherds), with the immediate possession of all "helps" and "governments" essential to the proper oversight of the flock; and of teachers, with all the means necessary to the instruction of new converts in Christian doctrine. It should be remarked in this connection that the *pastors* and *teachers* mentioned in this text are to be distinguished from the ordinary elders or bishops of a Christian congregation (the terms "elder," "bishop," "presbyter," "overseer," are all synonymous in the New Testament). The latter were to be qualified by ordinary means, having been selected

by their brethren for the possession of those ordinary attainments mentioned by Paul in his epistles (1 Tim. 3:1-7, Tit. 1:5-9), whereas these pastors and teachers who were given to the Church by the Lord Himself (through the Spirit) upon His exaltation to the Headship of the Body, were as immediately prepared for their office as Paul himself was immediately prepared for the apostleship. They were not only converted to the Christian faith in the regular manner, by the obedience of faith, that is, by faith in Christ, repentance toward Christ, confession of Christ, and baptism into Christ; but immediately upon their conversion they were qualified by the special gifts of the Holy Spirit to teach others the first principles of the whole Christian System. That this is true is evident from three considerations derived from Eph. 4:7-13. Here the Apostle affirms: (1) that these apostles, prophets, evangelists, pastors and teachers were "gifts" bestowed by Jesus, the Lord and Christ (Acts 2:36), immediately upon His assumption of the Throne of the Universe; 2. That they were for an immediate exigency, that is, for a purpose which the infant state of the Church necessitated ("for the perfecting of the saints, unto the work of ministering, unto he building up of he body of Christ," v. 12); 3. That these extraordinarily endowed groups were to continue only for a limited time ("till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ," v. 13). That is to say, these offices and corresponding endowments were to continue only until the Church should become a man and put away childish things. This limitation is clearly marked by the adverb *mechri* ("until" in English), which always denotes "time how long"; that is, in this case, "until we all attain unto the unity of the faith," etc., and "be no longer children" (*nepioi*, literally "babes"); in a word, that the Church be not always composed of *nepioi* "tossed to and from and carried about by every wind of doctrine," etc. These especially endowed pastors and teachers were to continue in the Church until, having been fully instructed by their discourses and writings, those who composed the Body should come collectively, through one faith and knowledge of the Son of God, to perfect manhood (Christ, the Head, and His Church, the Body, constituting the mystic Personality indwelt and vitalized by the Spirit, Eph. 2:19-22), even to the measure of the stature which the Divine Person-

ality, when fully matured, ought to have; so that the Church, thus instructed and enlarged and matured, should be able to directed and defended itself thereafter without supernatural aid, by reliance, rather, upon the Spirit-inspired written Word.

In a word, the Apostles, prophets, evangelists, pastors and teachers enumerated in this chapter were all directly or supernaturally appointed and qualified persons. That many of the saints in the early churches possessed these extraordinary gifts and graces of the Spirit, such as the word of wisdom, the word of knowledge, faith to work miracles, the gifts of healing, the inworking of powers or the ability to produce in others the power to work miracles, prophecy, discerning of spirits, divers kinds of foreign tongues, interpretation of foreign tongues, etc., is quite evident from the New Testament writings. Some individuals, moreover, possessed more than one of these gifts, and the Apostles evidently possessed all of them, and the ability as well to confer them on others, the outward sign of such a transfer of inward power having been *the laying on of their hands* (cf. Acts 6:6, 8:17-20, 19:5-7; 2 Tim. 1-6, etc.). Practically all of these special endowments were included under the genus *prophecy*, as that term is used in the Scriptures.

The same general line of thought is presented by the Apostle Paul in the twelfth and thirteenth chapters of his First Epistle to the Corinthians. Here the Apostle shows that these distributions of the same Spirit differed in rank, that is, in their nature and dignity. He points out the fact, first, that, although there was a great diversity of such gifts, the matter of all of them was the same; that is, they were distributions of the one and the same Spirit, and ministrations of the one and the same Lord; and their primary origin and authority was the same, because it was the one and the same God who inwrought them in spiritual men for spiritual purposes (cf. Eph 4:4-6). Some of these gifts, the Apostle goes on to state, were eminently of the form of the *word of wisdom*, that is, the doctrine of the Gospel as communicated by inspiration; others, eminently of the form of the *word of knowledge* or an inspired knowledge of the types, symbols, metaphors and prophecies embodied in ancient revelations; others, eminently of the form of *faith*, an endowment which in all probability led the spiritual man to attempt without hesitation the working of miracles; and still others, eminently of the form of *gifts of healing*, etc. The Apostle then concludes his presentation by showing that these

special endowments were only of a temporary character in the Church, and would eventually give way to the sovereign law of Love.

Whatever else the term *faith* included, as used here and in the twelfth chapter of Romans, certainly it appears to have had reference to an intuitive understanding on the part of the spiritually-endowed person that he at that particular time possessed he power to work miracles. This form of *faith*, which the Apostle explicitly designates a "spiritual gift" (1 Cor. 12:1, 31), he clearly distinguishes, in these two chapters, from the common faith of Christians, the faith that is necessary to justification (cf. Rom. 5:1, 10:9-10). In the 13th chapter, vv. 1-3, he writes of the special gifts of tongues, prophecy, knowledge, and "faith so as to remove mountains," and then goes on to declare unequivocally that these special endowments were to be done away, and to be superseded by the law of love among Christians. Cf. v. 8—"Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge (i.e., of the kind communicated directly by inspiration, to meet particular needs and situations), it shall be done away." But we know full well that the common faith of Christians, the faith by which they are justified in the sight of God, was to abide forever.

The Apostle's presentation here (1 Cor., ch. 13), in relation to its context, may be summed up as follows: You Corinthian Christians are coveting the highest spiritual gifts, and those of you who possess the nobler endowments are proud and puffed up as a result, and those who possess the inferior endowments are envious of your brethren who possess the nobler ones. You are all characterized just now by a spirit of false pride; because you have these special gifts in abundance, you think you stand high in the favor of God. The truth is, You lack the most fundamental Christian virtue,—Love. If love had only filled your hearts and motivated your actions—love for God, for Christ, and for one another—you would not have the factions, immoralities, litigations, profanities and specious theories which now exist in the church in Corinth. I therefore declare unto you that all the special endowments are of little significance as compared with the law of love. As a matter of fact, these special gifts—tongues, prophecy, knowledge, and even the faith that removes moun-

tains—are only temporary in their nature, that is, for temporary purposes only. In the Lord's eternal School, they are only kindergarten methods of instruction. They are to continue only until "that which is perfect is come,"—then they shall be done away. "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things." Likewise, the Church is just now in an infant state, having to depend upon oral instruction only, upon powers, gifts, helps and governments communicated immediately from Heaven through the agency of the Holy Spirit. But when the Church becomes a full-grown man, a fully established and functioning organism, with a permanent written Rule of faith and practice (the Scriptures), then indeed the Church also will put away these childish things. All these special endowments will then give way to the sovereign law of love. After all these special gifts shall have ceased, faith and hope and love will abide, co-existent with this present world; and of these three, more-over, the greatest is love, because love abides forever, not only co-existent with this present state, but eternally in the hearts of the redeemed saints as well. In the next world, of course, faith will have given way to mature knowledge, and hope to fruition; but Love will continue to be forever the sovereign law of Heaven itself. For indeed God Himself is Love (1 John 4:8). Hence the better part—"the most excellent way," 1 Cor. 12:31—for you Christians at Corinth would be to cultivate love rather than to covet spiritual gifts, even though the latter may be of the highest order. This entire chapter has always been recognized, and that rightly, as a gem of the purest literary excellence.

To see clearly that the "faith, hope, and love" of 1 Cor. 13:13, and even love which is the greatest gift of all, are emphatically differentiated from those "spiritual gifts" of an extraordinary and temporal character which existed in the Corinthian congregation, one has only to read the last verse of the thirteenth chapter and the first verse of the fourteenth chapter as if there were no break, as follows: "But now abideth faith, hope, love, these three; and the greatest of these is love. Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy." That is to say, the pursuit of love did not necessarily exclude the desire of special gifts of the Spirit, the noblest of which, the Apostle goes on to explain, was the

gift of prophecy. Thus it will be apparent that the faith that was to abide always, the common faith of Christians that Jesus is the Christ, the Son of the living God (Matt. 16:16, John 20:30-31, Acts 16:31, etc.) is not once classed with the "spiritual gifts" enumerated and described in these chapters. As a matter of fact, the only passage in the entire New Testament in which such an identification might be made by the uninformed reader is Eph. 2:8. A careful examination of this passage, however, will prove just the contrary. Here the Apostle Paul says: "For by grace have ye been saved through faith; and that [touto] not of yourselves, it is the gift of God." In this passage, the word used for "gift" is not *charisma* ("spiritual gift"), but *doron*, the word which signifies invariably a Divine favor or bounty of a general character. Moreover, the antecedent of *touto* ("that not of yourselves"), every linguist knows cannot be *pistis* ("faith"), for the simple reason that *pistis* is feminine, whereas *touto* is neuter. The literal rendering of the passage is: "For by grace you are saved through faith; and that affair [i.e., salvation] is not of yourselves, it is the gift of God." (In the recently published Revised Standard Version, the passage is given as follows: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God.") In a word, it is not *faith*, but *salvation*, that is expressly asserted here to be the gift of God. Hence the Apostle adds, v. 9—"not of works, that no man should glory." That is, salvation is not conferred upon men as a result of their works or keeping of the moral law, for the obvious reason that one could keep the Ten Commandments and not even believe in Christ; salvation, to the contrary, is God's free gift to man through Christ Jesus, through belief in Christ and obedience to His Word (Luke 24:47, Acts 2:38, Rom. 6:23). (As a matter of fact, the thesis of the entire Epistle to the Romans is that justification is on the ground of man's faith in Christ and not on that of his keeping the moral law.) Thus it is clear that the *faith* alluded to here is covenant faith, the common faith of Christians, and not the *faith* listed among special "spiritual gifts" in 1 Cor. 12:9; that they are indeed two different kinds or orders of faith. And it is equally clear that there is no exegetical ground for interpreting this passage, Eph. 2:8, as indicating that the covenant faith alluded to therein is a special or extraordinary gift of God; indeed this covenant faith, the

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common faith of Christians, comes to men in a perfectly natural or psychological manner, as a result of testimony, that is, as a result of hearing the Word of Christ (Rom. 10: 6-17). (Cf. Isa. 6: 9-10, Acts 28: 25-27, Matt. 13: 14-15, Luke 8: 9, John 12: 36-43). Nor does this exegesis militate in any way against the doctrine that salvation is of Divine grace, of the free grace of God, the truth which this text is designed to set forth. Moreover, if salvation is of the free grace of God, faith on man's part, which is essential to his own appropriation of that salvation, is of the grace of God also; for, in the final analysis of the case, if God had not, through the Spirit, provided man with the testimony sufficient to induce belief in his heart, he would be without the means of believing that Jesus is the Christ, the Son of the living God, that is, without the means to induce that faith which is essential to his own justification and eternal redemption.

Let us now look into the nature of those various extraordinary endowments with which God, through the Spirit, qualified many of the saints in the apostolic age. Turning again to 1 Cor. 1: 5-7, we find the Apostle speaking of the Christians at Corinth as "coming behind in no gift." "In everything," he writes, "ye were enriched in him [Christ], in all utterance and all knowledge; even as the testimony of Christ was confirmed in you [*i.e.*, by your special spiritual endowments], so that ye come behind in no gift." Corinth was at that time the metropolis of Achaia, and had become almost as famous as Athens had once been for the Greek arts and sciences. It was also a flourishing commercial center. And, as a result of its wealth and luxuries, it was one of the most lascivious, dissolute and debauched cities of its day. It will be recalled that Paul had preached there eighteen months on his second great evangelistic tour (cf. Acts 18: 1-11, especially v. 8—"And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.") It would seem that this congregation had, from the beginning, been endowed with special gifts of the Spirit in great measure, probably as a result of the Apostle's long ministry at that place. This unusual endowment, moreover, was probably in adaptation to their spiritual needs, living as they were in such a debauched pagan environment. Cf. Paul's own words with respect to his ministry there, 1 Cor.

2:1-5: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but *in demonstration of the Spirit and of power*: that your faith should not stand in the wisdom of men, but in the power of God." This "demonstration of the Spirit and of power" embraced, of course, all the extraordinary spiritual gifts by means of which God confirmed the apostolic witness. These special endowments were manifestations of the *evidential measure* of Spirit-power, the conferring of which was, as we have seen, indicated outwardly by the laying on of an Apostle's—in this case, no doubt, Paul's—hands (cf. Acts 19:6, 2 Tim. 1:6).

Now in 1 Cor. 12:8-11, the Apostle enumerates these special gifts: "For to 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*; but all these worketh the one and the same Spirit, dividing to each one severally even as he will." Obviously this is only a general enumeration of the spiritual gifts which prevailed in the church at Corinth, that is, without regard to their rank or dignity. In vv. 28-31 of the same chapter, however, the Apostle lists them specifically in the order of their rank or precedence. He says: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts." Cf. again Eph. 4:11—"And he [Christ] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," etc. Let us now examine into the nature of these gifts, in the order of their precedence as stated by the Apostle:

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1. *Apostles.* The apostolic office was, of course, the supreme gift. The Apostles were especially endowed by the Spirit with the *word of wisdom* (cf. again John 14: 26; 15: 26-27; 16: 13-15); from them, we—that is, believers in all ages—have received the doctrine of the Gospel, as permanently embodied in the New Testament Scriptures. The Apostles, moreover, appear to have possessed all the special endowments of the Spirit, as a result no doubt of their possession of the *baptismal* measure of Spirit-power (cf. Acts 1: 1-8, 2: 1-4). Paul, for example, possessed not only the gifts of inspiration and revelation (1 Cor. 2: 10-13, Gal. 1: 11-12), of supernatural knowledge and prescience (Eph. 3: 8-11, 2 Thess. 2: 1-10), and of delegated authority from Christ (1 Cor. 9: 1, 14: 37; Acts 26: 14-18), but also the power of performing both miracles of judgment and miracles of healing ,Acts 13: 8-12, 16: 16-18, 19: 11-20, 28: 1-10, etc.), the gift of tongues (1 Cor. 14: 18), and the power also of conferring the evidential measure of Spirit-power upon others by the laying on of his hands (Acts 19: 6-7, 2 Tim. 1: 6). And it is abundantly clear from the New Testament Scriptures that the other Apostles also possessed these special endowments (cf. Mark 16: 14-20; John 20: 21-23; Acts 2: 1-4; 3: 1-10, 4: 33, 5: 1-11, 5: 12-16, 8: 14-29, 9: 32-43; 2 Pet. 3: 1-13, etc.).

2. *Prophets.* This office was second in rank only to that of the Apostles in the early Church. (It will be noted that in every enumeration given in the New Testament, it is “first apostles, secondly prophets.”) Cf. Eph. 2: 19-20: “So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone.” The superior prophets (included among whom were the Apostles themselves) were those, of course, who had received the *word of knowledge* qualifying them to properly interpret ancient revelations. Eph. 3: 4, 5—“the mystery of Christ, 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,” etc. Cf. Acts 13: 1—“Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.” Acts 15: 32—“And Judas and Silas, being themselves

also prophets, exhorted the brethren with many words, and confirmed them." Among these superior prophets, no doubt, were Stephen (cf. Acts 7), Timothy (2 Tim. 1:6), and probably Luke the historian. There were other prophets, too, who were qualified especially with the gift of *prescience*. Cf. Acts. 11:27, 28—"Now in those days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the inhabited earth; which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea," etc. This same prophet, Agabus, later foretold Paul's imprisonment, Acts 21:8-11: "And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven [cf. Acts 6:1-6], we abode with him. Now this man had four virgin daughters, who prophesied [cf. 1 Cor. 11:4-5]. And as we tarried there some days, there came down from Judea a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (cf. Acts 20:23, 21:4). Cf. in this connection the prophecy of Joel, quoted by the Apostle Peter in his Pentecost sermon: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28; Acts 2:14-21).

3. *Teachers.* This designation seems to have included all those in the early churches who boldly proclaimed the doctrine of Christ, and illustrated and confirmed it with miracles. The distinction between prophets and teachers is not clearly drawn in the New Testament; it would appear, however, that the former were persons who invariably spoke by inspiration, whereas the latter sometimes did so and sometimes did not. (Cf. again Eph. 4:11, Acts 13:1, Rom. 12:7, 1 Tim. 2:7-8, etc.).

4. *Miracles*, literally "powers." Evidently this is a broad term which took in acts of judgment as well as acts of mercy. Such a power was exercised by Paul, for example, in striking Elymas the sorcerer blind, as Paphos (Acts 13:8-12); and by Peter in the punishment of Ananias and Sapphira with im-

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mediate death (Acts 5:1-11), as forecast of the terrible judgment ultimately to be visited upon all hypocrites. (Cf. "workings of miracles," 1 Cor. 12:10).

5. *Gifts of healings* (cf. 1 Cor. 12:9). This was the power *immediately*—that is, without either absent or present "treatments"—to restore the sick, maimed, blind, demon-possessed, etc. (*Vide* Acts 3:1-10, 4:33, 5:12-16, 8:4-13, 9:32-42, 16:16-18, 19:11-20, 28:1-10; Jas. 5:14-15, etc.). It would seem that the miraculous powers of some were restricted to this particular field; hence "gifts of healings" was probably a subdivision of the genus, "workings of miracles." (It should be understood, of course, that miracles of all kinds are included under that work of the Spirit which is Scripturally designated *demonstration* (1 Cor. 2:4), as distinguished from *inspiration* and *revelation*.)

6. *Helps*, literally, "helpers," "assistants." That is, those who, speaking or acting by inspiration (cf. what we have previously said about *faith* as a "spiritual gift") to the edification of the local church, were fitted to assist the superior prophets and teachers in strengthening the faith of the saints. Cf. Rom. 1:11—"For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." (Cf. also Rom. 12:7-8).

7. *Governments*, literally "directors," probably including the "pastors" of Eph. 4:11. Cf. Heb. 13:7, 17, 24—"Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. . . . Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief; for this were unprofitable for you. . . . Salute all them that have the rule over you, and all the saints." No doubt these "pastors" possessed the gift elsewhere designated "discerning of spirits" (1 Cor. 12:10), i.e., the power to differentiate between utterances of genuine inspiration and those of a demoniacal or an unaided human spirit. Possessing such powers, these persons were eminently qualified by the Spirit to administer the affairs of the local church.

8. *Divers kinds of tongues*, a phrase which embraced both *speaking with tongues* and *the interpretation of tongues* (1 Cor. 12:10, 30). *Speaking with tongues* (*glossolalia*) was

speaking with *other* tongues (Acts 2:4), that is, with foreign or *unacquired* tongues. The *interpretation of tongues* was the ability to interpret what was said by the person who spoke with tongues. The gifts of speaking and interpreting were sometimes given to the same person (1 Cor. 14:13—"wherefore let him that speaketh in a tongue pray that he may interpret"), and sometimes to different persons.

Perhaps it should be explained here that the term "evangelist" (Eph. 4:11) is a general designation in the New Testament for any bearer of the Good Tidings to men, any proclaimer of the facts, commands, and promises of the Gospel. Philip, for example, originally ordained as one of the seven "deacons" of the Jerusalem congregation, later became known as an evangelist. Acts 21:8—"And on the morrow we departed, and came unto Caesarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him" (cf. Acts 8:4-13, 8:26-40). Cf. also Paul's injunction to Timothy, his son in the Gospel, 2 Tim. 4:5—"Be thou sober in all things, suffer hardship, do the work of an eangelist, fulfil thy ministry." The evangelistic office or ministry is ranked by Paul as coming behind only those of the apostles and prophets (Eph. 4:11). Similarly, in the New Testament the term "minister" is a general designation for anyone who served, waited on, or attended another. Thus Christ Himself, in the capacity of our great High Priest, is called "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man" (Heb. 8:2); angels are said to be the ministers of God's special providence to "them that shall inherit salvation" (Heb. 1:14); and the Apostles frequently refer to themselves as ministers of Christ (cf. Luke 1:2; Acts 26:16; Rom. 15:16; 1 Cor. 3:5, 4:1; Eph. 3:7; Col. 1:23, 25, etc.). Cf. Eph. 6:21—"Tychicus, the beloved brother and faithful minister in the Lord." Col. 1:7—"Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf." 1 Thess. 3:2—"Timothy, our brother and God's minister in the gospel of Christ." 1 Tim. 4:6—"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus." 2 Tim. 4:5:—"Do the work of an evangelist, fulfil thy ministry."

8. The Spirit of Truth in the New Testament: Glossolalia

Glossolalia or speaking with tongues, strictly speaking, did not come under the general category of prophecy in the early Church. Prophecy, as it has already been made clear, had reference to that gift of inspiration by which Divine Truth was communicated to certain recipients by the Spirit, and declared by them in turn to mankind. Glossolalia, on the other hand was the phenomenon whereby *revealed truth* was disseminated to the peoples of the then known world in their respective native tongues. The relationship between the two phenomena, however, was very close; whereas the one had reference to *revelation*, the other was of the character of *proclamation*. Hence, because there has been a great deal of confusion on the subject of glossolalia, I think it would be well to look into the nature of the phenomenon at this point.

Now speaking with tongues, in the apostolic age, was not incoherent, meaningless jargon uttered by the speaker in a moment of orgiastic ecstasy, as some have contended. Certainly, it was not "spiritual language unknown to man, uttered in ecstasy," nor "the utterance of incoherent and meaningless sounds," as Rees would have it.¹ Undoubtedly this interpretation of the phenomenon was introduced into Christian theology from Gnostic, or other pagan or semi-pagan, circles. It is well known of course that the utterance of unintelligible gibberish had been characteristic of pagan orgies for many centuries; and this fact alone, it seems to me, would have made such a practice anathema to the Apostles, guided into all the truth as they were by the Holy Spirit. The practice also appeared, soon after the apostolic age, in Montanism. A Christian writer is quoted by Eusebius as stating that Montanus "became beside himself, and being suddenly in a sort of frenzy, he raved and began to babble and to utter strange things, prophesying *in a manner contrary to the custom of the Church, handed down by tradition from the beginning.*"¹ Celsus referred to certain "prophets" whom he had heard, who uttered "strange" fanatical and quite unintelligible words, of which no rational person can find the meaning, for so dark are they as to have no meaning at all."² But whether these were pagan, Gnostic or

1. T. Rees, *The Holy Spirit in Thought and Experience*, 66.

1. Eusebius, *Ecclesiastical History*, V, 16, 7. (Italics mine)

2. Origen, *Against Celsus*, VII, 9.

Montanistic "prophets," we have no means of knowing. Small wonder, then, that the orthodox Christian leaders attributed such business to the devil, and expelled the Montanists: a fact which, in itself, proves that no such practice had existed in the early Church. No less an authority than Irenaeus refers to "many brethren in the Church who possess prophetic gifts, and who through the Spirit speaking all kinds of languages."³ that is, *extant languages*, not incoherent babbling.

Speaking with tongues, as described in the New Testament, certainly was anything but orgiastic jargon. It is made unmistakably clear what this phenomenon was in the second chapter of Acts, so clear that no one need be deceived about it, that is, no one who is willing to allow the Scriptures to speak for themselves. Here we are told that when the Spirit first descended upon the Apostles, on the Day of Pentecost, to the outward accompaniments of a sound as of the rushing of a mighty wind, and tongues parting asunder, like as of fire, which sat upon each one of them, they, the Apostles, "were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (vv. 1-4). "Now," Luke continues, "there were dwelling at Jerusalem Jews, devout men, from every nation under heaven." No doubt the majority of them had come back to Jerusalem for the express purpose of participating in the feast of Pentecost, the great national thanksgiving celebration of Jewry from time immemorial. "And when this sound was heard," the inspired historian goes on to say, "the multitude came together, and were confounded, because that every man heard them [the Apostles] speaking in his own [native] language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine," etc. (vv. 5-13).

3. Irenaeus, *Against Heresies*, V, 6, 1.

Certainly the fact could not be made plainer that the Apostles on this occasion were speaking in foreign *i.e.*, *un-acquired*, tongues; yet speaking intelligibly to the members of the mixed multitude present, because the latter are expressly said to have heard and understood each in the language in which he was born. Luke explicitly declares that the Apostles spoke with *other* tongues, as the Spirit gave them utterance; certainly *other* tongues did not mean *inextant* tongues but *foreign* tongues or tongues with which the speakers were not familiar. Rees frankly admits this fact: The "meaning clearly is," he says, "that the Holy Spirit had caused the disciples, separately or collectively, to speak a number of foreign languages, so that men of various countries heard them speak, each in his own different language."¹ He goes on to imply, however, that Luke did not know what he was writing about. "But the fifteen countries enumerated," he says, "did not, as might be assumed, represent fifteen different languages. In ten of them at least the Greek language was in common use, and the crowd consisted entirely of Jews and proselytes, all of whom probably knew Greek."¹ To these sophistries, I would reply: Where, in Luke's account, does he state that *fifteen* languages—or any definite number, for that matter—were represented in this audience? Or, what if the Greek language was in common use in some of the regions enumerated? Or again, what if the majority of the Jews and proselytes who made up this audience did know Greek?—a sheer assumption, of course. What does all this prove? Absolutely nothing. The essential historical fact that Luke intends to convey here is that the Jews and proselytes who composed this Pentecost audience were from many different parts of the Mediterranean world, and that several different native dialects were represented among them: just this, and nothing more. The fact is well known that the Jews were even at that time quite generally scattered over the whole civilized world, just as they are today. And just as German Jews today speak German, and Polish Jews speak Polish, and Russian Jews speak the Russian language, and American Jews speak English, so on that occasion the native tongues of the Jews who were present in Jerusalem for the feast of Pentecost were those of the regions in which they had been born. The exact number of dialects

1. T. Rees, *op. cit.*, 67.

1. T. Rees, *op. cit.*, 67-68.

represented is not specified, however, in Luke's narrative. It must have been true, too, then as it is today, that all of those Jews, or nearly all of them, had been taught by their parents the home dialect of Judea. They obviously knew little or nothing of the men who were preaching, except that they were Galileans, yet they knew quite well that these Galileans were speaking in the various foreign tongues represented in the audience, all of which enhanced the reality of the miracle. No wonder the multitude "were confounded," "amazed," "perplexed," etc., on hearing these simple Galileans speaking in different foreign languages. No wonder they asked one of another, "What meaneth this?" Had it been nothing more than orgiastic jargon, the chances are that the spectators would have passed it off with a mere shrug of the shoulders and gone on their way. Nor should we overlook the fact that the miracle of glossolalia, on this occasion, had been preceded and supported by visible evidences of a supernatural character, namely, the sound of the onrush of a tornado and tongues like as of fire. All in all, the mystery of these events must have impressed the Jerusalem throng very deeply.

But Rees offers another objection, as follows: "After the excitement had subsided, Peter delivered his sermon, apparently in Greek, and there is no suggestion that it was miraculously translated into other languages."¹ This is certainly specious reasoning of the worst kind; it evinces a completely distorted conception of Luke's account. In the first place, Luke makes it obvious that *all* the Apostles were preaching, *all* delivering the same message, *all* speaking as the Spirit gave them utterance (v. 4). Peter's sermon is recorded, however, for the simple reason that the Lord had previously promised Peter the exalted privilege of being the first to state the terms of pardon under the New Covenant, to open the door of the Church to both Jews and Gentiles (Matt. 16:15-19). On what ground, moreover, does this author say that "Peter delivered his sermon, apparently in Greek"? Why should Peter have spoken in Greek, when his audience was composed chiefly of Jews? There is the fact to be taken into consideration, too, that it was the Plan of God that the Gospel should be proclaimed "to the Jew first," and *then* also to the Greek (Rom. 1:16, 2:9; Acts 3:26); in view of this fact is it not reasonable

1. T. Rees, *op. cit.*, 68.

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to think that the Spirit would have moved Peter to preach to his own people in their native tongue? And, in the third place, it is difficult to think that an unlettered fisherman, such as Peter was, could have spoken in Greek, unless, of course, he was himself being qualified by the Spirit to speak in an unacquired tongue, which indeed may have been the case. To me it seems more reasonable to conclude, however, that Peter spoke in his native Judean dialect. Because Luke wrote his history in the Greek, naturally he recorded Peter's sermon in that language; this fact is no necessary indication, however, that Peter delivered the sermon originally in the Greek. "There is no suggestion," adds Rees, "that it [Peter's sermon] was miraculously translated into other languages." Who has said that it was miraculously translated into other languages? Certainly not Luke. Since all the Apostles were preaching, it is to be concluded, obviously, that they were severally speaking in the various tongues that were represented in the audience; that is to say, one in one foreign tongue, another in another, and so on. *The essence of the miracle was in the Spirit's qualification of the Apostles to speak in other tongues than their own native Galilean dialect; in a word, in languages which they themselves had never acquired. And this was the thing that made such a tremendous impression upon the audience.*

Finally, Rees says: "The impression which the 'speaking with other tongues' made upon a part at least of the crowd was, not that the disciples were endowed with a miraculous gift of languages, but that they were drunk."¹ Cf. Acts 2:13—"But others mocking said, They are filled with new wine." J. W. McGarvey's note on this passage is so simple that a child can understand it, and at the same time exposes Rees' comment for the absurdity which it is. McGarvey says: "The mockers who said, 'They are filled with new wine,' were irreverent men, who either did not understand more than one of the tongues spoken, and so mistook the rest for nonsense; or were so excessively irreverent as to mock at that which filled all others with amazement. Their mockery received due notice in the speech which followed."²

That this speaking with tongues, by the Apostles, on the

1. T. Rees, *op. cit.*, 68.

1. J. W. McGarvey, *Commentary on Acts*, 25.

Day of Pentecost, definitely was *not* "the utterance of incoherent and meaningless sounds," is evident from other considerations. In the first place, such a notion is utterly contrary to the law of parsimony which has ever characterized God's dealings with humankind. God does nothing purposelessly or ineffectually: and the objective of this phenomenon of glossolalia, obviously, was the rapid dissemination of the doctrine of the Gospel among all the peoples of the then known world. The Spirit's procedure on Pentecost was an exemplification of the Divine missionary policy, a policy designed to insure the immediate propagation of the Gospel message by these visitors to Jerusalem to their respective peoples, *in their own respective languages*, on their return to their various homelands. Indeed the Church would do well to profit from this Divine example. The spread of the Gospel in heathen lands today would certainly be accelerated if, for example, instead of sending American missionaries to China, where they have to spend years learning the Chinese language and Chinese mores before they can even begin to preach the Gospel effectively to the Chinese, we should indoctrinate native Chinese preachers in our Bible colleges, and then send them back to preach the Gospel to their own people in their own native tongue. Difference of language has ever been an outstanding obstacle to the effective dissemination of the Seed of the Kingdom, and the Holy Spirit gave us a concrete demonstration on the Day of Pentecost of the only method by which this obstacle is most easily to be overcome. By way of contrast, modern missionary methods are surely slow and ponderous, to say the least. Hence, in view of what happened on Pentecost in Jerusalem, it is not to be wondered at that primitive Christianity had swept over the entire Mediterranean world within less than a century after the first proclamation of the Gospel in the holy city of the Jews, A.D. 30. In striking contrast, moreover, to what actually did happen on Pentecost, no purpose whatever would have been served had speaking with tongues on that momentous occasion taken the form of unintelligible gibberish. In that case, no miracle would have occurred at all, but only an oft-repeated psychic phenomenon of no significance whatever, a phenomenon which has been associated with hypnosis and auto-hypnosis, even in pagan cults, from immemorial times.

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In the second place, the Scriptures make it abundantly clear that the Spirit's inspirations and accompanying revelations have always been embodied in words, and in words, moreover, addressed to the intelligence of men; hence, in words or language intended to be received and understood by men, if not immediately, at least in the light of subsequent revelations. Otherwise, such inspirations, if such they could be called, would be utterly purposeless and to no effect whatever; and indeed there would be no accompanying revelations at all. Ordinary common sense would testify that when or where no truth is received by man, there has been no revelation. But the revelation—the Gospel itself—which the Spirit designed to communicate to mankind through the Apostles on the Day of Pentecost was certainly not something to be hidden under a bushel; it was God's final and complete revelation of His Eternal Purpose, the Mystery of His Will. It was the "good tidings of great joy which shall be to all the people" (Luke 2:10); it was the Gospel of the Kingdom which was, according to the plan and purpose of God, to be "preached in the whole world for a testimony unto all the nations" (Matt. 24:14). Cf. Luke 24:46, 47—"Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Among the last words of the risen Lord to His Apostles were these: "But ye shall receive power, when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). In a word, this Divine amnesty proclamation was, as the name signifies, to be *proclaimed*—"unto the uttermost part of the earth"—and to be proclaimed first from Jerusalem (cf. Isa. 2:3); nor was its proclamation to be delayed beyond the time appointed by the Divine Will. On the face of it, therefore, and in the light of these Scriptures, it is utterly inconceivable that the Spirit should have concealed the first proclamation of this message on the Day of Pentecost, or delayed the proclamation beyond that day, beneath a meaningless profusion of orgiastic jargon. Such a notion belies the wisdom and power of the Holy Spirit Himself.

I affirm, therefore, that the phenomenon of speaking with tongues on the Day of Pentecost was precisely what Luke says

it was, namely, that of speaking with *other* (i.e., foreign or unacquired) tongues, so that those present could hear and understand, each in his own native language, what was being spoken. "The apostles," we are told explicitly, "were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Certainly this means that the inspired men were, on this occasion, acting as mouthpieces of the Spirit; that is to say, they were in a state comparable to that of hypnosis, in which they were but giving utterance to the very words which the Spirit Himself was suggesting to their subconscious minds. Hence, there is nothing incredible in the fact that the communication should have been made by the Spirit in words of other languages than the native language of the speakers, or in the words of those native tongues represented in their audience. At any rate, however we may account for the phenomenon itself, Luke's account forbids our thinking that the Apostles were speaking unintelligibly to their hearers, that is, speaking in non-existent languages or merely babbling. If the language of this account does not mean that they were speaking in *foreign* tongues, then language is never to be relied on.

Nor is there a shred of evidence anywhere in the New Testament that the phenomenon of glossolalia was ever, throughout the entire apostolic age, anything different from what it was in Jerusalem on the occasion of the first proclamation of the Gospel. We are told, in Acts 10:44-48, that the miracle occurred again in connection with the preaching of the Gospel, by the Apostle Peter of course (cf. again Matt. 16:15-19), to Cornelius and his household, the first Gentile converts to Christianity. Here we read as follows: "While Peter yet spake these words, the Holy Spirit fell on all them that heard the Word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we [literally, 'even as we did']? And he commanded them to be baptized in the name of Jesus Christ." In this instance, as on the Day of Pentecost, the phenomenon of glossolalia was an accompaniment of the outpouring of Spirit-power, *directly*

from Heaven, in baptismal measure. *The conferring of Holy Spirit baptism and its concomitants upon Cornelius and his house, the first Gentile converts, was, of course, for the purpose of demonstrating once for all that it was the Will of God that the Gospel should be preached to Gentiles as well as Jews, and that both should be admitted to the blessings and privileges of the New Covenant on the same terms.* This is clearly implied by Peter's challenging question to the six Jewish brethren (Acts 10:23, 11:12) who had accompanied him to Caesarea: "Can any man forbid the water that these [Gentiles] should not be baptized, who have received the Holy Spirit even as we [the Jews, in the person of the Apostles, on the Day of Pentecost] did?" Now who were the Gentiles present at Caesarea on this occasion, to whom Peter delivered the Good Tidings? What sort of an audience was it? The answer is found in v. 24: "*And Cornelius was waiting . . . having called together his kinsmen and his near friends.*" This particular audience, then, was made up of Cornelius and his household and also his kinsmen and close friends, all of whom he had called in, as he himself said to the Apostle, "to hear all things that have been commanded thee of the Lord" (v. 33). Now in view of the fact that Cornelius was an officer of some rank in the Roman military contingent then stationed at Caesarea, it is only reasonable to suppose that his household consisted not only of his immediate family, but also of a retinue of personal servants (cf. Acts 10:1-2), and that among his kinsmen and near friends present were several of his military aides and fellow-soldiers. Hence, there can be little doubt that various native languages were represented in this audience, as in the audience to whom the Apostles had preached on the Day of Pentecost in Jerusalem, for it is well known that the Roman armies were recruited from all the provinces over which Rome had established hegemony. In view of these facts, we conclude that the opportunity was nearly as favorable, on this occasion, for disseminating the doctrine of the Gospel through the instrumentality of glossolalia, as it had been in the occasion of its first proclamation several years before in Jerusalem. Moreover, that the gift of tongues on this occasion was precisely what it had been on Pentecost—that is, the gift of speaking in other languages—is evident from Peter's subsequent account of the event to the apostles and brethren in Jerusalem. "If then,"

said the Apostle, "God gave unto them [the Gentiles] *the like gift as he did also unto us* [the Jews], when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11:17). The "gift" of course, in both cases, was Holy Spirit baptism and its concomitants. Hence, as the Apostles, as a result of Holy Spirit baptism, spoke with *other* tongues, on the Day of Pentecost, so the Gentiles who, in this case, received Holy Spirit baptism, must also have spoken with *other* tongues. As McGarvey again puts it so clearly: "As Luke has once described speaking in other tongues on Pentecost, and showed that men of these other tongues understood the speakers, it was but natural that in his second reference to the same phenomenon he should use a briefer form of expression; and if, by 'speaking in tongues,' he does not mean other tongues than were natural to the speakers, his words are without meaning. The supposition that either this phenomenon or that mentioned in the fourteenth chapter of First Corinthians was more 'jubilant ecstatic praise,' not uttered in any human tongue, is to suppose that these inspired persons spoke nonsense; and it is far more likely that the nonsense is with those who adopt this supposition."¹ The assumption that the difference between the two phrases, "speaking with other tongues" (Acts 2:4) and "speaking with tongues" (Acts 10:46) indicated a variation in the phenomenon itself, is a fair sample of the flapdoodle that has been perpetrated in recent years in the name of Biblical criticism.

That the phenomenon of glossolalia was a result also of the bestowal of the *evidential* measure of Spirit-power, outwardly indicated by the laying on of an Apostle's hands, is evident from the incident narrated in Acts 19:1-7. Here we read that the Apostle Paul, on coming to Ephesus, found certain disciples there, and "said unto them, Did ye receive the Holy Spirit when ye believed?" Evidently this question had reference not to the general indwelling of the Spirit, for this gift all receive who repent of their sins and are baptized into Christ (Acts 2:38, Gal. 3:2), and the Apostle could have had no ground for doubting that these disciples had received this measure of the Spirit. It becomes obvious, therefore, that his question had reference distinctly to the *evidential* measure of Spirit-power which was conferred upon the saints—that is, upon those who

1. J. W. McGarvey, *op. cit.*, 214, n. 1.

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had been baptized—by the imposition of an Apostle's hands; the measure from which, primarily, stemmed all those extraordinary endowments designated "spiritual gifts" (*charismata*). And so, when they answered, "Nay, we did not so much as hear whether the Holy Spirit was given," he immediately recognized that something was wrong; in a word, that they had not been baptized "into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19); certainly they would not have been ignorant about the Holy Spirit had the formula of Christian baptism been pronounced over them. Therefore "he said, Into what then were ye baptized?" They replied, "Into John's baptism." Evidently John's baptism, then, did not have the name of the Holy Spirit connected with it; indeed it appears that John had not baptized into any name. And so we read: "And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus." We read further that "when they heard this, they were baptized into the name of the Lord Jesus," that is, they were baptized by the authority of the Lord Jesus, "into the name of the Father, and of the Son, and of the Holy Spirit"; no doubt Paul baptized them himself. Then we read: "And when Paul had laid his hands upon them," that is, after their baptism in the manner prescribed by the Great Commission, "*the Holy Spirit came upon them; and they spake with tongues, and prophesied.* And they were in all about twelve men." Here we have concrete evidence that the gift of tongues was—in some instances at least—a result of the conferring of the evidential measure of Spirit-power, by the laying on of an Apostle's hands. This accounts, of course, for the prevalence of the phenomenon in the early church, for, as far as the inspired record informs us, there were only two instances of the impartation of the *baptismal* measure of Spirit-power in the apostolic age, namely, upon the Apostles (Jews) on the Day of Pentecost, and upon Cornelius and his house (Gentiles) several years afterward.

Now the fact that the gift of tongues was a concomitant of the evidential measure of the Spirit accounts, of course, for the prevalence of the phenomenon in the church at Corinth; no doubt the saints there had received the gift at the hands of the Apostle Paul (cf. again 1 Cor. 2:1-5). It must be re-

membered, too, that the city of Corinth itself was at a cross-roads of the Eastern Mediterranean, and hence the center of a vast commercial enterprise between the East and the West. People of all nations were constantly moving back and forth through the city between Italy and the Asiatic provinces. In view of these facts, it would seem obvious that the prevalence of glossolalia among the Corinthian Christians was in adaptation to the opportunities presented them by their geographical location thus to disseminate the doctrine of the Gospel. In any case it was the prevalence of glossolalia, along with other special spiritual gifts, which had given rise to the unspiritual conditions which existed in the Corinthian church following Paul's departure, conditions which prompted the Apostle's inditing of the First Epistle to the Corinthians. Hence, in the fourteenth chapter of this Epistle, we find him dealing specifically with the subject of the gift of tongues. His thesis throughout this entire chapter is *the superiority of the gift of prophecy over that of tongues*, and in the course of his argument he makes it very clear what the function of the latter gift was in the early Church. He begins by saying, vv. 1-4: "Desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and exhortation, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church." The Apostle's affirmation here is a simple one, namely, that *prophecy was superior to the gift of tongues, because it was more profitable to the spiritual life of the local church.* The speaker with tongues might indeed be declaring the mysteries of God, but, speaking them in a foreign language, his message would be understood only by God and by himself; on the other hand, the prophet declaring the same mysteries in the vernacular would be understood by all present, and in this manner the mysteries would become revelations which would serve to edify, encourage and comfort the whole church. Tongues might excite wonder, but prophecy brought forth the fruit of the Spirit (Gal. 5:22-24). Paul certainly does not mean to convey the idea here that *no living person* could understand what was spoken in a tongue—that it was incoherent ecstatic utterance—else he would not have identified

the phenomenon, as he does, with the declaration of the mysteries of God. What he does mean, evidently, is that in the ordinary or regular assembly of the saints, speaking in foreign tongues was profitable only when those foreign languages were native languages to persons who were present. He was not belittling the gift on the ground that it was orgiastic jargon; he was censuring only the *abuse*, not the proper *use*, of it. It was useful only under such circumstances that its exercise would result in the spread of the Gospel. To the evangelist, of course, it was a helpful addition to the gift of prophecy, but to those Corinthian preachers, teachers and exhorters, it was a poor substitute for that gift, if not actually a subtraction from it; for the fruit of the Spirit as manifested in the Christian life is certainly far from being "orgiastic" in character. "Now I would have you all speak wth tongues," that is, if circumstances were such that by so doing your exercise of the gift would contribute to the dissemination of the Gospel, "but rather that ye should prophesy," for under the circumstances prophecy is more fruitful in the edification of the church, for which reason "greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (v. 5). From this point on, throughout the chapter, the Apostle makes it very clear that, far from commanding, or even talking about, such a thing as the ecstatic "utterance of incoherent and meaningless sounds," he is inveighing against any form of speech that is unintelligible and for that reason spiritually profitless. He goes on: "But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?" (v. 6). Here we have an enumeration of the four means or methods by which the saints were edified by language: (1) revelation, or the unveiling of Divine truth to a prophet; (2) knowledge, or the Divine illumination of the human mind to grasp the import of truth already communicated; (3) prophecy, the impartation to others of a truth directly revealed; and (4) teaching, the communication to others of the significance of a truth grasped by illumination. The Apostle now enunciates, and illustrates, the fact that the profit to be derived from sounds of any kind consists in the *meaning* which they convey to our minds; that *sound without sense or meaning* (*such as orgiastic jargon would be*) is

utterly unprofitable to anyone. Even the sounds produced by musical instruments, he says, as those sounds impinge upon our senses, have their distinctive tones with distinctive meanings. The pipe, for example, or the harp—each has its own tone-language, so to speak; and it is well known that the trumpet, depending upon the respective combinations of notes sounded, may “voice” the call to arms, the charge, or the retreat.

[There are many sounds in the world, but they become voices, only when they convey meaning to our minds; meaning is the essence of vocalization, that which distinguishes voice from mere sound. Now this fact applies equally to sounds produced by the human voice; if they have not meaning, they are useless and profitless. Hence, all those zealous for the gift of tongues, or for any other spiritual gift for that matter, should take care to exercise it only for the edifying of the church.] Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices [languages] in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian [foreigner], and he that speaketh will be a barbarian to me. So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church [vv. 7-12]. Wherefore let him that speaketh in a tongue pray that he may interpret [v. 13]; [that is, in order that he may make his speech intelligible to his hearers. At this point, the Apostle lays down a principle which, he affirms, should characterize every act performed in the public assembly of the saints, namely, that it should be done *with the spirit* and *with the understanding*; that is, in the performance of the act, not only must the spirit of the one performing it be *en rapport* with the Spirit of God, but the act also itself must be meaningful both to the worshiper and to the whole congregation in whose presence it is performed.] For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the other is not edified [vv. 14-17.] [God Himself has appointed that Christian worship shall be both internal and external. External worship is of exemplary value chiefly: it works both to the edification of saints and to the conversion of sinners, if it truly performed *with the understanding*.] [Hence the Apostle goes on to say]: I thank God, I speak with tongues more than you all; howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue [vv. 18-19]. [Note that the Apostle is thankful for the gift of tongues in himself, because of its utility,

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of course, to his work as an evangelist; he insists again, however, that within the local congregation the gift is valueless unless it works to the edification of the brethren.] Wherefore tongues are for a sign, not to them that believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to them that believe [v. 22].

Tongues were signs that God was speaking through the Spirit, not to the saints, but to those who had never heard or accepted the doctrine of the Gospel; prophecy, on the other hand, was a sign that God was communicating truth, through the Spirit, primarily to the saints, to build them up in the most holy faith.

[Tongues, unless understood, were profitless; unintelligible babbling could never, in the very nature of the case, produce the conversion of a single human soul.] If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned [i.e., men not having the gift to interpret tongues, and not knowing the foreign languages being spoken] or unbelieving [i.e., having no understanding of, no faith in, the works of the Spirit], will they not say [because of the queer and unintelligible sounds which you are giving forth] that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reported by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed [vv. 23-25]. [If the gift of tongues was exercised in the presence of hearers who were unfamiliar with the languages which were being spoken, naturally those hearers jumped to the conclusion that those who were speaking were mad. What else could they have thought? Prophecy, on the other hand, was the communication of the Word of God in a manner intelligible to the hearer; the communication of that Word which is the Sword of the Spirit (Eph. 6:17). As such it cleaved the souls of men, and laid bare the secret thoughts and intents of their hearts, and by so doing brought them to self-abasement, and to repentance, and to submission to the Divine Will. Prophecy did this, moreover, because it was the communication of the Word in intelligible terms. Hence, prophecy as a spiritual gift was of a superior order to the gift of tongues in the local assemblies of the saints, *quod erat demonstrandum*. It was superior in the fact that, within the local church, it was more profitable for edification, exhortation and consolation. Hear, then, the Apostle's conclusion of the whole matter]: When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. *Let all things be done unto edifying.* If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret; but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God [vv. 26-28]. [That is, to eliminate confusion, and to make it possible for others to enrich the service with such contributions as psalms (a form of prophecy, as we have already noted), teachings, revelations, etc., let no more than three persons speak with tongues in one exercise, and let them speak, moreover, not all three at once, but in turn; and let someone with the gift of interpretation translate, for the edification of the whole church, what they had to say. If no persons with the gift of interpretation were present, then let those gifted with tongues

keep silence and worship within themselves to the edification and strengthening of their own souls. *In no case was there to be any profitless incoherent and meaningless babbling.*] And let the prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace [vv. 29-33]. [That is, not more than three prophets should speak at a single service, and the other prophets must give heed, especially those gifted with discerning of spirits [cf. 1 Cor. 12:10] or the ability to distinguish between true and false communications [cf. Jer. 14:14; Matt. 24:11; 1 Thess. 5:19-21; 2 Pet. 2:1; 1 John 2:18, 4:1].] [If any prophet should receive a fresh revelation while another prophet was speaking, the one speaking should immediately resort to silence. The reception of the second revelation would indicate authoritatively that the first revelation had been sufficiently declared; therefore, the first speaker should desist, lest two should be speaking at the same time and thus defeat the ends of edification and exhortation. Prophets could control their own spirits, declares Paul, even while under the prophetic influence; hence there could be no justification for any speaker to pretend to be so carried away by his own inspiration as to be unable to stop speaking. The Spirit of God does not so overcome men by His gift or inspiration as to cause them to produce confusion and disorder, for God is not the Author of confusion, but of peace.]

Thus it is apparent that there is absolutely nothing in this entire chapter to justify the notion that glossolalia, in the early Church, was the utterance of incoherent and meaningless sounds. On the contrary, every affirmation made by the Apostle, throughout his entire presentation here, confirms

the view that speaking with tongues throughout the apostolic age was precisely what it was on the Day of Pentecost, namely, speaking with *other*, but always *living*, tongues. The whole argument, in fact, is a repudiation of vain and meaningless babbling.

Moreover, glossolalia, like all the other extraordinary spiritual gifts (*charismata*) which accompanied the possession of the evidential measure of Spirit-power, passed out of the Church at the end of the apostolic age, or within a generation or two thereafter (probably with the last generation of those upon whom the Apostles personally could have laid their hands). That this would be the case is clearly indicated by Paul himself, I Cor. 13:8—"Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." Those sincere but deluded sects who, in our own times, claim to "speak with tongues," but whose utterances are never in-

telligible either to themselves or to others present at their meetings, would do well to re-study this fourteenth chapter of First Corinthians. Our God, we are told, is the same yesterday, today, and for ever (Heb. 13:8); with Him there can be no variation, neither shadow that is cast by turning (Jas. 1:17). He is still the God, not of confusion, but of order and peace. 1 Cor. 14:40—"Let all things be done decently and in order." Therefore, even though hysteria and frenzy do crop out in some of His congregations today, even as in the church at Corinth in apostolic times, such things are not of the Spirit's inspiration, neither are they according to His Will.

(Isn't it significant that the Corinthian church which was boastful of its special "spiritual gifts" is the one congregation of the apostolic period which the Apostle Paul accuses of being "carnal" and just "babes in Christ"? Is this not further proof that the function of these "gifts" was essentially *evidential*? (Cf. 1 Cor. 1:2, 3:1-3, 12:4). (Please note that this subject is treated fully in Part XIII. *infra*).

9. Modes of Revelation

A prophet, as it has been made clear previously, is a person who acts as the instrument of Divine communication with men. (The prophet differs from the priest in the fact that the former represents the Divine side of this mediation, whereas the latter acts rather from the *human* side). The term "prophet" is an Anglicized word, and denotes literally one who speaks for, or in the name of, another. The Hebrew term for "prophet" signified one who was imbued with the Spirit of God and thus inspired to pour forth living oracles from God. Strictly speaking, a prophet, in Scripture, is one to whom knowledge of the secret things of God is revealed, and by whom it turns that knowledge is communicated to mankind. This knowledge may be of things *past*, things *present*, or things *future*. Cf. Rev. 1:19 (words of the reigning Christ to John the Beloved, introducing the latter's account of his series of visions on the isle of Patmos): "Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." (Cf. also John 4:17-19, 2 Kings, 5:25-27, Luke 1:76-79, etc.)

Now the term *revelation* has reference primarily to the

content and import of the truth communicated; a revelation is a disclosure, an unveiling. The term *inspiration* is, on the other hand, the Scripture designation for the primary mode of revelation; that is, for the inbreathing (communication by suggestion, *in words*) of Divine truth into a human mind, sometimes for the prophet's own guidance and benefit, but as a rule for communication to others.

Different modes, however, appear to have been employed by the Spirit to convey to the prophets (using this term in its broad sense) this superhuman knowledge. In some instances events were caused to pass before their minds like a picture or panorama; sometimes symbolic objects were presented to the prophetic eye, either awake or asleep; at other times there was an articulate audible voice. But in whatever form the communication was made, the impression was as distinct and vivid as were the objects of normal physical vision. Moreover, the prophets did not in all cases comprehend the import of what was communicated to them and found it necessary to make inquiries regarding certain parts of the revelations they were receiving; whereupon the meaning of those obscure parts was made clear to them. (Cf. especially the visions of Zech-ariah, as interpreted by the "angel of Jehovah," Zech. 1:9, 12ff.; the prophet Daniel, in Dan. 8:15ff.; and John, in Rev. 17: 6, 7ff.). Sometimes the significance of the revelations was purposely hidden from the recipients themselves, in order that it might be made clear in subsequent times (cf. "when the fullness of the time came," Gal. 4:4) by the Spirit through other human instrumentalities (cf. Dan. 12:8-9, 1 Pet. 1:10-12). This was true especially of the Messianic predictions of the Old Testament prophets. Again, the revelations vouchsafed the prophets were sometimes announced vocally and publicly by the recipients, as well as by writing (cf. Isa. 8:2, 58:1; Jer. 7:2). At other times, they were posted on the public gates or announced by symbolic actions on the part of the prophets, actions which were explained to the people afterward (cf. Isaiah's walking naked and barefoot, to indicate the captivity of Egypt and Ethiopia, Isa. 20; Jerusalem's destruction typified by a broken bottle, Jer. 19, etc.). Various means and modes of revelation were utilized in the course of the unfolding of God's Plan of Redemption for mankind. Cf. Heb. 1:1, 2—"God, having of old time spoken unto the fathers in the prophets by *divers*

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portions and in divers manners, hath at the end of these days spoken unto us in his Son," etc.

1 [Sometimes God made use of an articulate audible voice in communicating His will to men. E.g., God spoke in this manner to Moses out of the flaming bush (Exo. 3:4ff.), and on subsequent occasions as well (Exo. 3:11, Num. 12:8, Deut. 34:10).] [He spoke to Elijah by a still small voice (1 Kings 19:12-18). He spoke in the same manner to Samuel (1 Sam. 3:1-21), and to Jeremiah (Jer. 1:4ff.), and probably to each of the prophets at his first calling and entering upon his ministry. This was not the usual method, however; the usual method it seems, was by secret, effectual impressions upon their subconscious minds. Cf. in the New Testament, Acts 8:29, the case of Philip the evangelist and the Ethiopian eunuch]: And the Spirit said unto Philip, Go near, and join thyself to this chariot. [Also Acts 10:19-20, following Peter's vision on the housetop at Joppa]: And 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. [The three men were from the entourage of Cornelius at Caesarea; the Spirit was setting the stage for the first preaching of the Gospel to the Gentiles (Acts 11:12). It seems obvious that in these two instances the Spirit directed His servants in articulate audible tones.]

[2. *Dreams (or visions which occurred in sleep) were also frequently utilized as instruments of revelation. Cf. Joel 2:28*]: And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions [cf. Acts 2:16-21]. [This does not necessarily mean that God intended to make lavish use of these instrumentalities under the New Covenant, but that He intended a plentiful effusion of the Spirit who acted by such means under the Old Covenant. This prophetic statement seems to have included the entire present Dispensation in its scope; we may reasonably conclude, therefore, that all such phenomena—prophecy, dreams, visions, and probably miracles—will occur in connection with the events which are destined to mark the end of our age and the return of our Lord.] [Dreams were sometimes used, however, under the New Covenant; e.g., while Paul was at Troas, a vision appeared to him in the night of a man of Macedonia, standing, beseeching him, and saying, Come over into Macedonia, and help us (Acts 16:8-10). But dreams were more frequently employed under the Old Covenant.] [E.g., Gen. 2:21]: Jehovah God caused a deep sleep to fall upon the man [Adam], and he slept; [this was not a natural sleep, but a specially induced (hypnotic?) sleep.] [Gen. 15:12]: And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him; [in this sleep, it was revealed to Abram that his seed should be in bondage in a strange land (Egypt) for some four hundred years, and that at the end of that time they should be delivered from bondage and led into Canaan.] [Gen. 28:10-17: Jacob's dream, at Beth-el, his vision of a ladder connecting earth and heaven, of the angels of God ascending and descending upon it, and of Jehovah standing above it, renewing with him (Jacob) the covenant which He had made with Abraham.] [Dan. 10:9ff.—Daniel's vision, while in a deep sleep, of the Man who foretold con-

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flicts between Persia and Greece, and between future alliances of various kingdoms of the North and South, etc. As a matter of fact, this mode of revelation was so common in Old Testament times that false prophets were prone to cry out] I have dreamed, I have dreamed [Jer. 23:25, 32; 29:8].

[3. *Visions were very common throughout the entire development of the Plan of Redemption.* Isaiah, for example, designates his entire book a vision (Isa. 1:1). Indeed this method of revelation was so frequent that the prophets were also called *seers* (literally, *see-ers*). (Cf. 1 Sam. 9:9, 9:19; 2 Ki. 17:13; 1 Chron. 9:22, 29:29.) These visions were of two general kinds: (1) *Appearances of persons and things to the outward senses of the recipients.* Thus three men appeared to Abraham, one of whom evidently was the Logos Himself (Gen. 18:1-33), and thus Jehovah appeared unto Moses and unto Job in a cloud, and discovered His will to them (Num. 11:25, Job 38:1). As a matter of fact, all the *theophanies* of olden times come under this category, as do also communications delivered through *angels* under both Covenants.] [Cf. also the flaming bush which Moses saw at Horeb (Exo. 3:2-4); the "man" ("prince of the host of Jehovah") whom Joshua saw at the siege of Jericho (Josh. 5:13-15); the almond-rod, the boiling cauldron, the potter's wheel and vessel, and the two baskets of figs, seen by Jeremiah (Jer. 1:11, 1:13, 18:1-10, 24:1-10.)] [(2) *Operations upon and within the subconscious minds of the prophets.* For example: (a) Visions of God and of His throne in Heaven (1 Ki. 22:19, Isa. 6:1-5; Ezek. 1:1-3; Acts 7:54-56; Rev. 4:1ff.); (b) Ezekiel's vision of the Valley of Dry Bones, and other visions (Ezek. 37:1-14; cf. Ezek. 8:3, 40:2); (c) Daniel's visions, especially that of the Ancient of Days and of the coronation of the Son of Man (Dan. 7:9-14); (d) the visions of Zechariah, as interpreted to the prophet by the angel of Jehovah (Zech. 1:12; *vide* the entire book of Zechariah); (e) Cornelius' vision, at a mid-afternoon hour, of an angel of God coming in unto him, etc. (Acts 10:1-8); (f) Peter's vision, while in a trance, on the housetop at Joppa (Acts 10:9-16); (g) John's apocalyptic visions on the isle of Patmos (*vide* the entire book of Revelation). In practically all these visions there was no use of the physical senses; only the subconscious minds of the recipients were impressed with representations in the form of images and ideas; it was as if they were looking at a sequence of pictures on a cinematic screen. Hence, the Apostle Peter, although he had actually been delivered from prison by an angel of the Lord, thought at first that he had only seen a vision (Acts 12:9). Incidentally, too, such modes of revelation are entirely in harmony with our present-day knowledge of psychic phenomena. Moreover, when these visions were vouchsafed the prophets, their own minds were, at the same time, sharpened for the reception of them, so that they were able faithfully to retain and infallibly to declare all that had been thus represented to them. Ezekiel, for example, was made the recipient of a wondrous vision of a glorious temple (ch. 44ff.); obviously, this vision was for the instruction of the Church in the spiritual beauty and glory of Christian worship. It is utterly inconceivable that the unaided or uninspired human intellect could have conceived and retained at once all the descriptive details of this magnificent structure, its materials, dimensions, etc. The same is true of John's apocalyptic vision of "the holy city Jerusalem," the City Foursquare, Rev. 21:9—22:5].

[4. *Symbolic actions were sometimes enjoined upon the prophets*

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for purposes of revelation. Examples: (1) Isaiah commanded to walk naked and barefoot, to show forth the captivity of Egypt and Ethiopia (Isa. 20); (2) Jeremiah commanded to bury a linen girdle on the bank of the Euphrates and to dig it up again marred and profitless for nothing—to signify the speedy ruin of Judah and Jerusalem (Jer. 18:1-14); (3) Jeremiah commanded to break a bottle publicly, to show forth the destruction of Jerusalem (Jer. 19:1-15); (4) Ezekiel commanded to lie on his side for a period of time, to symbolize the long and bitter siege of Jerusalem (Ezek. 4:4-8), and to perform other acts of a symbolic character designed to warn the people and, if possible, to convict them of their sins (Ezek. 4:1-3, 5:1-4, 12:1-7, 24:1-5, 24:15-18, etc.); (5) Hosea commanded to take a prostitute for a wife (Hos. 1:2-3); (6) the prophet Agabus' binding his own hands and feet with Paul's girdle, to signify the Apostle's subsequent imprisonment (Acts 20:10-11).]

[5. *Inward compulsions of the Spirit* often signified the Will of God to His servants, especially with regard to necessary actions of a revelatory character. As it has been pointed out previously, revelation occurred *first* in the form of actual historical events, and only *then* in the recorded account of those events and recorded interpretation of their significance.] [E.g., Luke 4:1, Matt. 4:1]: Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil (Luke 4:1). [Mark 1:12, 18]: And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan. [Luke 4:13, 14]: And when the devil had completed every temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the region round about. [Acts 8:39]: And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. [Acts 13:4]: So they [Barnabas and Saul], being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. [Acts 16:6, 7]: And they [Paul and his companions] went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not. [Acts 20:22, 23—the words of Paul to the elders of the church at Ephesus]: And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. [Again, *transportations from one place to another not infrequently accompanied these revelations*. Falling into a trance or subconscious state in which the exercise of their objective faculties was temporarily suspended, they were carried in this subconscious state from one place and condition to another, just as we often live, travel, and act in our dreams, which are as real at times as our normal waking experiences.] [Cf. 1 Ki. 18:12—the words of Obadiah, Ahab's steward, to the prophet Elijah]: And it will come to pass, as soon as I am gone from thee, that the Spirit of Jehovah will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me. [2 Ki. 3:76—the words of the sons of the prophets to Elisha, immediately after the translation of Elijah]: Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some

valley. [Ezek. 3:12, 14, 15]: Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place. . . . So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days. [Ezek. 8:3]: And he [the Lord Jehovah] put forth the form of a hand and took me by a lock of my head; and the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that looketh toward the north. [Ezek. 11:1]: Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah's house, etc. [Ezek. 11:24]: And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. [Ezek. 37:1]: The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. [Ezek. 43:5] And the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house. [2 Cor. 12:2-4]: I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not: God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. [Was Paul referring here to his own experience at Lystra some fourteen years previously (Acts 14:19), where the mob had stoned him, dragged him outside the city gates, and left him lying there supposing that he was dead?] [Rev. 1:10]: I was in the Spirit on the Lord's day, and I heard behind me a great voice, etc. [Rev. 4:2]: Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the thone, etc. [Rev. 17:8]: And he [an angel] carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, etc. [Rev. 21:10]: And he [an angel] carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God. [In the same manner no doubt, the devil took Jesus] into the holy city, and set him on the pinnacle of the temple, [and subsequently] took him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them [Matt. 4:5-9]. [In this case, we infer that Jesus *voluntarily* entered into the subconscious state in order to allow the Devil to put forward his proposals so that He might defeat them; in a word, to prove His immunity to the Devil's appeals.]

[6. *Special endowments of various kinds* were not infrequently bestowed upon individuals by the Spirit, especially in olden times, to qualify them for the performance of certain tasks necessary to the execution of God's Purpose and Plan. For example: (1) Political gifts of a special character, including qualities of statesmanship, were conferred upon chosen leaders for purposes of civil authority and government. The Covenants of God are invariably *theocratic*, that is, God rules His people directly through properly chosen and qualified persons. *The Hebrew nation was a theocracy; the Church of Christ is likewise a theocracy.* Thus the powers and influences of the Spirit possessed by Moses were bestowed upon the seventy elders (Num. 11:16-25), and later upon Joshua (Num. 27:18-23), Moses' successor.

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And when the people wanted a king and chose Saul for that high position, the powers and influences of the Spirit were bestowed upon him, to divinely authenticate his appointment and to qualify him for the duties of his office (1 Sam. 10:9-12; cf. 1 Sam. 16:14, 18:12). David, the second king and sweet psalmist of Israel, possessed the powers and influences of the Spirit in unusual measure (2 Sam. 23:1-3). To David, we are told, the plans and specifications for the great Temple in Jerusalem, and the pattern of the Temple ritual as well, were all given *by the Spirit*; and these were passed on by David himself to his son and successor, Solomon (1 Chron. 28:11-12). And the Scriptures indicate that Solomon, in his earlier years at least, likewise possessed special gifts of the Spirit, particularly the gift of the spirit of wisdom (Prov. 1:1, 23). (2) Special artistic ability was conferred by the Spirit upon certain persons for specific ends, as, e.g., upon Bezalel and Oholiab, for the construction and adornment of the furnishings of the Tabernacle, according to the pattern that had been given to Moses in the holy mount (Exo. 25:8-9; 31:1-11). (3) Special moral virtues were conferred upon certain persons by the Spirit, for the accomplishment of specific purposes. Gideon, for example, and Jephthah, were thus made men of valor (Judg. 6:12, 34; 11:1, 29); the coming of the Spirit upon them was to arouse their courage, to fortify them in the midst of danger, and no doubt to qualify them also for military leadership. Hence, it is said that the Spirit of Jehovah *clothed* them or *threw* a mantle of courage around them. Deborah also is said to have been a prophetess, and must therefore have possessed special endowments of the Spirit (Judg. 4:4; cf. the Song of Deborah, Judg. 5). The gifts of the Spirit bestowed upon the "Judges" must have included also special qualities of statesmanship for the guidance of the twelve tribes throughout the long dark period of conquest. (4) Even extraordinary physical strength was granted some of God's leaders. Such, for instance, was the nature of the Spirit's gift to Samson, of whom it is said that *the Spirit of Jehovah came mightily upon him* (Judg. 14:6, 15:14) and wrought powerfully through him. God appointed the growing of Samson's hair to be a token of his abnormal physical strength, but when he carelessly violated its care and protection he lost the gift temporarily (Judg. 16:15-31). It should be understood, of course, that *these special endowments of the Spirit had reference primarily to revelation in the form of actual historical events which were essential to the execution of God's purposes*. Thus it will be seen that the guidance and safe-keeping of God's people in olden times, their leadership, independence and progress, and with them the care and progress of the Plan of Redemption and the Messianic Hope, were largely entrusted to the Spirit of God. Moreover, all the various modes of revelation enumerated in the foregoing paragraphs are included in the phrase, *by divers portions and in divers manners*, of the first verse of the Epistle to the Hebrews.]

A rather significant question arises at this point. It is this: Why did the Holy Spirit ever make use of a wicked man for the utterance of genuine prophecy? The Apostle Peter tells us that "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). Certainly it would seem, then, that holiness should

have been a necessary prerequisite of the reception of prophetic inspiration by any person. But King Saul, for example, is explicitly said to have prophesied on one occasion, *after* the Spirit of Jehovah had departed from him (1 Sam. 19: 23; cf. 1 Sam. 16: 14). Similarly, Caiaphas, the Jewish high priest and bitter enemy of Christ, prophesied, in spite of himself, "that Jesus should die for the [Jewish] nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad" (John 11: 51-52). And the outstanding example in Scripture of the utterance of genuine prophecy by a wicked man, is that of Balaam, who was without doubt a sorcerer (Num. 24: 1, Josh. 13: 22). Yet it is expressly stated that this Balaam heard the voice of Jehovah (Num. 22: 9, 12, 20, etc.); and in Num. 24: 2, we are told that "the Spirit of God came upon him" and he prophesied. Moreover, one section of his prophetic utterance was clearly Messianic: "I see him, but not now; I behold him, but not nigh; There shall come forth a star out of Jacob, And a sceptre shall rise out of Israel" (Num. 24: 17; cf. Gen. 49: 10). Are we to think, then, that the Holy Spirit mingled His communications, in a soothsayer, with the suggestions of the Devil? Or, are we to think that the Devil was himself the author of these true and significant predictions? It is undoubtedly true that the men who spoke by inspiration were, as a rule, great and good men; this is true especially of the inspired *writers* or penmen; they were without doubt genuinely righteous men. Moreover, all those who were called to be prophets for the whole course of their natural lives,—e.g., Moses, Samuel, Elijah, Elisha, Isaiah, Jeremiah, John the Baptizer, etc.—were undoubtedly holy men, men sanctified by the Holy Spirit. It is equally true, however, that some persons who had only occasional visions or raptures may have been wicked men temporarily actuated by the Spirit, as, for example, Saul, Caiaphas, and Balaam. There is nothing so incredible about this, either; even devils are impelled to give utterance to the truth when in the presence of Holiness (cf. Jas. 2: 19; Matt. 8: 29; Mark 1: 24, 5: 7; Luke 4: 34; Acts 19: 15). Certainly God did make use of Balaam's reputation to publish to the world a glorious testimony respecting the Messiah. Thus the Spirit overruled the Devil's power, as He frequently does, cast Satanic suggestions out of Balaam's mind, and put therein

such an impression of Divine truth that the man felt impelled to declare it to the world. In a word, the Spirit snatched the instrument from Satan's hands, made it give forth the melodies of heaven for a moment, and then returned it to its diabolical performer (cf. 2 Pet. 2:15, Jude 11, Rev. 2:14). No doubt He did the same thing at times in the case of heathen oracles, sibyls, etc., for example, the maiden possessed by a "spirit of divination," who followed Paul and his companions about the streets of Philippi, crying out, "These men are servants of the Most High God, who proclaim unto you the way of salvation" (Acts 16:16-18). For we must never forget that God exercises sovereignty even over the Devil and his fallen angels, and can, and not infrequently does, employ them to His own glory.

The most common mode of revelation, however, was by the actual *inbreathing* of Divine truth *in appropriate words* into the human subconscious mind. The nearest thing to this phenomenon in our human experience is *mental suggestion* to a person in the subconscious state; of course such a mode of communication can take place only between persons. It is well known, for example, that a subject in a state of hypnosis will give expression *verbatim* to the very words suggested to him by the operator, whether the words be suggested by the latter vocally or sub-vocally. This was precisely what happened when the Spirit came upon the Apostles on the Day of Pentecost: "they were all filled with the Holy Spirit, and began to speak with other tongues, *as the Spirit gave them utterance*" (Acts 2:4). I take this last clause to mean that they spoke *in the very words* which the Spirit put into or suggested to their subconscious minds. Hence they themselves did not fully understand the import of the language to which they were giving utterance. For example, in quoting the prophecy of Joel, "And it shall be in the last days, saith God, I will pour forth of my Spirit upon *all flesh*" (Acts 2:17), and in the statement with which he concluded his sermon, on that occasion, "*For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him*" (Acts 2:39), Peter obviously did not realize that both the prophecy and the promise indicated the calling of Gentiles as well as Jews to the blessings of the New Covenant. As a matter of fact, God was under the necessity later of working a series of special communications and visions

in order to break down Peter's Jewish prejudice and show him that he should preach the Gospel to Gentiles as well as Jews (cf. Acts 10; 11:1-18, 15:7-11). Again, it was this mode of revelation which issued in the formulation of the Good Confession, by the Apostle Peter, on a previous occasion. Matt. 16: 15-17—Jesus “saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.” A great deal has been said and written in recent years against what is commonly designated “verbal” inspiration; there can be no question, however, that in these two cases just cited, the inspiration was verbal, that is, the very words were in-breathed into the minds of the recipients. Nor is there much question in my mind that this general mode of revelation (*i.e.*, inspiration) was, in the great majority of cases, verbal or *in words*. In fact, I am unable to see how truth (or thought) can ever be communicated intelligibly from one person to another except by the medium of *words*. *This mode of revelation, moreover, served the ends, not only of revelation in the form of historical events, but especially of revelation in its permanently recorded form, that is, in the Scriptures.*

I shall conclude this discussion of inspiration with an excerpt from the pen of John Owen, whose treatise on the Holy Spirit still remains the most illuminating work on that subject that was ever written. The immediate effect of inspiration, writes Owen, was that the recipients were “moved” (*i.e.*, they acted) by the Holy Spirit. *Verbal* inspiration means, of course, that the words used were those of the respective languages in which first communicated, before translation into respective vernacular tongues. (Unfortunately, in many cases *transliteration* was substituted for *translation*, the former being the transfer of the letters, whereas the latter is transfer of *meaning*. This has caused untold confusion in some instances. In Luke's case, on the other hand, because he wrote strictly as a historian (Luke 1:1-4) the inspiration must have been largely *supervisory*, that is, of the nature of protection, by the Spirit, against error.)

He then adds: He [the Spirit] prepared and elevated their intellectual faculties, to receive and retain his divine impressions. So a man tunes the strings of an instrument, that it may properly receive the im-

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pressions of his finger, and give out the sounds he intends. He did not speak in them, or by them, and leave it to their natural faculties, their minds and memories, to understand, remember, and report what he had spoken. But he himself acted their faculties, making use of them as his organs to express his words, and not their own conceptions. And this he did, with that light and evidence of himself, of his power, truth, and holiness, as left them under no suspicion, whether their minds were under his influence or not. Men are liable to fall under the power of their own imaginations; and Satan often has so imposed on the minds of some, that they have mistaken them for supernatural revelations; but in the inspirations of the Holy Spirit, he gave them infallible assurance that it was himself alone, by whom they were acted. [No doubt this "assurance" is the special order of *faith*, usually called "supernatural faith," to which Paul alludes in 1 Cor. 12:9.] [Cf. Jer. 23:28]: The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. [Again, quoting Owen]: If any shall ask, What were these infallible tokens? I must plainly say, I cannot tell; for these are things of which we have no experience. Nor is anything of this nature pretended to, by those who profess to experience the ordinary gracious influences of the Spirit, though some have falsely and foolishly imputed it to them. But this I say, it was the design of the Holy Ghost to give those who were extraordinarily inspired, an assurance, sufficient to bear them out in the discharge of their duty, that they were acted by himself alone. They were often called to encounter various dangers, and some of them to lay down their lives in the work; which they would not have done without as full evidence of their inspiration, as the nature of man is capable of, and such as secured them from all fear of delusion. On the word they delivered to others, there were such characters of divine truth, holiness, and power, as rendered it worthy of belief, and not to be rejected without the greatest guilt; much more than was there such an evidence in it to the persons inspired. [Again]: The Holy Ghost acted and guided the very organs of their bodies whereby they expressed his revelations. He guided their tongues as the mind of a man guides his hand in writing. [Cf. Psa. 45:1—*My heart overfloweth with a goodly matter; I speak the things which I have made touching the king; My tongue is the pen of a ready writer.* With respect to the pattern and worship of the Temple, for instance, the Spirit gave it to David as plainly as if every particular had been expressed in writing by the finger of God. Thus the Holy Spirit is said to have spoken *by the mouth of his holy prophets that have been from old*, Acts 3:21].

1. John Owen, *Discourse Concerning the Holy Spirit*, abridged by George Burder, 72-73.

10. Types and Antitypes

Another work of the Holy Spirit which partook of the nature of prophecy was that of setting up a system of *types* in the characters and institutions of the Old Covenant designed to have their corresponding antitypes in Christ and His Church under the New Covenant. I realize, of course, that

typology is a subject that is not only quite generally neglected but actually frowned upon by many Biblical exegetes of our day, and even ridiculed by some. There is no valid reason, however, for this sceptical attitude; it arises either from an unbelieving heart or a perverted will. For typology, above all other studies, confirms the fact of the internal unity of the Bible as a whole. Incidentally this no doubt is the reason why so many exegetes of the so-called "liberal" cast of mind are predisposed to belittle the subject, despite the fact that Scripture itself authenticates typology (cf. especially *Hebrews*, chs. 9 and 10.)

Now, as it has already been pointed out, it was "the eternal purpose" of God, "the mystery of his will,"—"the mystery . . . 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"—to send Jesus Christ in "the fulness of the time" to make Atonement for the sins of the world, to establish the Church, publish the Gospel, and unite Jews and Gentiles in the one Body of Christ (Eph. 1:9-14, 3:1-12). The Bible is but the record of the unfolding, in human history, of this Eternal Purpose.

The question arises, however, in this connection: Why were so many centuries of time required for the execution of this Plan of Redemption? Why was not the Kingdom of God instituted in all its fulness shortly after man's expulsion from the Garden of Eden? Why was not the Messiah sent into the world to accomplish His work, say, in the time of Noah, or in that of Abraham, or of Moses, or of David? In reply to these questions, I should say, first, that time is a matter of little or no consequence in the plans and operations of the Almighty; second, that some time, obviously, was required to prepare the Christian System for the world, and conversely to prepare the world for the reception and enjoyment of the consummate revelation vouchsafed humanity in Christ, His Gospel, and His Church. Various truths and facts had to be established before the Gospel could be fully revealed as "the power of God unto salvation to every one that believeth" (Rom. 1:16). Some of these facts were left to the Gentiles for demonstration; the others, Abraham and his posterity were divinely called to establish.

To the Gentiles, two matters especially were committed

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for demonstration, in preparing the world for the reception of the Gospel. These were: (1) *The incapacity of natural revelation to meet and satisfy the natural human propensity to worship, the human consciousness of sin, desire for prayer, and longing for immortality.* Systems of natural religion and speculative philosophy have flourished from the dim ages of antiquity, yet all have failed utterly to satisfy the spiritual institutions and outreaches of the human race; hence, the necessity of a positive revelation from God. (2) *The incapacity of men to save themselves by works of the moral law alone.* Morality and religion are not precisely identical, although very closely related. Morality has its foundation in the nature of things,—ultimately in the Will of God which is the constitution of the universe. Religion, however, is positive as to origin; it implies a schism, a separation, and means a “binding again” or “binding back,” that is, a re-uniting—in knowledge and love—of a tie that has been broken. The essence of religion is reconciliation (2 Cor. 5:17-21). Religion, therefore, is necessarily positive; God alone—the One offended by man’s sins—has the right to state the terms whereby He will receive sinful man back into covenant relationship with Himself: For this reason religion depends upon divine authority alone for its proper means and ends. There is absolutely nothing in the moral law to reconcile man to God. Although a man must be moral in order to be truly religious, yet he can be moral and at the same time irreligious. Rom. 3:20—“By the works of the law shall no flesh be justified in his [God’s] sight; for through the law cometh the knowledge of sin.” Rom. 8:3—“For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and [as an offering] for sin, condemned sin in the flesh.” Rom. 5:1—“Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.”

The Jews, on the other hand, in the process of preparing Christianity for the world and the world for the reception of Christianity, were divinely called and set apart to accomplish three great works especially as follows: (1) *To demonstrate the tragic sinfulness of sin.* Sin is transgression of the law of God, “lawlessness” (1 John 3:4); therefore, without the positive revelation of moral law as given in Scripture, man would be helpless to properly evaluate sin and its consequences. Rom.

3:20—"through the law cometh the knowledge of sin." Rom. 7:7—"I had not known sin, except through the law; for I had not known coveting, except the law had said, Thou shalt not covet." The principles of the Eternal Moral Law are embodied, for all time and for all peoples, in the Decalogue (Exo. 20:1-17). (2) *To demonstrate both the necessity and the beauty of holiness.* The great personages of Hebrew history stand out as shining lights in those early times of low ideals and spiritual darkness in which they lived; e.g., Abraham, Moses, Joshua, Samuel, Isaiah, Jeremiah, Daniel, John the Baptizer; and especially the Messiah Himself, of the Seed of Abraham according to the flesh (Gal. 3:16), in whom there was no sin (Heb. 4:15, 7:26). Humanity never had a greater need than that of a revelation of true holiness, both by precept and by example, as in the life of our Lord. (3) *To develop a pictorial outline of the Christian system in type and prophecy, the details of which would serve positively to identify the Messiah and His Bride, the Church, upon their appearance in the world.* The Holy Spirit spent more than forty centuries building up this body of evidence, in the form of types and predictions, pointing forward in minutest detail to all the essential facts of the incarnate life of Christ and of the constitution of His Covenant and Church, *in such profusion as to leave unbelief wholly without excuse.* The Old Testament Messianic predictions have been classified in a preceding section; at this point, therefore, I shall briefly summarize the more important Old Testament types.

A word, first, about types in general. A *type* is, in the sense in which the term is used in Scripture, an *impression, a shadow, a silhouette*, so to speak, of some fact in the future. The Old Testament abounds in these types, whose corresponding antitypes are to be found under the New Covenant.

[Rom. 15:4]: For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. [1 Cor. 10:11—here the Apostle tells us that the things which happened to God's people in olden times were *by way of example*, and that *they were written for our admonition, upon whom the ends of the ages are come.*] [Heb. 8:5— in this text the inspired writer affirms that the entire Old Testament ritual, both of the Tabernacle and of the Temple, served as a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount] [Exo. 25:9]. (Inasmuch as the Tabernacle was designed to be a type

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of the Church, it was necessary that Moses build it according to the pattern given him by the Spirit; otherwise, he would have set at naught the type and its corresponding testimony.) [Heb. 10:1—For the law having *a shadow of the good things to come*, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.] [Heb. 9:23]: It was necessary therefore that the *copies* of the things in the heavens should be cleansed with these [the blood of sacrificial animals]; but the heavenly things themselves with better sacrifices than these. [Obviously, in view of these numerous positive affirmations of Scripture, those who would deny the legitimacy of typology are but setting up their own human wisdom in outright opposition to the Spirit-revealed knowledge of the Bible writers themselves. This again is a form of unbelief which approximates at least blasphemy against the Holy Spirit (Matt. 12:31-32)].

It is necessary to keep in mind the following facts with reference to the relationship between types and antitypes: (1) That there is always some one or more points of resemblance between the type and its corresponding antitype. For example, as Moses was leader, deliverer and lawgiver of Abraham's fleshly seed, and the mediator of the Old Covenant; so Jesus is the Leader, Deliverer and Lawgiver of Abraham's spiritual seed (Gal. 3:29); hence, in these respects Moses was a type of Christ. (2) That the likeness between the type and its antitype is but partial, and therefore care should be exercised, in the interpretation of the types, not to go beyond the limitations suggested by the Scriptures themselves. Canaan, for instance, was a type of Heaven, but the analogy should not be pressed beyond the bounds of revelation. (3) That the points of resemblance between type and antitype were necessarily foreordained. For example, it was preordained concerning the Paschal Lamb (a) that it should be male without blemish (Exo. 12:5), (b) that not a bone of its body should be broken (Exo. 12:46). And so the same Divine Wisdom planned the Antitype, Christ our Passover (1 Cor. 5:7), with the same points of resemblance (Heb. 2:14, 7:26, 10:5; Num. 9:12; Psa. 34:20; John 19:36). (4) That every type was a sort of prophecy. Thus, every lamb that was offered upon Patriarchal and Jewish altars in olden times pointed forward to the Lamb of God (John 1:29, 1 Pet. 1:19) who would be offered up in the fulness of the time as the Atonement for the sins of the whole world (Heb. 9:14, 9:24-28, etc.).

The design of types and antitypes is obvious. The types, by giving us pictures (shadows, silhouettes) of their antitypes (characters, institutions, and events in the future), served to identify and to confirm the Divine origin of those antitypes. In like manner, the antitypes, on their appearance in the world, established the Divine origin of the types. This reciprocal relationship was confirmatory or evidential in character. The writer of Hebrews, for example, tells us that what Moses did as a servant in the Old Testament House of God, was a testimony to the Divine origin and character of what Christ does for His saints in the New Testament House of God, the Church. Heb. 8:5, 6—"And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house are we, if we hold fast to our boldness and the glorying of our hope firm unto the end." That is to say, the institutions and rites established by Moses, having been designed to typify the essential facts of the Christian System,

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Moses was faithful to the Divine purpose in that he constituted those institutions and rites in exact conformity with the Will of God as communicated to Him in the holy mount. Not in a single particular did he deviate from the Divine plans and specifications. Thus the types set up through the instrumentality of Moses served to confirm the Divine origin and character of Christ and His Church. And so the entire Old Covenant is said to have contained only the dark resemblances of the heavenly things, not the lively representations of them, the latter having been reserved unto the Gospel dispensation, wherein Christ and all the spiritual blessings vouchsafed mankind in Him, are clearly and plainly manifested. Col. 2:16, 17—"Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's." Thus it will be seen that the children of Israel, throughout their entire history as a theocracy, were engaged in setting up institutions and ceremonies, whose typical significance they themselves did not understand; it turned out later that those types required Christ and the Christian System for their exemplification; hence, we are obliged to conclude that the Jews in olden times were not establishing a system which had its origin in their own minds, but a system which was given them by inspiration of God. Moreover, the Bible, as we know well, was written by many different authors, distributed throughout practically every age of the early history of mankind. Yet when these different books are viewed as gathered into the one Book, we find one and the same continuous thread of thought from beginning to end, namely, the redemption of man in and through Christ Jesus and His atoning blood. And in the finished product we find the record of a great number of Old Testament types perfectly exemplified in their corresponding New Testament antitypes, as both were developed in history and their significance interpreted by the many different Bible writers who—let it be noted well!—were so widely separated in time as to have no means of communicating with one another. Prophecy and its fulfilment, including typology, is of the highest evidential value. Preachers who seldom discuss the typical and antitypical relationship between the two Covenants, are neglecting one of the most sublime themes of Divine revelation, as well as one of the most convincing proofs of the divine origin and inspiration of the Bible, and one of the most effective means put at their disposal by the Holy Spirit Himself for the edification of the saints and their secure establishment in the faith once for all delivered unto them. *Thus it will be seen that the mission of the Holy Spirit in all ages has been that of glorifying Christ (John 16:14, Col. 1:9-23).*

The following is an enumeration of the more significant Old Covenant types and their corresponding New Covenant antitypes. It will be noted that in formulating this list I have tried to keep within the scope of those types and antitypes actually pointed out by the Bible writers themselves; furthermore, that I have indicated only the points of resemblance—and not those of contrast—in each case.

[1. Adam was a type of Christ. Rom. 5:14—Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, *who is a figure of him that was to come* (Cf. 1 Cor. 15:45). As Adam was the head of the Old or Physical Creation (Gen. 1:28), so Christ is the Head of the New or Spiritual Creation (Eph. 1:22, 4:15; Col. 1:18, 2:19). Adam needed a helper meet for his needs (Gen. 2:18); hence the woman

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was created to fill the remaining blank in the Creation (Gen. 2:21-24). So Christ needed a helper to accomplish His work in the world, to preach the Gospel for a testimony unto all the nations (Matt. 28:16-20, Eph. 3:10-11); hence the Church was created to meet this need. The Church is the Bride of the Redeemer, the antitype of the bride of Adam (Rom. 7:4; 2 Cor. 11:2-8; Rev. 21:9-10, 22:17). Again, while Adam was in a *deep sleep*, God removed the materials out of which He created the woman (Gen. 2:21); in like manner, while our Lord slept the deep sleep of death on the Cross, the soldiers pricked His side, and out of the wound flowed blood and water (John 19:34); the materials out of which Christ has created His Church. The blood of Christ cleanses us from all sin (1 John 1:7), and we meet the efficacy of that blood in the grave of water (Tit. 3:5, Gal. 3:27). The relationship between Adam and Eve (and that of man and woman in marriage) is a type of the mystical relationship which exists between Christ and His Church (Eph. 5:23-33).]

[2. The deliverance of Noah and his family from the world of the ungodly into a world purged of moral corruption, *through water as the transitional element*, was typical of the penitent believer's deliverance from the Kingdom of Nature into the Kingdom of Grace, *through the water of baptism as the transitional element* (Matt. 28:19, Acts 2:38, Tit. 3:5, Gal. 3:27)]. [1 Pet. 3:20, 21—when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein 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, through the resurrection of Jesus Christ.]

[3. Isaac was a type of Christ. As Isaac carried the wood for the altar upon which he himself was to be sacrificed (Gen. 22:6), so Jesus bore His own cross to Calvary (John 19:17-18). As Isaac was three days coming to His figurative resurrection (Gen. 22:4), so Jesus was three days coming to His literal resurrection (Matt. 16:21, 27:62; Mark 16:1-8; 1 Cor. 15:1-4). Cf. Heb. 11:17-19: By faith Abraham, being tried, offered up Isaac . . . accounting that God is able to raise up, even from the dead; *from whence he did also in a figure receive him back*.]

[4. The Ladder of Jacob's dream-vision at Bethel was a metaphor of the mediatorial office and work of Christ (Gen. 28:12; John 1:51; Rom. 5:1-2; Eph. 2:18; 1 Tim. 2:5)].

[5. Animal Sacrifice throughout both the Patriarchal and Jewish Dispensations pointed forward to the offering of the Lamb of God upon the Cross (Heb. 9:22; Isa. 53:7; John 1:29; Acts 8:32-33; 1 Pet. 1:19-20; Rev. 5:6, 6:1, etc.).]

[5. Fleshly circumcision under the Old Covenant typified spiritual circumcision under the New (Gen. 17:9-14)]. [Cf. Rom. 2:28, 29]: For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God. [Phil. 3:3]: For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh. [*Spiritual circumcision*—that of the heart or spirit—consists in the excision from it of the body of the guilt of sin. This is done by the agency of the Holy Spirit in the baptism of every penitent believer. (Col. 2:9-12, Acts 2:38, Rom. 6:1-11, Gal. 3:27). Thereafter the Holy Spirit dwells

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in the heart of the Christian as the seal of his circumcision, Eph. 1:13-14].

[7. Moses was a type of Christ. As Moses was the mediator of the Old Covenant, so Christ is the Mediator of the New (Deut. 5:5; Gal. 3:19; Heb. 8:6, 9:15, 12:24). As Moses was leader, deliverer, and lawgiver (prophet) of God's people under the Old Covenant, so Jesus is the Leader, Deliverer and Lawgiver of God's people under the New Covenant (Deut. 18:15-19; Acts 3:22-26, 7:37; John 1:21, 25; Isa. 59:20; Rom. 11:26). As Moses was faithful *as a servant* in the Old Testament House of God, *for a testimony of those things which were afterward to be spoken*, so Christ is faithful *as a son* over the New Testament House of God, "whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end" (Heb. 3:5-6). As the children of Israel were baptized unto Moses in the cloud and in the sea (i.e., completely buried from the world), so penitent believers under the Gospel Dispensation are buried with Christ through baptism into death and raised to walk in Him in newness of life (1 Cor. 10:1-5, Rom. 6:3-4)].

[8. The Paschal Lamb was typical of Christ in several respects. 1 Cor. 5:7—For our passover also hath been sacrificed, even Christ. (1) The Paschal Lamb was without blemish (Exo. 12:5); so was Christ, the Lamb of God (1 Pet. 1:19-20). (2) It was killed between the two evenings, i.e., according to the Rabbis, between the decline of the sun and sunset (Exo. 12:6); so at the mid-afternoon hour Christ expired upon the Cross (Matt. 27:45-50). (3) Not a bone of its body was broken (Exo. 12:46); nor was any bone of Christ's body (John 19:36). (4) It was eaten without leaven (Exo. 12:8); so must we partake of Christ without the leaven of malice and wickedness (1 Cor. 5:7-8). (5) Its blood procured deliverance and salvation (Exo. 12:12-14) for the children of Israel; so did the blood of Christ for spiritual Israel (1 Pet. 1:18-19)].

[9. The Smitten Rock in the wilderness was a metaphor of Christ (Num. 20:11; Isa. 48:21; 1 Cor. 10:4; Heb. 11:26). When Moses smote the rock, the life-giving waters gushed forth (Psa. 78:16, 20); so from the Rock who was smitten for us, wells of living water flow (Isa. 53:4; Matt. 26:67, 27:30; John 4:18-14)].

[10. The Brazen Serpent in the wilderness was a metaphor of the healing power of Christ (Num. 21:7-9). Cf. John 3:14, 15—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.].

[11. The Tabernacle—and at a later age, the Temple—was a type of the entire Christian Institution (Heb. 8:1-2, 9:1-10). (1) The Tabernacle and the Temple, successively, served as God's dwelling-place in earthly Israel; the Church is God's sanctuary in spiritual Israel (Exo. 25:8, 29:43-45; 2 Cor. 6:16; Eph. 2:19-22; Heb. 3:4-6; 1 Pet. 2:5). (2) Moses was in the holy mount forty days and forty nights, during which time he received the pattern of the Tabernacle from God (Exo. 24:15-18); so Jesus spent the forty days following His resurrection with His Apostles speaking to them *the things concerning the kingdom of God* (Acts 1:3). When Moses came down from the mountain, the Tabernacle was built according to the Divine pattern; after Jesus had ascended to Heaven, the Church was established (Acts 2). (3) There was but one Tabernacle, which was built according to the Divine pattern (Exo. 25:8-9); so there is but one Body or Church of Christ constructed according to the Divine

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plan laid down by the Head and realized by the Holy Spirit (Eph. 4:4-6; Matt. 16:18-19; Acts 2:37-47; Eph. 2:19-22). (4) The Tabernacle was built of free-will offerings of the people (Exo. 25:1-8); so likewise is the Church made up of *living stones* freely devoted to Christ (1 Pet. 2:5, John 3:16, Rev. 2:17). (5) *The Outer Court was a type of the world or Kingdom of Nature.* In it were two articles of furniture, namely, the Altar of Burnt-Offering and the Laver. The former typified the Sacrifice of Christ, the Lamb of God, by faith in whom the alien sinner (2 Cor. 5:20, Eph. 2:18-18, Col. 1:19-22) approaches incorporation into the Body of Christ (John 1:12-13; 14:6, 20:30-31; Acts 16:31; Rom. 10:9-10). The latter obviously typified Christian baptism, which stands at the entrance of the New Testament House of God (Tit. 3:5, Acts 2:38, Gal. 3:27). (6) *The Holy Place was a type of the Church on earth*, the Kingdom of Grace; all who have been reconciled to God on the terms of the Gospel are under Grace (Acts 15:16-17, 1 Cor. 3:16-17, Rom. 6:14). In the Holy Place were the Golden Candelabrum, the Table of Showbread, and the Altar of Incense (Heb. 9:1-2). The *Candelabrum*, which furnished light continuously, the seven lamps of which were symbolical of perfect light (Rev. 4:5), typified the Word of God (Exo. 25:31-40, Psa. 119:105, Prov. 6:23). In these lamps, pure olive oil, typical of the Holy Spirit, was burned continuously (Exo. 27:20-21, Lev. 24:1-4). In like manner, the Holy Spirit is the source of the spiritual light which, through the instrumentality of the Word, illuminates the Church of Christ (2 Tim. 3:16-17). The *Table of Showbread* was a type of the Lord's Table of the New Covenant (1 Cor. 10:21, 11:28-26). On the Table of Showbread, twelve loaves, one for each of the twelve tribes of Israel, were set in order by the High Priest on every Sabbath day (Exo. 25:28-30, Lev. 24:5-9); in like manner, the one loaf of the Lord's Table, symbolizing the one Body of Christ (Matt. 26:26, Luke 22:19, Eph. 4:4, Rom. 12:5), is set in order by the authority of our great High Priest on every Lord's Day (Acts 20:7, 1 Cor. 16:1-2, Rev. 1:10). And as the twelve loaves of Showbread were eaten by the priests (Lev. 24:5-9), so the one loaf of the Lord's Supper is eaten by Christians, all of whom are priests unto God (1 Cor. 10:16-17, 1 Pet. 2:5, 9). The *Altar of Incense*, which stood directly before the Partition Veil between the Holy Place and the Holy of Holies (Exo. 30:1-10, 34:38), typified the prayers of the saints. (Cf. Psa. 141:2; Luke 1:9-10; 1 Thess. 5:17; Rev. 5:8, 8:3-4.) How significant the fact that we have here in type, many centuries before the establishment of the Church, all the essential elements of Christian worship as first exemplified by the practice of the church in Jerusalem, those in which all Christians must continue stedfastly in order to gain entrance into the everlasting kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:11). Acts 2:42—And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. (7) The *Partition Veil*, between the Holy Place and the Holy of Holies (Exo. 26:31-35, Heb. 9:3), seems to have been typical of Christ's human nature (Heb. 10:19-22, 1 Pet. 2:24); hence, when He expired upon the Cross, the veil of the Temple in Jerusalem was rent in two from the top to the bottom (Matt. 27:50-51), the Spirit thus signifying that the way was open henceforth into Heaven, the Holiest of all. (8) *The Holy of Holies appears to have been typical of Heaven itself or the Kingdom of Glory, of which things we cannot now speak severally* (Heb. 9:8-10). Its furnishing were commemorative, typical, and symbolical. Its only piece of furniture was

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the Ark of the Covenant (Exo. 25:10-16), which appears to have been a symbol of God's Throne in Heaven (Jer. 3:16-17, Heb. 5:14-16). The Ark contained (a) The Urn of Manna, which commemorated the miraculous supply of food furnished the children of Israel during the forty years of their wandering in the wilderness (Exo. 16:31-36); (b) the Rod of Aaron, which commemorated the choice of Aaron's house for the priesthood (Num. 17:1-13); and (c) the Tables of the Testimony containing the Decalogue (Exo. 25:16, 21; Deut. 10:5; 1 Ki. 8:9; Heb. 9:4). But the Tables of the Testimony needed a propitiatory offering. Hence the significance of the Mercy-Seat (Exo. 25:17-22); it was sprinkled with the sacrificial blood, by the High Priest, on each Day of Atonement (Lev. 16:14, 19), this blood covering the Tables of Testimony even as the blood of Christ covers (the word *atonement* means literally a *covering*) all the demands of justice upon His people (Rom. 3:25-26). The Cherubim, one at either end of the Mercy-Seat, evidently symbolized the intense interest of angels in the unfolding mysteries of Redemption (Exo. 25:18-22, 1 Pet. 1:12). And finally there was the *Shekinah* (not mentioned in the Hebrew Scriptures, but referred to frequently in the Targums and in Jewish literature), that luminous something which hovered over the Mercy-Seat between the Cherubim—the symbol of the very presence of God. This Divine Glory illumined the entire Holy of Holies. Here the High Priest talked with God; this was the oracle from which audible responses were given him (Exo. 28:29-30, Num. 27:21, etc.). (The reception of these Divine communications was effected in some manner by means of the Urim and Thummin—"Lights and Perfections," or according to the Septuagint, "Revelation and Truth"—the nature of which still remains a mystery. According to Josephus, the Urim and Thummin were identical with the precious stones set in sockets of gold in the High Priest's Pectoral or Breastplate of Judgment, and on which were engraved the names of the twelve tribes (Exo. 28:15-30).¹ According to Philo, the learned contemporary of Josephus, "the 1. Josephus, *Antiquities*, III, 8, 9.

Urim and Thummin were two small oracular images, similar to the Teraphim, which were placed in the cavity or pouch formed by the folds of the Breastplate, and which uttered oracles by a voice."² A 2. Philo, *Life of Moses*, Vol. II, Bk. III, 152 (Mangey's edition). third hypothesis is that the Urim and Thummin were three precious stones, the use of which was of the character of casting lots. These stones, it is said, were carried in the bag formed by the lining of the breastplate. On one of them the Hebrew equivalent for Yes was engraved, on another the Hebrew equivalent for No, and the third was left without any inscription. When the question was propounded, if the High Priest drew out the stone inscribed Yes, the answer was affirmative; if he drew out the stone inscribed No, the answer was negative; if he drew out the stone containing no inscription, no answer was given.¹ But, writes Milligan, "none of these hypotheses seems to 1. *Vide Michaelis* on the "Laws of Moses," art. 304. *Vide* R. Milligan,

Scheme of Redemption, 155-156. be wholly free from objections; and it may now indeed be impossible to ascertain the exact import of these mysterious terms. But this much is evident, that it was in some way, by means of the Urim and Thummin, that God usually responded to the questions of the High Priest in matters of practical importance involving doubt and uncertainty."² (Vide Num. 27:21; Judg. 20:27-28; 1 Sam. 28:9-12, 28:6; 2. R. Milligan, *ibid.*, 156.

Ezra 2:68). These Scriptures make it very clear that Jehovah frequently directed His people and their leaders in olden time by means of the Urim and Thummim of the High Priest.) Thus it will be seen that we have, many centuries before Christ, first in the Tabernacle and later in the Temple, a pictorial outline of the Christian Institution, in fact of the entire Remedial System. How important, then, that Moses was faithful in building according to the pattern which was given him in the mount (Heb. 3:5); had he presumed to alter this pattern in a single detail, he would have destroyed both the type and its testimony. What a lesson here for those who would tamper with the Divine plans and specifications for the Church of Christ!]

[12. The Levitical Priesthood of the Old Covenant was typical of the Christian Priesthood of all obedient believers. (1) There are no truths more explicitly declared in the New Testament than these two: first, that all true Christians are themselves priests unto God (Rom. 12:1; 1 Pet. 2:5, 9; Rev. 1:6, 5:10, 20:6); second, that Jesus is their great High Priest, who intercedeth for them at the right hand of God (Heb. 8:1, 4:14-16, 7:1-28; 8:1-2, etc.). This "holy priesthood" (1 Pet. 2:5) of the citizens of Christ's Kingdom is the antitype, of which the Levitical Priesthood of the ancient theocracy was the type. (2) Aaron, the High Priest of Israel, was himself typical, in certain respects, of Christ, our great High Priest. Both Aaron and Christ were called to the sacerdotal office by God Himself (Exo. 28; Psa. 110:4; Heb. 5:4-6). Aaron bore on his forehead the inscription, *Holy to Jehovah*, signifying his entire consecration to God (Exo. 28:36-38, 39:30-31; Psa. 98:5; Zech. 14:20-21); so the entire incarnate life of Christ was an exemplification of true holiness (Heb. 4:15, 7:26). Aaron went once each year, on the Day of Atonement, into the Holy of Holies, in behalf of fleshly Israel (Lev. 16); so Christ has gone once for all into Heaven itself, in behalf of spiritual Israel, and "shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:24-28). (Essentially, however, the priesthood of Christ is after the order of Melchizedek (Psa. 110:4), in that (a) it was an *eternal* priesthood, i.e., in the Eternal Purpose of God (Heb. 7:1-3, 7:15-17, 7:24), and that (b) as Melchizedek was both "king of Salem" and "priest of God Most High" (Gen. 14:18-24), so Christ combines in His own Person both the royal and sacerdotal offices (Heb. 5:1-10); *vide* also the entire seventh chapter of Hebrews.) (2) The ceremony by which Aaron and his sons were consecrated to the priestly office under the Old Covenant consisted basically of the following acts: (a) their entire bodies were washed with water; (b) they were sprinkled with the sacrificial blood and anointed with the holy anointing oil, *after* the washing; (c) they were clothed with the garments of their office (Exo. 29; Lev. 8). All this was typical of Christian immersion, "the washing of regeneration," in which penitent believers are brought under the efficacy of the blood of Christ (i.e., they receive remission of sins), are made partakers of the Holy Spirit, and are constituted a kingdom, and priests unto God (i.e., put on the garments of Christian priesthood). (*Vide* John 3:5; Acts 2:38; Tit. 3:5; Eph. 5:26; Heb. 10:22; Rev. 1:5-6.) Finally, Aaron and his sons boiled the remainder of the flesh of the ram of consecration and ate it with unleavened bread, at the door of the Tabernacle of the congregation (Lev. 8:31-32); this obviously was typical of the spiritual feast—the Marriage Supper of the Lamb (Luke 14:16-24)—enjoyed by all those who have been reconciled to

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God through Christ (Acts 2:41-47, Rev. 3:20). (3) The same ceremonies, moreover, or at least certain features of them, were repeated for seven successive days (Exo. 29:35-37, Lev. 8:33-36), thus indicating that the consecration and purification were complete. It is evident that the pure white garments worn by the Levitical priests, together with this sevenfold sprinkling and anointing by which they were consecrated, were all designed to typify the moral purity which God requires of all Christians (Matt. 5:8; Heb. 9:11-14, Rev. 19:8). Moreover, these repeated applications of blood and oil signified clearly that such purity of heart and life can be realized only through the atoning blood of Christ and the renewing and sanctifying powers of the Holy Spirit (cf. Isa. 61:1; Acts 10:38; Rom. 8:1-11, 12:1-2; Heb. 1:9, 9:14, 10:14, 10:19-25; 1 John 1:7, 2:20, etc.).]

[13. The various kinds of sacrifices offered under the Old Covenant were typical of Christ, namely, (1) the *burnt offering* (Lev. 1:1-3, Heb. 10:10), (2) the *peace offering* (Lev. 3; Eph. 2:14-18), (3) the *sin offering* (Lev. 4; Heb. 9:11-14), and (4) the sacrifices offered on the Day of Atonement (Lev. 16:15-16, Heb. 9:11-14)].

[14. The prophet Jonah was in a special sense a type of Christ. Matt. 12:38-40: Then certain of the scribes and Pharisees answered him [Jesus], saying, Teacher, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the sea-monster, so shall the Son of man be three days and three nights in the heart of the earth. That is to say, Jonah's period of sojourn in the belly of the sea-monster (Jonah 1:17) was designed to typify or forecast Jesus' like period of sojourn in the grave; and especially, as Jonah, at the end of his three-day period of incarceration, was vomited out upon the dry land (Jonah 2:10), so Jesus at the end of the like period of time would be raised up from the dead (Matt. 16:21). This, said Jesus, that is, His resurrection from the dead, should be the only permanent sign (evidential miracle) of His Messiahship to be given to the world throughout the Gospel Dispensation. Cf. Rom. 1:3, 4—Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Jesus Christ our Lord. Rom. 10:9, 10—If thou shalt confess with thy mouth Jesus as Lord, and *shalt believe in thy heart that God raised him from the dead*, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."].

[15. Other less prominent, but no less significant, types and metaphors of Christ under the Old Covenant were the following: Abel (Gen. 4:8, 10; Heb. 12:24); Jacob (Gen. 32:28; Heb. 7:25); Joseph (cf. his humiliation Gen. 37:25-28, 39:19-20) and subsequent exaltation to the post of prime minister of Egypt (Gen. 41:37-45), with the humiliation and subsequent exaltation of Christ (Phil. 2:5-11); Joshua (Josh. 1:5, 11:23; Acts 20:32; Heb. 4:8-10); David (2 Sam. 8:15, Psa. 89:19, Isa. 9:6-7, Ezek. 37:24, Phil. 2:9-11); Solomon 2 Sam. 7:12-18, Luke 1:32-38); Eliakim (Isa. 22:20-22, Rev. 3:7); Zerubbabel (Zech. 4:7, 9; Heb. 12:2-3); the Manna in the wilderness (Exo. 16:11-36; John 6:31-35; Rev. 2:17); the firstfruits (Exo. 22:29-30, 1 Cor. 15:20); the brazen altar (Exo. 27:1-2, Heb. 13:10-15);

the scapegoat (Lev. 16:20-22, Isa. 53:6, Heb. 9:28, 1 Pet. 2:21-25); and the Cities of Refuge (Num. 35:6, Heb. 6:18-20)].

"It is obvious," writes Milligan, "that symbols are generally used for the sake of perspicuity; for the sake of presenting more clearly to the understanding the spiritual and abstract qualities of things, by means of outward signs and pictures addressed to the senses. Sometimes, however, they are also used for the sake of energy and ornament; and occasionally they are used, also, for the sake of obscurity. It was for the last purpose that Christ sometimes spoke to the people in parables (Matt. 13:10-17.)"¹ So it was with the Old Testament types and metaphors: the revelation of their prophetic meaning was providentially withheld until the Christ Himself should appear in the world, and, by His own personal life and teaching and by His teaching as communicated by the Spirit through the Apostles, should make their full significance known to mankind. Hence, in olden times, the prophets themselves, we are told, and even the angels, sought to inquire into these mysteries of the Remedial System. (Vide 1 Pet. 1:10-12.) To us, however, who have the privilege of living in the fulness of the light of the Christian revelation, these are mysteries no longer; to us, their evidential value is clear and unmistakable. We can readily discern the Wisdom of God in His building up in olden times, through the Spirit of course, such a comprehensive body of prophecy, both in the form of specific predictions and in the form of types and metaphors, which serve to confirm the Divine origin and constitution of the entire Christian System, and to do so by so many convincing proofs as to leave unbelievers wholly without excuse. How beautifully all these *shadows* of the Old Covenant revelations harmonize with the *realities* of the New! Who that understands these harmonies can doubt that Moses made all these things according to the pattern that was showed him in the holy Mount? And who that understands these truths can question for one moment the wonderful unity of the Bible, or doubt therefore that the Bible is the work of one Author,—the Spirit of God Himself?

1. R. Milligan, *op cit.*, 72.

11. The Inditing of the Scriptures

The Word of God exists in three forms, namely, (1) as *personal*, that is, as the Logos Himself, who became flesh and dwelt among us (John 1:1-14); (2) as *spoken* or *communicated* by word of mouth, and (3) as *written* (or *printed*) for permanent preservation and utility. In whichever of these forms it exists, however, it is the *living* Word of God.

[John 1:40]: In him [Christ] was life; and the life was the light of man. [John 14:6]: I am the way, and the truth, and the life. [John 6:63, again the words of Jesus]: It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. [Acts 7:38]—our fathers who received living oracles to give unto us. [Heb. 4:12]—for the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. [1 Thess. 2:13]—we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accept it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe.

The Word of God expresses the Thought and Will of God. The communication of the Thought of God to man, by means of the Word of God, is one form of revelation; in fact, this is what the term *revelation*, as commonly used, signifies. As has been stated heretofore, however, revelation occurred first in the form of those historical *events* which took place by Divine ordination in the process of the actualization of the Eternal Purpose of God; and then in the inspired *record* of those events, together with the inspired *interpretation* (as a part of the record) of the significance of those events. This record, both of the events and of the interpretation of their import, constitutes the Scriptures.

The mode whereby Divine Thought was communicated to men is designated in Scripture *inbreathing* or *inspiration*, which is distinctively a work of the Holy Spirit. Now inspiration may be only the heightening of man's natural faculties to recall truth previously communicated or to receive new truth about to be communicated; but in most cases it is more than these things: it includes the *actual communication of new truth*. Jesus, for example, said to the men who were to become His Apostles, John 14:26—"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said

unto you." Again, John 16:13—"Howbeit 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." The content of such a communication of *new* Truth, that is, new to the recipient, is a revelation.

"No prophecy of scripture," writes Peter, "is of private interpretation." That is to say, inspired men progressively indited the Scriptures; hence, only inspired men in later times were qualified to interpret the predictions set forth by their predecessors. The Apostle then adds: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:20-21). Thus whether men "spoke" by word of mouth or in writing, to communicate Divine Truth to men, they spoke by—that is, by inspiration of—the Spirit. Therefore, the inditing of the Scriptures was another effect of the Spirit's work of prophetic inspiration. Scripture is more than just literature: it is *God-breathed* literature (cf. 1 Cor. 2:12-15). The presence and power of the Holy Spirit in it, and expressed through it, sets the Bible apart from all other books, makes it indeed and in truth THE BOOK.

The writers of many parts of the Old Testament canon are not certainly known to us. We may be certain, however, that they were among those holy men of old who were "moved by the Holy Spirit." As a matter of fact, it was precisely because certain men did possess the Spirit's gift of inspiration that they were designated *prophets*, the one Scripture term which, as we have seen, embraces all those persons who were used as instrumentalities of Divine revelation. With respect to the books of the New Testament canon, of course, the authorship of the great majority of them is clearly indicated, either specifically in the salutation of the book itself, as in the case of the Pauline epistles, or by conclusive internal and external evidence.

It is not my intention to enter here into a discussion of the critical theories of the authorship of the books of the Old Testament. These theories are for the most part made up of conjecture; and of conjecture based almost exclusively on internal evidence. This internal evidence, moreover, is largely of the character of supposed differences, differences which are read into the text by the ultra-analytical mentalities which

have subjected it to such microscopic analysis: the kind of mentality which I have described heretofore as that which is unable to see the forest for the trees. It is astonishing to note the extremes of absurdity to which these guessers will go who approach the study of the Bible predisposed in their own minds to dissect it, as medical students dissect a corpse in a laboratory, and to utterly disregard its claim to authorship by the one Spirit of God. The result is that they set passages, and even clauses and phrases, in opposition to one another, where no such opposition exists; as a matter of fact they constantly identify incompleteness with discrepancy, insisting that any two statements about any one subject must be given in precisely the same phraseology; if one little phrase happens to be lacking in either passage, that is a sign to them that the authors are at variance. This business of "scrapping the Scriptures" seems to have become the favorite sport of critics and "exegetes." They never take the pains to look for unity and harmony in the Bible; indeed it is doubtful that they would be capable of recognizing harmony even where it exists, so bent are they upon looking for the opposite. These critical theories, moreover, such as, for example, the Documentary Theory of the Hexateuch, have no *external* evidence of any consequence to support them. Yet they are exploited with gusto by the intelligentsia simply because they bear the trademark of the "most modern scholarship." We are reminded, however, that just three or four decades ago the critics were swallowing, with the same reckless abandon, numerous conflicting theories of multiple origins of the text of Homer,—theories which today are quite generally in disrepute. Think, too, of the many theories which came out of Germany, from the time of Schleiermacher down to the beginning of the first World War, of the authorship, sequence and schema of the Dialogues of Plato, all of them based on guess-work pure and simple and all of them in conflict with one another. The great majority of these theories strike us today as utterly without foundation. And certainly we can recall how as late a writer as Shakespeare was "manhandled" by these emaciated academicians with their high-powered intellectual lenses,—lenses which, if I may be permitted to speak facetiously and in a mixed metaphor, are prone to disclose "bugs" that simply are not there. As a matter of fact, no greater absurdities are to be found anywhere in

literature than in the works setting forth the "conclusions" of textual critics. Many of these "conclusions" are second only to the tales of Baron Munchausen.

It is interesting, however to trace the development of the canon as indicated in the books of the Old Testament themselves. This I shall attempt to do briefly. In the book of Genesis, we read of certain institutions and laws which were ordained by Divine authority for the infancy of the race: for example, the positive law of sacrifice (Gen. 4:1-8), which no doubt included the ordination of the distinction between clean and unclean animals (Gen. 7:2-3); the law against murder, including the *lex talionis* (Gen. 9:5-6; 4:11-15); and the law against the eating of living flesh, *i.e.*, flesh "with the blood thereof" (Gen. 9:4).

[However, there is no record in the book of Genesis of anyone having written these laws into a book; hence the natural inference is that all such primitive laws were communicated orally to the patriarchs and handed down thereafter by tradition from father to son.] [In writing the book of Genesis, Moses may have made use of previously existing records, although there is no evidence anywhere of his having done so. We must remember that Moses was one of the truly great prophets of ancient times, hence that the entire content of the book of Genesis could easily have been communicated to him directly by inspiration of the Spirit.] [We do read, however, in Exo. 17:14, that, following the victory of Israel over the Amalekites] Jehovah said unto Moses, Write this for a memorial in a book (or 'the book') and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. [Obviously, then, at about the time he assumed the leadership of the children of Israel, Moses began the writing of a book. Again, in Exo. 24:3-4, we read]: And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken we will do. *And Moses wrote all the words of Jehovah*, and rose up early in the morning, and builded an altar under the mount, etc. ["All the words of Jehovah," in this passage, evidently takes in all that Jehovah had communicated to Moses, through the Spirit, while Moses was in the holy Mount. And in verse 7 of the same chapter, we read that Moses] took the book of the covenant, and read it in audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. [Evidently, then, Moses had written "all the words of Jehovah" in a book entitled the "book of the covenant." Of course this book was not yet completed; it was, in fact, in the process of being written.] [Again, in Num. 33:1-2, we are told]: These are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron. *And Moses wrote their goings out according to their journeys by the commandment of Jehovah*; and these are their journeys according to their goings out, etc. [Is there any reason for assuming that this history of the Exodus and subsequent wanderings of the Israelites, as written

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down by Moses, was not incorporated into the Book of the Covenant? The natural inference, when the Bible is allowed to speak for itself, is precisely the opposite, namely, that all these matters were included in the one book which Moses was in the process of inditing throughout his entire life.] [Cf. Deut. 28:58-61: here Moses is speaking to the generation succeeding that which he had led out of Egypt]: If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD, then Jehovah will make thy plagues wonderful . . . Also every sickness, and every plague, which is not written in *the book of this law*, them Jehovah will bring upon thee, until thou be destroyed. [Deut. 29:20-21—here again Moses is speaking, and to the same assembly; concerning the man whose heart turns away from Jehovah to serve the gods of other nations, he says]: Jehovah will not pardon him . . . all the curse that is *written in this book* shall lie upon him . . . and Jehovah will set him apart unto evil out of all the tribes of Israel, according to all the curses of *the covenant that is written in this book of the law*. [On the other hand. Deut. 30:9-10]: Jehovah thy God will make thee plenteous in all the work of thy hand, in the fruit of thy body, and in the fruit of thy ground, for good . . . if thou shalt obey the voice of Jehovah thy God, to keep his commandments and his statutes which are written in this *book of the law*; if thou turn unto Jehovah thy God with all thy heart, and with all thy soul.

Was this Book of the Law a different writing from the Book of the Covenant? What reason is there for thinking so? Is it not more reasonable to think that this was the same book which Moses had been inditing all along? Doesn't the phrase, "the covenant that is written in this book of the law," justify such a conclusion? We all know that there was but *one* covenant between God and the Seed of Abraham, the Old Covenant which was instituted with Abraham himself (Gen. 17:1-14) and later enlarged into a national covenant, under Moses, at Sinai. We know, too, that the Law was the very essence of this national covenant; that is to say, it was essentially a Covenant of Law. As a matter of fact, it is designated the Law (as distinguished from the Covenant of Grace) throughout the apostolic writings (*vide* especially the Epistle to the Romans).

Now, what became of this Book of the Covenant or Book of the Law when Moses died? The answer is given clearly in three passages, namely, (a) Deut. 17:18-19, (b) Deut. 31:9-13, and (c) Deut. 31:24-26.

[In the first of these passages, we read that every king of Israel was obligated, by Divine command, at his accession and as a part of the ceremony of coronation, to write in his own hand a copy of this book of the law for his own guidance in ruling the people]: And it shall be, when he sitteth upon the throne of his kingdom, that *he shall*

write him a copy of this law in a book, out of that which is before the priests and Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them [cf. the coronation of Joash, 2 Ki. 11:12, 2 Chron. 23:11]. [Thus it is evident that at least a copy of the original document written by Moses (the original itself appears to have become lost for several centuries) was placed in the hand of each king at his accession to the throne. In Deut. 31:9-18, we learn that Moses ordained that the content of the book should be read aloud to the assembled people every seven years at the Feast of Tabernacles]: And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bare the ark of the covenant of Jehovah, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, when all Israel is come to appear before Jehovah thy God in the place where he shall choose, *thou shalt read this law before all Israel in their hearing.* Assemble the people, the men and women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law; and that their children, who have not known, may hear, and learn to fear Jehovah your God, as long as ye live in the land whither ye go over the Jordan to possess it. [Nor is there anything incredible in this Mosaic injunction: the entire Torah or Pentateuch could easily have been read aloud in a single day. Besides, the phrase "the law," in this particular text, may have had reference only to what we know as the book of Deuteronomy, which alone contains an epitome of the whole Pentateuch; or, what seems more likely, only to the list of curses and blessings recorded in Chapters 27-29 of the book of Deuteronomy.] [Again, in Deut. 31:24-26, we are told that this Book written by Moses was put *by the side of the ark of the covenant of Jehovah*—that is, either within the Ark itself or in a receptacle at the side of the Ark—for permanent safekeeping]: And it came to pass, *when Moses had made an end of writing the words of this law in a book,* until they were finished, that Moses commanded the Levites, that bare the ark of the covenant of Jehovah, saying, *Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God,* that it may be there for a witness against thee.

Thus the book which Moses wrote was preserved in the Holy of Holies itself, where it was guarded by the awful Majesty of God's Presence. Moreover, as Adam Clarke puts it: "As the law was properly a covenant or contract between God and the people, it is natural to suppose that there were two copies of it, that each of the contracting parties might have one; therefore one was laid up beside the Ark; this was the Lord's copy: another was given to the priests and Levites; this was the people's copy."¹

[At the death of Moses, Joshua took over the leadership of the children of Israel. Hence, in Jehovah's solemn charge to the new leader,

1. Adam Clarke, *Commentary, in loco.*

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we read the following, Josh. 1:8]—This book of the law shall not depart out of thy mouth, but thou shalt mediate thereon day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. [Again, in Josh. 8:30-35, we read that Joshua inscribed the Decalogue (or again it may have been the list of curses and blessings recorded in Deut. 27-29) upon stones at Mount Ebal (according to the Septuagint, at Mount Gerizim, the two peaks were separated only by a narrow valley, Deut. 27:11-14) in the presence of the people, and there read the essential content of the Book of the Law (or at least the aforesaid list of curses and blessings) publicly]: Then Joshua built an altar unto Jehovah, the God of Israel, in mount Ebal, as Moses the servant of Jehovah commanded the children of Israel, as it is written in *the book of the law of Moses*, an altar of unhewn stones, upon which no man had lifted up any iron [cf. Exo. 20:25]: and they offered thereon burnt-offerings unto Jehovah, and sacrificed peace-offerings. . . . And afterward he read all the words of the law, the blessing and the curse, according to all that is written in *the book of the law*. There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, and the women, and the little ones, and the sojourners that were among them. [Obviously, these acts of Joshua at Ebal were in compliance with the command of Moses, as recorded in the twenty-seventh chapter of Deuteronomy. The phrase here, "the blessing and the curse," can have reference only to the content of chapters 27-29 of Deuteronomy. This surely is evidence that what we know today as the book of Deuteronomy was at that time a part of the writing of Moses.] [Again, in the twenty-fourth (last) chapter of the book of Joshua, we find the account of the renewal of the Covenant at Shechem. And in verses 25-26 we read as follows]: So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. *And Joshua wrote these words in the book of the law of God*; and he took a great stone, and set it up there under the oak tree that was by the sanctuary of Jehovah. [Certainly this passage gives us every reason to believe that Joshua took up the writing of the chronicles of Israel at the point where Moses discontinued his writing, and kept on adding to what Moses had written (the method of all ancient chroniclers). A great ado has been made, for instance, over the thirty-fourth chapter of Deuteronomy, the account of the death and burial of Moses. Moses, it is charged, could hardly have written his own "obituary." This charge, of course, has no foundation; *by inspiration Moses could just as easily have written of future as of past events.* But is it necessary to think that he wrote the account of his own death and burial? Is it not more reasonable to think, rather, that Joshua added the last chapter of Deuteronomy, and then went on with the writing of the book which bears his name?].

We hear nothing further of this Book of the Law *as such* (there are references to "the law," of course, throughout the entire Old Testament, and especially in the Psalms; cf. especially Psalms 119) until we come to Second Kings 14:5-6, where we read the following respecting Amaziah, King of Israel: "And it came to pass, as soon as the kingdom was

established in his hand, that he [Amaziah] slew his servants who had slain the king his father: but the children of the murderers he put not to death; according to that which is written in *the book of the law of Moses*, as Jehovah commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin" (cf. Deut. 24:16). But in the sixth chapter of Second Samuel we read that David brought the Ark of the Covenant on a new cart to Jerusalem, and there "set it in its place in the midst of the tent which David had pitched for it" (v. 17). In the eighth chapter of First Kings, moreover, we have the account of Solomon's installation of the Ark in its proper position in the Holy of Holies of the new Temple, preparatory to the ceremonies of dedication of that great structure. In 1 Kings 8:9 we read that, at that time, "there was nothing in the ark save the two tables of stone which Moses put there at Horeb" (cf. Deut. 10:1-6). What, in the meantime, had become of the original Book of the Law? We are not informed in the Scriptures, hence have no means of knowing for a certainty. As we have seen, however, one autographed copy could easily have remained in the custody of the priests, and probably did so, while the Ark itself was being bandied about in earlier days, first captured by the Philistines and then restored by them to the Israelites (1 Sam. 4-6). But we must not forget that, although the fate of the original writing by Moses which had been placed "by the side of the Ark," remains a mystery, there must have been several copies of the book extant, copies which had been made by and for the Judges and later for the Kings. That such copies were extant, even as late as the reign of Hezekiah in Judah, is evident. Hezekiah, it will be remembered, instituted a great reformation in Judah, to reclaim his people from paganism. "For," we read, "he clave to Jehovah; he departed not from following him, but kept his commandments, *which Jehovah commanded Moses*" (2 Ki. 18:6).

This brings us to one of the most interesting incidents recorded in the entire Old Testament, namely, the discovery of "the book of the law in the house of Jehovah," in the reign of Josiah (date, 621 B.C.), the account of which occurs in the twenty-second chapter of Second Kings. It will be remembered that between the reigns of Hezekiah and Josiah, two of the

most wicked kings in the whole history of Judah, Manasseh and Amon, had occupied the throne; when Josiah began his reign, at the age of eight, the nation was wholly given over to idolatry. Then, in the eighteenth year of Josiah's reign, the incident occurred which prompted the last great religious reformation in Judah. We read as follows:

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah [that is, in the rubbish of the Temple, which had been desecrated by Manasseh and Amon]. And Hilkiah delivered the book to Shaphan, and he read it. And Shaphan the scribe came to the king . . . and told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king, and it came to pass, when the king had heard the words of *the book of the law*, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, saying, Go ye, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of Jehovah, that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. [Now, obviously, to "inquire of Jehovah," in this instance, was to inquire of a person gifted with prophetic inspiration. Hence, we read]: So Hilkiah the priest, and Ahikam, and Anchbor, and Shaphan, and Asaiah, went unto *Huldah the prophetess* . . . and they communed with her. And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me, Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it shall not be quenched. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him: Thus saith Jehovah, the God of Israel: as touching the words which thou hast heard, because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me: I also have heard thee, saith Jehovah. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place. And they brought the king word again. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of *the book of the covenant* which was found in the house of Jehovah. And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and all his soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant [2 Kings 2:28—23:3].

Now the important question is, What was this "book of the law" (2 Ki. 22:8)? (Note that it is also designated "the book of the covenant," (2 Ki. 23:2). According to the Graf-Wellhausen (Documentary) Theory, it was what we know as the book of Deuteronomy ("the Deuteronomic Code," "D"), and was *currently* written by priests of the "nationalist party," who were seeking to restore the oldtime worship of Jehovah, and concealed in the rubbish of the Temple, *designedly* to be found there at the proper moment—at Josiah's attainment of his maturity, perhaps—by Hilkiah the priest (who must himself have been a party to the scheme) but to produce the religious reformation which it obviously did engender in Judah. In other words, it was a "pious fraud," written by contemporaries and attributed to Moses, in order to give to it the authoritative appeal to the king and his people which it had to have in order to produce the results desired by its authors. On the basis of this theory, Hilkiah took the book to Shaphan the scribe and fooled him with it; then Shaphan took it to Josiah the king and fooled him with it; and finally Hilkiah and Shaphan and others, at the king's command, took the book to Huldah the prophetess—a *prophetess*, mind you—and deceived her with it. Was even the Spirit Himself, the source of prophetic inspiration, a party to the deception? Obviously, proponents of this theory necessarily reject the operation of the Spirit *in toto*; it is inconceivable that the inspiration of the Spirit should have been associated with a fraudulent document. As a matter of fact, the most obvious characteristic of these critical theories is either their complete disregard or outright rejection of the work of the Spirit in giving us the Scriptures. They scarcely seem to realize that there is a Holy Spirit.

Now it would be inappropriate in this connection to take up the arguments which are put forward in support of this specious theory. However, there is one argument against it, which, in my opinion, outweighs all the points commonly advanced to support it, namely, the fact that in the entire Pentateuch as we know it the name of Jerusalem does not occur. This fact is *prima facie* evidence, it seems to me, that the Torah or Pentateuch as a whole was pre-Davidic in its origin.

What, then, was the Book of the Law or Book of the Covenant which was found in the rubbish of the Temple in the reign of Josiah? That the book, whatever it was, made a

tremendous impact upon the ecclesiastical and political leaders of Judah cannot be denied. Could the remembrance of the content of the Book of the Law (*i.e.*, the entire Torah) have become so obscured during the intervening years from the death of Hezekiah to the eighteenth year of the reign of Josiah—a period of some seventy-five years—as to cause the rediscovery of the book to make such a profound impression as that which is indicated by the Scripture account? That, certainly, is possible. Those intervening years were years of great wickedness and almost complete apostasy from the original faith of Israel, and experience proves that both truth and righteousness can be lost in an astonishingly short time. *Suppose, however, that this Book of the Law was one of the original writings of Moses himself* (that is, in his own hand)—would not this fact have fully accounted for the consternation, and corresponding reformation, which the rediscovery of the book precipitated. At any rate, from the texts previously cited from the book of Joshua, it seems apparent that the content of what is now designated the book of Deuteronomy was already incorporated into the writing of Moses *before* that document was placed by the side of the Ark of the Covenant for safe-keeping. I see no valid reason, therefore, for rejecting the traditional view that the Torah or Pentateuch as we know it, in so far as its essential content is concerned, came from the hand of Moses; and that this was the Book of the Law discovered by Hilkiah in the rubbish of the Temple in Josiah's reign.

Incidentally, it is also a part of the so-called "standard" critical theory of the Old Testament canon that the Book of the Law which was read by Ezra to the assembled people at the time of the Restoration (Neh. 8) was, in parts of it at least, also a new book (designated the Priestly Code). It is alleged likewise that this Code was written by contemporary authors, that is, at some time during the Captivity. However, since the book which Ezra read publicly is expressly described as "the book of the law of Moses, which Jehovah had commended to Israel" (Neh. 8:1) it becomes evident that, under the critical hypothesis, this too was a "pious fraud," a contemporary work palmed off on the people as clothed with Mosaic authority. Whatever elements of truth there may be in these various hypotheses, of one thing we can be sure: the Holy

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Spirit had nothing to do with such "goings on" as postulated by these theorists. *If the Holy Spirit had anything to do with the production of the Old Testament Scriptures, all notions of "pious fraud" must be rejected. There is no middle ground here.*

Now we have already noted that Joshua took over the task of writing the chronicles of Israel at the point where Moses discontinued his writing. And in I Sam. 10:25, we are told that the writing was continued by the prophet Samuel: "Then Samuel told the people the manner of the kingdom, and wrote it in the book, and laid it up before Jehovah" (cf. Deut. 31:26). Moreover, it is a matter of history that Samuel himself founded the school of the prophets at Naoth (1 Sam. 19:18-24), and that other such schools flourished at Beth-el and Gilgal (somewhere near Jericho) under Elijah and Elisha (2 Kings 2:3, 5). In these schools picked young scholars were trained in the understanding and exposition of the Law. Moreover, these institutions continued to exist throughout the entire period of the monarchy, that is down to the time of the Captivity, and probably later. Among the "men of God" who were trained in such schools were Nathan, Elijah, Elisha, and in all probability, Isaiah, Jeremiah, and many of the minor prophets. Undoubtedly many of the books of the Old Testament after the time of Samuel were works of the men who were trained in these schools. King David defended his own prophetic inspiration in no uncertain terms, 2 Sam. 23:1, 2—"David the son of Jesse saith . . . The Spirit of Jehovah spake by me, And his word was upon my tongue." The inspiration of the book of Proverbs is also clearly indicated in Prov. 1:23, where Wisdom (perhaps the Logos Himself) is represented as saying to the author: "Behold, I will pour out my spirit upon you; I will make known my words unto you." As for the books of the Hebrew Prophets, for the most part each of them bears its own Divine imprimatur: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem," etc. (Isa. 1:1); "the words of Jeremiah the son of Hilkiah . . . to whom the word of Jehovah came in the days of Josiah the son of Amon," etc. (Jer. 1:1-2); "now it came to pass . . . as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God" (Ezek. 1:1-2); "the word of Jehovah that came unto Hosea," etc. (Hos. 1:1); "the word of Jehovah that came to Joel," etc. (Joel 1:1); "the

word of Jehovah came unto Jonah" (Jon. 1:1); "the word of Jehovah that came to Micah" (Mic. 1:1), etc. Some such formula, or its equivalent, is stamped upon each of the prophetic books from Isaiah to Malachi. Moreover, the inspiration of all the Old Testament prophets, including Moses and David, is repeatedly affirmed throughout the apostolic writings, in which it is made very clear that the same Holy Spirit who inspired the Old Testament writings was also the source of the inspiration vouchsafed the apostles and prophets of the New Covenant (1 Pet. 1:10-12). These scriptures have already been indicated in previous chapters; hence there is no need to repeat them here. "For no prophecy [revelation] ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). And even though the writers of some of the Old Testament books remain unidentified, we may safely assume them to have been included among those holy men of old who were moved by the Holy Spirit. Prophetic inspiration included not only the oral communication of Divine Truth, but its embodiment in permanent form as well in the inditing of the Scriptures.

Among the Jews themselves the Old Testament Scriptures that we know were divided into three main parts, namely: (1) *The Law (Torah)* or five books of Moses (although our five separate books were one continuous book in the Hebrew Scriptures), otherwise known as the Pentateuch; (2) *The Prophets*, subdivided into (a) The Former Prophets (first half): Joshua, Judges, Samuel (one book, not divided into two books as we have it), Kings (also one book); and (b) The Latter Prophets (last half): Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve Prophets (our Minor Prophets); (3) *The Writings (Hagiographa)*: Psalms, Proverbs, Job, The Five Rolls (Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther), Daniel, Ezra-Nehemiah (one book), and Chronicles (one book). Jewish tradition has it, of course, that the Old Testament canon was given its final form by Ezra at Jerusalem about 444 B.C. There is some doubt, however, that the entire canon of the Hagiographa was fully determined at that time. Certain information given us in the Apocryphal book of Ecclesiasticus or "The Wisdom of Jesus the Son of Sirach" is quite illuminating in this connection. The translator, a grandson of the author, says, in the Prologue, that he had come into Egypt

"in the eight and thirtieth year of Euergetes the king" (that is, 132 B.C.) and soon thereafter had found a copy of this book written by his grandfather, one Jesus the son of Sirach. The translator also states, in the Prologue, that his grandfather had "much given himself to the reading of *the law, and the prophets, and the other books of our fathers.*" He goes on to say that things spoken in Hebrew had not the same force when translated into other tongues, and then adds: "and not only these, but *the law itself, and the prophecies, and the rest of the books,* have no small difference, when they are spoken in their original language." Now the grandson having discovered the book soon after 132 B.C., the date of his grandfather's writing of the book must have been a short time after 200 B.C. Hence, "the law, and the prophets, and the rest of the books" must undoubtedly have been in existence at that date. But we do not know precisely what the phrases, "the other books of our fathers," and "the rest of the books," included. Moreover, in chapters 44-50 of this book of Ecclesiasticus, the author, in one of the most eloquent passages in literature, gives us a roll of the great men of Israel. It is interesting to note that he presents this list of heroes in precisely the order in which we have them in the Old Testament Scriptures. He names, in chronological order, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Joshua, Caleb, "the judges" (46:11), Samuel, Nathan, David, Solomon, Rehoboam, Jeroboam, Elijah, Elisha, Hezekiah, Isaiah, Josiah, Ezekiel, Zerubbabel, Nehemiah, and "the twelve prophets" (49:10). At the end of chapter 49, he names Enoch, Joseph, Shem, Seth, and Adam: "Shem and Seth were glorified among men; And above every living thing in the creation is Adam" (49:16). Moreover, his accounts of the works of these personages correspond precisely with our Old Testament records. This is fairly conclusive evidence that The Law and The Prophets existed about 200 B.C. as distinct *collections*, and that some, and probably all, of the separate books of the Hagiographa were in existence at that date also. As a matter of fact, they were probably all in existence, but had not as yet been gathered into one grouping or volume. Now, turning to the New Testament Scriptures, we find explicit references to "the law" (or "the law of Moses") and "the prophets" (Matt. 5:17, 7:12, 11:13, 22:40; Luke 24:27; Acts 13:15, 24:14, 28:23; Rom. 3:21, etc.). We

find many explicit references also to the Psalms (Psa. 2, Acts 13:33; Psa. 16, Acts 2:27; Psa. 22, Matt. 27:34-36; Psa. 69, John 19:28ff.; Psa. 110, Matt. 22:43-45; Psa. 118, Matt. 21:42, etc., etc.). And in Luke 24:44, we read of Jesus saying to His Apostles: “These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in *the law of Moses, and the prophets, and the psalms*, concerning me.” From all the foregoing citations, we draw the following conclusions: (1) that, in addition to The Law and The Prophets, there were other sacred writings extent at the time of Jesus; (2) that, whereas the collections known respectively as The Law and The Prophets were fixed at the time of Jesus and the Apostles, the *collection* known as the Hagiographa was not yet fully determined. There are echoes of The Writings scattered throughout the New Testament, notably of the Psalms, as we have seen, also of Proverbs (e.g., 2 Pet. 2:22), Daniel (Matt. 24:15), Job (Jas. 5:11), etc. Evidently, however, the books were known separately, and had not yet been established as a collection to be known as the Hagiographa. This, in fact, appears to have been done by the decisions of a council of the rabbins held at Jamnia (the ancient Jabneh, seven miles southwest of Tiberias) at some time between A.D. 90 and 118. This Council decided in favor of the canonicity of Canticles, Ecclesiastes, and Esther, over which there was some controversy, and closed the Old Testament canon. None of these facts, however, militates against the affirmation of the Apostle Peter that no prophecy or revelation ever came by the will of man, but “men spake from God, being moved by the Holy Spirit.”

So much for the Old Testament Scriptures. The inspiration of the apostles and prophets who indited the New Testament Scriptures has already been fully discussed.¹

“The natural man,” writes Paul, “receiveth not the things of the Spirit of God” (1 Cor. 2:14). That is to say, the Truth of God respecting man’s origin, nature and destiny—the Truth respecting God’s Plan of Redemption for man—is either *breathed into* man by the Spirit of God, or it remains forever concealed from the human understanding. The *uninspired* man is utterly incapable of apprehending “the deep things of God” (1 Cor. 2:10); these are communicated to men only by the Holy Spirit. These mysteries (the Eternal Purpose of God, the

1. *Vide Part VIII, Section 6.*

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Mystery of His Will) have been communicated to men through divinely chosen human instrumentalities, who have, in turn, recorded them in permanent form in the Scriptures to be preached unto all the nations for the obedience of faith. This progressive revelation was begun through holy men of old inspired by the Spirit; it was continued through Jesus Himself who possessed the Spirit without measure; it was completed and concluded through the Apostles, who were guided into all the Truth by the same Holy Spirit. Both *historical* and *documentary* revelation came to an end with the Apostles. With the writing of the New Testament Scriptures, all things that pertain unto life and godliness were given (2 Pet. 1:3); the faith was once for all delivered unto the saints (Jude 3). There was nothing more to be revealed. No *human being could add one iota of moral and spiritual truth to the completed body of Divine Truth presented in Scripture*. But man's possession of this Truth is the result solely of the Spirit's gift of inspiration.

Was this communication of Divine Truth, through successive ages and "by divers portions and in divers manners," a communication *through the medium of words*? To this question I reply: How otherwise could it have been communicated? *Is there any other known way by which thought is ever communicated, by which indeed it can be communicated, from one person to another, except by the medium of words or language?* Even the communication of thought by *suggestion* from one subconscious mind to another subconscious mind is through the instrumentality of words. The words need not be uttered aloud; they may be spoken subvocally or "in the mind"; but the result is the same when two subconscious minds are *en rapport*,—thought is communicated, will is made known.

"The Spirit breathes where he pleases, and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth; thus it is that every one is born of the Spirit" (John 3:8). That is to say, *a man is born of the Spirit by hearing and obeying the voice of the Spirit, breathing as He pleases or wills through inspired men*. I am convinced that this is the correct rendering of this passage. The Revised Version (following the Authorized) gives the passage as follows: "The wind bloweth where it will, and thou hearest the voice thereof, but

knowest not whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." But what justification is there for rendering *pneuma* "wind" in the first sentence of this text, but "Spirit" in the last sentence? What ground is there for giving *pneuma* a meaning in the first sentence of this text that it has in no other instance of the more than two hundred and seventy times the word occurs in the New Testament? It is not the word used in Acts 2:2, as one would expect if it signified "wind"; the word used for "wind" in Acts 2:2 is *pnoe*.) Moreover, can volition legitimately be ascribed to wind (*thelei*); that is, can wind rightly be said to "will" anything? On the other hand, if *pneuma* means here what it means elsewhere in the New Testament, then this passage is harmony with all those other Scriptures which affirm the eminent activity of the Holy Spirit in regeneration (John 1:12-13) and in sanctification (Rom. 8:9-11; 1 Cor. 3:16, 6:19; Gal. 5:16-25; 1 John 2:20, etc.).

"The Spirit breathes where he pleases," that is, into a human instrumentality; whenever this happens, a revelation is made. In Acts 9:1, we read that Saul of Tarsus was "breathing threatening and slaughter against the disciples of the Lord." How was Saul doing this? In words, obviously. Does not the Spirit likewise breathe eternal Truth into man's mind through the medium of words? And every man on this earth who is born of the Spirit, is so born, or re-born, by hearing and obeying the words of the Spirit which have been breathed into inspired men and communicated by them in turn to all mankind. Cf. Acts 11:13-14, Peter's account of the experience of Cornelius: "He [Cornelius] told how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter: *who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.*" The Apostle Peter possessed the baptismal measure of the Spirit's powers and influences; hence the words spoken by him were spoken by inspiration of the Spirit and were sufficient to beget a new spiritual life in the hearts of those who received them. Cf. Acts 2:41—"They then that received his word were baptized; and there were added together in that day about three thousand souls."

The Spirit's inbreathing, writes John Owen, implies three things, namely (1) the inspiration of the minds of the prophets

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with the knowledge and apprehension of the truths committed to them, (2) the suggestion of words in which to properly clothe the truths communicated, and (3) the guidance of their hands in setting down the words suggested.

He says: Some think from the variety of style observable in the Scriptures, that the substance only was given them, and that the words were left to their own abilities. I shall only say, that this variety arises chiefly from the variety of subjects treated of, and can give no countenance to the profaneness of this opinion. For the Holy Ghost does not put a force on the minds of men, but acts on them agreeably to their nature, endowments and qualifications. The words therefore which he suggests, and causes them to use, are such as are familiar to themselves. We grant that they used their own abilities in the choice of words; but the Holy Spirit, who is more intimate to the minds and skill of men than they themselves, so guided them, that the words they fixed on were as directly and certainly from him, as if they had been spoken to them by an audible voice. Otherwise they could not be said to speak as they were moved by the Holy Ghost, nor could their writing be of divine inspiration. Hence, in the original, great senses and significations often depend on a single letter, as in the change of Abram's name to Abraham; and our Savior affirms that every apex and iota of the law is under the care of God (Matt. 5:18).¹

From the point of view of the medium of revelation, inspiration is indeed a difficult term to define. To formulate a dogma of inspiration, to which no reasonable objection can be offered, is well-nigh impossible. I shall not attempt to do so here. Suffice it to say, however, that the Scriptures make it clear that in many cases inspired men give utterance to words whose significance they themselves did not comprehend. This can mean only that in such cases they were acting simply as mouth-pieces of the Spirit; they were giving utterance to the very language which the Spirit was putting upon their lips. "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." How did they speak? *In words*, and oftentimes in words designed to be fully intelligible only to future generations, hence only partially intelligible to those who first received them by prophetic inspiration. This, says the Apostle explicitly, was true of the prophets of olden times who told beforehand of the salvation that would be provided for men through Christ Jesus. Concerning this salvation, he says, "the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when he testified beforehand the

1. John Owen, *op. cit.*, 78.

sufferings of Christ, and the glories that should follow them.” That is, they were themselves searching into the meaning of the words to which they were giving expression. “To whom it was revealed.” the Apostle goes on to say, “that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven: which things angels desire to look into” (1 Pet. 1:10-12). That is, these ancient prophets were given to understand that the (Messianic) statements to which they were giving expression had significance primarily for subsequent generations, and only secondarily for themselves and for the contemporary generations to whom they were severally speaking. If this means anything at all, it means that these holy men of old were acting merely as mouthpieces of the Holy Spirit. The same is true of Simon Peter when he first voiced the formula of the Christian Creed: “Thou art the Christ, the Son of the living God” (Matt. 16:16). This great truth of Christianity was flashed upon his mind directly from Heaven, obviously in the very words to which he gave utterance; certainly this is what is implied in Jesus’ immediate response, v. 17—“Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven” (i.e., my Father who is in heaven hath revealed it unto thee). The same is true, again, of the Apostles on the Day of Pentecost: “They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4). That is, they not only spoke with foreign tongues—tongues with which they themselves were not familiar; but they spoke without realizing the full import of what they were saying. This can only mean that the Spirit was speaking by them; they were as men in a state of hypnosis; they were completely *en rapport* with the Mind of the Spirit and were uttering the very words which He was putting upon their lips. Call this “verbal inspiration,” if you will; this was certainly the manner in which all the essential truths pertaining to human redemption were made known to man: *they were made known in words*. It is all very well to say that only the “substance” of the truth was communicated by inspiration, but I challenge anyone to show how even the “substance” of a truth can be communicated from one person to another except by words.

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[2 Pet. 1:21]—Men spake from God, being moved by the Holy Spirit. [They did not speak *from themselves*, but *from God*. They spoke the words of God. Note how explicit the following Scriptures are on this point: 2 Sam. 23:1-3]: David the son of Jesse saith . . . *The Spirit of Jehovah spake by me, And his word was upon my tongue.* The God of Israel said, the Rock of Israel spake to me, etc. [Mark 12:36]—*David himself said in the Spirit*, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet [Psa. 110:1]. [Acts 1:16]: It was needful that the scripture should be fulfilled, *which the Holy Spirit spake before by the mouth of David* concerning Judas, etc. [Psa. 69:25, 109:8]. [Acts 4:25]—O Lord . . . *who by the Holy Spirit, by the mouth of our father David thy servant did say*, Why did the Gentiles rage, And the peoples meditate a vain thing? etc. [Psa. 2:1-2]. [Heb. 3:7ff.]—Wherefore, even as the Holy Spirit saith, Today if ye shall hear his voice, Harden not your hearts, etc. [In all these passages, the voice of the Spirit is recognized in the voice of the psalmist.] [Again, Acts 28:5ff.]: “Well spake the Holy Spirit through Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand, And seeing ye shall see, and shall in no wise perceive,” etc. [Isa. 6:9-10]. [Acts 6:10, concerning Stephen]: And they were not able to withstand the wisdom and the Spirit by which he spake. [Acts 8:29]—And the Spirit said unto Philip, Go near, and join thyself to this chariot. [Acts 10:19, 20]—And 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. [Cf. Peter's own account of the same incident later, Acts 11:11, 12]: And behold, forthwith three men stood before the house in which we were, having been sent from Caesarea unto me. *And the Spirit bade me go with them*, making no distinction. [Acts 13:1, 2]: Now there were at Antioch, in the church that was there, prophets and teachers . . . and as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. [Acts 21:4]: And having found the disciples, we tarried there seven days; and these said to Paul through the Spirit, that he should not set foot in Jerusalem. [Acts 21:11]—And coming to us, and taking Paul's girdle, he [the prophet Agabus] bound his own feet and hands, and said, *Thus saith the Holy Spirit*, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. [Note that in most of these passages, what the Holy Spirit said is given in His own words; that is, the voice of the Spirit sounded forth in the voice of the prophet in some cases; in others, the Spirit Himself is said to have spoken, evidently in articulate audible words.] [Again, 1 Tim. 4:1]—But the Spirit saith expressly, [and then what the Spirit says, follows in these words]: that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, etc. [Here the Spirit is speaking, and speaking in the words indited, through the Apostle Paul]. [And again, seven times the sovereign, glorified Christ says, in the Apocalypse, through John the Beloved]: He that hath an ear, let him hear what the Spirit saith to the churches [Rev. 2:7, 11, 17, 29; 3:6, 13, 22; and what the Spirit said to the churches is given, in words, in the accompanying seven messages to the seven churches respectively named]. [And the Advocate (Paraclete) on earth, the Holy Spirit, answers to the Advocate above, the

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sovereign Christ: to the voice of Heaven saying]—Write, blessed are the dead who die in the Lord from henceforth, [the response is heard] —*Yea, saith the Spirit*, that they may rest from their labors, for their works follow with them [Rev. 14:13]. [Surely these passages are sufficient evidence that what the Spirit says to men is communicated to them *in words*.]

As A. J. Gordon puts it:

And what is it to speak? Is it not to express thought in language? The difference between thinking and saying is simply the difference of words. Therefore, if the Holy Ghost'saith' we are to find in the *words* of Scripture the exact substance of what he saith. Hence verbal inspiration seems absolutely essential for conveying to us the exact thought of God. And while many affect to ridicule the idea as mechanical and paltry, the conduct and method of scholars of every shade of belief show how generally it is accepted. For, why the minute study of the *words* of Scripture carried on by all expositors, their search after the precise shade of verbal significance, their attention to the minutest details of language, and to all the delicate coloring of mood and tense and accent? The high scholars who speak lightly of the theory of literal inspiration of the Scriptures by their method of study and exegesis are they who put the strongest affirmation on the doctrine which they deny."¹

The same idea of the Spirit's communication of Divine Truth *in words* is clearly set forth in the injunction of Jesus to the Twelve at the time He first called them and sent them forth, Matt. 10:16-20: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. *But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.*" Language could hardly be any plainer than this. Again, in His conversation with the Eleven (Judas having already departed from them) in the Upper Room on the night of His betrayal, Jesus spoke to them in similar vein, saying: "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" (John 16:13-14). If these statements

1. A. J. Gordon, *The Ministry of the Spirit*, 171-172.

mean anything at all mean, they surely mean that the Spirit was to take the words of Christ and deliver them to the Apostles for proclamation unto all mankind. And let it not be forgotten that Jesus Himself emphatically declared that His words "are spirit, and are life" (John 6:63). Now the words of Christ express the Mind of Christ. Say what we will, the substance of thought is communicated in language, and if the language is varied, the substance of the thought—the idea itself—is pretty apt to be modified.

It strikes me that the Apostle Paul (or, to speak precisely, that the Holy Spirit Himself, through the Apostle Paul) gives us "the conclusion of the whole matter"—that is, the true doctrine of inspiration—in such clear terms as to leave no room for further controversy, in 1 Cor. 2:6-16. "We [the Apostles] speak wisdom," says he, "among them that are full-grown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but *we speak God's wisdom in a mystery, even the wisdom that hath been hidden*, which God foreordained before the worlds unto our glory: which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory; but as it is written, Things which eye saw not, and ear heard not. And which entered not into the heart of man, Whatsoever things God prepared for them that loved him. *But unto us God revealed them through the Spirit*: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. *But we [the Apostles] received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God*. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." How could language be any more explicit than this? The mysteries of God are communicated to men, not in words which man's wisdom teaches, but in words which the Spirit teaches; that is to say, *not in the nomenclature of human philosophy, but in the nomenclature of the Spirit of God,—a nomenclature in which, says the Apostle, spiritual realities are properly designated by spiritual words, that is, by words chosen and communicated to inspired men by the Holy*

Spirit Himself. I fail to see how the doctrine of inspiration could be stated more clearly. The Apostle then concludes as follows: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? *But we have the mind of Christ.*" Who indeed has known, who indeed could know, the Mind of Christ but those who have received the *words* of Christ as communicated by the Holy Spirit through the instrumentality of inspired men? Hence declares the Apostle again, 1 Thess. 2:13—"We thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe." The Word of Christ is, of course, the Word of God. Jesus Himself said to the Eleven (the Apostles), John 16:15—"All things whatsoever the Father hath are mine; therefore said I, that he [the Holy Spirit] taketh of mine, and shall declare it unto you." Again, John 7:16, 17—"My teaching is not mine, but his that sent me. If any man willett to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

The nomenclature of the Spirit—"the words which the Spirit teaches"—is unique. It abounds in words and phrases which are utterly foreign to all the books of "natural religion," and equally foreign to the works of human philosophy, except of course as human philosophers themselves have appropriated the Spirit's nomenclature, which they have done oftentimes seemingly without realizing it. The nomenclature of the Spirit is so refreshing, so constructive, so "human." Just call the roll of these mighty words and phrases of the Spirit: "Father," "Son," "Holy Spirit," "Logos," "angel," "grace," "mercy," "compassion," "longsuffering," "faith," "hope," "light," "life," "love," "atonement," "holiness," "redemption," "salvation," "regeneration," "justification," "remission of sins," "forgiveness," "sanctification," "glorification," "righteousness," "justice," "judgment," "eternal life," "heaven," "hell," "incorruption," "immortality," "the poor in spirit," "the meek," "they that hunger and thirst after righteousness," "the city which hath foundations," "the holy city Jerusalem," "a new heaven and a new

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earth," "a river of water of life," "the lake of fire and brimstone," etc. Where do we find such vivid word pictures as those presented to us in the nomenclature of the Spirit? Where can we find words of such sublime significance for man except in the Scriptures of the Spirit, or perchance in the writings of men who have borrowed them from the Scriptures? The vast majority of ideas embodied in, and expressed by, these words were utterly unknown to man until they were communicated to him by inspiration of the Spirit of God.

No wonder, then, that Paul exhorted Timothy, the young preacher who was his son in the Gospel, as follows: "Hold the pattern of sound [literally, 'healthful'] words which thou hast heard from me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). That is to say, the nomenclature of the Spirit is spiritually healthful; the sincere milk of the Word is, in fact, the source of spiritual health. How important it is, therefore, to "hold the pattern of healthful words,"—to call Bible things by Bible names, to combine "spiritual things with spiritual words," that is, to express spiritual realities in the very words selected by the Spirit Himself! Think how, by way of contrast, human theology has become corrupted—veritably loaded down—with words taken over from Greek philosophy, and with words and terms coined from the Greek by Christian theologians; words and terms which do not occur in Scripture at all! "Substance," "accident," "potency," "act," "essence," "existence," "homo-ousianism," "hereroousianism," "eternal generation," "eternal procession," "total depravity," "original sin," "unconditional election and reprobation," "miraculous conversion," "immaculate conception," "sacrament," "eucharist," "miracle of the mass," "venial sin," "mortal sin," "extreme unction," "purgatory," "real presence," "second blessing," "final perseverance," "clergy," "laity," "apostolic succession," "the historic episcopacy," "pre-milleanialism," "post-millennialism," and the Lord alone knows how many more unscriptural expressions, all of which have served only to add confusion to confusion in the history of Christian doctrine. Think, too, of the great number of denominational names of purely human origin by which the different parties of Christendom persist in distinguishing themselves from one another. The tragedy of the situation is that beliefs and attitudes regarding these speculative matters have been imposed upon Chris-

tians as tests of fellowship, a business which has nullified the prayer of our Lord that His people might be *one* in Him, “even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me” (John 17:20-21). Naturally there can never be Christian unity on these highly theoretical matters; men will never be able to see eye to eye on such questions; certainly the Head of the Church could not expect them to do so. These are matters of *opinion*; they are not matters of *faith* at all; nor are they any part of the Gospel of Christ. The Gospel consists of three facts (historical facts, if you please), three very plain commands, and three equally clear promises. The three facts are “that Christ died for our sins according to the scriptures, and that he was buried, and that he hath been raised on the third day according to the scriptures” (1 Cor. 15:1-4). The three commands are: believe on the Lord Jesus Christ, repent, and be baptized (Acts 16:31, 2:38; Luke 13:3; Acts 22:16; Rom. 10:9-10; Gal. 3:27, etc.) The three promises of the Gospel are remission of sins, the gift of the Holy Spirit, and eternal life (Acts 2:38, Rom. 6:23). These are the simplicities of the New Testament, the truths essential to man’s salvation. All the other matters enumerated above are the problems of human theology; true, they are perfectly legitimate for purposes of study and meditation, when held only as matters of opinion; they are not, however, the essentials of the Christian faith. There is but one Creed of the Church of Christ,—a Person, Christ Himself; or, according to the Scriptural formula, that Jesus is the Christ, the Son of the living God (Matt. 16:16, John 20:30-31). “I am the way,” said Jesus Himself, “and the truth, and the life: no one cometh unto the Father, but by me” (John 14:6). “Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock. . . . And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand” (Matt. 7:24-27). Systematic theology is, after all, but the product obtained by straining the sincere milk of the Word through the human intellect, and not infrequently this product is exceedingly blue and thin and un-nourishing. Had churchmen throughout the ages only heeded the apostolic injunction to hold the pattern of sound words, to call Bible

things by Bible names, surely there would not be the confusion which exists at present. As a matter of fact, there never can be any well-founded hope for the reunion of Christendom until this unscriptural lingo, and what it stands for, is subordinated to the simplicities of the Gospel of the grace of God.

To the general view of inspiration which has been put forward here, it will be objected, no doubt (1) that quotations from the Old Testament which occur in the New are rarely given in precisely the same words, and (2) that the obvious individuality of each of the inspired writers precludes the view that he was merely acting, so to speak, as a stenographer. To the former objection it may be replied, in the first place, that since the Holy Spirit directed the writing of both books, He had the sovereign right to alter the language from one to the other, if He saw fit to do so; and that indeed such modifications of language appear actually to have been made for the sake of clarity in the second setting. For example, Isa. 59:20 reads: "And a Redeemer will come to Zion, and unto them that turn from transgression to Jacob." This is quoted, in Rom. 11:26, as follows: "There shall come *out of* Zion the Deliverer; He shall turn away ungodliness from Jacob." Again, we read in Amos 9:11—"In that day will I raise up the tabernacle of David that is fallen," etc. This is given in Acts 15:16 as follows: "After these things I will return, And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And I will set it up." Obviously these are inspired and intentional modifications of the original passages for the express purpose of clarifying their significance in their New Covenant setting. In the second place, it is a matter of common knowledge that *a truth does not always have to be expressed in precisely the same words*. While it is usually true, of course, that modification of language is equivalent to modification of the thought that is being expressed, such is not always the case by any manner of means. We have concrete examples of this fact in the New Testament itself. To "believe on the Lord Jesus" (Acts 16:31), for example, is equivalent to believing that "Jesus is Lord" (Rom. 10:9), or that He is "both Lord and Christ" (Acts 2:36), or that He is "the Christ, the Son of the living God" (Matt. 16:16, John 20:31). Similarly, to "proclaim Christ" (Acts 8:5), to "preach Jesus" (Acts 8:35), to "preach good tidings concerning the kingdom of God, and

the name of Jesus Christ" (Acts 8:12), to "preach the word" (Acts 8:4), to "speak the word of the Lord" (Acts 16:32), to "preach the kingdom of God and teach the things concerning the Lord Jesus Christ" (Acts 28:31), to "give witness of the resurrection of the Lord Jesus" (Acts 4:33)—all these phrases are descriptive of the proclamation of the same essential message. Again, to be baptized "in the name of Jesus Christ" or by the authority of Christ (Acts 2:38, 10:48), or to be baptized "into the name of the Lord Jesus" (Acts 19:5), is equivalent to being baptized "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19), for the obvious reason that Christ subsumes in His own Person, throughout the present Dispensation, all the authority and power of the Godhead (Matt. 28:18, 1 Cor. 15:20-28). To read contrasting viewpoints and meanings into these various phrases is sheer nonsense,—just the kind of nonsense which only hair-splitting textual critics dare indulge.

As for the second objection, namely, that the view of inspiration presented here does not allow for the evident individuality of the several Scripture writers—that is, for their individual idiosyncracies and characteristic expressions—I would reply that the objection is ill-founded in that it assumes the existence of a claim which no one actually makes. No one contends that prophetic inspiration destroys human individuality *in toto*. True it is, of course, that there are numerous instances in Scripture in which inspired men gave utterance to words, in a sense mechanically, that is, they were acting merely as mouthpieces of the Spirit, as in the cases previously cited, namely, in many of the Messianic predictions (1 Pet. 1:10-12), in Peter's first voicing of the Good Confession (Matt. 16:16), and in the preaching of the Apostles on the Day of Pentecost (Acts 2:4). In these cases, undoubtedly, the inspired persons were only giving expression to the very words which the Holy Siprit was putting in their minds and upon their lips. In the main, however, and especially with reference to the inditing of the Scriptures, prophetic inspiration meant only that the individuality of the inspired writer was subordinated to the individuality of the Holy Spirit. To repeat one of Owen's statements: "We grant that they used their own abilities in the choice of words; but the Holy Spirit, who is more intimate to the minds and skill of men than they are themselves, so guided

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them, that the words they fixed on were as directly and certainly from him, as if they had been spoken to them by an audible voice."¹ A. J. Gordon writes: "The style of Scripture is, no doubt, according to the traits and idiosyncracies of the several writers, as the light within the cathedral takes on its various hues from passing through the stained windows; but to say that the thoughts of the Bible are from the Spirit, and the language from men, creates a dualism in revelation not easy to justify; so that we may quote with entire approval the words of an eminent writer upon this subject: 'The opinion that the subject-matter alone of the Bible proceeded from the Holy Spirit, while its language was left to the unaided choice of the various writers, amounts to that fantastic notion which is the grand fallacy of many theories of inspiration; namely, that two spiritual agencies were in operation, one of which produced the phraseology in the outward form, while the other created within the soul the conceptions and thoughts of which such phraseology was the expression. The Holy Spirit, on the contrary, as the productive principle, embraces the entire activity of those whom he inspires, rendering their language the *word of God*.'"² Again: "The constant recurrence of the same words and phrases in books of the Bible most widely separated in the time and circumstances of their composition, strongly suggests identity of authorship amid the variety of penmanship. The individuality of the writers was no doubt preserved, only that their individuality was subordinated to the sovereign individuality of the Holy Spirit. It is with the written word as with the incarnate Word. Because Christ is divine, he is more truly human than any whom the world has ever seen; and because the Bible is supernatural, it is natural as no other book which was ever written; its divinity lifts it above those faults of style which are the fruits of self-consciousness and ambition. Whether we read the Old Testament story of Abraham's servant seeking a bride for Isaac, or the New Testament narrative of the walk of the risen Christ with his disciples to Emmaus, the inimitable simplicity of the diction would make us think that we were listening to the dialect of the angels who never sinned in thought, and therefore cannot sin in style, did we not know rather that it is the

1. John Owen, *op. cit.*, 78.

1. A. J. Gordon, *op. cit.*, 175-176. The excerpt is from Lee, *The Inspiration of the Holy Scriptures*, 32, 33.

phraseology of the Holy Spirit.”² Dr. Gordon adds a simple but profoundly significant sentence from the pen of an eminent German theologian, which, in view of my inability to gain access to the original, I quote here, in italics, precisely as it has been given by Dr. Gordon in his most excellent little book: “*We can in fact speak with good reason of a language of the Holy Ghost. For it lies in the Bible plainly before our eyes, how the Divine Spirit, who is the agent of revelation, has fashioned for himself a quite peculiar religious dialect out of the speech of that people which forms its theatre.*”¹ Truly the men of God who gave us the Bible “spake from God, being moved by the Holy Spirit,” and they spoke, moreover, “not in words which man’s wisdom teacheth, but which the Spirit teacheth.”

The fruits of final prophetic inspiration, with its accompanying infallibility, were permanently embodied for us in the New Testament Scriptures. Again I quote from Dr. Gordon as follows: “It is very generally held that the order of apostles ceased with the death of those who had seen the Lord and companied with him until the day that he was received up. But the reason for this cessation has been too little considered. May we not believe that the apostles and their companions were commissioned to speak for the Lord *until the New Testament Scriptures, his authoritative voice, should be completed?* If so, in the apostolate, we have a provisional inspiration; in the gospel a stereotyped inspiration; the first being endowed with authority *ad interim* to remit sins, and the second having the authority *in perpetuam*. The New Testament, as the very mouthpiece of the Lord, pronounces forgiveness upon all in every generation who truly repent and believe on the Son of God [this author would say, rather, upon all who truly believe on the Son of God and repent of their sins]; and preachers in every age, with the Bible in their hand, are authorized to do the same declaratively. But when it is urged, as by Catholic writers, that this infallibility for teaching and absolution, which was committed to the apostles, has descended through a succession of ministers called the clergy, the answer seems to be, that this authority has not been perpetuated in any body of men apart from the Scriptpures, but was transferred to the New

1. A. J. Gordon, *op. cit.*, 178. The sentence is from Rothe, *Dogmatics*, p. 238.

2. A. J. Gordon, *ibid.*, 177.

Testament, and lodged there for all time. Historically, at least, it seems to have been the fact, that as the apostles and prophets of the new dispensation disappeared, the Gospels and Epistles took their place, and that henceforth the divine authoritative voice of the Spirit could be distinctly recognized only in the written word. As coal has been called 'fossil sunlight,' so the New Testament may be called fossil inspiration, the supernatural illumination which fell upon the apostles being herein stored up for the use of the church throughout the ages."¹ Authority is either *primary* or *delegated*. Primary authority in religion is in God, of course. But God the Father delegated His Divine authority to His Son, the Lord Jesus Christ, "whom he appointed heir of all things, through whom also he made the worlds" (Heb. 1:2). The Son of God in turn, upon His return to the Father, delegated this Divine authority to the Apostles whom He sent out into the world as eye-witnesses of the fact that He had risen from the dead and as His ambassadors of reconciliation. At the same time, He sent the Holy Spirit upon them in baptismal measure to clothe them with infallibility or to insure them against error in proclaiming to the world the facts, commands and promises of the New Covenant. To indicate this Divine investiture with the proper authority, inspiration and infallibility, He "breathed on them, and saith unto them, Receive ye the Holy Spirit; whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20:22-23). All this was fulfilled on the Day of Pentecost and in the subsequent ministry of the Apostles. *I challenge anyone, however, to find the slightest bit of evidence anywhere in the New Testament that the Apostles ever conferred their Divine authority and infallibility upon any other man or group of men, or qualified, or even appointed, any other man or group of men to be their "successors."* The reason why such evidence is not forthcoming is obvious: Divine authority, inspiration, and infallibility all passed, with the death of the Apostles, into the New Testament Scriptures, where they reside to this day.

But, say those who would repudiate the New Testament norm or pattern of the Church, who would justify the numerous innovations brought into the Church by a self-constituted clergy (on the specious plea that the Church was divinely destined

1. A. J. Gordon, *op. cit.*, 167-168. Italics mine.

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to "evolve" in harmony with the demands of each succeeding age), *the Church existed before the Book*. True, the Church existed before the New Testament canon was written and established. *But the Church did not exist before the Word of Christ existed*. For the Apostles' teaching (Acts 2:42) was the Word of Christ, communicated to them by the Holy Spirit (cf. again John 14:26, 16:13-15). As Jesus Himself explicitly stated, in His intercessory prayer to the Father on behalf of the Apostles, John 17:7, 8—"Now they know that all things whatsoever thou hast given me are from thee: *for the words which thou gavest me I have given unto them*: and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me." "*The words which thou gavest me I have given unto them.*" How did the Son communicate His words to the Apostles? Both personally, while He was with them in the flesh, and then, upon His return to the Father, through the Holy Spirit. The Apostles' teaching was the Word of Christ, and hence the Word of God. Of course that teaching was *oral* at the first, throughout the first century approximately of the Christian era. But it was the Word of Christ just the same, the same Word which the Apostles and their co-laborers committed to writing in the New Testament, to serve as a permanent Discipline for the administration of the Church on earth. *I repeat that the Word which was at the first delivered to the local churches orally by the Apostles, and the Word which was committed to writing by the same Apostles and their co-workers, in the Gospels and Epistles of the New Testament, was one and the same Word of Christ and Word of God.* (2 Cor. 5:19—"God was in Christ reconciling the world unto himself.") This Word existed and was being proclaimed by the Apostles, guided into all the truth by the Holy Spirit, from the very Day of the Spirit's advent and incorporation of the Body of Christ, the Day of Pentecost, A.D. 30 (Acts 2). To put forward the specious plea, in order to justify human innovations and the encroachments of human authority upon the Church of the living God, that "the Church existed before the Book," and therefore takes priority over the Book, is not only sheer presumption—it is sheer nonsense. Churchmen ought to know better.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is

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in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17). If Scripture is sufficient to furnish the man of God completely unto every good work, what more is needed?

12. Questions for Review of Part Eight

PART NINE

THE SPIRIT OF POWER: MIRACLES

1. "Demonstration of the Spirit"

The question is often asked, How may we be reasonably sure that the Bible is the record of a progressive *revelation* from God to man, communicated by the Holy Spirit? In answer to this question, I would suggest the following essential criteria of a genuine revelation: (1) it must meet all the spiritual needs of man; (2) it must recognize the fact that he is in sin, and show him the way out; (3) it must provide a *complete* salvation for him—salvation both from the guilt and from the consequences of sin; (4) it must maintain the proper balance of order in the moral universe and thus satisfy the demands of absolute justice; (5) it must give evidence of having proceeded from Divine authority and it must speak with that authority; and (6) it must be attested or certified by the proper credentials proceeding from that supreme Authority. I am prepared to defend the thesis at any time that the revelation in history, of which the record and interpretation are to be found in Scripture, meets all these tests.

This revelation, throughout the various stages of its unfolding, has been attested in two ways: (1) by prophecy (prediction) and subsequent fulfilment, and (2) by miracles. The working of miracles for the purpose of attesting revelation is known in Scripture as *demonstration*. *Revelation and demonstration always go together; that is to say, demonstration accompanies revelation; and when revelation ceases, demonstration ceases also.* 1 Thess. 1:5—"our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance."

Both *revelation* and *demonstration* are works of the Spirit of God. 1 Cor. 2:4, 5—"And my speech and my preaching," writes Paul, "were not in persuasive words of wisdom, but in *demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.*" In the work of revelation, the Spirit operates as the Spirit of Truth; in the work of demonstration, that is, in the attesting of Divine revelation, the Spirit operates as the Spirit of Power. Cf. Luke 4:14—here it is said that Jesus, after his temptation by the Devil, "returned in the power of the Spirit into Galilee."

First of all, it is essential that we get a clear understanding of what a miracle is, in the Biblical sense of the term. The

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word is frequently used in common parlance, and even in the treatises of learned men, with significations which it does not have in Scripture. Let us first consider the question negatively, that is, what a miracle is *not*, as follows:

1. A miracle, in the Biblical sense of the term, is not just an extraordinary or unusual event, either in the life of an individual or in the history of the race. A century ago, for example, popular speech would have pronounced it "miraculous" that an audience in San Francisco should be able to hear, *by means of copper wires*, a speech delivered in New York; and little more than a half-century ago it would likewise have been called a "miracle" in common parlance that such an exchange should take place *without the use of any wires at all*. Today, however, these are commonplace incidents. But they are now known to be the effects of perfectly natural causes. Therefore, they definitely are not miracles. Penetrations of the operations of nature, resulting in discoveries and inventions, or the coincidences of life resulting from the concatenation of the perfectly regular processes of nature—such things as these do not belong in the category of miracles.

2. On the other hand, a miracle is neither a violation nor a suspension of the laws of nature, as some have contended. For example, when a boy throws a ball into the air, the power of his arm transcends the law of gravitation in the particular instance. This does not mean, however, that the law of gravitation is thereby suspended; on the contrary, that law continues to be in operation universally. Nor does it mean that the law of gravitation is "violated" in any way; it means only that in the particular case the force of gravity is superseded by a superior force, at the command of a human will. The force of gravity, for instance, draws iron downward, but a magnet will transcend the force of gravity and draw the iron upward. So it is, although the analogy is inadequate, with miracles. When a miracle is performed, the laws of nature continue to be in operation as before; the miracle, a single event in time and space, is the effect of a Will outside what we commonly call "nature," of the Divine Will which is, in fact, the constitution of both the physical and moral universe.

3. A miracle is not an effect of exclusively "natural" causes. It has become the vogue among scholars of a certain type of thought to explain a miracle as an event which could

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be accounted for solely as a result of natural processes, if men were only in possession of full knowledge of those processes: the effect of some law of nature with which men are not yet familiar. That is to say, the event is designated a "miracle" in accommodation to human ignorance. This explanation falls short, however, of accounting for a Bible miracle. A miracle, in the Biblical sense of the term, is an event which the laws of nature, even if fully known, would still not be competent to account for, without the immediate agency of God. (By a miracle, writes John Owen, we mean "such effects as are really above and beyond the power of natural causes, however applied."¹) Miracles do not occur within the realm of God's general providence, that is, within the realm of "natural law" established once for all time by Divine decree (Psa. 148:1-6), such as, e.g., the movements of the heavenly bodies, the rising and setting of the sun, the falling of the rain, the sequence of the seasons, of seedtime and harvest, etc. Miracles occur only as a result of the immediate intrusion of Divine power into that realm. Whenever such an intrusion does occur, in the entire realm of nature as we know it, then of course a miracle takes place, for the simple reason that nature is powerless to resist the Will and Word of God. Hence, miracles may properly be said to occur only in the realm of God's special providence.

4. A miracle is not an event without a cause. It is an event which has for its cause a direct volition of God or immediate exercise of Divine power.

5. A miracle is not a capricious, purposeless, irrational event. The acts of God are without exception manifestations of His Wisdom; hence they are never purposeless.

6. A miracle is not just a mystery. The world which we know is full of mysteries—the mysteries of matter, space, time, life, mind, consciousness, memory, personality, etc. There is no greater mystery, for instance, than that of the transmission of physical, temperamental and even mental characteristics through such sub-microscopic blobs of the "stuff" of life as chromosomes appear to be; or that of the union of the paternal and maternal natures in the fertilized ovum which develops into a new and strictly unique human being. Life as we know it is replete with just such mysteries, mysteries

1. John Owen, *op. cit.*, 79.

for which science has no explanation and probably never will have. These mysteries, however, are ever-present and constantly-recurring phenomena in the ordinary course of nature. Hence they are not miracles, for miracles lie *outside* the ordinary course of nature.

7. A miracle is not necessarily an event which is contrary to human experience, as some (notably Hume, Renan, Baur, etc.) have contended. Nor is it an event contrary to the "constant experience" of the race, as Hume asserts. True, such an event as a Biblical miracle would be out of harmony with the regular day-by-day experience of people living in this twentieth century, and in fact of those who have lived in the intervening centuries since the apostolic age. But we have in Scripture the written testimony of men—all of them men of great sincerity and ability—who affirm that miracles did occur within their own experience and who even affirm that they themselves performed miracles by the power of the Spirit of God. Obviously, this is not a question of *power*, but of *fact*. If there is a God, He must be the Ruler of the universe, and His Will must be the constitution of the universe; hence He may and can interpose His Will at any time, for His own purposes, and transcend natural processes. Certainly our God is not a helpless homeopath who throws up His hands in supine surrender to His own laws of nature! In a word, if there is a God, He can work events in the field of human history which are of just such a nature as those described in Scripture as miracles, if He has a reason for doing so. This is not a question, therefore, of whether or not miracles can take place; it is a question, rather, of whether or not there is a God, and a God who would have a good and sufficient reason for working miracles. Therefore, I repeat, it is not a question of power, but of fact, or perhaps it would be more correct to say, of *the reliability of the evidence*. Are those men who claimed to have performed miracles and to have witnessed the performance of them, men upon whose testimony we can rely? Can we believe what has been written by Moses, Matthew, Mark, Luke, John, Peter, Paul and the other Bible writers? Can we believe the learned Jew named Nicodemus who came to Jesus by night with the frank concession: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him" (John 3:2)? Were

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these men insincere, personally ambitious impostors? Were they hopelessly deluded religious zealots? The whole question of miracles boils down to just one issue, namely, that of the reliability of the testimony regarding them. To say that a miracle is contrary to ordinary human experience, and to say that it is contrary to all human experience, is to affirm two entirely different propositions. Besides, the fallacy in this entire position consists in the fact that its protagonists overlook altogether the function of miracles as attesting revelation. In affirming that miracles are out of harmony with the "constant experience" of the race, they are simply begging the question. *For miracles were not Divinely intended to be the constant experience of the race. Because miracles were for the purpose of attesting Divine revelation, as it is expressly declared throughout the Scriptures, we need not expect them to have occurred, nor indeed should we look for them, outside the theater of space-time in which that revelation was made in human history.* Moreover, in the light of this fact, any pretension to the working of miracles outside that same theater must be regarded with suspicion at least, if not with actual skepticism. It has been rightly said that all alleged "special revelations," from Montanus to Swedenborg, prove their own falsity by the absence of attesting miracles.

8. A miracle is not a phenomenon of internal psychical experience; not any such change in thought, feeling, or will, as may occur in conversion, regeneration, or sanctification. It is an event which occurs objectively; not subjectively; "an event palpable to the senses, which may serve as an objective proof to all that the worker of it is divinely commissioned as a religious teacher."¹

9. A miracle, in the Bible sense of the term, is not a phenomenon of the same rank as healings effected by the subconscious powers of the human mind. There is an analogy here, of course, between the powers of the subconscious in man to effect the healing of the body, and the power of Divine Thought to create and to control every phase of both animate and inanimate nature. But the operations are of a different order. Neither Jesus nor His Apostles ever gave any "treatments"—absent or present. All that Jesus had to do was to speak the Word, that is to order it, and the miracle was

1. A. H. Strong, *Systematic Theology*, One-volume edition, 117.

wrought, whether a miracle of creation, or of mercy (healing), or of judgment. *The achievements of mental therapeutics lie outside the realm of Bible miracles.*

To sum up, therefore, positively: *Miracles, in the Biblical sense of the term, are (1) events which take place in the objective order, events which occur in time and space, events which are palpable to the physical senses of eye-witnesses; (2) events which are produced by the immediate agency of God or the direct exercise of His power, without which immediate agency of God and direct exercise of His power the events could not possibly occur; and (3) events which are produced by the immediate agency of God for religious purposes strictly; that is, for purposes essential to the execution of God's Plan for the redemption of mankind.*

The entire "theology" of miracles was clearly stated by the Apostle Peter, in the first Gospel sermon which the Spirit delivered through the Apostles on the Day of Pentecost, Acts 2:22—"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works [powers] and wonders and signs which God did by him in the midst of you, even as ye yourselves know." This affirmation leaves nothing to be added, in so far as miracles are concerned. Three words are used here, by the Spirit Himself, to describe miracles from as many different points of view:

1. From the viewpoint of their cause, they are designated "mighty works," or "powers" (*dynameis*, also rendered "miracles"); that is to say, they are events produced by a direct exercise of the mighty power of God. Cf. Rom. 15:18, 19—"For I [Paul] will not dare to speak of any things save those 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 Spirit," etc. (Cf. Matt. 7:22; 11:20, 21, 23; 13:54, 58; 14:2; Mark 6:2, 5, 14; 9:39; Luke 10:13, 19:37; Acts 8:13, 19:11; 1 Cor. 12:10; 2 Cor. 12:12; Gal. 3:5; Heb. 2:4, etc.).

2. From the viewpoint of their effect, that is, upon those who witnessed them, they are designated "wonders" (*terata*).

3. From the viewpoint of their design or function, in the Eternal Purpose of God, they are designated "signs" (*semeia*). That is to say, miracles were signs (marks) by which the stamp of Divine approval and authority was impressed upon

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those who performed them and upon their message to mankind. Bible miracles were *signs* in the fact that they were the credentials by which God authenticated both the ministry and the testimony of His servants throughout all ages. (A *sign* is an event that occurs in the *world of being*, one that is amenable to sense-perception; e.g., the conferring of the baptismal measure of Spirit-power upon the apostles on the Day of Pentecost was accompanied by phenomena that could be seen and heard (Acts 2:33). A sign is a *signal*, in a sense, and in view of its character, it differs from a *symbol*, which functions primarily in the *world of meaning*.) (Cf. Matt. 12:38, 39; 16:1, 4; Mark 8:11, 12; 16:17, 20; Luke 11:16, 29; 23:8; John 2:11, 18, 23; 3:2; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30; Acts 4:16, 22; 8:6; 1 Cor. 1:22, etc.) Cf. *semeia kai terata*, "signs and wonders," (a) of the miracles of Moses, Acts 7:36, (b) of the miracles of Christ, John 4:48, Acts 2:22, (c) of the miracles of the Apostles, prophets and teachers of the early Church, Acts 2:43, 4:30, 5:12, 6:8, 14:3, 5:12; Rom. 15:19; 2 Cor. 12:12; Heb. 2:4; also, by way of analogy, (d) of professed miracles of false prophets or teachers, Matt. 24:24; Mark 13:22; 2 Thess. 2:9; Rev. 13:13, 14; 16:14; 19:20. Cf. also "signs" (a) with reference to the miracles performed by Moses and Aaron, Exo. 4:8, 17, 30; (b) with reference to the miraculous events and deeds which are to foreshadow the return of our Lord, Matt. 24:3, 30; Mark 13:4; Luke 21:7, 11, 25; Acts 2:19; Rev. 12:1, 3; 15:1; (c) with reference to the gift of tongues in the early Church, 1 Cor. 14:22—here the Apostle states expressly that this gift was not for believers at home, but for the dissemination of the Gospel among unbelievers; and (d) with reference to the experience of the prophet Jonah, that is, the wonder which God wrought in the case of Jonah, in bringing him forth from the belly of the sea-monster, an event which foreshadowed the resurrection of Christ, Matt. 12:38-40, 16:4; Luke 11:29-30. Thus it will be seen that the whole "theology" of miracles is embodied in these three terms—"powers" and "wonders" and "signs"—by which they are scripturally designated.

Now the Scriptures make it clear that *demonstration*, like revelation, is distinctively a work of the Spirit of God. Jesus said to the Pharisees on one occasion, "If I by the Spirit of

God cast out demons, then is the kingdom of God come upon you" (Matt. 12:28). Hence, if Jesus wrought miracles by the power of the Holy Spirit (He is said to have possessed the Holy Spirit without measure, John 3:34), as indeed it will be seen that He so affirmed in this text, it follows that it was by the Spirit's power that all miracles were performed by human instrumentalities. Hence, it is rightly said that God (through the agency of the Spirit, of course) "approved" Jesus of Nazareth "by mighty works and wonders and signs" which He (through the Spirit) "did by him in the midst of you," etc. (Acts 2:22). And so, when miracles are said in Scripture to have been wrought by the "hand" or "finger" of God, it is the power of the Holy Spirit that is described metaphorically by these terms. Thus it is said that "the hand of the Lord" was with John, the son of Zacharias and Elisabeth (Luke 1:66), and that "the hand of the Lord" was with the first disciples at Antioch (Acts 11:21); in either case "the hand of the Lord" obviously is a metaphor of the power of the Spirit. Similarly, Paul said to Elymas the sorcerer, at Paphos: "Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season" (Acts 13:11); in this case the power of the Spirit was exercised to perform a miracle of judgment. And in Luke 11:20, the passage which parallels Matt. 12:28 quoted above, Jesus is represented as saying: "If I by the finger of God cast out demons, then is the kingdom of God come upon you." ("The one passage [Matt. 12:28]," writes Cumming, "seems to speak of the power by which the works were done, and the other [Luke 11:20] of the outward bodily sign or gesture which accompanied them."¹) Again, it is evident from the Scripture accounts that those persons who wrought miracles never acted as if their extraordinary power was something which was inherent in them, but always attributed that power to the presence of the Spirit with them and in them. Take, for example, the healing of the lame beggar, at the Gate Beautiful of the Temple, by the Apostle Peter. To the wondering populace, the Apostle said: "Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we made him to walk?" He then goes on to explain that it was by the authority of Christ, as evinced by the exercise of the power

1. James Elder Cumming, *Through the Eternal Spirit*, p. 72.

of the Spirit of course, that the miracle had been performed: "And by faith in his [Christ's] name hath his name made this man strong, whom ye behold and know; yea, the faith which is through him [Christ] hath given him this perfect soundness in the presence of you all" (Acts 3:11-16). Or, take another example from the Old Testament, one which has long been a butt of ridicule by skeptics and unbelievers, namely, the case of Joshua and the heavenly bodies on the long day of the battle between the Israelites and the Amorites (Josh. 10:6-14). When Moses' great successor issued his famous command to the heavenly bodies, obviously he did not expect that *his own* words would effect the results that he sought; on the contrary, he acted knowing by inspiration of the Spirit that he had Divine warrant to speak as he did; hence, it is said that "Jehovah hearkened unto the voice of a man" (v. 14). However this miracle may have been effected, the important thing to remember is that it continued to be light "upon Gibeon" and "in the valley of Aijalon," until the children of Israel had won the victory they so sorely needed. It will be remembered that Jesus told the Twelve on one occasion, when they found themselves unable to cure an epileptic, that their failure was due to their lack of faith. He then added: "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:19-20; cf. Luke 17:6). The faith alluded to here is the faith that makes possible the working of a miracle; the faith of a human instrumentality who allows the Word of God to be spoken through him by the Spirit, as Joshua did. I am sure, for example, that if I were to speak *my own* word to Pike's Peak, saying, "Pike's Peak, get out of my way," that great mountain would not even budge. But if the Word of God were to come to me and to be spoken through me, by the Spirit, saying, "Pike's Peak, get out of the way," I am certain that Pike's Peak would crumble. Nature is powerless to resist the Word of the living God. (Cf. Luke 1:37—"For no word of God shall be void of power.") Those men who wrought the miracles essential to the unfolding of the Plan of Redemption in human history knew full well that it was by the power of the Spirit of God that they wrought, and not by any power inherent in them. In this tenor wrote

Paul to the Corinthians as follows: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but *in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God*" (1 Cor. 2:1-5). Demonstration is distinctively a work of the Spirit; those who acted as instruments of Divine power in the performing of miracles were simply instruments of the Spirit in so doing. When, for example, it is said of the Apostles, prophets and teachers of the early Church, that "the Lord worked with them and confirmed the word by the signs that followed" (Mark 16:20), and that "God bore witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:4), it is quite clear that this confirming and witnessing was done through the agency and power of the Holy Spirit. Cf. the words of Jesus to the Eleven, John 15:26—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." As is evident from the New Testament Scriptures, this witness took the form both of revelation and of demonstration. 1 Thess. 1:5—"Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance," etc. Again, it is specifically the temporal mission of the Holy Spirit in the present Dispensation to *glorify* Christ. As Jesus Himself put it, John 16:14—"He shall glorify me; for he shall take of mine, and shall declare it unto you." How, then, does the Spirit glorify Christ? He does it, undoubtedly, as Cumming says, by "*removing the veils and coverings* which have prevented Him, *as He is*, from being *seen or known*,"¹ that is, by revealing Him to men as the only possible Savior, and His death as the only possible Atonement and ground of acceptance with Infinite Holiness. This, again, the Spirit did both by revelation and by demonstration. By demonstrating, through the power of the Spirit, His complete mastery of the natural world, Jesus

1. James Elder Cumming, *op. cit.*, p. 151.

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demonstrated at the same time that He is sovereign of the moral world. Cf. Matt. 9:1-6; "And he [Jesus] entered into a boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? *For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?* But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house." The Spirit has glorified in all Dispensations, and still glorifies, the Son by making Him, and God the Father through Him, known to men. John 17:5—"And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Demonstration is eminently a work of the Spirit of God. [Rom. 15:18, 19]: I will not dare to speak of any things save those 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 Spirit. [Gal. 3:5]: He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? [1 Cor. 2:4, 5]: And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. [1 Cor. 12:4-11]: Now there are diversities of gifts, but the same Spirit. . . . But to each one is given the manifestation of the Spirit to profit withal. For to 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 discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally as he will. [We must never lose sight of the fact that, since the Day of Pentecost, the Day of the beginning of the Gospel Dispensation, the Spirit has been the agent both of the Father and of the Son, in the final phases of the execution of the Plan of Redemption.]

The Scriptures make it equally clear that miracles were designated primarily to be *evidential as to function*, that is, for the purpose of attesting Divine revelation. As a matter of fact, there is no scriptural basis for any human opinion to the contrary. Secondarily, of course, miracles served other pur-

poses, as to kind; e.g., there were miracles of guidance, of instruction, of mercy, healing, deliverance, judgment, etc. Broadly speaking, miracles in both Covenants served two purposes, namely, to convict and convince unbelievers and sinners, and to confirm the saints in the most holy faith. Primarily, however, the general design back of these special manifestations of Divine power was that of giving proper credentials to the proper instrumentalities, to confirm them as ministers and ambassadors of God and Christ, and to attest the Divine origin and authority of the message which they delivered to men. Hence, as we have seen, miracles were commonly designated "signs," because they were tokens of God's presence and probation. That is to say, God confirmed the ministry and testimony of His great servants by the signs which followed.

When Moses, for example, was called and commissioned by Jehovah to lead the children of Israel out of Egyptian bondage, he, being a well educated man, immediately asked what evidence he might be able to give both the Egyptians and the Israelites, and the former especially, that he would be acting as the Servant of the living and true God. Whereupon God conferred upon His great leader and mediator of the Old Covenant the power to perform miracles, and put in his hand a rod, which was to be a symbol of the Divine Word. At the same time, God commissioned Aaron as Moses' helper, and conferred upon him similar credentials.

[Exo. 4:1-9]: And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? And he said, a rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take it by the tail (and he put forth his hand, and laid hold of it, and it became a rod in his hand); that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow. And he said, Put thy hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh.) And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of

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the river shall become blood upon the dry land [cf. Exo. 7:19]. [cf. Exo. 4:17]: And thou shalt take in thy hand this rod, wherewith thou shalt do the signs. [Exo. 4:27-31]: And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron of the words of Jehovah wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped. [We are all familiar with the miracles which were wrought by Moses and Aaron in Egypt (including the ten plagues, Exo. 7-12) and throughout the following forty years of wandering in the wilderness. These were all primarily for the purpose of attesting the mission and work of Moses, and only secondarily, as to kind, for purposes of deliverance, guidance, instruction, healing, judgment, etc.] [Cf. Acts 7:36]: This man [Moses] led them forth, having wrought wonders and signs in Egypt, and in the Red Sea, and in the wilderness forty years. [Miracles were also wrought through or on behalf of other men of God under the Old Covenant: e.g., Joshua (Josh. 6:1-21, 10:12-14), Samson (Judg. 15:18-20), Samuel (1 Sam. 12:18), Elijah (1 Ki. 17:8-16, 18:20-40, 2 Ki. 2:11), Elisha (2 Ki. 4:1-7, 4:32-37, 4:38-41, 4:42-44, 6:1-6, etc.), Daniel (Dan. 6:16-23), Jonah (Jon. 1:17—2:10), etc. These were all personages, of course, who were performing significant roles in the unfolding of God's purposes for mankind.]

In like manner, God, by the agency and power of His Holy Spirit, authenticated the incarnate ministry and work of His Son Jesus Christ.

[God anointed Him, immediately following His baptism,] with the Holy Spirit and with power who went about doing good, and healing all that were oppressed of the devil: for God was with him [Acts 10:38]. [John 2:11]: This beginning of his signs [turning water into wine] did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. [John 3:1, 2]: Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. [John 6:2]: And a great multitude followed him, because they beheld the signs which he did on them that were sick. [John 6:14]: When therefore the people saw the sign which he did [the feeding of the five thousand], they said, This is of a truth the prophet that cometh into the world. [John 6:30]—They [the people] said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? [John 7:31]: But of the multitude many believed on him; and they said When the Christ shall come, will he do more signs than those which this man hath done? [John 9:16]: Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them.

[John 10:41, 42]: And many came unto him; and they said, John [the Baptizer] indeed did no sign; but all things whatsoever John spake of this man were true. And many believed on him there. [John 11:47, 48]: The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. [John 12:17, 18]: The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him for that they heard that he had done this sign. [John 12:37]: But though he had done so many signs before them, yet they believed not on him. [Why, then, did Jesus work these miracles? Obviously, to attest His Divine Sonship and Messiahship, and His ministry on behalf of fallen man. They were the means by which God the Father, through the agency of the Spirit, attested the mission and work of His Son, the incarnate Logos. Jesus Himself makes this crystal clear, in the prayer which He uttered just before He called Lazarus out of the tomb.] [John 11:41-43]: So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I know that thou hearest me always: but because of the multitude that standeth around I said it, *that they may believe that thou didst send me.* And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. [Cf. John 20:30, 31—Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: *but these are written—for what purpose?*] *—that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.* [Cf. again the testimony of Peter, on the Day of Pentecost]: Ye men of Israel, hear these words: *Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you,* even as ye yourselves know. [It is difficult to see how language could be more explicit.]

Perhaps the most significant characteristic of the miracles of Jesus was their variety as to kind. No intelligent person can study His miracles from this point of view without realizing that He had absolute control over every phase of Nature and her processes; that all He had to do was to command and Nature obeyed Him at once. Note briefly, in support of this statement, the following general classification of the miracles of Christ:

1. *Miracles of healing:* (1) the nobleman's son, of a fever (John 4:46-54); (2) Peter's mother-in-law, of a fever (Matt. 8:14-17, Mark 1:29-31, Luke 4:38-39); (3) the leper, of his leprosy (Matt. 8:2-4, Mark 1:40-45, Luke 5:12-16); (4) the bedridden man, of his palsy (Matt. 9:1-8, Mark 2:3-12, Luke 5:17-26); (5) the impotent man at the pool of Bethesda (John 5:1-16); (6) the man with a withered hand (Matt. 12:9-14, Mark 3:1-5, Luke 6:6-10); (7) the centurion's servant, of palsy (Matt. 8:5-13, Luke 7:1-10); (8) the woman who had been twelve years afflicted with issue of blood (Matt. 9:20-22, Mark 5:25-34, Luke 8:43-48); (9) restoration of sight to two blind men (Matt. 9:27-31); (10) restoration of hearing and speech to a

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deaf and dumb man (Mark 7:32-37); (11) restoration of sight to a blind man (Mark 8:22-26); (12) restoration of sight to a man born blind (John 9); (13) a woman healed, who had been afflicted eighteen years (Luke 13:10-17); (14) healing of a man, of dropsy (Luke 14:1-6); (15) ten lepers, healed of leprosy (Luke 17:11-19); (16) sight restored to a blind beggar (Luke 18:25-48; cf. Matt. 20:29-34); (17) sight restored to blind Bartimaeus (Mark 10:46-52; cf. Matt. 20:29-34); (18) restoration of the ear of Malchus, the High Priest's servant (Luke 22:50-51; cf. John 18:10).

2. *Miracles of casting out devils:* (1) the man at Capernaum with an unclean spirit (Mark 1:21-28, Luke 4:31-37); (2) the blind and dumb man possessed of a demon (Matt. 12:22-23, Mark 3:19-30, Luke 11:14-23); (3) the two Gadarene demons possessed of a legion of devils, exceeding fierce (Matt. 8:28-34; cf. Mark 5:1-20, Luke 8:26-39); (4) the dumb man possessed of a devil (Matt. 9:32-35); (5) the daughter of the Syrophenician woman (Matt. 15:21-28, Mark 7:24-30); (6) the lunatic boy, whom the disciples had failed to cure (Matt. 17:14-21; cf. Mark 9:14-29, Luke 9:37-43). Cf. Mark 3:11—"And the unclean spirits, whosoever they beheld him, fell down before him, and cried, Thou art the Son of God."

3. *Miracles of raising of the dead:* (1) the widow's son at Nain, as they were bearing him to the grave (Luke 7:11-17); (2) the daughter of Jairus, the ruler of the synagogue (Matt. 9:18-26; Mark 5:22-24, 35-43; Luke 8:41-42, 49-56); (3) Lazarus, at Bethany, after the man had been dead four days (John 11:32-44).

4. *Miracles of deliverance:* (1) He delivers Himself from His enemies (Luke 4:30); (2) He delivers His disciples from a storm on the Sea of Galilee, calming the winds and waves by a command (Matt. 8:23-27, Mark 4:35-41, Luke 8:22-25); (3) Peter saved, trying to walk on the sea, as Jesus did. (Matt. 14:28-31, Mark 6:45-52); (4) the wind ceases, and the vessel is instantly at the land (John 6:16-21; Mark 6:51-52); (5) those sent to apprehend Him fall to the ground (John 18:4-6).

5. *Miracles of supply:* (1) water converted into wine, at Cana (John 2:1-11); (2) Peter's net filled with an immense draught of fish (Luke 5:1-11); (3) tribute money furnished by a fish (Matt. 17:27); (4) another great haul of fish (John 21:6-14). *Two of these at least were miracles of creation*, namely, (1) the feeding of five thousand men, besides the women and children, with a few loaves and fishes (Matt. 14:15-21, Mark 6:35-44, Luke 9:12-17; cf. John 6:5-14); (2) the similar feeding of four thousand men, besides the women and children (Matt. 15:32-39, Mark 8:1-10).

6. *Miracles of judgment:* (1) the demon-possessed swine run down a steep place into the sea and are drowned (Matt. 8:30-32); (2) the fig tree withered (Matt. 21:18-21; Mark 11:12-14, 20-24).

(Note also the miracles wrought not directly by Jesus Himself, but wrought by God through the Spirit to attest His divinity: (1) The guidance of the Magi to Bethlehem by a star (Matt. 2:1-9); (2) the signs at His baptism (Matt. 3:16-17, Mark 1:9-12, Luke 3:21-23, John 1:32-34); (3) the signs at His Transfiguration (Matt. 17:1-14, Mark 9:1-14, Luke 9:28-37, 2 Pet. 1:16-18); (4) the direct answer from Heaven, to His prayer (John 12:28-30); (5) the signs at His death (Matt. 27:45-53); (6) the signs at His resurrection (Matt. 28:2, Mark 16:4); (7) the signs at His ascension (Luke 24:50-51,

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Acts 1:6-12). (Cf. John 21:25—"And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.")

Why this great variety of kinds of miracles performed by our Lord? Why did He thus demonstrate His absolute power over every phase of Nature and her processes? Obviously, to prove, once for all, that He was all that He claimed to be,—the Christ, the Son of the living God, and the only possible Savior of men; to demonstrate, once for all, that He who had the authority and power to say to a palsied man, "Arise, and walk," had also the authority and power to say, "Thy sins are forgiven" (Matt. 9:5); to validate once for all the claim which He made just before His ascension to the right hand of the Father, after His conquest of man's last and greatest enemy, death itself: "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). The "all" in this text means *all or nothing*; He who came the first time as suffering Savior, will return a second time at the end of our age "on the clouds of heaven with power and great glory" (Matt. 24:30) as the reigning Judge.

[Col. 1:12-18]: giving thanks unto the Father . . . who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love: in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead: *that in all things he might have the preeminence.*

Again, when Jesus first called and sent forth to His own people the men who were to become His Apostles, He bestowed upon them also the Spirit's power to perform miracles to attest their ministry and message.

[Matt. 9:35]: And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness [Matt. 10:1-20]: And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. . . . These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the

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dead, cleanse the lepers, cast out demons: freely ye received, freely give. . . . Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. [Thus it will be seen that they—the Twelve—were in possession of the Spirit's gifts both of revelation and of demonstration; when they were sent out upon their special mission, they were given the proper credentials; demonstration was for the purpose of attesting revelation.] [Cf. Mark 3:14;19, 6:7-18; Luke 6:14-16, 9:1-6] [Later, Jesus called and sent out seventy other disciples, again on a special mission to His own people, and commissioned them in the same manner.] [Luke 10:1-9]: Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them . . . Go your ways; behold, I send you forth as lambs in the midst of wolves. . . . And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. [As a matter of fact, *God never did send out special messengers without qualifying them with the proper credentials to attest their message.*]

Hence we find Jesus saying to the Eleven, just before His ascension and coronation, Mark 16:15-18: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." The inspired writer goes on to add: "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. *And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed*" (literally, by the accompanying signs). (I realize, of course, that this section of Mark, ch. 16, vv. 9-20, is not found in the two oldest Greek manuscripts. It does occur, however, in versions which are older than these manuscripts. Besides, everything in it is in harmony with New Testament teaching as a whole.) The point is, that the signs which followed the apostles' preaching were for the purpose of confirming the Word which they preached. Moreover, when we read on into

the book of Acts and the Epistles, we find that the very signs enumerated here *did accompany* the ministry and work of the Apostles. There is no indication in this text, of course, that they should extend beyond the apostolic ministry and the apostolic age.

Certainly by this time we are quite familiar with Jesus' promise to the Eleven to send the Holy Spirit upon them, after His return to the Father, to guide them into all the truth (John 14:16-17, 14:26, 15:26-27, 16:7-15; 20:21-23). This coming of the Spirit upon them was, according to His promise, to be in baptismal measure, and was not only to clothe them with infallibility in revealing the message of the Gospel to mankind, but with power as well to attest that message with the customary proper credentials, namely, miracles. Hence, we find Jesus saying to them, before His ascension, Luke 24:49—"And behold, I send forth the promise of my Father upon you: but tarry ye in the city, *until ye be clothed with power from on high.*" Again, Acts 1:1-8, after charging them not to depart from Jerusalem, but to wait for the promise of the Father, He said to them: "John indeed baptized with water, but ye shall be baptized in the Holy Spirit not many days hence. . . . But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." What was the power alluded to, in these statements? Obviously, the power of working miracles and thus attesting the Gospel message, the power of *demonstration*. In His work of demonstration, the Spirit operates as the Spirit of power. And certainly when the Holy Spirit did come upon the Apostles a few days afterward—on the Day of Pentecost—He came in great power: "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Now what were the signs which, according to Mark's account, were to accompany and to attest the apostolic ministry and message? "In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents,

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and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Did these signs accompany them that believe? That is, did they actually accompany the apostolic proclamation of the Gospel message, and the reception of that message by many of those who heard it? The following passages from the book of Acts and from the Epistles will surely suffice to answer this question beyond any possibility of doubt.

[Acts 2:4—And they [the Apostles] were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.] [Acts 2:43]: And fear came upon every soul: and many wonders and signs were done through the apostles. [Acts 4:29-38]: And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. [Acts 5:12-16]: And by the hands of the apostles were many signs and wonders wrought among the people: and they were all with one accord in Solomon's porch. . . . and believers were the more added to the Lord, multitudes both of men and women: insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one. [Acts 6:8]: And Stephen, full of grace and power, wrought great wonders and signs among the people. [Acts 8:5-7, 18]: And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those that had unclean spirits, they came out, crying with a loud voice; and many that were palsied, and that were lame, were healed. And there was much joy in that city. . . . And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed. [It will be remembered that both Stephen and Philip had received this miraculous power by the laying on of the Apostles' hands, Acts 6:1-6.] [Acts 14:8]: Long time therefore they [Paul and Barnabas] tarried there [at Iconium] speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands. [Acts 15:12]: And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them. [Acts 19:6]: And when Paul had laid his hands upon them [twelve disciples at Ephesus], the Holy Spirit came on them; and they spake with tongues, and prophesied. [Acts 19:10-12, 20]: And this continued for the space of two years [at Ephesus]; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God

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wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. . . . So mightily grew the word of the Lord and prevailed.

Note the following special miracles wrought at the hands of the Apostle Peter: (1) A man lame from birth is made to walk and leap, at the Gate Beautiful of the Temple in Jerusalem (Acts 3:1—4:16); (2) Ananias and Sapphira stricken dead for lying to the Holy Spirit: thus to lie to the inspired Apostle was to lie to the Holy Spirit (Acts 5:1-11); (3) Aeneas, who has been bedridden with palsy for eight years, at Lydda, is made whole (Acts 9:33-35); (4) Dorcas (or Tabitha) is raised from the dead at Joppa (Acts 9:36-42). Also the following special miracles wrought by the Apostle Paul: (1) Elymas the sorcerer, trying to prevent the conversion of Sergius Paulus, at Paphos, is stricken with temporary total blindness (Acts 13:6-12); (2) a man, at Lystra, who had been such a cripple from birth that he had never walked, is made to stand up, leap and walk (Acts 14:8-11); (3) a "spirit of divination" is cast out of a maiden at Philippi (Acts 16:16-18); (4) Eutychus, killed by a fall from a window at Troas, is restored to life (Acts 20:9-12); (5) a deadly viper proves harmless to the Apostle, on the island of Melita (Acts 28:1-6); (6) the father of Publius, and many other sick persons, cured, on the island of Melita (Acts 28:7-10). [Had not Jesus said, according to Mark's Gospel]: "they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them"?

A study of these various miracles in relation to their respective settings will convince any unbaised person that their function was primarily evidential, that is, to attest the ministry and message of the Apostles and their co-workers.

[Hence wrote Paul to the Corinthians]: Truly *the signs of an apostle* were wrought among you in all patience, by signs and wonders and mighty works [2 Cor. 12:12]. [Cf. 1 Cor. 9:1]: Am I not free? am I not an apostle? have I not seen Jesus our Lord? [1 Cor. 2:4, 5]: And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. [Rom. 15:18, 19]: For I will not dare to speak of any things save those 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 Spirit. [Those special miraculous powers included in the general category of *charismata* or "spiritual gifts" [1 Cor. 12:4-11, 28-31], which were bestowed quite generally upon Christians of the apostolic age by the laying on of an Apostle's hands (Acts 8:14-19, 19:1-7) were for the twofold purpose (1) of attesting the Gospel message, and (2) confirming the saints themselves in the most holy faith.] [Rom. 1:11, 12]: For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. [Cf. again 1 Cor. 2:4, 5]: My speech and my preaching were . . . in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. [2 Tim. 1:6, 7]: I put thee in remembrance that thou stir up the gift of God

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which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness, but of power and love and discipline. [Thus it will be seen that for the benefit of sinner and saint alike—for the conversion of the former, and for the establishment of the latter in the faith once for all delivered—miracles were wrought through the Apostles, prophets, and teachers of the early Church, to confirm the message of the Gospel; that, in a word, *demonstration was essential for the purpose of attesting revelation.* One more explicit Scripture passage should put the matter entirely beyond possibility of controversy, namely, Heb. 2:3, 4] How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord was confirmed unto us by them that heard; *God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts [distributions] of the Holy Spirit, according to his own will.*

Now in view of the fact that demonstration accompanied and attested revelation, it naturally follows that when revelation ceased, demonstration came to an end also. When the account of this progressive revelation, as first unfolded in the theater of human history, together (1) with the interpretation of its significance, and (2) with the record of the miracles wrought to attest that revelation—when all these matters were embodied in permanent form in the Scriptures, by competent witnesses, for all men to read, understand, and believe—then inspiration, revelation, prophecy and demonstration *all* gave way to the written but *living* Word of Christ as the Spirit's Book of Discipline and rule of faith and practice for the administration of the Church. As long as the Church was in an infant state and had to depend upon the oral instruction of the Apostles and prophets for guidance, then God, through the Spirit, graciously confirmed the Word by the signs which followed. But, according to the Will and Plan of her Divine Head, when the Church became a man, she put away such childish things as miracles (children are necessarily instructed by means of objects presented to their sense of vision), thereafter to take her instruction and guidance from Him as permanently set forth in His Last Will and Testament. [1 Cor. 13:8-11]: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man I have put away childish things." The Apostle is writing here to emphasize

the fact that the “most excellent way” (I Cor. 12:31) or rule for Christians—that is, most excellent by way of comparison with dependence upon miracles, which are, after all, says he, not designed to continue in the Church, but to serve contemporary ends only—is the way or rule of Love. Hence, he concludes, 1 Cor. 13:13, 14:1—“But now abideth faith, hope, love, these three; and the greatest of these is love. Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy” (that is, as long as such *charismata* shall, in the wisdom of the Head of the Church, continue to prevail among Christians). Again, Eph. 4:1-15: “I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.” At this point the Apostle enumerates the essentials of this “unity of the Spirit” (which the Church would maintain, if she had proper regard for the Will of her Divine Head; cf. John 17:20-21), as follows: “There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.” (While churchmen are pondering various plans put forward by men, it might be a good thing for them to give some consideration to the Spirit’s plan, for the unification of Christendom.) The Apostle goes on to say: “But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, And gave gifts unto men . . . And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers”—for what purpose?—“for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.” What ultimate end was to be served by these special gifts? “Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ.” That is to say, special gifts were to prevail

until the Mystic Personality—Christ the Head, the Church the Body—should become fullgrown or fully established in the knowledge of Him “from whom all the body fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love” (v. 16). Hence, says the Apostle elsewhere, Rom. 10: 6-10, that the righteousness which is of faith does not ask that Christ should again come down from heaven, nor does it ask that He should again return from the dead, in order to convert sinners and strengthen the faith of the saints. (That is, the Incarnation and the Resurrection, having occurred once, need not be repeated, the witness of both events having already been stated in the Word, and this should be sufficient for the man of faith.) “But what saith it? *The word is nigh thee, in thy mouth, and in thy heart, that is, the word of faith which we preach:* because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” When the Word of Faith was embodied in permanent form in Scripture, as the Rule of Faith and Practice for the Church, miracles were no longer necessary. The *righteousness which is of faith* depends not upon signs, but upon the testimony presented in the Word of Christ (Rom. 10: 17). The Scriptures themselves are sufficient to make us wise unto salvation through faith which is in Christ Jesus; sufficient to furnish the man of God completely unto every good work (2 Tim. 3: 15-17).

The essential facts of the Christian System are that Jesus lived, that He died for our sins, that He was buried, and that He was raised up on the third day (1 Cor. 15: 1-4). Now for Christ to have made the spread of His Kingdom and the faith of His Church to depend on *signs*, would have been, to a large extent at least, to override or transcend man's exercise of his natural abilities to examine the testimony respecting these facts and to decide for himself the issues of his own life on the basis of the evidence presented. As long as that testimony existed only partially, and in *oral* form at that, the miracles were necessary as supports. Once the testimony was complete, however, and fully attested by miracles, and the

records, both of the Gospel facts themselves and of the signs by which they were Divinely attested, embodied in permanent form in the Scriptures, the miraculous supports were no longer needed; miracles ceased, giving way to the rule of the Scriptures themselves. Miracles as fitted into their proper setting, that is, as signs attesting Divine revelation, are perfectly natural and proper, outside that setting, however, they become incongruous. Certainly miracles performed today would not serve to attest historical facts which occurred over nineteen hundred years ago. *Therefore I repeat, for the sake of emphasis, that when Divine revelation ceased, Divine demonstration ceased also.* I have no doubt, of course, that miracles will occur again in connection with the sublime events with which the present Dispensation will terminate. Indeed, this is clearly indicated by the prophecy of Joel as repeated by the Apostle Peter in his sermon on the Day of Pentecost, Acts 2:16-21; "I will show wonders in the heaven above, And signs on the earth beneath; Blood and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, Before the day of the Lord come, That great and notable day." That Joel's prophecy embraced the entire Gospel Dispensation in its scope, and that the portion of it just quoted will have its fulfilment in those events—some catastrophic, some apocalyptic, and all of them sublime beyond the power of the human imagination to conceive—which are to herald and to accompany the return of Christ to take up his universal rule upon the throne of David in Jerusalem, seems obvious. Until that great and notable Day shall come, however, God's saints need not expect the Spirit to work miracles in this present age, when as a matter of fact the testimony respecting the facts of the Gospel—the death, burial and resurrection of Christ—is piled so high in Scripture that the wayfaring man, though a fool, need not err therein. Christian faith is not founded on contemporary signs; it comes from hearing the Word of Christ (Rom. 10:17).

Hence the folly of those deluded persons who think they are "witnessing" for Christ by drinking poisons or by allowing poisonous snakes to sink their fangs in them. They need to be reminded that *God, and God alone, determines the time when, the place where, and the purpose for which His Holy Spirit shall work miracles through human instrumentalities.* These

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poor souls would "put God on the spot," so to speak; they themselves would choose the time and place, and determine the purpose for which the Holy Spirit is to work signs and wonders. All this of course, no matter what they think, they are utterly powerless to do. Besides, how would such contemporary "signs" serve to confirm the Word of Christ which was fully delivered nineteen centuries ago? Were not such tactics clearly the product of ignorance, they would have to be regarded as acts of sheer presumption. I repeat that the working of miracles is God's business alone, through the Holy Spirit; He alone determines when and where miracles shall be performed. Of course these fanatics are not the only persons who, in the long sad history of human corruption of New Testament doctrine, have undertaken to transact God's business for Him; some of the most distinguished and scholarly theologians have manifested the same presumption.

Finally, the Bible being the permanent record of God's progressive revelation to mankind, it is not to be wondered at, therefore, that from beginning to end it is enshrouded in the miraculous. Take the miracles out of the Bible, and gone are the stories of the Creation, the Garden of Eden, the Deluge and Noah's deliverance, the call of Abram, the experiences of the Patriarchs, and the wonders in Egypt, at the Red Sea, and in the Wilderness. He who would delete the miraculous from the Bible would take away the stories of the translations of Enoch and Elijah, the destruction of the Cities of the Plain, the burning bush on Mount Horeb, the fire descending from Heaven at Mount Carmel, the three Hebrew children in the furnace of fire, Daniel in the lions' den, and the handwriting on the wall at Belshazzar's feast. He who would destroy the miracles would repudiate the Annunciation to Mary and the Virgin Birth of Jesus; he would strike the Star of Bethlehem from the sky; he would silence forever the beautiful story of the angels, the shepherds, and the Magi; and he would still the voice of the Almighty speaking from Heaven after the baptism of Jesus and on the Mount of Transfiguration. He who would destroy the miracles would take away the accounts of the feeding of the five thousand, the stilling of the tempest, the healing of the fierce Gadarene demoniacs, the blasting of the fig tree, and the raising of Lazarus from the dead. Worst of all, he who would reject the miracles would take away

man's only hope—the Resurrection of our Lord—and would dissipate the light that now shines from the other side of Joseph's tomb, and would make the earth once more but the valley of the shadow of death. And he who would take away the miracles would repudiate the Lord's appearance after His Resurrection, His Ascension to the Father, the descent of the Spirit on the Day of Pentecost and the Creation of the Body of Christ, and all the signs and wonders attending the permanent establishment of the Church. In fact, if the miracles are taken from the Bible, *its authority is gone*; its content becomes just another guess at the riddle of the universe. The Bible is enshrouded in the miraculous—thank God! It breathes forth the atmosphere of Heaven. It is clothed in garments of celestial beauty and glory. The reason is that the Bible is the Spirit-inspired record of God's progressive revelation of His Eternal Purpose, and revelation is always accompanied by demonstration. There is no other book in the world like the Bible in this respect. It is indeed and in truth THE BOOK.

Ultimately, then, he who would repudiate the miraculous element in the theater of God's revelation in history, would have us live in a world where the presence and power of the Holy Spirit is unknown. What a horrible world that would be!

2. "The Sing of Jonah the Prophet"

It remains to the everlasting credit of Jesus, and another proof as well of the perfection of His teaching, that He repeatedly emphasized the fact that faith in Him which was founded upon the signs and wonders which He wrought was of a lower order than faith in Him, and love for Him, *for what He was as a Person*, namely, the Son of God and the only Savior of men. Even though He fully recognized the significance of miracles as signs attesting Divine revelation, He affirmed again and again their secondary character in the engendering of genuine personal faith. A few Scriptures will suffice to set forth His teaching on this subject.

Take for example, in the first place, Jesus' statements to the Eleven, as recorded in John 14:10-12. In vv. 10-11, He says: "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself; but the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me: or else

believe me for the very works' sake." That is to say, if they—the Eleven—were not willing to take His word for the sublime fact of His oneness with the Father, surely they should believe it if on no other ground than that of the works which He had wrought in the world. The reference here is not exclusively to miracles of course; as a matter of fact, *erga* ("works") is not to be identified with *sēmeia* ("signs"), although it may, and probably did, include the latter. *Erga* has reference to the works of Christ in general: His teaching, His deeds of compassion, His mission of redemption, His works of healing and other miracles, in fact all the sublime accomplishments of His incarnate ministry. Jesus then adds, v. 12—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and *greater works than these shall he do: because I go unto the Father.*" This last affirmation has been made a proof text by those who insist on attaching physical healings to the proclamation of the Gospel; it is a favorite text especially of Christian Science practitioners. Does it have reference, however, to miracles of physical healing? I am sure that it does not. "Greater works than these [works of mine] shall he do, because I go unto the Father." If "works" has reference here to miracles of physical healing, I should like to ask what *greater* works of this kind did the Apostles, or any one else, ever do that could be called greater than the works which Jesus Himself did? Jesus healed all manner of diseases, cast out devils, gave wholeness to the cripple, sight to the blind, speech to the dumb, and hearing to the deaf, and even raised the dead to life. Do modern "faith healers" and "miracle workers" profess to do any greater works than these? I think not. What, then, did Jesus allude to, when He said, "Greater works than these shall he do"? And what did He mean by saying that these *greater works* should be done, *because* He returned to the Father? The answer is obvious. By His conquest of death and subsequent exaltation to the sovereignty of the universe, He "brought life and immortality to light through the gospel" (2 Tim. 1:10), He made possible the preaching of repentance and remission of sins in His name unto all the nations (Luke 24:47), and He put into operation the provisions of the New Covenant whereby men are reconciled to God and receive *eternal redemption* on the ground of obedient faith. It follows, there-

fore, that any work which has for its end the healing of the spirit of man, his reconciliation with God, and his ultimate redemption in *spirit and soul and body*, is an infinitely greater work than the temporary healing of the body, and greater even than raising the dead. Such works as the preaching of the Gospel for the obedience of faith, the baptizing of believers into Christ, and the nurturing of Christians in the most holy faith—these are all greater works than miracles of physical healing. It is interesting to note, in this connection, that in so far as the record goes Jesus exercised His Divine power to raise the dead only on three occasions. Why was He so sparing of the use of this mighty power? Evidently because the use of it for such a purpose would not have contributed permanently to the happiness of mankind, and would have proven to be in fact, in the long run, a *misuse* of it. Surely it was no particular satisfaction to Him to raise people from the dead, for He must have known that He was raising them up *only to die again*. On the other hand, when men accept the facts, and obey the commands, of the Gospel of Christ as preached by faithful men, and continue thereafter to grow in the grace and knowledge of Him who died that they might live, they shall be redeemed ultimately both in *spirit and in body*, and shall be raised up from the dead *never to die again*. As a matter of fact, Jesus Himself makes it clear that in the performing of miracles, He exercised His Divine power not primarily for the purpose of healing, nor for the purpose of alleviating the sorrow of those bereaved: these were but secondary considerations. It is evident that He exercised His Divine power, rather, only on occasions when such a demonstration attested His own ministry and teaching and confirmed the fundamental truth which He was soon to make the creedal formula of His Church, the truth that He is the Christ, the Son of the living God (cf. John 20:30-31). Hence, when He said, "Greater works than these shall he do," He meant not that His disciples should perform greater miracles than He had performed Himself, but that by their proclamation of the Gospel and by their embodiment of the message of the Gospel in permanent form in Scripture, they should produce great moral and spiritual reformations in the world, reformations intrinsically more wonderful and more valuable than any effects which could ever be brought about by physical miracles.

We all know, for example, that on the Day of Pentecost the apostolic preaching converted some three thousand people in one day (Acts 2:41), and it is said that a few days afterward the number of men who believed had increased to five thousand (Acts 4:4). It is evident, too, that the converts made by Paul must have greatly outnumbered those of Christ's own ministry. The clear implication therefore, in the affirmation of Jesus now before us, is that miracles of physical healing were of an order greatly inferior to the preaching of the Gospel and its effects, such as faith, hope, love, regeneration, sanctification, holiness, and eternal life. The Christian Gospel does not emphasize physical healing at all; its purpose is to effect the healing of the human spirit,—that change which in itself guarantees the ultimate redemption of the body to a glorious immortality. Personal faith which has its basis in miracles of physical healing, and which in virtue of this fact requires visible supports, is certainly not the highest kind of faith: it is a sort of barter by which service is rendered to God primarily in exchange for material and temporal benefits received from Him, rather than out of *pure love for Him* in the human heart, the love which pours itself out in service without any thought of reward. I need only point out the fact that this barter type of religion is universally characteristic of paganism; it is a "you-scratch-my-back-and-I'll-scratch-yours" kind of faith which is certainly of a very low grade in the sight of Him who gave Himself freely for all mankind. The highest kind of faith is that which is generated by pure love for God in the human heart. Precious indeed in the sight of God must those rare souls be who are able to attain such a high standard of personal religion. Cf. Hosea 6:6—"For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings."

A second case which illustrates clearly the attitude of Jesus toward physical miracles was that of "doubting" Thomas (John 20:24-29). The story is well-known, of course. When the risen Christ made His first appearance to the Eleven, for some reason Thomas was absent. When he came back later, and the other disciples joyfully reported, "We have seen the Lord," Thomas simply could not believe it. "Except," said he, "I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his

side, I will not believe." We continue to read "And after eight days again, his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God." Note well Jesus' reply: "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Genuine faith is a conviction with respect to *things not seen* (Heb. 11:1). Cf. 2 Cor. 5:6-8: "Knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord." 2 Cor. 4:18—"while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Therefore said Jesus: "Blessed are they that have not seen, yet have believed." The implication is, clearly, that the faith that is engendered by, or has to depend on, physical miracles, is not of this high order; for signs and miracles, in the very nature of the case, are events which are *seen*.

One of the most significant statements that Jesus made during His entire ministry on earth had reference to this very subject. The Jews were continually importuning Him for a sign. As He Himself said, on one occasion, in reply to a "certain nobleman's" plea that He heal his son: "Except ye see signs and wonders, ye will in no wise believe" (John 4:48). (These words were intended, of course, primarily for the people standing round about.) Or, as the Apostle Paul put it, later: "Jews ask for signs, and Greeks seek after wisdom" (1 Cor. 1:22). Jesus knew quite well, however, that in the vast majority of cases their demand for a sign was mere pretense. He had already wrought many signs and wonders before their very eyes, and in the hardness of their hearts they had even accused Him of doing so by the powers of Beelzebub the prince of devils (Matt. 12:22-32). He did not propose therefore, at any time, to employ His Divine power either to satisfy their idle curiosity or to cater to their blind,

wilful unbelief: the powers of God are never to be utilized in vain. Hence, when "certain of the scribes and Pharisees" came to Him, on another occasion, and said, "Teacher, we would see a sign from thee," He replied as follows, Matt. 12: 38-40: "An evil and adulterous generation seeketh after a sign; and *there shall no sign be given to it but the sign of Jonah the prophet*: for as Jonah was three days and three nights in the belly of the sea-monster, so shall the Son of man be three days and three nights in the heart [interior] of the earth." Cf. Luke's version, Luke 11: 29-32: "Even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. . . . The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." These words are of far-reaching significance, as is evident from the tenor of New Testament teaching as a whole. Jesus tells us here that the wonders which God wrought through the prophet Jonah were intended to be typical of the wonders to be wrought by God the Father (by the agency of the Spirit, of course) through Him: 1. As God had kept His ancient prophet alive for three days and three nights in the belly of the sea-monster (Jon. 1:17), so God would keep His Son alive. (*i.e.*, preserve His body from corruption) for three days and three nights in the bowels of the earth. Psa. 16: 8-10: "I have set Jehovah always before me: Because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: My flesh also shall dwell in safety, For thou wilt not leave my soul to Sheol; *Neither wilt thou suffer thy holy one to see corruption.*" Cf. Peter's sermon on the Day of Pentecost, Acts 2: 29-31: "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of Christ, that neither was he left unto Hades, nor did his flesh see corruption." 2. As God had brought His ancient prophet forth from the belly of the sea-monster at the end of his three days' and three nights' sojourn therein (Jon. 2:10), so God would bring His Son forth from the grave at the end of a

like period of time (Matt. 16:21). 3. As Jonah had preached repentance to the Ninevites (Gentiles) after his typical "resurrection" (Jon. 3), so repentance and remission of sins would be preached in the name of Christ, after His resurrection from the dead, unto all the nations (Gentiles as well as Jews): cf. Luke 24:45-47. The implication is too clear to be overlooked or misunderstood, namely, that according to the Divine Purpose and Plan the Resurrection of Christ was to be the only miracle performed to attest Christianity once for all time; in a word, that the Messiahship of Jesus, and in fact the whole Remedial System, was to be authenticated by, and established upon, the historicity of the Resurrection. Moreover, regardless of what men have said or written on the subject, this implication is corroborated by the teaching of the Bible from beginning to end.

The same idea is clearly set forth in the well-known conversation between Jesus and the Twelve as recorded in Matt. 16:13-20. Here Jesus is said to have put to them the all-important question: "Who say ye that I am?" Immediately Simon Peter answered: "Thou are the Christ, the Son of the living God." Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (i.e., has revealed this truth unto thee). To this declaration Jesus then added the following most significant statement: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (vv. 15-18). Note the change here from the masculine gender (*Petros*, in "thou art Peter") to the feminine (*petra*, in "upon this rock"). What, then, was the "rock" in the latter instance? Certainly the *truth* (*alētheia*, the Greek word for "truth," is feminine; in fact, practically all such abstract terms in Greek are in the feminine gender) which Peter had just voiced: the truth that Jesus is the Christ, the Son of the living God. Upon this *truth*, said Jesus, "I will build my church, and the gates of Hades" (not "hell," the word for which is *Gehenna*) "shall not prevail against it" (literally against "the same," *autēs*, again the feminine form). It is well-known that *Hades*, in Scripture, is the *grave*, or perhaps the *underworld*. The word, as used by Jesus here, was obviously in adaptation to the prevailing popular view that

the physically dead person went to the world below the grave; in all Greek literature *Hades* was the name either for the god of the underworld or for the underworld region of departed souls over which the god ruled. The equivalent term in Hebrew was *Sheol*. Cf. Psa. 16:10—"Thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption," that is, of his flesh (quoted by Peter, Acts 2:25-28, as foretelling explicitly the resurrection of the Messiah). Cf. Psa. 139:8—"If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there." What did Jesus mean, then, by the declaration, "the gates of Hades shall not prevail against it"? That the gates of the grave or underworld should not prevail against the Church? Probably not, except perhaps inferentially or in the sense that the resurrection of Christ would be a guarantee of the ultimate resurrection of His saints. (1 Thess. 4:15 1 Cor. 15:54-56). It seems evident, however, that He meant primarily that the gates of the grave should not prevail against the truth upon which He would build His Church, the truth that He is the Christ, the Son of the living God. Had He gone into the grave and not come forth, He could not have been the Christ, the Son of the living God. Had He not come forth from the grave, that of itself would have proved Him to be a man and nothing more. But the fact that He was raised up from the dead by the mighty power of God, that He did come forth conqueror of death and the grave, was the final crowning proof that He was what He claimed to be—the Christ, the Son of the living God. As the Apostle Peter put it later, to the rulers of the Jews, in reference to his healing of the lame man at the Gate Beautiful of the Temple, Acts 4:10-11, "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner." (The reference here is to Psalm 118:22-24.) Who were the builders? The Jews. Who was the stone which, rejected by them, was made the head of the corner, or chief cornerstone of the spiritual Temple (Church) of God? Jesus, the Messiah (cf. Eph. 2:19-22). When was Jesus the Messiah made the Head of the Corner? Obviously, when God raised Him up from the dead.

and set Him at His own right hand in the heavenly places. This was the supreme miracle of all time, the one by which the entire Remedial System was authenticated. Again, the Spirit has spoken just as clearly through the Apostle Paul on this point, Rom. 1:1-4: “the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, *who was declared [determined, demonstrated] to be the Son of God with power, according to the spirit [Spirit] of holiness, by the resurrection from the dead: even Jesus Christ our Lord.*” The “spirit of holiness” here certainly is the Holy Spirit. He is the Spirit of wholeness; He alone gives *wholeness* to those who open their hearts to the fulness of His indwelling. This Jesus did: He possessed the Holy Spirit without measure (John 3:34). To Him therefore the Spirit gave wholeness of being—as the Son of man—by raising Him from the dead “the firstfruits of them that are asleep” (1 Cor. 15:20, 23; cf. Col. 1:18—“The firstborn from the dead”) and clothing Him in bodily glory and honor and immortality. Rom. 8:11—“But 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 give life also to your mortal bodies through his Spirit that dwelleth in you.” 1 Tim. 6:15, 16—“our Lord Jesus Christ . . . who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable,” etc. 1 Tim. 1:17—“Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.” These Scriptures all harmonize perfectly, if allowed to do so.

To sum up in the words of Paul, Rom. 10:9-10: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” The fundamental *truth* of Christianity, and of the entire Bible for that matter, is that Jesus is the Christ, the Son of the living God. This is the *truth* against which the gates of the grave did not, indeed *could not*, prevail; hence the truth upon which the Lord has built, and still builds, His Church. Christ Himself, the Way and the Truth and the Life, is the Creed of the Church; the formula in which that Creed is stated in

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Scripture, and confessed by men, is that Jesus is the Christ, the Son of the living God. This is the truth which one must confess "with the mouth" in order to be a Christian. This *truth*, however, is based upon the fundamental fact of Christianity, which is that God raised up His Son from the dead. One who does not sincerely believe that God raised Jesus from the dead simply cannot believe that He is the Christ, the Son of the living God. This is the long of it, the short, and the all of it. The whole Remedial System is, I repeat, established upon the fact of the Resurrection of Christ.

A paragraph or two respecting the historicity of the Resurrection of Jesus becomes necessary at this point. For the Resurrection was either an event in history, or it was nothing; it either took place at a specified spot on the earth's surface and at a specified time, or it did not take place at all. Suppose we look at this event, therefore, first by reviewing the facts concerning Jesus which are quite generally admitted by both sacred and profane writers, by Jews, Catholics, Protestants and even skeptics alike, as follows: (1) it is generally agreed that Jesus of Nazareth is an historical personage, that is, that He actually did live on earth; (2) it is generally agreed that He lived at the time assigned to Him by the Bible—that He was born in the "Golden Age" of Caesar Augustus in Rome (Luke 2:1) and that he died during the rule of Tiberius, Augustus' successor (Luke 3:1); (3) it is generally agreed that He lived in the country assigned to Him in Scripture, namely, in the country round about Jerusalem or what is known today as Palestine; (4) it is generally agreed that He died by crucifixion in Jerusalem in the year 30 of our calendar; and (5) as far as I know, the main facts regarding His death and burial, as presented in the Gospels, have never seriously been questioned, by Jew, Catholic, Protestant or skeptic. It is agreed that His body at death was given to a wealthy friend, Joseph of Arimathea (another friend, Nicodemus, having provided for the wrapping and the anointing); that Joseph laid the body away in his own tomb, which had recently been hewn out of a rock, not far from the place of the Crucifixion; that a huge stone was rolled across the front of the sepulchre (Matt. 27:57-61, Mark 15:42-46, Luke 23:50-53, John 19:38-42); that an armed guard was stationed there to keep watch both day and night, to whom instructions were given to make

the tomb absolutely secure (Matt. 27: 65-66); that, furthermore, the stone was sealed with a Roman seal, which meant that anyone tampering with it would be violating the authority of Rome, the mistress of the world, and would in all likelihood incur the death penalty for so doing; and that the reason for all these precautions—the stone, the seal, and the armed guard of soldiers—was that the enemies of Jesus, recalling his saying that He would rise on the third day, and fearing that the disciples might steal the body and proclaim a fraudulent resurrection, had persuaded Pilate, the Roman governor, to take (or at least to approve their taking) these necessary measures to prevent any tampering with the tomb or its contents (Matt. 27: 62-66). And finally (6) it is universally admitted—as a matter of fact, it has to be admitted—that *at the end of the three-day period, the corpse was no longer in the tomb.* These are the general facts regarding the death and burial of Jesus which may be regarded as universally conceded. To be sure, some of them have been denied by different persons, or at least fantastic theories have been put forward at different times to “explain them away”; these denials and theories, however, have never shown sufficient credibility to warrant any widespread or permanent acceptance.

Hence, the whole matter of the Resurrection narrows down to just one issue historically,—*What became of the corpse of Jesus that was laid away in Joseph's tomb?* In answer to this question, only three hypotheses are possible: (1) that the body was stolen from the tomb by His friends, (2) that the body was stolen from the tomb by His enemies, or (3) that God, by the agency and power of the Spirit, raised it up from the dead and transformed (metamorphosed) it into a spiritual (etherealized) body.

Consider the first of these hypotheses for a moment,—that the disciples of Jesus stole the corpse from Joseph's tomb and buried it secretly at some unknown spot. This view is utterly untenable, for various reasons. In the first place, nothing is more evident from the Gospel records than that the disciples went away from the Cross, after the death of Jesus, with their hopes completely blasted. They lingered near the Cross to the very last, expecting some miracle of deliverance from Heaven. But nothing happened. Jesus died,—and their hopes died with Him. The disciples did not even

linger to attend to the burial; they left that to the women and Joseph and Nicodemus. They were completely crushed, disappointed and disillusioned, saying one to another, "We hoped that it was he who should redeem Israel" (Luke 24: 21). They were utterly without hope for the future. That this was their state of mind is further evidenced, by way of contrast, by their complete amazement some four days later to find the Lord alive again and in their midst. This astonishment began when the women arrived at the tomb early on the morning of the first day of the week, and found it empty. Peter and John, on hearing the news, it would seem from Mary Magdalene, rushed to the tomb at break-neck speed, and even hurried inside, to find there only the grave-clothes folded and laid aside in perfect order (John 20: 1-9). On the evening of that same day, Jesus appeared "unto the eleven themselves as they sat at meat" (Mark 16: 14), Thomas being absent, and "they were terrified and affrighted, and supposed that they beheld a spirit," that is, a ghost (Luke 24: 36-43). Jesus could overcome their fright only by showing them His wounded hands and side (John 20: 19-20); then "they were glad, when they saw the Lord" (John 20: 20). When they reported the appearance to Thomas later, at his return, he refused to believe it. Then a week later Jesus appeared to the entire group a second time, when Thomas was present; Thomas was permitted to feel the wounds, and cried out, "My Lord and my God!" (John 20: 24-29). Nothing is more evident than the fact that the disciples were expecting nothing but the usual oblivion that followed ordinary death and burial, and that followed especially such an ignominious form of death as a crucifixion. In the second place, the disciples simply *could not have stolen the body of Jesus* even had they desired to secure possession of it. To have done so, they would have had to break the Roman seal, roll the huge stone away from the entrance to the sepulchre, and carry out the corpse in the presence of a squad of some fifteen fully-armed soldiers (or Temple police). Such a thing was impossible on the face of it. In the third place, if the disciples did steal the body, certainly they entered into a league to perjure themselves for all subsequent time. Can any intelligent person, on reading the book of Acts, conclude that those men, the burden of whose preaching was that God had raised His Son from the

dead, were proclaiming what they knew to be a lie? Can anyone think for a moment that when the Apostle Peter announced on the Day of Pentecost, "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32), he was deliberately palming off a huge lie upon the world? The thought is incredible, even fantastic! Moreover, as far as we know, every one of that original group of Apostles suffered martyrdom,—and for what? For preaching boldly that Jesus had been raised up from the dead and made both Lord and Christ. Are men in the habit of dying, deliberately, for what they know to be a lie? I think not.

Let us look, then, for a moment, at the second hypothesis,—that the enemies of Jesus stole His body and buried it secretly in an unknown grave. At this point, however, the problem of motive fairly hits us in the face. *Why* should the enemies of Jesus—the chief priests, scribes, and leaders of both Pharisees and Sadducees—have stolen the corpse? They had concocted the plot to put an end to His work (Matt. 26: 14-16); they had arrested Him; they had sentenced Him to death; they had coerced Pilate into executing the death penalty; nor were they satisfied until they had seen Him die on the Cross. They knew, too, where His body was buried; they had seen to it that the huge stone was rolled across the entrance to the tomb; and they had induced Pilate to seal the stone with a Roman seal and to station a guard around the tomb—all for what purpose? *Precisely for the purpose of keeping the corpse from being stolen.* It is quite evident that the enemies of Jesus wanted above everything else that the body should stay right where it was buried—in Joseph's tomb. They had no reason on earth for stealing it; they used all precautionary measures to prevent its being stolen; the last thing they desired was for it to be stolen. *And if they had had their way, if the corpse had actually remained in the tomb, the whole Christian Religion would have died "a-borning"; as a matter of fact, there never would have been any Christian Religion.*

Let us now move forward in time some fifty days—to the seventh first day of the week following the burial of Jesus—to the Day of Pentecost. The news is beginning to get around in Jerusalem that the corpse is no longer in the tomb where it was buried. The rumor has already begun to circulate that

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Jesus has risen from the dead! Had He not promised, while He was yet in the flesh, that He would be raised up the third day? Had He not been seen recently by "above five hundred brethren at once" (1 Cor. 15:6)? Now, on this Day of Pentecost, marvels suddenly break forth from Heaven: a sound as of the rushing of a mighty wind, and cloven tongues like fire resting upon the head of each of the Apostles, who are now preaching in many different foreign tongues, in the outer court of the great Temple! The terrific impact of the sound as of a rushing wind, the sound as of a hurricane, and the crackling of the tongues resembling the flames of a fire—naturally these wonders have attracted the attention of the populace. A great multitude has hurried breathlessly to the Temple, the scene of the Divine demonstration. There stand the Apostles, John here, Andrew over there, James at another spot, Peter over yonder, and so on—all of them are preaching, and preaching in the various native languages represented by this mixed multitude who have come to Jerusalem from all parts of the world to keep the feast of Pentecost. Peter's sermon is recorded. Hear what he says: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: *whom God raised up*, having loosed the pangs of death: because it was not possible that he should be holden of it. . . . *This Jesus did God raise up, whereof we all are witnesses.* Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. . . . Let all the house of Israel therefore know assuredly, *that God hath made him both Lord and Christ, this Jesus whom ye crucified*" (Acts 2:1-36). Now it must be remembered that the very people to whom the Apostles were preaching on this occasion—hundreds of them—had been among the rabble at Golgotha and had actually witnessed the Crucifixion. They knew full well that Jesus had died and they knew equally well that His body had been laid away in Joseph's tomb. And now—right before their very eyes—the tomb was empty, the corpse was gone! I am quite sure that all Jerusalem was visiting that

empty tomb. I ask this question, therefore: If the enemies of Jesus had stolen the body, if they knew where the body was, why did they not produce it and prove that the Apostles were either liars or dupes, right on the spot? *Peter's sermon was a direct challenge to the leaders of Judaism either "to put up or shut up," either to produce the corpse of Jesus or to admit the Resurrection.* Every sermon delivered by the Apostles from that day forward contained, either explicitly or implicitly, the same challenge! Why, then, did not the chief priests produce the body? For the obvious reason that they had not the slightest inkling of what had happened to it; they did not produce the corpse simply because they *could not* produce it. No wonder that three thousand people believed, repented and were baptized on that first day of Gospel preaching (Acts 2:41)! No wonder that the number of converts grew in a few days to five thousand men alone, not counting the women and children of accountable age (Acts 4:4)! No wonder that "the word of God increased," that "the number of disciples multiplied in Jerusalem exceedingly," and that "a great company of the priests were obedient to the faith" (Acts 6:7)! Only the certainty of the historicity of the Resurrection could have produced such conversions *en masse*. The events of that great Day of Pentecost must be seen in their *historical* setting to be properly understood. I affirm, without any fear of successful contradiction, that the enemies of Jesus would have destroyed Christianity then and there, had they been able to produce the body of Jesus and show it to the people. Had they done so, there would be no Christian Religion to this day. More than this, if unbelievers in subsequent ages could have uncovered some sort of convincing evidence as to the disposal of that precious body, some concrete evidence that would discredit, or even cast a shadow of doubt upon, the historicity of the Resurrection, Christianity no doubt would have disappeared from the face of the earth. It was the Resurrection that crowned, perfected and established the Life of Jesus, the Teaching of Jesus, the Person of Jesus; that proved once for all that He is the Christ, the Son of the living God.

The fact needs to be emphasized again and again in our day of loose thinking that Christianity is both an *authoritative* and *authoritarian* system. It is infinitely more than a system

of ethics, noble as its ethical principles indeed are. Our high schools, colleges and universities today are filled with teachers who cling—half-heartedly at least—to the ethics of Jesus, but who at the same time reject His authority as the Logos and religious Teacher of mankind. Such a position involves a contradiction in itself, for the simple reason that the ethics of Christianity cannot be divorced from the religious framework in which they were given to mankind. The Founder of Christianity Himself spoke, and still speaks, as One having authority, and not as the scribes (Matt. 7:29, Mark 1:22). Hence, when He had fully demonstrated His power over man's last and greatest enemy, Death, and had thus "brought to nought him that had the power of death, that is, the devil" (Heb. 2:14), He had a perfect right to say, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). Christianity is *not* just another human philosophy, *not* just another guess at the issues of life, death and destiny; Christianity is authoritarian or nothing, and it receives its authority from the fact of the Resurrection. That fact alone proves it to be God's final and complete revelation of His Eternal Purpose to mankind. Refusal to recognize the authority of Christ is the supreme folly of all so-called "humanistic" systems.

But we have yet another and crowning proof of the fact of the Resurrection—the Man from Tarsus himself. When those stirring scenes of Pentecost and the days that followed, as described above, were being enacted in Jerusalem, Saul of Tarsus, the little man with the giant mind, was there. He, who had sat at the feet of Rabbi Gamaliel, was a fanatical Jew; he refused to believe that this Jesus had been raised up; he despised this new religion; and he set out to destroy by force the "sect" that had espoused it. He went at the head of a posse of Temple police throughout the city, seizing the Christians and throwing them into prison if they refused to renounce the name of Christ (Acts 8:3). And one day he stood by personally, and looked on with the utmost non-chalance, while a few ecclesiastical fanatics in blind rage—priests turned killers—stoned the Spirit-filled disciple, Stephen, to death (Acts 7:57-58). Then, some time later, this same Saul is on his way to Damascus armed with credentials from the chief priests of Judaism to lay waste the church in that city

(Acts 9:1-2). But, at midday, just as the cavalcade is approaching the gates of the ancient city, something happens! There is a great dazzling Light, and the persecutor falls to the ground completely blind! And then he hears a voice speaking to him in the Hebrew tongue, and saying in sad, pleading tones: "Saul, Saul, why persecutest thou me? . . . I am Jesus of Nazareth, whom thou persecutest." (Cf. Acts 9:1-22, 22:3-21, 26:1-23.) Jesus of Nazareth, alive again, alive forevermore, in a glorified body whose radiance outshone the brightness of the noonday sun! If this was not a genuine experience, a Divine call to the Apostleship, how are we to account for the subsequent life and devotion—even to martyrdom—of Paul the Apostle, once the fanatical Saul the persecutor? What does Paul himself say about it? 1 Cor. 15:8—"And last of all, as to the child untimely born, he appeared to me also." 1 Cor. 9:1—"Am I not free? am I not an apostle? have I not seen Jesus our Lord?" Gal. 1:11-17: "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man nor was I taught it, but it *came to me through revelation of Jesus Christ.* For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it; and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia; and again I returned unto Damascus," etc. One simply cannot read the testimony of the Apostle Paul without realizing that he had actually seen Jesus our Lord; there is no other explanation of the complete change which took place in his life and his subsequent utter devotion to the ministry of the Gospel of Christ.

After all, had not God affirmed in olden times, *by the Holy Spirit* through the prophet David, that He would not leave the soul of His Holy One, the Messiah, to Sheol (Hades) nor suffer His flesh to see (experience) corruption

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(Psa. 16:10)? And did not the same Holy Spirit testify through the Apostle Peter on the Day of Pentecost (Acts 2:4) that David, being a prophet himself, had spoken these words prophetically of the Resurrection of Christ, that is, of Jesus of Nazareth, whom God raised up and made both Lord and Christ (Acts 2:25-36)? That precious human body which was begotten by the agency of the Holy Spirit in the womb of the Virgin (Luke 1:35), and which was offered up "through the eternal Spirit" as a sinless Sacrifice for the sins of the world, on the Cross-tree of Calvary (Heb. 9:14)—that body, according to the Eternal Purpose of God, was never to suffer decomposition,—God had affirmed it by His Almighty Word from the very foundation of the world. That body was prepared for the inhabitation of the Spirit-Logos; nor was it any the less human, but actually more so, in virtue of that Divine indwelling. *Thus it will be seen that the Incarnation, the Virgin Birth, the Atonement, and the Resurrection, are facts which are all bound up together into the one mighty mosaic of Divine revelation in history, and bound up also with the entire Cosmic Plan of our God.* The human body of Jesus was a special creation in the womb of the Virgin: this is the Mystery of the Incarnation (John 1:14), the Mystery of Godliness (1 Tim. 3:16). That sinless body was a special Divine Offering for the sins of the world: this is the Mystery of the Atonement (1 Pet. 2:24). Therefore it was inevitable that that precious body should not suffer fleshly decomposition. No one who is fully cognizant of the wonderful unity of the Divine Plan of the Ages could ever doubt for a moment that our Lord Jesus Christ was raised up from the dead.

In view of all these facts, certainly it is not to be wondered at, that the Resurrection of Jesus was the burden of apostolic preaching. In every sermon recorded in the book of Acts, the inspired evangelist brought his message to a close with an affirmation of the fact of the Ressurection.

[Thus Peter concluded his sermon on the Day of Pentecost]: This Jesus did God raise up, whereof we all are witnesses. . . . Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, thus Jesus whom ye crucified [Acts 2:32, 36]. [In his sermon from Solomon's Porch a few days later, the Apostle declared]: But ye denied the Holy and Righteous One . . . and killed the Prince of Life; whom God raised from the dead, whereof we are witnesses [Acts 3:14-15]. [At a session of the Sanhedrin only a few hours later, he boldly said]: Be it known unto you

THE ETERNAL SPIRIT — HIS WORD AND WORKS

all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole [Acts 4:10]. [And in a subsequent hearing before the same body, he again declared]: The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt at his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins [Acts 5:30-31]. [And so we read, in Acts 4:33, that] with great power gave the apostles their witness of the resurrection of the Lord Jesus. [Again, in concluding his first sermon to a Gentile audience, Cornelius and his household at Caesarea, Peter said]: Him [Jesus of Nazareth] God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins [Acts 10:40-48]. [The Resurrection was the theme of Paul's preaching also. In his address delivered in the synagogue at Antioch of Pisidia, Paul said]: And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalms, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption; but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins [Acts 13:29-38]. [Note the similarity of content between the messages of Peter and Paul.] [Again, in his famous sermon to the Athenian philosophers on the Hill of Ares, Paul affirmed the Resurrection to be God's proof and pledge of ultimate universal Judgment, Acts 17:30-31]: The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he raised him from the dead. [For preaching the Resurrection, the Apostle was almost mobbed by his own people, on his return to Jerusalem (Acts 23:1-10); before Felix, the Roman governor, he "reasoned of righteousness, and self-control, and the judgment to come," a message which included the fact of the Resurrection (Acts 24:15, 21, 25); and in his speech before King Agrippa, he again defended his former proclamation of the Resurrection, Acts 26:22, 23]: Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come: how that the Christ must suffer, and how that he first

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by the resurrection of the dead should proclaim light both to the people and to the Gentiles. [To proclaim Christ in apostolic times (Acts 8:5), to preach Jesus (Acts 8:35), to proclaim that Jesus is Lord (Rom. 10:9), to preach that Jesus is the Son of God (Acts 9:20), or that He is the Christ, the Son of the living God (Matt. 16:16-18)—to proclaim any one of these truths was to proclaim that God had raised Jesus from the dead and made Him both Lord and Christ (Acts 2:32-36). This was the essence of the apostolic testimony, as indeed it should be of the message from the modern pulpit.]

The First Epistle to the Corinthians was written by Paul only some twenty-five or thirty years after the actual death, burial and resurrection of our Lord. It was written while a great many of the eye-witnesses of the Crucifixion and the Empty Tomb were still living (1 Cor. 15:6). It was among the very first books, if not actually *the first book*, of the New Testament canon to have been indited. And there is no doubt whatever that it was written by the Apostle Paul. It is one of the most important, most valuable, and most authentic of all Christian writings. It is significant, therefore, that in this Epistle the inspired writer summed up the whole Christian doctrine of the Resurrection of Christ and the future resurrection of the saints.

[Concerning the Resurrection of Christ, he testifies in the following unequivocal terms]: Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. . . . Now if Christ be preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ; whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain: ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. [The Apostle then adds the following positive declaration]: But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man

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came death, by man came also the resurrection of the dead [1 Cor. 15:1-21]. [He then goes on to present his famous argument for the bodily resurrection of the saints (but in a *spiritual* body, of course) answering the two questions which were being raised by the philosophical speculators in the church at Corinth, How are the dead raised? and with what manner of body do they come? (v. 35).]

This in indeed the "conclusion of the whole matter"; the Apostle leaves nothing more to be said. If Christ was not raised from the dead, then all Christian preaching is vain, and our faith is vain and we are yet in our sins. If Christ was not raised, then the question voiced by Job in an early age of the world, "If a man die, shall he live again?" (Job 14:14), remains unanswered. The Resurrection of Christ is man's only hope; without it, life has no meaning, the universe is futility, and the race is back where it was two thousand years ago floundering in the mire of natural religion and human speculation.

In the third decade of the last century, a great debate was held in Cincinnati, Ohio, between Alexander Campbell, defender of the Christian Religion, and Robert Owen, one of the first "humanists" and communists, whose position, widely heralded over the nation, was that a few simple rules of morality were all that were needed to establish an ideal human society on earth, that religion was not only unnecessary but actually detrimental to man's highest good. Mr. Campbell denied this thesis *in toto*. Owen was among the first of those starry-eyed gentlemen who envisioned the setting up of a Utopia in this world; he had come to the United States from England, and, with certain other persons, had established a typically communistic (free-love and all) colony at New Harmony, Indiana. Incidentally, this colony, as is invariably the case, was short-lived; some of the good sisters had a "falling out," and the other crackpots failed to get along harmoniously; so Utopia disappeared into oblivion in a short time. At any rate, Owen visited Alexander Campbell at the latter's farm home near Bethany, West Virginia, to conclude final arrangements for the forthcoming debate in Cincinnati. In the course of their excursions about the little farm at Bethany, they came one day to the private burying-ground of the Campbell family. Mr. Owen stopped for a moment, and addressing Mr. Campbell, said: "There is one advantage, Mr. Campbell, that I have over you Christians: I am not afraid

to die. Most Christians whom I have known have feared death, but I have no fear of it. I can truthfully say that if certain items of my business were attended to, I should be perfectly willing to die at any time." "Well," replied Mr. Campbell, "possibly so. Possibly it is true, or at least you think it to be true, that you have no fear of death. But after all, is that the point at issue? I should like to ask you this question: Do you have any hope in death?" There was a solemn pause,—a long pause, "No," replied Owen, finally, "No, I must confess that I have no hope in death." "Then," rejoined Campbell, pointing to an ox grazing near by, "you are on a level with that brute. He has fed until he is satisfied. Now he is standing there in the shade, whisking off the flies, perfectly contented with the world. Like you, he has no fear of death; neither, like you, has he any hope in death." It is said that Mr. Owen never brought up the subject again. And in the debate that followed, Owen confessing his inability to answer Mr. Campbell's arguments, courteously yielded the floor to the latter, who proceeded to deliver extemporaneously, his long address on the Evidences of Christianity, one of the most exhaustive and unanswerable defenses of revealed religion that is to be found in all Christian literature. After the debate, Owen returned to Europe.

Man's faith, his prayers, his hopes, his ideals and aspirations—all stand or fall with the Resurrection of Christ. In the light of all these facts, it becomes perfectly clear what Jesus meant when He declared that the only sign that should be given our age was the sign of Jonah the prophet. That sign was typical; the antitypical sign is the Resurrection of our Lord. This sign is all-sufficient; nothing more is needed; nothing greater or more convincing could be asked for.

3. The Word-Power of God

It becomes necessary, at this point in our study, to consider again the relationship which exists between the Spirit of God and the Word of God. As will be seen, there should be no confusion here, because the teaching of the Scriptures on this subject is uniform throughout and too clear for misunderstanding.

Jehovah, for example, said through Isaiah the prophet, foretelling the spiritual character of the New Covenant: "And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob . . . And as for me, this is my covenant with them: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed . . . from henceforth and for ever" (Isa. 59:20-21; cf. Rom. 11:26-27). "My Spirit . . . and my words." As this text indicates, and indeed as the Bible from beginning to end corroborates: God's Spirit and God's Word go together, act together, and together effectuate the Divine purposes respecting man.

The relations existing in God between Thought-power, Will-power, Spirit-power and Word-power, are inscrutable to us, of course, and it would be useless, if not actually presumptuous, to speculate regarding them. Suffice it to say that the Word of God—either as Personal, spoken, or written—is the revelation or expression of the Thought and Will, and therefore of the Spirit, of God; and conversely the Spirit realizes the decrees of the Word. Furthermore, the Scriptures make it clear that in practically all operations of the Deity, Spirit-power is exercised either *along with*, or, as in most cases, *through the instrumentality of*, the Word. I do not mean to affirm by this statement that Spirit-power is in all cases *necessarily* confined to the Word; far be it from me—a mere man—to impose limitations upon the power of the Divine Spirit or upon the extent of His operations. But the operations of the Godhead are orderly; our God is a God of order. 1 Cor. 14:33—"God is not a God of confusion, but of peace." As stated heretofore, and as perfectly obvious to any intelligent being, the whole framework of the physical creation is one of order, otherwise there could never have been a human science. It is perfectly reasonable to conclude, therefore, that the operations of the Deity both in the Kingdom of Grace and in the Kingdom of Glory are according to definite arrangement or order among the Three Persons; that is to say, orderly. This conclusion, moreover, is fully corroborated by the Scriptures. Hence, this is not a question of what the Spirit can do, in relation to the Word, but of what He actually *does*, how He operates in fact. Order is the effect of intelligence and pur-

positiveness. It must be characteristic, therefore, of the operations of the Spirit, because He operates toward specific ends and He adapts means to ends perfectly. Now in the very nature of the case persons communicate with one another through the media of words; hence it is perfectly natural to conclude, just as the Scriptures teach, that the Holy Spirit, a Divine Person, communicates with human persons through the same media. As a matter of fact, according to Scripture, in all operations of the Godhead, God's Spirit and His Word go together in effectuating and realizing the Divine purposes *within* and *for* the whole of creation.

1. God's Spirit and God's Word acted together in the Creation of the physical universe and its living creatures.

[Hence, we find that *God said* (ordered, decreed) something, at the beginning of each epoch of the Creation, and whatever *God said, was done* [Gen. 1:2, 3, 6, 9, 11, 14, 20, 24, 26, 29]. [Cf. Psa. 33:6, 9]: By the word of Jehovah were the heavens made, And all the host of them by the breath of his mouth [His Spirit]. . . . For he spake, and it was done: He commanded, and it stood fast. [Heb. 11:3]: By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. [In the first chapter of the book of Genesis, of course, we have the Word in its indited or stereotyped form; in the actual Creation, however, the Word was personal, the Logos Himself, and the Spirit operated to realize His decrees.] [John 1:1-3] In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made [Rom. 11:36]: For of him, and through him, and unto him, are all things. [1 Cor. 8:6]: one Lord, Jesus Christ, through whom are all things, and we through him. [Col. 1:16]: for in him were all things created, etc. [Heb. 1:1, 2]: God . . . hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds. [In Creation, the Spirit and the Word acted together, the Word as the executor of the Father's Will, and the Spirit as the Realizer of the Word's decrees.]

2. God's Spirit and God's Word act together in sustaining the physical Creation and all commonly designated "natural" processes. The ultimate source of every form of life in the universe is the Divine Spirit: He is the Spirit of Life—natural or physical, spiritual, and eternal (Gen. 2:7; Job 27:3, 32:8, 34:14-15; Psa. 104:27-30; John 6:63; John 3:3-6; Acts 17:24-25; Rom. 8:2, etc.). Again, in general Providence as in Creation, the Spirit realizes the decrees of the Word.

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[Psa. 33:9]: For he spake, and it was done; *He commanded, and it stood fast.* [Psa. 148:6, 7]: He hath also established them [created things] for ever and ever [*i.e.*, as long as time lasts]; *He hath made a decree which shall not pass away*, [that is, until He rescinds it.] [Job 38:33]: Knowest thou the ordinances of the heavens? [Jer. 31:35]: Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves roar, etc. [*The Will of God as expressed by the Word is the constitution (that which constitutes) both of the physical and of the moral universe, the authority and power back of all laws of nature and all moral laws as well.*] [Col. 1:17]: He [the Logos] is before all things, and in him all things consist (*literally, hold together*). [Heb. 1:3—The Son]: who being the effulgence of his [the Father's] glory, and the very image of his substance, and *upholding all things by the word of his power*, etc. [*Natural law is the Word decreed, that is, spoken for all time,—the Word as the source of all secondary causation in Nature. When the Word acts or is spoken, however, for a special purpose of God, for the working of a special event in space and time, an event not to be repeated in all its circumstances,—then a miracle is performed. Natural events (secondary causes) are regular and recurring; miracles (primary causes) are particular events; but all have their constitution in the Will and Word of God.* Hence, when in the finality of temporal events, the Word shall be spoken (the “trump” shall sound), then the earth and the heavens shall be folded up as a vesture (Psa. 102:25-27, Heb. 1:10-12), and Time shall be no more.] [2 Pet. 3:5-7, 18]: For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, *by the word of God; by which means [i.e., the word of God] the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored up for fire*, being reserved against the day of judgment and destruction of ungodly men. . . . But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. [cf. Isa. 65:17, 66:22]. [1 Cor. 15:51, 52]: Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump; for the trumpet shall sound*, and the dead shall be raised incorruptible, and we shall be changed. [Rev. 10:5-7]: And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer [*literally, that time shall be no longer*]: but in the days of the voice of the seventh angel, *when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets* [Cf. Acts 3:18-21].

3. The Will of God, as expressed by the Word and realized by the Spirit, being the constitution of the universe, it follows that the Will of God, again as expressed by the Word and realized by the Spirit—or as realized by the Spirit through the instrumentality of the Word—is the Divine element that must enter into the performing of a miracle. Hence we find that

in the working of miracles, as described in Scripture, the usual procedure was that *the Word was spoken* (either vocally, or subovcally, i.e., by suggestion (*and the miracle was wrought*). Sometimes, of course, a symbol of the Word, instead of the spoken Word itself, was employed to perform miracles; a symbol such as, for example, the rod of Moses, or that of Aaron, by the use of which wonders and signs were wrought by these great men of God in Egypt, at the Red Sea, and in the Wilderness (Acts 7:36). But even such a striking symbol of the Word as the rod of Moses was not to be used as a substitute for the spoken Word itself, when God ordered otherwise for His own purposes.

[Take, for instance, the well-known incident recorded in the twentieth chapter of Numbers. The children of Israel were crying out for water; they were desperately in need of it. Vv. 7-9]: And Jehovah spake unto Moses, saying, Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink. [Reading on, however, we find that Moses smote the rock with his rod, instead of speaking to it as God had commanded him to do. Vv. 10-11]: And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. [The rod being the symbol of the Word, God graciously allowed the miracle to be wrought because of the great need of the people and their herds for water to drink. But note carefully what God said to Moses immediately after the incident, vv. 12-13]: And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. These are the waters of Meribah [Strife]; because the children of Israel strove with Jehovah, and he was sanctified in them. [The sin of Moses and Aaron on this occasion was their lack of faith in the Word-power of God. They had sufficient faith to use their symbols (rods) at the command of Jehovah, because they had had too many examples of what would occur when they stretched forth these visible instruments at His direction. But they probably had not as yet experienced a miraculous manifestation of the power of the spoken Word alone, and, seemingly, in this instance they could not bring themselves to believe that the spoken Word of itself, apart from the use of the visible symbol, would be sufficient to bring forth water from the rock. Hence they were not permitted to enter the Land of Promise. Aaron died on the summit of Mount Hor (Num. 20:28-29), and Moses died and was buried in the land of Moab (Deut. 34:1-8), both deaths occurring this side of the Jordan before the crossing into Canaan under Joshua. The incident at Meribah was the only instance, as far as we know, in which Moses failed to measure up to the Divine ideal of leadership; by smiting the rock instead of speaking

to it, he failed to sanctify the Word of God in the eyes of the children of Israel. Think how much more sublime this miracle would have been had Moses only done what God commanded and spoken to the rock! What an impression it would have made upon the minds of the spectators to see water gushing forth from a flinty rock in response to the spoken Word! Moses failed to grasp what was perhaps the most significant opportunity presented to him in his whole career to glorify the God of Abraham, Isaac and Jacob!]

[It will be remembered that Joshua, however, at a later time, in striking contrast to his great predecessor, actually did speak the Word of God to the heavenly bodies and thus preserve the light of day long enough for his people to win a great victory over the Amorites. [Josh. 10:12]: And he [Joshua] said in the sight of Israel, Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of Aijalon." Joshua's faith was such that he knew, by inspiration of the Spirit, that if he would but let the Spirit speak through him, the desired miracle would be wrought. And so it was. Hence it is written]: There was no day like that before it or after it, that Jehovah hearkened unto the voice of a man; for Jehovah fought for Israel [Josh. 10:14]. [It will have to be admitted, of course, that such an exalted faith in the Word of God is exceedingly rare in human beings; in fact, Jesus alone seems to have possessed it without measure. But He possessed the Spirit, too, without measure.]

The Spirit-power, Thought-power, Will-power and Word-power of God became one in Jesus, and that without any loss of these powers on the part either of the Father or of the Holy Spirit, for the essential property of Divine power is its inexhaustibility; it may be distributed according to the will of God (v Cor. 12:4-11) without any depreciation either in quantity or in quality at its source. Jesus was one with the Father in Heaven (John 10:30), and He possessed the Holy Spirit without measure (John 3:34). The "seven Spirits" which are before the Throne (Rev. 1:4)—that is to say, the fulness of the powers and influences of the Holy Spirit, seven being the symbol of perfection—rested upon the Suffering Servant of Jehovah, the Branch out of the roots of Jesse and David (Isa. 11:1-2, 61:1-3, 42:1-9; Matt. 3:16, 12:15-21; Luke 4:17-21, etc.). Because of this indwelling of the fulness of Divine power in Jesus, He had only to speak the Word, aloud or within Himself, and the desired miracle was wrought. In striking contrast to "faith healers" of all ages, Jesus gave no "treatments"—neither present nor "absent" treatments; nor did He assess any charge, say, of one dollar, or perhaps two dollars, per "treatment." Being the Incarnate Word Himself (John 1:14), He had but to command and all Nature obeyed His voice. This is perhaps the most striking characteristic of His "mighty works and wonders and signs" (Acts 2:22), apart of course

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from the variety of miracles which He performed. But, after all, was not this precisely what was to be expected of the One who was in fact the Executive Creator of the universe? Himself being who and what He was, His miracles fit perfectly into the whole scheme of His being and activities.

Let us take a look at the miracles of Jesus for a moment. We shall discover that when He healed men and women of their diseases and infirmities, He did so, in practically all instances on record, by just speaking the Word or issuing the command; and even in the few cases in which He just *willed* the healing, perhaps at a distance, or accompanied the act of will with the touch of His hand upon the diseased organ, we may safely assume that the command was expressed (that is, *suggested*) in words *within Himself*. (By *suggestion*, I have reference, of course, to an operation of the subconscious.)

[*Standing over Peter's mother-in-law, for example*] He rebuked the fever, and it left her, and immediately she rose up and ministered unto them [Luke 4:39]. [To the man bedridden with palsy, he *said*]—Arise, and take up thy bed, and go unto thy house, and the man arose, and departed to his house [Matt. 9:6-7]. [To the impotent man at the Pool of Bethesda, who had been thirty-eight years in his infirmity, He *said*]—Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked [John 5:8-9]. [To the man with the withered hand, he *said*]—Stretch forth thy hand. And he stretched it forth, and it was restored whole as the other [Matt. 12:13]. [To the woman with the issue of blood, who pushed her way through the crowd and touched the border of His garment, He]—turning and seeing her *said*, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour [Matt. 9:22]. [To the man who was deaf and had an impediment in his speech also, He *said*, after spitting and touching the man's tongue] *Be opened*. [And the man's] “ears were opened, and the bond of his tongue was loosed, and he spake plain” [Mark 7:38-35)]. [To the woman who had had a “spirit of infirmity” eighteen years, He *said*]—Woman, thou art loosed from thine infirmity; and he laid his hands upon her, and immediately she was made straight, and glorified God [Luke 13:11-13]. [To the blind beggar sitting by the roadside at Jericho, He *said*]—Receive thy sight: thy faith hath made thee whole. [And immediately the man] received his sight, and followed him, glorifying God [Luke 18:42-43; cf. Mark 10:46-52]. [Even in those cases on record in which He healed by touching the diseased organ, it may be assumed that the outward act was accompanied by the inward command (cf. Matt. 9:29, Mark 8:22-26, etc.). [Similarly, He *willed at a distance*—no doubt by suggestion in words—the healing of the ten lepers [Luke 17:11-19], and that of the nobleman's son [John 4:46-54]; [in the latter case, Jesus in Cana effected the healing of the sick child in Capernaum.] [Perhaps the most significant account, however, of His healing at a distance is that of the healing of the Roman centurion's servant (Matt. 8:5-12, Luke 7:1-10). This Roman centurion, the

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unknown soldier of the Gospel records, is without doubt one of the most remarkable personages appearing on the pages of the New Testament. As the story is given by Matthew]—when he [Jesus] was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house, sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. [Jesus must have recognized that this centurion's request arose solely out of his affection for the sick slave, and not from any fear of financial loss.] And the centurion answered and said, *Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.* For I also am a man under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. [What profound humility! What insight! And what faith! That is to say, I recognize that you, Jesus, speak with authority and power in the sphere of Nature over which you have demonstrated your control, just as I have authority and power over the soldiers under my command and over the servants in my household. This matter of healing my servant is solely a matter of authority and power, both of which you have; therefore, all you need to do is to speak the Word—to issue the order—you need not even come to my house—and my servant will be healed. No wonder that] when Jesus heard it, he marvelled, and said unto them that followed, *Verily, I say unto you, I have not found so great faith, no, not in Israel.* [How true! Not one of His disciples even—those who had accompanied with Him from the beginning of His ministry—had such great faith in the Word of God, or in Jesus Himself as the Word of God, as this centurion expressed! Such faith, I repeat, is indeed rare in human beings! And the centurion's faith was fully rewarded as such exalted faith always is]: And Jesus said unto the centurion, Go thy way: as thou hast believed, so be it done unto thee. And the servant was healed in that hour [Matt. 8:5-13].

Again, by what power did Jesus cast out devils? By the power of the Spirit, through the instrumentality of the Word.

[Matt. 12:28]—But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. [A man with an unclean spirit met Him, on one occasion, in the synagogue at Capernaum]: and Jesus rebuked him [the evil spirit], *saying,* Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him [Mark. 1:25-26]. [At another time, there met Him in the country of the Gadarenes two men possessed with demons exceeding fierce. And Jesus said unto the devils, whose name was Legion, “Go!” And they came out, and went into a herd of swine, and] the whole herd rushed down the steep into the sea, and perished in the waters [Matt. 8:28-34, Mark 5:1-17, Luke 8:26-37]. [In Matt. 17:14-18, we are told that Jesus rebuked the demon which possessed a lunatic boy] and the demon went out of him, and the boy was cured from that hour. [Mark gives an account of an epileptic lad—probably the same boy—who was possessed of a demon]: and when Jesus saw that a multitude came running together, he rebuked the unclean spirit, *saying* unto him, Thou deaf and dumb spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is

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dead. But Jesus took him by the hand, and raised him up; and he arose [Mark 9:25-27]. [A similar case is reported in Luke 9:42-43: here we read that] Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astounded at the majesty of God. [Note, too, that he exorcised a devil from the Syrophenician woman's daughter at a distance [Matt. 15:21-28]. [No wonder that the spectators of these miracles of exorcism] were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. [Mark 1:27].

Jesus had but to will it—that is, command it within Himself—and water was turned into wine at the marriage feast in Cana of Galilee (John 2:1-11); Peter's net was filled with an immense draught of fish (Luke 5:1-11; cf. John 21:6-14); a fish opened its mouth and provided a coin for the payment of His temple tax (Matt. 17:24-27); a fruitless fig tree withered away, signifying the doom soon to overtake the Jewish nation for its spiritual barrenness (Matt. 21:18-21); and a great multitude were fed with a few loaves and fishes: a miracle of creation (Matt. 14:15-21; cf. Matt. 15:32-39). He had but to stand up in storm-tossed boat on the Sea of Galilee, and rebuke the wind, and say unto the sea, "Peace, Be still!"—and "the wind ceased, and there was a great calm." And we read that the disciples "feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?" (Mark: 37-41). But, after all, why should not the winds and the waves have obeyed Him?—was He not the Executive Creator of the universe?

Consider, in the last place, His miracles of raising the dead. Meeting the funeral procession of the widow's son at Nain, He "came nigh and touched the bier." The pallbearers stood still for a moment. "And he said, young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us; and God hath visited his people" (Luke 7:11-16). Entering the house of Jairus, ruler of the synagogue in a little town in Galilee, whose daughter lay dead, He took the dead child by the hand and said unto her, "Damsel, I say unto thee, Arise!" "And straightway the damsel rose up, and walked; for she was twelve years old . . . and he commanded that something should be given her to eat" (Mark 5:21-24, 35-43). See Him at the grave of Lazarus at Bethany, Martha, the dead

man's sister, says, "Lord, by this time the body decayeth; for he hath been dead four days." To this, Jesus replies: "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" Then, when the stone is rolled away, Jesus utters a short *public* prayer, *not* for power to work the miracle—that He had already—but that the spectators may realize that *He is performing it to prove to them that the Father has sent Him into the world.* "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." And "he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him" (John 11:38-45).

Thus it becomes too evident for anyone even to question the fact, that *Jesus performed miracles simply by speaking the Word.* He had but to command the thing to be done, and it *was done*, and done *immediately.* Nature was absolutely powerless to resist His Will and Word. Moreover, by the variety of His miracles *as to kind*, He demonstrated His absolute power and authority over every phase of Nature. He was Himself the Logos in human flesh.

What became of the Word-power of God, when Jesus returned to the Father? It was distpatched by the Spirit to the Apostles on the Day of Pentecost, according to the promise of Christ Himself (John 14:16-17, 14:26, 15:26-27, 16:7-15; Acts 2:1-4); by their reception of the powers and influences of the Spirit in baptismal measure, they were invested with the *authority* of Christ (Luke 24:45-49, John 20:21-23, Acts 1:1-8), with *infallibility*, and with the *Word-power* of God. Hence, they, too, in the name of (*i.e.*, by the authority of) Christ, wrought miracles by the power of the Spirit, through the instrumentality of the Word. Jesus had said to them explicitly: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, *he shall bear witness of me*; and ye shall also bear witness, because ye have been with me from the beginning" (John 15:26-27). Again: "He [the Spirit] shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:14). How did the Holy Spirit bear witness to Christ both *with* and *through* the Apostles?

How did he thus glorify Christ? The answer is evident: By His works of *revelation* and *demonstration*, which He wrought through the Apostles. Hence, clothed with the overwhelming measure of Spirit-power, the Apostles likewise had but to speak the Word and the miracle was wrought! In this manner "with great power gave they their witness of the resurrection of the Lord Jesus" (Acts 4:33), and in this manner "the Lord worked with them and confirmed the word by the signs that followed" (Mark 16:20), and God also "bore witness with them, both by signs and wonders, and by manifold powers, and by distributions of the Holy Spirit, according to his own will" (Heb. 2:4). On all these matters the Scriptures speak with unvarying harmony.

[Thus we see Peter and John, a few days after Pentecost, at the Gate Beautiful of the Temple at the hour of prayer. There sits a man asking alms, a man who has been lame from the hour of his birth. Peter]—fastening his eyes upon him, with John, says, Silver and gold have I none; but what I have, that I give thee. *In the name of Jesus Christ of Nazareth, walk.* And he took him by the right hand, and raised him up: and *immediately* his feet and his angle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God [Acts 3:1-10]. [To the hypocritical Ananias at Jerusalem, who, with his wife Sapphira, conspired to put on a show of consecration, Peter said]—Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? . . . How is that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. [what happened then?] And Ananias hearing these words fell down and gave up the ghost [a miracle of judgment.] [Note that to lie to an inspired man was to lie to the Holy Spirit, and that to lie to the Holy Spirit was to lie to God.] [Again, when this man's wife, Sapphira, put in appearance some three hours later, not knowing that her husband was dead, for the purpose of completing the attempted deception, the Apostle said]—How is it that ye have agreed together to try the Spirit of the Lord? Behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. [Again, what happened?] And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband [Acts 5:1-11]. [Evidently this was a case in which the Divine Spirit was operating directly through the Apostle Peter to signify once for all God's judgment upon all hypocrites.] [Again, we find Peter at Lydia. There he found a man named Aeneas, who had been bed-ridden eight years with palsy.] And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord [Acts 9:32-35]. [At Joppa, the Apostle found a female disciple named Dorcas (Tabitha, in Hebrew) dead. Putting the people out of the room in which her body lay, Peter] kneeled down, and

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prayed; and turning to the body, *he said*, Tabitha, arise. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. [The result was, from the viewpoint of the evidential value of the miracle, that it became known throughout all Joppa, and many believed on the Lord, Acts 9:36-42.]

Personal sympathy, of course, on the part of Jesus or the Apostles, may have entered into the working of some of these miracles of the New Testament; but as a general rule, they were not performed except under conditions such that they would function for the purpose of attesting the ministry and message of the one who wrought the work. Certainly it was not the custom of either Jesus or the Apostles to bring back to life their brethren or sisters, merely out of sympathy on their own part, or because the latter may have been useful in their lives; otherwise Stephen and others who had been cruelly cut off in the very prime of their usefulness would have been restored to life. Paul, for example, left his companion Torphimus sick at Miletus (2 Tim. 4:20). Why? Apparently for the reason that he could not utilize Spirit-power for healing purposes alone, but only under circumstances such that the miracle would serve to attest his message.

Paul, like Peter, performed miracles by the power of the Spirit, through the instrumentality of the spoken Word.

[At Paphos, on the island of Cyprus, for example, a certain sorcerer by the name of Elymas tried to interfere with his attempt to bring about the conversion of the proconsul, Sergius Paulus. And] Paul, filled with the Holy Spirit, fastened his eyes on him, and *said*, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. [And immediately there fell upon the sorcerer] a mist and a darkness, and he went about seeking some to lead him by the hand. [What was the evidential consequence of the miracle?] Then the proconsul, when he saw what was done, believed, astonished at the teaching of the Lord [Acts 13:6-12]. [Again, at Lystra] there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, *said with a loud voice*, Stand upright on thy feet. And he leaped up and walked. [The miracle made such an impression upon the superstitious populace that the latter insisted at once on offering sacrifices to Barnabas and Paul on the assumption that they were the gods Jupiter and Mercury who had come down to earth in the likeness of men (Acts 14:8-13). Again, at Philippi, Paul and his companions found their footsteps dogged by a maiden having "a spirit of divination."] The same following after Paul and us [Luke was an eyewitness of this incident]—cried out, saying, These men are servants of the Most

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High God, who proclaimed unto you the way of salvation. [Devils themselves are compelled to witness to the Truth in the presence of the Spirit of God. And so we read]: This she did for many days. But Paul, being sore troubled, turned and *said to the spirit*. I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour [Acts 16:16-18]. [This miracle was fundamentally negative in design; that is, it was to keep the impression from getting abroad in the city, as a result of this girl's testimony, that the Christian evangelists were in league with the forces of Satan. Paul had delayed the exorcism for many days, knowing quite well that persecution would follow, once the masters of the maiden should find themselves deprived of the gains which she had been bringing them through her fortune-telling. And this was exactly what did happen. The owners of the girl-slave, with the approval of the city magistrates, seized Paul and Silas, scourged them, and threw them into prison (*vide* Acts 16:19ff.)] [Finally, in the case of the father of Publius, on the island of Melita (Malta), we read that Paul] entered in, and prayed, and laying his hands on him healed him. [And in the next verse we read that] when this was done, the rest also that had diseases in the island came, and were cured [Acts 28:7-10]. [This would seem to have been a departure from the customary apostolic method of working miracles by means of the spoken Word; however, we have every reason for thinking that even in this case the Word spoken by Paul accompanied his laying on of his hands.]

Now for the exceedingly important question: *What became of this Word-power of God with the passing of the Apostles to their eternal reward?* Of one thing we can be sure: *There is not one shred of evidence anywhere in the New Testament that they conferred it upon any human successors.* It was only the message of the Gospel—its facts, commands and promises—and not the Spirit's gifts of inspiration and demonstration, which was passed on to “faithful men” for a permanent possession (2 Tim. 2:2, 1:13). Revelation, as it has already been made clear, came to an end with the Apostles and their co-workers; and along with it, demonstration ceased also. Hence, the conclusion is unavoidable, and is supported by an abundance of Scripture evidence, that, with the termination of both revelation and demonstration, the Word-power of God was embodied in the New Testament Scriptures, that is to say, in the message of the Gospel itself. Paul states explicitly that the Gospel of Christ is “*the power* of God unto salvation to every one that believeth” (Rom. 1:16). It is not just *a power*, nor *one of the powers*, but *the power* of God unto the salvation of the believer. Note also that it is not just opinion, theory or probability, but it is the *power* of God. *It is the power of God because it embodies the authority of Christ, the Head of the Church. And it is the power of God*

because the power of the Holy Spirit is embodied in it and exercised through it, in the regeneration and sanctification of the saints. The Gospel of Christ is the spiritual seed of His Kingdom; the indwelling Spirit is the life principle in that seed, even as it is the principle of life in every form; hence when this spiritual seed finds lodgment in the proper kind of soil—in an honest and good heart—regeneration, sanctification, the fruit of the Spirit, and eternal life, all these constitute the spiritual harvest (Luke 8:9-15, Gal. 5:22-25). Therefore, before an alien sinner can be converted to God through Christ, he must first come in contact with the Word-power of God, either by reading the New Testament himself, or by hearing the preaching of the Gospel. The faith which is the active principle of conversion and Christian living comes by hearing the Word of Christ, and, as far as it has been revealed, in no other way (Rom. 10:14-17). Where there is no preaching of the Gospel, no contact with the New Testament message, there is no operation of the Spirit toward conversion, hence no conversion, and hence no new life either spiritual or eternal. The fact remains that it is still “God’s good pleasure through the foolishness of the preaching to save them that believe” (1 Cor. 1:21). In the program of our Lord, there is no substitute for faithful Gospel preaching—the preaching that “Christ died for our sins according to the scriptures, and that he was buried, and that he hath been raised on the third day according to the Scriptures” (1 Cor. 15:1-4)—for the simple reason that both the Spirit-power and Word-power of God are embodied in the Gospel of the grace of God.

When will men learn that there is no power in the universe as stedfast and sure, and as potent, as the Word of the living God? When will they learn that when God makes a statement, it can be counted on? That when God makes a promise, it will be kept? That when God makes overtures to confer certain blessings upon men, on certain conditions to be fulfilled by them in turn, if they will but meet the conditions, God will surely and gloriously fulfill His part of the covenant? When God, for example, through the Spirit, tells us that He will give us remission of sins and receive us into covenant relationship with Himself, on the conditions that we accept Christ as His Son and our Savior, repent of our sins, and yield to baptism into Christ (Rom. 10:9-10, Acts 2:38, Gal.

3:27); then we can be absolutely sure that if we ourselves have sincerely and faithfully met the conditions, our sins are remitted and we are freely forgiven of God. *There is no more certain evidence of pardon than the Word of God.* Jesus Himself tells us: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). And Jesus Himself recognized, and certified, the power of the written Word, on the mount of temptation: He replied to every proposal put forward by the Devil on that occasion, by quoting verbatim from the scriptures of the Old Testament (Matt. 4:1-11). Thus did He set an example of trust in God's Word, and of fidelity to that Word, which we would do well to emulate under all circumstances.

Strange as it seems, however, men are prone to follow after every will-o'-the-wisp imaginable in preference to the leading of the Word of God. In so doing, they but illustrate before the world the depravity of the human heart. *Mysticism*, for example, would put human feelings above the Word, when as a matter of fact it is sheer nonsense to think that the Holy Spirit ever prompted any human being to act in a manner contrary to the Word as embodied in Scripture. Yet thousands of professing Christians follow their feelings almost exclusively, and thus render the Word "a dead letter." *Traditionalism* exalts the creeds of fallible church councils, and the *isms* of the fathers, above the plain teaching of the Word. Traditionalism keeps Christendom divided into competitive parties and sects, in direct opposition to our Lord's prayer that His people might be one, even as the Father and He are one (John 17:20-21). And *rationalism* would exalt human reason above the Word of God, substitute the guesses of human thinkers for Divinely revealed Truth, and bid men reject altogether the testimony of faith. *Mysticism*, *traditionalism*, and *rationalism*, these three, constitute the unholy triad which have spread confusion throughout the Church from the beginning and all but nullified the realization in the moral world of the Spirit-power of God through the preaching and acceptance of the simple Gospel of our Lord Jesus Christ. Back to the Scriptures, then! Where the Scriptures speak, let us speak; where the Scriptures are silent, let us be silent. One thing is sure: the reunion of Christendom will never be possible on the "systematic" theologies devised by men. But the

reunion of Christendom can be brought about, at *any time* churchmen want it to be, on the simplicities of Christianity,—that is, upon the facts, commands and promises of the Gospel.

4. The "Mystical Experience"

Both *revelation* and *demonstration* came to an end with the apostolic age, with the formation of the New Testament canon as a permanent Rule of Faith and Practice for the Spirit's administration of the Church of Christ.

Naturally, what is called the "mystical experience," on the human side, was a concomitant of inspiration and revelation on the Divine side, throughout the entire development of the Plan of Redemption in human experience and history. Theophanies and visions, as described throughout the Scriptures, were invariably attended by revelations of Truth from God; as a matter of fact, Divine revelation was the occasion for the occurrence of such phenomena. Cf. for example, the intercourse between Jehovah and the patriarchs, Enoch, Noah, Abraham, Isaac and Jacob; Jacob's vision at Beth-el, and his experience at Peniel; the dream-mysticism of Joseph; Moses at the burning bush, his forty days and nights of communion with God in the holy mount, and his view of the Land of Canaan from the summit of Piegah; Joshua's vision of the Prince of Jehovah's Host, before the walls of Jericho (Josh. 5:13-15); Samuel's vision and prophetic call (1 Sam. 3:1-14); the mystical experience of Elijah and Elisha (cf. 1 Ki. 19:1-18); Isaiah's vision of the Lord sitting upon His Throne (Isa. 6:1-13); the numerous visions of Jeremiah, Ezekiel, Daniel, Obadiah, and Zechariah: all of these are described in the Old Testament. Cf. in the New Testament: Joseph's dream-vision of the angel announcing to him the fact of the Incarnation (Matt. 1:18-25); John the Baptizer's open vision of the Holy Spirit's descent upon Jesus after the latter's baptism in the Jordan (John 1:32-34); the experience of Peter, James and John on the Mount of Transfiguration (Matt. 17:1-8); Ananias' vision at Damascus, of the Lord giving him instructions regarding Saul of Tarsus (Acts 9:10-16); Peter's vision on the housetop at Joppa (Acts 10:9-16); Paul's period of seclusion and meditation in Arabia (Gal. 1:11-17); Paul's night-vision of the man from Macedonia calling for spiritual

help (Acts 16:9); and John's apocalyptic visions on the isle of Patmos, as recorded in the book of Revelation. In addition to visions, numerous personal appearances of Divine messengers to human instrumentalities, for the purpose of communicating Truth from God, are described in the Scriptures: appearances (1) of the pre-incarnate Logos, "the Angel of Jehovah"; (2) of angels of God, such as, e.g., to Zacharias, at the altar of incense (Luke 1:11), to the Virgin Mary (Luke 1:26-37), to the women at the Empty Tomb on the Resurrection morn (Matt. 28:1-7, Luke 24:1-8), to Philip the evangelist (Acts 8:26), to Cornelius (Acts 10:1-6), to Peter in prison (Acts 12:7-10), etc. Such theophanies, angelic visitations, trances, dreams, visions, etc., were invariably for purposes connected with the working out of the Plan of God in the world and the inditing of the permanent record of this Divine Revelation. These phenomena occurred from the beginning to the end of the progressive development of the Plan of Redemption.

However, if *revelation and demonstration* came to an end with the Apostles, as the Scriptures make it abundantly clear that they did (continued miraculous attestation of truth already revealed, and revealed and attested once for all time, would be an incongruity, as we have already seen; in fact it would cease to be attestation at all), then it naturally follows that the mystical experience *as the medium of revelation* came to an end at the same time. For this reason, we must flatly reject all subsequent alleged "new" or "special" revelations.

I reject all alleged "special revelations" since the apostolic age, not only because such phenomena are contrary to the plain teaching of the Scriptures, but for other reasons as well. In the first place, all so-called special revelations, from Montanus to Mrs. Eddy, are conflicting in their character and in their teaching; as a matter of fact, no two of them are in general agreement. Just call the roll of some of the more modern systems founded on alleged "special revelations"—Swedenborg and "the Church of the New Jerusalem," Joseph Smith and Mormonism, William Miller and Adventism, Mrs. Ellen G. White and Seventh-Day Adventism, John Alexander Dowie and Zionism, Mary Baker Eddy and "Christian Science"—and anyone can see at a glance that there is very little

similarity of teaching among these systems. Now it is utterly inconceivable—in fact, ridiculous—that God, through His Holy Spirit, should have given to men so many different and actually conflicting revelations. God is the God of order, not of confusion; hence His genuine progressive revelation recorded in Scripture is a harmony, a unity, from beginning to end. *The Spirit of God is no more responsible for these conflicting "revelations" than He is responsible for the conflicting theologies and isms which men have devised.* Of course, any system that is all error would hardly last over night; hence in each of these systems there is a certain amount of truth. But the truth that is in it is derived from the Bible itself, not from the “revelation” which is superimposed upon the Bible. Unfortunately, the truth, derived from Scripture, that is in each of these systems is intermingled therein with a great amount of falsity which derives, obviously, from the “revelation.” And it is the falsity in these systems that causes them all to be in conflict one with another. The same is quite generally true of creeds and confessions of faith written by men. If a creed contains more than the Bible, it contains too much; if it contains less than the Bible, it does not contain enough; and if it contains the same teaching as the Bible, it is not needed, because we have the Bible. Truth is never in conflict with itself; when two people disagree on any matter, one of them has to be in error. And because the Holy Spirit is the Spirit of Truth, it is sheer profanity to attribute to Him the conflicting cults and isms of men.

In the second place, the falsity of many of these cults based on “special revelations” has already been demonstrated,—by old remorseless Time himself. Think of the number of actual dates set by William Miller and Mrs. Ellen G White—in the manner of many other “time-setters” in earlier ages—for the Second Coming of our Lord! But old Father Time marched relentlessly on, every time, and thus demonstrated their prognostications to be completely without foundation. It has always been a mystery to me that anyone should presume to set the date for the Second Coming of our Lord, in view of the fact that He said Himself, explicitly: “But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only” (Matt. 24:36; cf. Acts 1:7).

In the third place, the world has a perfect right to demand that the recipients of revelations from God be individuals of great unselfishness and nobility of character. But this can hardly be claimed for the self-announced recipients of "special revelations" since the time of the Apostles: as a matter of fact, there is reasonable ground for suspecting that most of these founders of special cults were not—to speak mildly—immune to cupidity, and even to the "weakness" of the flesh. Their proneness to rush into print is evident from the number of volumes, and editions of volumes, with which they and their followers have flooded the literary markets of the world. The Apostle Paul says, 2 Cor. 12: 2-4 (alluding probably to an experience of his own at Lystra; cf. Acts 14: 19): "I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not: God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not: God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." Certainly the modesty of this person, whoever it may have been, and that of the Apostle who reports the experience, is in striking contrast to the verbosity of Swedenborg, for example, who claimed to enjoy continual intercourse with the world of spirits, and did not hesitate to rush into print with descriptions of that world, its inhabitants, and its levels of being, etc. As a matter of fact, it is exceedingly doubtful that any human being so fortunate as to enjoy, while yet in the flesh, a glimpse of that world inhabited by God and the angels, would be able to find words in the languages of men adequate to disclose its beauties and joys to the human understanding. Even the Bible writers to whom such visions were vouchsafed, such as Isaiah, Daniel, and John the Revelator, had to resort to poetic imagery in attempting to describe the wonders which they had seen. And the uniform testimony of mysticism in general is that the apprehension of the Divine is an experience which is indescribable in human language. Eye hath not seen, nor ear heard, nor has it entered into the imagination of man, to conceive of the things which God has prepared for them that love Him; and if such realities cannot be conceived by the human imagination, certainly there is no language known to

man by which they can be described in print. Think, however, of the number of copies of Swedenborg's works which have been sold. Think of the number of editions of the "Book of Mormon," of the Mohammedan "Koran," and of Mrs. Eddy's "Science and Health" which have been issued, and copies sold, at so much per copy of course! It is well known that many of the founders of these cults, notably Mrs. Eddy, became extremely wealthy as a result of their psuedo-religious activities. Jesus, on the other hand, was born in a manger, died penniless, and was buried, through the charity of a friend, in a borrowed grave; otherwise His corpse would have gone to the potter's field. And throughout His life He was so poor in this world's goods that He could say: "The foxes have holes, and the birds of the heavens have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). The original Apostles, too, were men from the ordinary walks of life, with little or nothing in the form of material goods; and the Apostle Paul frequently resorted to his craft of tent-making to support himself while he preached (Acts 18:1-3). The correspondence in character and life of Jesus and the Apostles with the teaching which they left in the world can hardly be said to have been duplicated in the various cases of these recipients of "special revelations."

In the fourth place, I reject all alleged "special revelations," on the ground of their lack of attesting miracles, that is to say, of miracles performed in the manner in which Bible miracles were performed,—by the power of the Spirit, through the instrumentality of the spoken Word. Of course, I do not question the facts of suggestion and auto-suggestion, nor the many healings which have been effected in all ages by the use of such subliminal powers. There are occasional intimations even in Scripture of the working of such powers of the subconscious in man, in connection with physical and mental healing. For example, in Acts 5:14-16, we read that, following the strring scenes of Pentecost and after, in Jerusalem, "believers were the more added to the Lord, multitudes both of men and women: insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and

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them that were vexed with unclean spirits: and they were healed every one." Again, we read, in Acts 19:11-12, that "God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out." Now we can hardly think there was any magic in Peter's shadow or in Paul's handkerchiefs; therefore, in these cases suggestion and auto-suggestion on the part of the subjects must have contributed tremendously to their own healing. *Suggestibility becomes exceedingly potent in such mass movements.* The Scriptures make it clear, however, that in the vast majority of cases miracles were wrought in New Testament times, especially by those who possessed the Spirit in great measure, by the instrumentality of the spoken Word. Moreover, when the Word was spoken, the miracles were wrought *immediately*: there was no delay, no second treatment, no "treatments" at all. There is no instance on record of any modern "miracle-worker's" having wrought a miracle of healing, much less of raising the dead, by simply uttering a command, as Jesus and the Apostles did. If such an event should take place, it would be reported in the blackest type on the front page of every newspaper in the world. We may certainly conclude, therefore, that genuine miracles, miracles of the Bible kind, terminated with the Apostles and their co-laborers. And all so-called "new revelation" or "new truth," from Montanus to "Father Divine," proves its own falsity by its very lack of attesting miracles.

In an Introduction to one of Swedenborg's works, Mr. J. Howard Spalding makes this statement: "All human things have their youth, maturity and decline; and divine institutions, so far as they depend for their maintenance and integrity on human free-will, may have a like fate."¹ There is an element of truth in this statement, undoubtedly. But the Church of the living God does not depend exclusively upon human free-will for her permanence and power in the world. The Church depends upon the living Word of God, and is administered by the Spirit of God through the living Word. Of course the time conceivably might come when no human being anywhere in the world would be willing to proclaim the Word of God,

1. J. Howard Spalding, Introduction to Swedenborg's *Heaven and Hell*, Everyman's Library Edition, viii.

when the testimony of the Gospel might thus be silenced altogether. In that case, however, undoubtedly the Lord would come again and take matters into His own hands. Indeed Jesus Himself intimates that something approximating this very state of affairs may develop at the end of the present Dispensation, immediately preceding His Second Coming. He says, Matt. 24:37-39: "And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man." Cf. Luke 17:26, 27— "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." These words surely indicate that widespread rejection of Christ, and general irreligiousness (in our day, it would properly be described as eating and drinking and sex-indulgence) will characterize the period immediately prior to His Second Coming. Be that as it may, special revelations are no guarantee of either the perpetuity or the purity of the Church. *History proves that so-called "special revelation" have never done anything more than to create and foster new sects, and thus to add to the great number of sects and cults already existing.*

The Apostle Paul, as we have seen, states clearly that the righteousness which is of faith does not depend upon miracles of calling Christ down from Heaven or bringing Him back from the dead, but that it depends upon the Word of God: "the word which is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach" (Rom. 10:6-10). And Jesus emphasizes the same fundamental truth in the well known story of Lazarus and the Rich Man. Here we are given a fleeting glimpse of the world that lies just beyond the grave (maybe, some sort of an "intermediate" state, under the Old Covenant). We hear the Rich Man, now in torment, beseeching Father Abraham to send Lazarus back from the dead to warn his five brothers who are still living on the earth, and living for themselves alone, "lest they also come into this place of torment." But Abraham answers, "They

have Moses and the prophets; let them hear them"; that is to say, they have the Word of God; let them hearken to it, and obey it. "Nay, Father Abraham," cries the Rich Man, "but if one go to them from the dead, they will repent." To this plea, Abraham replies with the following pointed and far-reaching statement: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead" (Luke 16:27-31). God does not perpetuate His Church by miracles or visions or visitations from Heaven or spiritualistic seances, but by the preaching of the facts, commands and promises of the Gospel, for the obedience of faith. Nor does He perpetuate His Church by special revelations. Were He to use such *extraordinary* means to convict sinners and to strengthen the faith of saints, He would be a respecter of persons, which definitely He is not. Rom. 2:11—"There is no respect of persons with God" (cf. Deut. 10:17, Acts 10:34, Eph. 6:9, Col. 3:25, 1 Pet. 1:17, etc.). On the contrary, God endowed man at creation with the power to think, desire, love, weigh, and choose his course of action in this world. He endowed him with freedom of will. And He respects man's freedom of will in all things; there is no evidence that He overrides it either in regeneration or in sanctification. (Do not our free choices constitute His foreknowledge?) He has therefore concluded all men under sin, and offers *all alike* salvation on the specific terms of the message of the Gospel. In a word, the Gospel is a Divine amnesty proclamation to all men, upon clearly-stated conditions with which men are fully able to comply of their own free will. To illustrate from history: At the close of the American Civil War, radicals throughout the North, and in Congress, insisted that the people of the South be severely punished for their secession. But President Lincoln would have none of it. Instead, he issued a general proclamation of amnesty, offering full pardon, including restoration of citizenship, to the people of the Southern states, on certain conditions. Those conditions were—if I remember correctly—that they were to lay down their arms and take an oath of allegiance to the government of the United States. The Gospel of the grace of God is precisely such an amnesty proclamation to all accountable human beings: the sole condition of full and free pardon is personal life with the Holy Spirit; the prerequisite of life with the Holy Spirit is union

with Christ; and union with Christ takes place, in turn, in the baptism of the penitent believer into Christ (Rom. 10:9-10, Acts 2:38, Gal. 3:27). The Gospel invitation is universal, and clear and simple: "He that is athirst, let him come; and he that will, let him take the water of life freely" (Rev. 22:17). Cf. John 3:5—"Except one be born of water and the Spirit, he cannot enter into the kingdom of God." John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." There is neither place nor purpose for special revelations in such a universal plan as the Plan of God which is embodied in the Gospel. Jesus died for our sins and was buried and raised up from the dead, once for all time and for all men (1 Cor. 15:1-4, Heb. 9:24-28, Rom. 5:17-19), and men either accept these facts and conform their lives to the Mind of Christ, thereby ultimately attaining Beatitude; or they reject these facts, and live in disobedience, only to suffer, at the end of their earthly lives, eternal separation from "the face of the Lord and from the glory of his might" (2 Thess. 1:9). Hence, I repeat that the mystical experience *as a medium of revelation* came to an end, along with revelation and demonstration themselves, with the Apostles and their co-laborers.

Nor, as we shall see later, is there any Scripture support for the notion that a special mystical experience accompanies the conversion of the sinner. God has purposed eternally to call men unto Himself through the Gospel. Rom. 8:29, 30—"For whom he foreknew, he also foreordained [in His Eternal Purpose] to be conformed to the image of his Son, that he might be the firstborn among many brethren" (*i.e.*, firstborn from the dead, Col. 1:18); "and whom he foreordained" (*i.e.*, in His Eternal Purpose, to be conformed to the image of His Son, or clothed in glory and honor and incorruption), "them he also called: and whom he called (in His Eternal Purpose), them he also justified; and whom he justified, (etc.) them he also glorified." 2 Thess. 2:13-14—"God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ." God has specified, in the Last Will and Testament of our Lord and Savior Jesus Christ, the terms upon which He will receive men back into covenant relationship with

Himself ("the keys of the kingdom of heaven," Matt. 16:19) and confer upon them the gifts of justification, sanctification and glorification—eternal life. But these gifts are of no value to men until they are accepted and utilized by the recipients. Moreover, the acceptance must be voluntary on man's part; God does not, and in the very nature of the case *could not*, consistently, force them upon him. If salvation depends upon God's working a "miracle" in each instance of conversion, then undoubtedly all men will ultimately be saved: Universalism is the necessary consequence; for the simple reason that God is no respecter of persons. But if salvation depends upon man's working with God, according to God's plan, in that case multitudes will never enjoy salvation and eternal life, because they themselves refuse to accept these Divine gifts which are offered them and refuse to meet the conditions upon which they are bestowed. As Jesus said to the Jews on one occasion: "Ye will not come to me, that ye may have life" (John 5:40). The begetting of faith in the human heart is not accomplished by a special unexplainable operation of the Spirit apart from, or in addition to, the Word of Truth, but is accomplished by the operation of the Spirit *through the instrumentality of the Word of Truth*. There can never be anything but confusion in the Christian world as long as men depend upon mystical "experiences"—a dream, a vision, the singing of a choir invisible, a voice, the appearance of an angel, a phantasm of the dead, a peculiar feeling of ecstasy, or something of the kind—for evidence of God's pardon, instead of depending upon the specific promises of the Word of Christ. The promises of God, as set down in the Scriptures, are sure and stedfast. God always keeps His Word. And though heaven and earth pass away, we are told, the Word of Christ shall never pass away, nor shall it ever fail to be fulfilled. For reliability, the Divine promises are as far above mysterious feelings and ecstasies as the heavens are high above the earth.

This notion of "miraculous conversion" derives immediately from paganism. Plutarch, for instance, taught that God is attainable only through a sudden illumination or ecstasy, and not intellectually by a distinct and ever-growing faith ripening into knowledge. Plutarch derived the notion, of course, from Plato, and Plato, in turn from Pythagoras, who, in all prob-

ability, acquired it from Oriental mysticism. This type of mysticism has characterized practically all pagan "natural religions" from the beginning of history. Usually it expressed itself in ancient times in the wildest orgies, such as those described by Euripides in the *Bacchae*, or in the so-called "mysteries," such as the rites which were performed periodically at Eleusis, near Athens. Frequently, as among Orientals especially, it found expression in various types of asceticism,—torture of the flesh, withdrawal from the world, monkishness, and the like. Orthodox primitive Christianity repudiated all such practices, although some of them did finally make their way into the Church in the Middle Ages. Such types of "religious experiences" are certainly products of the human *psyche* exclusively; they give no evidence, whatever, of having any basis in objective reality, authority or revelation. As a matter of fact, mysticism in general (that is, outside Biblical revelation) is of such a character that it is impossible to determine whether it has any foundation at all in objective reality, or whether it is, on the other hand, just the "backwash" of the subconscious in man himself. Such matters will have to be left to the Judge of the Universe to determine. The fact remains, however, that faith in a Savior who once actually lived in *this world*, died in *this world*, and was raised up in *this world* and manifested in His resurrection body to competent eye-witnesses in *this world*; faith which is a conviction with regard to these facts, facts which are in themselves essentially historical, events which occurred in time and in a definite locale on this earth; faith which is a conviction, based on these historical facts, that Jesus is the Christ, the Son of the living God; *certainly such a faith is infinitely better than groping about in the blind alleys of human mysticism.* This is the faith which is offered to the world by the Spirit of God, in the New Testament. The Gospel of a rational presentation of certain facts respecting a Person, Jesus of Nazareth; and the Christian faith is personal faith in Him, which is the result of an intelligent consideration and acceptance of these facts. The whole process of Christian conversion is in perfect harmony with the constitution of the human mind.

We repeat what we have said heretofore that Jesus Himself stated the issue most clearly in two basic questions: "What think ye of the Christ? Whose son is he?" (Matt. 22:42, cf.

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26:66 and Mark 14:64). One's answer to the first question *intelligently* depends on one's answer to the second. If He was just the son of Joseph and Mary by ordinary "natural" reproduction, then he was simply man and His death on the Cross was just a martyrdom; if, however, He was the Son of God by the "overshadowing" of the Virgin by the power of the Holy Spirit, as positively declared in Luke 1:26-35, then indeed He was the God-Man, Immanuel, as declared in Matt. 1:18-25, and *His perfect body* truly "bare our sins . . . upon the tree" 1 Pet. 2:24, and that *together with the shedding of His blood* as God's covering of Grace (Lev. 17:11, Eph. 1:7, 1 John 1:7, Eph. 2:8, Rom. 5:9, Col. 2:14, etc.) was not just a martyrdom, but the *Atonement* for the sins of mankind. Hence, the supremely important question for each of us is that which Jesus requires us to determine individually, "What think ye of the Christ? Whose son is he?"

It must be understood that there is, undoubtedly, a valid form of mysticism: *that*, I am not indicting here. I am indicting, however, that pseudo-mysticism which professes to give to the world conflicting "special revelations"; mystical experiences not fulfilling the Word of Christ, but occurring separate and apart from the Word (for the most part claimed by individuals who have never even obeyed the Gospel, Rom. 6:17, 10:16), in fact lying entirely outside Biblical revelation itself. I am indicting also that other form of pseudo-mysticism which would substitute emotions, feelings, ecstasies, dreams, visions, etc., for the plain teaching of the Word of God, as the proper evidence of Divine pardon and forgiveness.

I am not indicting, however, nor even questioning, the mystical experiences of those men of God whom the Holy Spirit used as instrumentalities for communicating to mankind God's progressive revelation of His Eternal Purpose. This revelation in its completeness—the revelation which was first unfolded in history, and the record of which the Holy Spirit has caused to be preserved for us in the Scriptures—is self-evidencing; it carries its own credentials, in the form of attestation by accompanying miracles and in its perfect adaptation to the needs of the human race; and it is, in its completed form, a self-evident unity. Nor am I attempting to indict the mystical *en rapportness* with God of many of the great saints of all ages. I see no reason for doubting that many of God's

saints, men and women of true holiness of life, have enjoyed on occasion fore-glimpses of the beauties and joys of Heaven; foretastes, so to speak, of ultimate Beatitude. Such a saint, no doubt, was the person of whom Paul writes as having been "caught up even to the third heaven," where he "heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12: 2-4). Such an experience undoubtedly was that of Moses when God took him, in his old age, just before his death, to the summit of Pisgah, and showed him from that vantage-point all the land which He had promised unto Abraham, Isaac and Jacob (Deut. 34: 1-5). Such an experience, too, was that of the martyr Stephen, who, about to die at the hands of a mob of fanatical ecclesiastics, "being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 55-56). It must be remembered that the Canaan which Moses saw from the summit of Pisgah, by God's grace, was a type of the Heavenly Canaan which lies beyond the swelling of the Jordan of death, the heavenly land whose scenes the dying Stephen was actually allowed to glimpse in his hour of martyrdom. Therefore, may we not be justified in concluding, from these examples, that the true Christian will be sustained and comforted, in the eventide of life at least, and especially the nearer he approaches to his own crossing of the Jordan, with occasional glimpses of the Heavenly Home that lies on the other side—"the home over there"; with foretastes, so to speak, of the ultimate bliss which is to be his own, upon seeing God face to face? Mystical experiences of this kind were, and are, however, *personal* experiences; experiences which in the very nature of the case cannot be shared with those less advanced in holiness, nor indeed with any other human being, for the simple reason that such experiences are indescribable in human language. Such experiences, moreover, are not for purposes of conversion, sanctification, or special revelation: they are the perfectly natural consequences of the life lived in the Holy Spirit, the life of ever-growing closeness of communion and fellowship with God. No one, I think, would be so presumptuous as to deny the possibility of such genuine mystical experiences as these to the true saints of God.

5. The Spirit and the Word: a Review

God's Spirit and God's Word go together, act together, and together effectuate the Divine purposes in the world.

We are now ready to summarize what has been presented up to this point regarding the relationship between the Spirit and the Word, as follows:

1. The Spirit and the Word acted together in the creation of the physical universe and its first life-forms.

2. The Spirit and the Word act together in sustaining the physical universe in all its "natural" processes. Spirit-power is the source of every form of energy, and of every form of life, physical, spiritual, and eternal, in God's universe. Psa. 148:6—"He hath made a decree which shall not pass away."

3. The Spirit and the Word acted together in the work of revelation. The Spirit breathed into His chosen human instrumentalities, in words, the instructions necessary to the execution of those events which made up God's revelation of His Eternal Purpose in history. And the Spirit also breathed into inspired men the necessary words by which the record of that revelation was embodied in permanent form in Scripture. Communication of thought from one person to another, and hence from the Divine Being to human persons, is necessarily in language. Scripture is God-breathed literature.

4. The Spirit and the Word acted together in the work of demonstration, that is, in the performing of miracles to attest Divine revelation. Spirit-power was exerted, in most instances, in the working of miracles, through the spoken Word.

5. The Spirit-power and Word-power of God are now embodied in the New Testament Scriptures, in the message of the Gospel. The Gospel of Christ is the power of God unto salvation unto everyone that believes. Hence, as we shall see later, the Holy Spirit exerts His power in the conversion and regeneration of sinners, and in the sanctification and glorification of saints, through the instrumentality of the Word of Christ.

The following additional matters are made clear in Scripture regarding the relationship between the Spirit and the Word, under the Old Covenant:

1. God's Spirit "strove" with wicked men in the age before the Flood through the Word of God as proclaimed by

Noah (Gen. 6:3). Noah's was the "preacher of righteousness" to the ungodly antediluvian world (1 Pet. 3:18-22, Heb. 11:7, 2 Pet. 2:5).

2. The Levites said in their great prayer, in the course of the restoration under Ezra and Nehemiah, "Thou gavest also thy good Spirit to instruct them" (Neh. 9:20), referring to the experiences of the children of Israel under the leadership of Moses. How, or by what means, did the Spirit thus "instruct ancient Israel? Obviously, through the laws, statutes and commandments delivered unto them through Moses, their great leader. The Decalogue is said to have been indited by the "finger of God" on "the two tables of the testimony, tables of stone" (Exo. 31:18, 32:16; Deut. 9:10). And the Finger of God is, as we have seen, a Scripture metaphor of the operation of the Spirit of God. All this adds up to the truth that the Law was communicated through Moses by inspiration of the Spirit (cf. Num. 11:24-25, 27:18-23).

3. Again said the Levites in their prayer: "Yet many years didst thou bear with them, and testifiedst against them by the Spirit . . ." How? The very next phrase answers the question: "through the prophets." The prophets were in a special sense men of the Spirit, and their testimony was Spirit-breathed or Spirit-communicated. "Yet they would not give ear: therefore gavest thou them into the hand of the peoples of the lands" (Neh. 9:30). In rejecting the testimony of the prophets, inspired by the Spirit, ancient Israel resisted the Spirit Himself.

4. Isa. 63:10, again an allusion to ancient Israel. "But they rebelled, and grieved his holy Spirit." Cf. v. 11—"Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy Spirit in the midst of them?" How was the Holy Spirit *in the midst* of ancient Israel? He was in the midst of the people only in the sense that He associated Himself with their great leaders and conferred His powers and influences upon them. Hence, by turning their backs upon their Spirit-guided leaders, by rebelling against them, by rejecting the counsel of God delivered through them, the people grieved the Holy Spirit of God. "Ye do always resist the Holy Spirit: as your fathers did, so do ye," said Stephen to the Jewish mob in Jerusalem (Acts

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7:51). How did the children of Israel resist the Holy Spirit? They resisted the Spirit when they resisted the testimony of inspired men, when they resisted the Word of God as communicated to them by inspired men. Hence, to resist the Word of God is to resist the Spirit of God. To rebel against the Word of God is to grieve the Spirit of God. Nature is utterly powerless to resist the Word of God. As a matter of fact, there is only one power in this universe that can resist the Word of God and that is *human will*.

Sinner friend, the Gospel is the power of God unto salvation today, because the Spirit revealed it, His power is in it and exercised through it, and His authority stands back of it. Every time you reject the Gospel invitation, *you resist the Spirit of God*. The Holy Spirit—He who brings order out of chaos, He who brings light to dispel darkness, who brings life where there is now only death, who speaks peace to the conflicting passions and emotions of the human heart and quells the desires of the flesh—He stands here now, waiting to enter your heart and to mould your life according to the Divine pattern, and to make you a partaker of the Divine nature, if you will but only throw open the door and bid Him enter. The choice is one that you must make yourself. Why, oh why, will you continue to resist Him?

THE WORK OF THE SPIRIT
PREPARATORY TO THE
SECOND PHASE OF THE CREATION

PART TEN

THE SPIRIT OF GOD
IN THE
Patriarchal
Dispensation

1. Old Testament Preparation for the Second Phase of Creation

The view presented in this treatise is that the Creative Process as a whole embraces three distinct and successive phases. The first phase is identical with the totality of physical existence—that order of being manifested in what is commonly called the Kingdom of Nature, of which man in his “natural” (unconverted, unregenerated, unredeemed) state is here considered a part. The second phase embraces the totality of spiritual life,—that order of being which is realized, in regenerated souls, in the Kingdom of Grace. The third phase embraces the totality of eternal (“celestial”) life—that order of being which will be manifested ultimately, in the immortalized saints, in the Kingdom of Glory. Generally speaking, the first phase is known in theology as the Creation, Generation, or Old or Physical Creation, and the last two phases together, by way of contrast, as the Re-creation, Regeneration, or the New or Spiritual Creation.

The question as to whether man is at present in a “natural” or in an “unnatural” state is, of course, one that has been long and strenuously debated by theologians. Naturally, one’s answer to this question will depend largely upon one’s interpretation of the account given in the third chapter of Genesis of the temptation and disobedience of our first parents. Was man as originally created and placed upon the earth in a perfectly “natural” state? It will be remembered that, according to Scripture, God looked out upon everything which He had made, at the conclusion of His creative activity, and pronounced it “very good” (Gen. 1:31). If man, then, existed originally in a perfectly “natural” state, did he, by yielding to temptation, fall into an “unnatural” state? And did all Nature fall with him? Evidently, as pointed out heretofore, the Scriptures so teach (cf. Gen. 3:14-20 and Rom. 8:18-23). What, then, would be man’s moral condition today, had the first representatives of the race moulded their wills in habitual conformity to the Will of God and thus continued to live in complete obedience to Him and in unhindered communion with Him—that is to say, had they lived their lives without eating of the fruit of the Tree of Knowledge of Good and Evil, or without ever actually yielding to the experience of sin? And

in case they had so lived, *and thus attained holiness—which can be attained only by man's voluntary conforming of his own will to the Divine Will*—by what means would they have propagated the race? Could they have done so purely by the power of thought? And had they so lived, would they ever have died, that is, the death of the body, as all men die today? All these questions I regard as insoluble in the light of our present knowledge, and to a large degree irrelevant, at least to the purpose of this treatise. To my way of thinking, the Scriptures teach clearly that man's body was created mortal, that his first state was largely one of untried innocence; that in that state, of course, he enjoyed union with God and unhindered access to God, the Source of all life; and that, while in that state, by partaking of the fruit of the Tree of Life (the real symbol of his union with God; cf. Rev. 22:1-2), he had the means daily of maintaining his physical youth and vigor, that is to say, the means of counteracting the law of mortality to which his body was made subject by creation. Hence, just as soon as he sinned, and thus became separated from God by his sin, God expelled him from Eden, and “placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.” Why was this done? In order that the man might not eat of the fruit of the Tree of Life and thus make himself, in his state of rebellion against God, immortal (Gen. 3:22-24). This incident teaches us clearly that *no man in a state of unforgiven sin can possibly have access to the Source of life everlasting, that our holy God can have no concord whatever with iniquity.* Our first parents' expulsion from Eden was necessary, in order that the law of mortality to which they were inherently subject might begin to operate in their physical constitutions and thus execute the penalty of sin, “Dust thou art, and unto dust shalt thou return” (Gen. 3:19). Moreover, we and *all* their posterity suffer the consequences of their sin in the fact that we too must be born outside the Garden of Eden, and being thus without access to the fruit of the Tree of Life, we too must die physically even as they died (Gen. 5:5; Rom. 5:12). (As a matter of fact, the story of the temptation and fall of our first parents as given in Genesis is, in its bold outlines, repeated in the experience of every accountable human being.) Thus by sin

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came death, that is, literal physical death; death is the universal penalty which the race suffers as a consequence of the sin of Adam. To this statement I would add, however, that the benevolence of God is seen in the fact that by His almighty power He has overruled and conquered even death itself, in the Person of His Only Begotten Son, the Head of the New Creation, and has made it possible for His saints, through their living the life of the Spirit, ultimately to be redeemed both in spirit and in body, and to be clothed in glory and honor and immortality. Salvation, incidentally, is threefold. First, there is the *daily salvation from physical death* which all men enjoy by utilizing the means which Nature's God has provided for their physical preservation. If God did not provide the food which they eat, the water which they drink, the air they breathe, and even the very ground they walk on, all men would soon perish. Second, there is the *salvation from the guilt of sin*, which is enjoyed by the saints of God on the condition of their union with Christ by faith, repentance and baptism (Acts 2:38). And in the third place there is the eternal salvation to be enjoyed by God's elect in the next life, on the condition of their living the life with the Holy Spirit in this present existence. This will be *salvation from the very consequences of sin* (the chief and most terrible of which is physical death) in the putting on of immortality, the redemption of the body (Rom. 8:23, Phil. 3:20-21). These three phases, or kinds, of salvation correspond to physical, spiritual, and eternal life, respectively, and they are all free gifts of God. *Every form of life in the totality of being is a Divine gift.*

To all those who would raise the question as to why God created man capable of sinning in the first place, I would reply that had He brought into existence a creature incapable of sinning, *that creature certainly would not have been a man*. Those attributes which constitute us human beings are the powers of self-consciousness and self-determination (free will). In order to have a creature capable voluntarily of loving and serving Him, and of thus growing into a state of holiness, the Creator necessarily endowed that creature, with *the power to choose to love and serve Him*. Hence, it naturally follows that if holiness is the end for which God created man, and the end to which the Divine Will has ordered him, the only

means possible to the attainment of such an end were implanted within him by the Creator, namely, the powers of intelligence and free will. Therefore, this must be, after all, the best of all possible worlds for the attainment of that natural and proper end for which God created the human race and to which He has ordered it.

After all, however, speculation with regard to such matters is pretty generally fruitless. The important matter for our consideration is the fact of what God has done, is doing, and will do for man as he now is or as we know him, in order that he may ultimately enjoy holiness or fulness of being. The use of such terms as "natural," "unnatural," and "supernatural," often contributes to confusion more than to clarity and understanding, for the very obvious reason that "nature" is itself such an ambiguous term. I take it for granted that God foreknew the fact of man's disobedience, certainly if not as a fact, as a very great probability (whether even Omnipotence Himself can foreknow the act of a spirit is a debatable question); and that the Divine Plan of the Universe embraced, as a result of this foreknowledge, all the necessary provisions for his regeneration and his redemption in body, soul, and spirit. (1 Thess. 5:23). It should be noted, however, that foreknowledge is *not* necessarily foreordination.) Hence, had man never yielded to temptation and continued to live in complete conformity to the Divine Will, the process of creation probably would have followed different lines from those which it has taken as a consequence of his disobedience. I consider it perfectly legitimate, therefore, to regard the Creative Process as still going on, and to interpret redemption as the final stage of that Process, the end products of which will be the saints themselves when they stand at last in the presence of God clothed in glory and honor and incorruption. Had the Creative Process proceeded along other lines than those which it has taken in consequence of man's fall into sin, the end undoubtedly would have been the same. *God's ultimate end in Creation is a holy race morally fitted to have fellowship with him eternally.* (Rom. 8:29, 30; cf. 2 Cor. 5:1-5) The truth we are concerned with here, therefore, is that the eternal purpose of God, the mystery of His Will, has been, even from before the foundation of the world, to send Jesus Christ in the fulness of the time to make Atonement for sin, to publish

the Gospel, to establish the Church, and to unite both Jews and Gentiles in that Church, the one Body of Christ (Eph. 3:1-12). All questions as to what course the Creative Process would have taken in case man had never experienced sin are beside the point and irrelevant to the present discussion. We are concerned here only with what actually did happen, is happening, and will happen, in the light of Scripture teaching.

Therefore, we are now ready to study the work done by the Holy Spirit preparatory to the inauguration of the second phase of the Creative Process; that is, preparatory to the death, resurrection and coronation of Christ, and the establishment of the New Institution, the Christian System; in a word, the work of the Holy Spirit under the Old Covenant, or throughout the Patriarchal and Jewish Dispensations.

2. The Dispensations of Revealed Religion

Every human being is a nexus of certain lifelong relationships into which he enters naturally at birth. He does not choose these relationships, nor can he successfully escape them. He is born into them, and he sustains them throughout this present life. They are inherent to the order of creation to which humanity belongs.

The first of these relationships is that of *dependence upon God*, as creature upon Creator. Man is a creature. He is dependent upon Nature and upon Nature's God for the ground he walks on, the air he breathes, the water he drinks, and the food by which his physical life is sustained. The second of these relationships is that of *equality with his fellow-men*. "All men are created equal," affirms our Declaration of Independence. What does this mean? Obviously, men are not equal physically, nor are they equal intellectually or morally; as a matter of fact, they are not even born with equal potentialities. How, then, are they equal? They are equal only in the sense that all have been created in the image of God (Gen. 1:27), and one man's "soul" or "life" is, therefore, worth as much as another's in the sight of God. Hence Christ died for all alike, and all alike may be justified by faith in Him. The basis of equality among human beings is spiritual and only spiritual. Incidentally, this article of faith underlies every phase of our Western culture, and the moment we depart

from it we are on the way to every form of totalitarianism, cruelty and excess imaginable. The third of these natural human relationships is that of *stewardship in respect to all sub-human orders of being*. Man is lord tenant of the earth. God said to him at creation: "Be fruitful, multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth" (Gen. 1:28). "Intrinsically and essentially we find in man an order of subordination of his vegetative to his sensitive, and of his sensitive to his rational life. Extrinsically and essentially we find man a *contingent* being with a relationship of dependence upon God, and a *proprietary* being with a relationship of stewardship over irrational beings as their extrinsic end."¹ Certainly these are facts corroborated by ordinary observation and experience.

These basic relationships are natural, and being natural they are ordained of God. From each of them, moreover, issues a human duty or obligation. From the fact of man's stewardship over the lower orders stems the obligation on his part of making use of them for his physical sustenance and well-being, in order that he may utilize in turn the concomitants of his physical life for the attainment of his proper ultimate end, namely, union with God or Everlasting Life. From the fact of every man's equality with his fellow-man in the sight of God arises the obligation on his part of dealing justly with his fellows, or treating them even as he would be treated by them in turn. This, of course, is the essence of the Golden Rule. And from the fact of man's dependence upon God issues the human obligation of rendering to God the internal and external honor and worship that is due Him as the Giver of all perfect gifts. For "every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (Jas. 1:17). Moreover, whether or not individual men acknowledge these relationships and discharge the obligations respectively attached to them, the facts remain that the relationships exist and that the obligations are binding upon all mankind. For both the relationships and their corresponding obligations are established by the Natural Moral Law of

1. Ignatius W. Cox, S.J., *Liberty, Its Use and Abuse*, p. 36.

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God and no human being can escape his responsibility with respect to them.

Again, from the obligation on man's part of rendering unto God the internal and external honor and worship that is due Him arises the necessity for the ordinances of true religion. For obviously it is exclusively the prerogative of the One worshiped to specify the means and appointments whereby He will receive the worshiper into fellowship with Himself, that is, the ordinances by means of which creaturely honor and worship will be acceptable to Him. The God of the Bible is essentially a covenant God. He overtures and reveals the terms upon which He will receive men into covenant relationship with Himself; men hear, weigh, decide and accept the terms; and the result is reconciliation and holy fellowship between creature and Creator. All this is included in the word "religion." That is to say, true religion is that system of faith and practice which embraces the appointments of Divine grace and the corresponding acts of human faith whereby the schism occasioned by sin is healed, and man is bound anew to his God in holy fellowship. Whatever may have been said to the contrary, by ancient or modern writers, the traditional view that the word "religion" derives from the Latin *religo*—infinitive form, *religare*, meaning "to bind anew" or "to bind back"—is in harmony with the teaching of the Bible throughout. The word "religion" obviously belongs to that family which includes such words as "ligate," "ligation," "ligament," "ligature," etc., all of which express the idea of a *binding*. Hence, religion, in the proper sense of the term, is a *binding anew* of man to God, and the essence of religion is reconciliation. Moreover, the Scriptures teach clearly that this "binding anew" was to be wrought out in Christ. Our Christ is the Divine Ladder connecting earth with heaven: the great Anti-type of the ladder of Jacob's dream-vision at Bethel (Gen. 28:12, John 1:51). Col. 1:19, 20—"For it was the good pleasure of the Father that in him should all fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." 2 Cor. 5:18-20: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto him-

self, not reckoning unto them their trespasses, and having committed unto us the ministry of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." By the pronouns "we" and "us" Paul has reference here, of course, to the ministry of the Apostles. Again, Eph. 1:3-10: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth," etc.

True religion being in essence reconciliation, the elements thereof have been the same in all ages, namely, an Altar, a Sacrifice, and a Priesthood. Moreover, the progressive revelation of the elements of true religion, through the agency of the Holy Spirit, was effected historically in harmony with the social and political development of the race. Hence religion, in actual practice, like society and government, was at first patriarchal or family religion. The altar, consisting of earth, or of earth and stones together, piled up wherever the patriarch happened to pitch his tents, was a family altar; the sacrifice was a sacrifice on behalf of the family; and the patriarch, or father of the family, which oftentimes included several generations, officiated as priest. This form of worship prevailed throughout the Patriarchal Dispensation, which extended from Adam to Moses.

Incidentally, it should be explained here that Dispensations change with a change in the priesthood. Therefore when the seed of Abraham became so numerous as to necessitate a tribal, and subsequently a national, political organization, at

this time the old patriarchal religion gave way to a national religion, with an altar, a sacrifice and a priesthood for the whole nation. This national priesthood had its inception with the appointment of Aaron, the brother of Moses, as high priest, and the setting aside of the tribe of Levi to the subordinate priesthood. This system prevailed throughout the Jewish Dispensation, which extended from Moses to the death of Christ.

Now the present Dispensation "of the fulness of the times," which is that of the Holy Spirit, began with the ratification of the New Covenant by the atoning death of Christ, and will extend undoubtedly to His second advent. In this Dispensation, corresponding historically to the spread of the race over the whole earth, religion has of necessity become universalized and refined, *i.e.*, spiritualized, or divested of rite and ceremony. Christ Himself is Altar, Sacrifice, and High Priest, for all the elect of God, who themselves constitute a royal priesthood, a priesthood of believers (1 Pet. 2:5, 9; Rev. 1:6, 5:10). Upon the altar of His perfect Divine nature, He, as officiating High Priest, through the Eternal Spirit offered up to God His perfect human nature: "once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:26). "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:27, 28). Language could hardly be plainer: the present Dispensation will come to an end with the Second Coming of Christ, and that event will take place, we are told elsewhere (Matt. 24:14), only when the Gospel of the Kingdom shall have been preached in the whole world for a testimony unto all the nations.

It should be made clear, in this connection, that these three systems—the Patriarchal, the Jewish, and the Christian—did not evolve one out of the other. On the contrary, all three came directly from God, at proper intervals, by revelation of the Spirit. Moreover, each was a distinct advance upon its predecessor. The Patriarchal era, for instance, has been called "the starlight age," the Jewish "the moonlight age," and the Christian "the sunlight age," of God's dealings with man. Just as there is no light in our universe more powerful and more perfect than that furnished by the sun, so the light

provided by the Christian revelation, that is, the revelation given us by the Spirit through Christ and the Apostles, is just as powerful and perfect spiritually. Nothing can be, nothing ever will be, added to it. (Cf. 2 Tim. 3:16-17, 2 Pet. 1:1-4, Jude 3).

3. The Spirit in the Antediluvian World

The Patriarchal Dispensation, as stated *supra*, extended from Adam to Moses. The history of this Dispensation is recorded in the book of Genesis.

No sooner had our first parents yielded to temptation and fallen into a state of rebellion against God, than the first intimation of the Divine Plan of Redemption was given to the world in the mysterious oracle of Gen. 3:15, in the curse pronounced upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel." This oracle tells us that God's Plan for the redemption of sinful man was centered in the life and death of the Seed of a woman,—One who, according to subsequent revelation, was to be, according to the flesh, *the Seed of a woman exclusively* (Matt. 1:18-23, Luke 1:26-38, Gal. 4:4-5). Whereas the Old Serpent, according to the oracle, would succeed only in bruising the heel of the woman's Seed, that is, would succeed only in harassing Him without ever gaining a signal victory, the Seed of the woman, on the other hand, would eventually bruise (literally, *crush*) the Serpent's head; in a word, He is to emerge from the age-long moral conflict completely victorious over the Devil and his rebel host. The Divine Plan of the Ages will be consummated only when Satan and all his kind shall have been segregated in Hell for ever and all traces of evil shall have been removed from God's universe (Matt. 25:41; Acts 3:19-21; 1 Cor. 15:24-28; Heb. 2:14-15; 1 John 3:8; Rev. 20:1-3, 7-10, 13-15, etc.). The content of the Bible from Genesis to Revelation is the record of the successive events of significance in this moral conflict which is contemporaneous with the temporal process itself.

The Scripture story of the antediluvian age is that of the increase and ultimate intermingling of the lines of Cain and Seth. The Cainites were a brilliant people—builders of cities,

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inventors, musicians, artists, and warriors—but were at the same time inclined to violence, profane, and irreligious. The Sethites were, on the other hand, a pious folk. It is not surprising, therefore, that the special activity of the Spirit of God throughout this period, of which we have only an intimation or two, should have been wrought through the instrumentality of the line of Seth. The two most illustrious personages of this line were Enoch and Noah.

Concerning Enoch we read the following: "And all the days of Enoch were three hundred sixty and five years; and Enoch walked with God; and he was not; for God took him" (Gen. 5: 23, 24). Alluding to this incident, the writer of Hebrews says: "By faith Enoch was translated that he should not see [i.e., experience] death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God" (Heb. 11: 5). And Jude comments in these words: "And to these also [i.e., the ungodly], Enoch, the seventh from Adam, prophesied, saying," etc. (Jude 14). The inference from these passages is clear, namely, that Enoch, the seventh from Adam, was a godly man, one who enjoyed close communion with God and who was therefore made a recipient of superhuman knowledge. The passage from Jude also marks the great antiquity of prophecy. Now "prophecy" in Scripture is (as we have seen) a word that signifies much more than the mere prediction of future events: the word is, for all practical effects, synonymous with "revelation." A Scripture prophet is a man who declares the will of God, one who gives expression to the word of God. Where a prophet speaks, there is inspiration, there is a work of the Spirit of God. "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Pet. 1: 21). Even taking into consideration the alleged apocryphal basis of the passage from Jude,¹ the inference still holds good that Enoch, by virtue of his having been a man who walked with God so closely that God eventually translated him, was a prophet, a communicator of Divine truth to the people of his day, and therefore a "man of the Spirit."

1. The Book of Enoch, which belongs probably to the second century B.C.

4. The Spirit in the Age of the Flood

Passing on to the sixth chapter of Genesis, we encounter specific mention of the work of the Spirit in the antediluvian age. "And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not strive with man for ever, for that he is also flesh: yet shall his days be a hundred and twenty years" (Gen. 6:1-3). Here we have a picture of the ungodly antediluvian world, floundering in a cesspool of iniquity as a result of the intermingling of the pious Sethites ("sons of God," i.e., in the Messianic Line) and the irreligious Cainites ("daughters of men"). It is invariably the case that when the good intermingles with the bad, on the level of the bad, the badness spreads and becomes quite general; and the case of the antediluvians was no exception to the rule. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And Jehovah said, I will destroy man whom I have created from the face of the ground," etc. (Gen. 6:5, 7). Wickedness had become universal; those who had once been God's people were being consumed with iniquity, were spending both day and night in riotous living. But there was one exception,—Noah, the son of Lamech and grandson of Methuselah. "These are the generations of Noah. Noah was a righteous man, and perfect in his generation: Noah walked with God" (Gen. 6:9). "Noah found favor in the eyes of Jehovah" (Gen. 6:8).

It will be noted that God said, "My Spirit [not the divine principle of life breathed into man at his creation, but the *Ruach Elohim*, the Spirit of God of Gen. 1:2] shall not strive with man for ever"; but that He immediately added the qualifying statement, "Yet shall his days be a hundred and twenty years." We infer from these pronouncements that the Spirit of God had been "striving" with the antediluvian world for some time, probably from as far back as the time of Enoch. But in view of the fact that the antediluvians continued to reject the testimony of the Spirit and to persist in their rebelliousness and vice, God finally determined that this "striv-

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ing" should not go on for ever. The Almighty, however, has always tempted justice with mercy; and in this case He decreed that the unbelieving and rebellious race should be given one hundred and twenty years of grace. In substance God's decree was this: "My Spirit shall not go on striving with these wicked people for ever. Yet I shall give them another one hundred and twenty years of grace. If they do not, in that time, heed the Spirit's testimony and repent of their sins, I will destroy them from the face of the earth."

Hence, the question arises at this point: *How, or by what means, did the Spirit strive with the ungodly antediluvian race?* This question is clearly answered in the New Testament, in 1 Pet. 3:18-22. Here the Apostle says: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit," etc. This is the reading of the American Revised Version. The Authorized Version gives it: "being put to death in the flesh, but quickened by the Spirit." The difference is in the capitalization of the "s" in "spirit"; the Old Version gives it, "Spirit"; the Revised Version, "spirit." Is the reference here to the Spirit of God or to the "holy human spirit of Christ"? To my way of thinking, this is largely a distinction without a difference, for the simple reason that the "holy human spirit" of Christ was so absolutely possessed by the Holy Spirit that, in Scripture, the terms "Holy Spirit" and "Spirit of Christ" are used interchangeably. Besides, we are told explicitly in Rom. 8:9, 11, that Jesus was raised up, made alive, quickened, by the power of the Spirit of God: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. . . . But 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 give life also to your mortal bodies through his Spirit that dwelleth in you." Moreover, it is obvious from this passage that the Spirit of God and the Spirit of Christ are one and the same Spirit. This conclusion is further corroborated, as we have seen already, by the language of Acts 16:6-7, and by a correlation of 1 Pet. 1:10 with 2 Pet. 1:21. All these Scriptures are sufficient to prove that the Spirit of Christ was the Holy Spirit. God did not give the Spirit *by measure* unto His Only

Begotten Son; on the contrary, God gave Him the Spirit without measure (John 3:34).

Continuing, then, our exegesis of 1 Peter 3:18-22, we read: "Being put to death in the flesh, but made alive in the spirit; in which [i.e., in the person and power of which] also he went and preached unto the spirits in prison, that aforetime were disobedient," etc. Christ was put to death in the flesh, that is, His body died and was buried in Joseph's tomb; but He was made alive by the Spirit. By what Spirit? By the Spirit of God, of course. "But 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 give life also to your mortal bodies through his Spirit that dwelleth in you" (Rom. 8:11). What can this passage mean but that the same Divine Spirit that raised Christ from the dead will eventually overcome mortality in all the saints as well: the ultimate end of the Plan of Redemption being that "what is mortal may be swallowed up of life" (2 Cor. 5:4)? Hence we read elsewhere that Christ "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). And again: "So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit" (I Cor. 15:45). It is impossible to draw any hard and fast lines of demarcation between the "holy human spirit of Christ," "the Spirit of Christ," and "the Holy Spirit." And if the Scriptures teach anything at all, they teach that Christ was raised up from the dead by the agency of the Spirit of God.

Now, says Peter, by this Spirit, that is, in the person and power of the Spirit of God, Christ went and preached unto the spirits in prison. Three questions obtrude themselves at this point: 1. To what "spirits" was this preaching done? 2. In what "prison" were they? 3. When did all this occur?

To what spirits (persons) was this preaching done, by Christ, in the person of, or by the agency of, the Spirit of God? The next few words give us the answer to this question: They were the "spirits in prison,, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water." Certainly the Apostle in this instance is writing about the spirits in prison in the

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time of Noah while the ark was in process of being built. In other words, Christ went, in the person of the Spirit of God, or by the agency of the Spirit of God, and delivered the Divine call to repentance to the antedoluvian world. This is the only exegesis that is in harmony with the teaching of the sixth chapter of Genesis.

Now in what sense were the people of Noah's day "in prison"? Isaiah speaking prophetically of the work of the Messiah, said that God would send Him "for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." Cf. Isa. 29:18—"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." Also Isa. 35:5—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." These passages are all quoted in various places in the New Testament as having reference to Christ. Consider again Isa. 61:1—"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus quoted this prophecy on one occasion, at the beginning of His public ministry, and stated expressly: "Today hath this scripture been fulfilled in your ears" (Luke 4:18-21). The ungodly and unsaved are, and have always been, in the prison-house of sin; and it is the special work of the Divine Logos in every age to open the prison to them that are bound and to bring them that sit in darkness out of the prison-house. The ungodly antediluvians were in this same prison-house of iniquity, and the One whom we know as Christ went, through the Spirit, to call them to repentance.

Thus it becomes quite evident that the preaching referred to by the Apostle in the Scripture passage before us was done to the antediluvian world. Then, how, and by what means, and through what instrumentality, did the Spirit communicate the message of the Eternal Word to the people who lived on earth in the days of Noah? The answer is obvious: the *means* was the spoken Word; the *instrumentality* was Noah. There may have been other instrumentalities in earlier ages, other prophets, that is: no doubt Enoch was one of them. However,

God's preacher to the generation immediately preceding the Deluge was Noah. "For if God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, *a preacher of righteousness*, when he brought a flood upon the world of the ungodly," etc. (2 Pet. 2:4-5). "By faith Noah being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith" (Heb. 11:7). Since "belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17), we conclude that the word of Christ came to Noah through the agency of the Spirit, and that Noah in turn proclaimed it to the ungodly world around him. Noah, like other holy men of old, "spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). The Spirit, in other words, did not strive with the wicked antediluvian world in some mysterious, unexplainable manner; on the contrary, He strove with sinners through the medium of the Word of Christ and through the instrumentality of Noah, a preacher of righteousness in his day, who proclaimed the Word. Noah's testimony continued over a period of one hundred and twenty years, but the people believed him not. They continued in their wicked way, eating and drinking and marrying and giving in marriage, thus rejecting the testimony of the Spirit, until the Flood came and destroyed them all. When the Deluge came, the Spirit ceased His striving with the antediluvians, and, with the exception of Noah and his immediate family, judgment came upon them to destruction.

Thus Noah's name has gone down in the sacred chronicles as that of a "preacher of righteousness." That he was a prophet in the fullest sense of the term is further evident from Gen. 9:25-27. Here we find a remarkable prophecy which was uttered by Noah in his declining years, the occasion for which was a manifestation of disrespect on the part of his son Ham, a character-trait which would seem to have been handed down by heredity to Canaan, the son of Ham. (Cf. Gen. 6:10, 5:32; Deut. 27:16, Lev. 20:9, Ezek. 22:7. The name "Ham" is given variously as meaning "hot," "black," etc. "He was regarded as the eponymous ancestor of the African peoples, as

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Japheth his brother was of the Indo-Europeans, and Shem of the Semites."¹ Rotherham writes: "Undoubtedly Canaan and not Ham: Shem and Japheth, for their piety, are blessed; Canaan, for some unnamed baseness, is cursed; Ham, for his neglect, is neglected."² The prophecy gives in bold outlines the fortunes of the three great races of mankind—the Hamitic, Semitic, and Japhetic—throughout the entire scope of human history. The prophecy reads thus: "Cursed be Canaan; a servant of servants shall he be unto his brethren. . . . Blessed be Jehovah, the God of Shem; and let Canaan be his servant. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his servant." History discloses the fact that the details of this prophecy have been fulfilled to the very letter: (1) the story of many of the Hamitic peoples has been that of idolatry, backwardness and servitude, from the most ancient times down to the present; (2) the Canaanites were actually subjugated by the Hebrews under Joshua and his successors; (3) the Japhetic peoples have actually spread over the whole earth. And they have literally dwelt in the tents of Shem, first, as physical conquerors, possessors, and rulers of the Holy Land and other originally Semitic areas; second, as participants spiritually in the blessings and privileges of the New Covenant, which includes Gentiles as well as Jews. That Noah was a prophet of the first rank is amply demonstrated by the historic fulfilment of these prophetic statements uttered in the very infancy of the race. And by virtue of his being a prophet, we can only conclude that Noah "spake from God, being moved by the Holy Spirit." For where there is prophecy, there the Spirit is at work.

Two important lessons stand out for us in what we have learned thus far from the book of Genesis regarding the Spirit and His work. The first is that *the Spirit cannot be resisted by material things*. In the operations of the Spirit upon and within the physical universe there is no recalcitrance on the part of the latter; when the Word of God was spoken, matter obeyed. There was no opposition, no rebelliousness, no delay. Into the primordial chaos and darkness came the Spirit of God, bringing the Word; and the moment each succeeding Divine decree was issued, all Nature hastened to comply.

1. Harper's *Bible Dictionary*, D.V.
2. *Emphasized Bible*, 41, n.

When God said, "Let there be light," there *was* light. Whatever God said, at the beginning of each epoch of Creation, was done. The stars did not presume to dissent, nor did the planets refuse to march at the Divine command. But we must never lose sight of the fact that any grammatical arrangement of words is constituted the Word of God only by the agency of the Spirit: to be the Word of God they must have been revealed by the Spirit, they must have been God-breathed. Thus the Spirit is in them, giving power to them, bestowing upon them the sanction of His authority. For all practical purposes, the Thought-power, Word-power, and Spirit-power of God are one and the same. And so when holy men of old spoke the Word of God—the Word inspired by the Spirit—miracles were performed. Moses, for instance, spoke the Word of God (or stretched out his rod, which was a symbol of the Word), inspired by the Spirit, and signs were wrought which astonished Pharaoh and his pagan court. Similarly, Jesus, who possessed the Spirit without measure, had only to speak the Word, and the sick were restored to health, the lame were healed, the deaf were made to hear, and the blind to see, demons were cast out, tempests were calmed, the fig-tree was blasted, multitudes were fed with a few morsels of food, and even the dead were raised up. When God's Word, as revealed by is Spirit, is spoken, Nature has to obey. So when this Word shall be spoken in the finality of human history, the universe will roll up as a parchment and the temporal process will come to an end. Nature is powerless to resist the Spirit and the Word.

The second lesson is that *the Spirit of God can be resisted by human will*. A person is the only entity in the universe who can resist the Spirit. The fact that man was endowed by creation with an infinitesimal portion of the Spirit's attributes (Gen. 2:7) makes him a self-conscious and self-determining creature. Man is akin to God because he was created in God's image. Possessing the essential elements of personality, he has the ability to hear, weigh, think, understand, reason, decide, choose, and *reject* if he be so disposed. These very powers make him a man: without them he would be either an automaton or a brute. When the Holy Spirit operated in the world of things, His voice was the law from which there was no appeal. He spoke, and it was done; He com-

manded, and it stood fast. But alas! when He began to operate in the world of fallen and rebellious human beings, He found His testimony ridiculed and rejected by them. He found His preacher, Noah, despised and persecuted of men. When He operated, later on, in the Jewish nation, He encountered the same recalcitrance; like the Son of God, He came unto His own and His own received Him not. As Stephen said to the mob that was bent on killing him, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye" (Acts 7:51). So did the antediluvian world which sank to destruction under the waters of the Flood. So did ancient Israel, destroyed by storm and fire, and scattered to the ends of the earth. So do thousands, yea millions, of people in our day resist, reject and neglect the testimony of the Spirit. So do thousands of professing Christians, lukewarm, form-loving, ritual-following, indifferent, proud and cold, spineless and worldly, grieve the Holy Spirit of God. So do many others who make the start in the Christian life but soon drift back into the world, do despite unto the Spirit of grace and count the blood of the covenant wherewith they were sanctified an unholy thing! Preoccupied as they are with the things of this present world, the things of time and sense, they are totally unmindful of the awful truth that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

5. The Spirit and the Fathers of the Hebrew People

Traditionally, the fathers of the Hebrew People were Abraham, Isaac, and Jacob (cf. Matt. 8:11). To these three, however, the name of Joseph should be added, whose life-story takes up the last fourteen chapters of the book of Genesis.

On examination we find that God Himself, in a vision to Abimelech, King of Gerar, alluded to Abraham as a prophet: "Now therefore restore the man's wife; for he is a prophet, and he shall pray for thee, and thou shalt live" (Gen. 20:7; cf. 1 Sam. 7:5, Job 42:8). Being a prophet, Abraham was in a special sense a "man of the Spirit." This truth is further corroborated by the numerous instances in Scripture in which God is represented as having communicated with him personally (cf. Gen. 12:1-3, 13:14-17, 15:1-21, 17:1-21, 22:1ff., 22:15-18, etc.).

Again, that particular section of the Abrahamic Promise, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18), contained, according to the Apostle Paul, (1) the promise of the Messiah (Gal. 3:16—"Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"; cf. Gen. 12:3, Acts 3:25, Heb. 2:14-16); and (2) the promise of the Spirit (Gal. 3:14—"that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith"). It should be noted, too, that the Abrahamic Promise was repeated later, in its various details, both to Isaac (Gen. 26:1-5) and to Jacob (Gen. 28:13-16, 35:9-15).

Again, the patriarch Jacob, on his death-bed, gave utterance to a series of predictions outlining in detail the fortunes of the various tribes that were to spring from his loins. These predictions are recorded in the forty-ninth chapter of Genesis. Verse 10 of this chapter is clearly Messianic in import: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." Here is indicated the integrity of the tribe of Judah down to the time of the appearance in the world of Shiloh, the Prince of Peace. Jesus Himself was the "Lion of the tribe of Judah" (Rev. 5:5). Cf. Isa. 9:6—"For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Thus we must conclude that the predictions of Jacob in his dying hours were all inspired by the Spirit of God.

The gifts of prophecy and interpretation of dreams which attached to Joseph must likewise have been special endowments of the Spirit of God. Pharaoh, recognizing the superhuman origin of these gifts, said: "Can we find such a one as this, a man in whom the spirit of God is?"—thus giving expression to a truth, no doubt, of far greater import than he himself realized. Consider also in this connection Heb. 11:20-22: "By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention

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of the departure of the children of Israel; and gave commandment concerning his bones." This last sentence harks back to the closing verses of Genesis, 50:24-26: "And Joseph said unto his brethren, I die; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from Egypt. So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." Thus Joseph, by inspiration, foresaw the deliverance of the Israelites from Egyptian bondage, and gave commandment concerning the final disposition of his earthly remains. And so we read that when the children of Israel went up armed out of the land of Egypt, under Moses, they took the bones of Joseph along with them (Exo. 13:19). These various passages all indicate that the "founding fathers" of Israel were men of the Spirit of God.

"In the time of Abraham," writes W. S. Hutchings, "Augustine has noticed a distinct advance in the Spirit's operations; His workings began to be linked with a chosen family, which was, henceforth, to be the recipient of a series of blessings and manifestations. Hitherto, the Spirit had been striving with individuals separately, but now there was to be an order, and locality, for His communications. His work would be, so to speak, condensed and centralized. God in His great condescension entered into covenant with man. Abraham, therefore, has been called 'the founder of the city of God,' implying by that term that the good Spirit had a new hold upon our race after his time, by having a more definite seat of His operations in his family, and binding its members more closely to God and to one another in God. This . . . was 'the first historical commencement of a religious community and worship'."¹ To this well-stated resume it should be added that from the time of Abraham on, the activity of the Spirit becomes more and more prominent with every advance in the unfolding of the Plan of Redemption, until it reaches its height under the Old Covenant in the ministry of the Hebrew Prophets, in that of John the Baptizer, and finally in the incarnate ministry of the Messiah Himself.

1. W. S. Hutchings, *The Person and Work of the Holy Ghost*, 61-62.

6. Questions for Review of Part Ten

1. State the three phases of the Creation, *i.e.*, God's Cosmic Plan, and explain what is included in each.
2. Distinguish between the *guilt* and the *consequences* of sin. How is man to be redeemed from each of these?
3. Why do we say that Divine Holiness can have no concord with unforgiven sin?
4. On what grounds do we base the statement that *every* form of life is a Divine gift?
5. Distinguish between *foreknowledge* and *foreordination*.
6. What is God's ultimate end in Creation? Cite the Scripture which authenticates this.
7. What are the three relationships into which every human being is born in this world, and the rights and duties that attach to each?
8. What is included in the meaning of the word "religion"? Give the Biblical etymology of this word.
9. What, therefore, is the very essence of Biblical religion?
10. What are the elements of true religion?
11. Explain the steps in the progressive revelation of true (Biblical) religion.
12. What are the Dispensations of true religion? By what criterion were these differentiated?
13. What form of the priesthood is characteristic of each of these Dispensations? What do we mean by the "priesthood of obedient believers"?
14. What role does the Sovereign Christ play in our dispensation?
15. What three "systems" of revealed religion are differentiated in the sequence of these Dispensations? How are these related to one another?
16. What was the extent of the Patriarchal Dispensation? Where do we find the history of this Dispensation in Scripture?
17. Explain the far-reaching significance of the Divine oracle recorded in Genesis 3:15.
18. Explain the significance of the references to Enoch in the New Testament books of *Hebrew* and *Jude*.
19. What intimations do we find regarding the work of the Holy Spirit in the antediluvian age?
20. What was the moral and spiritual state of humanity in the age before the Flood and what brought about this general condition?
21. By what method did the Spirit strive with rebellious humanity in the age before the Flood?
22. Cite Scripture references which show that the Spirit of God and the Spirit of Christ are one and the same Holy Spirit.
23. How does 1 Peter 3:18-22 clarify the work of the Spirit in the age before the Flood?
24. In what sense was Noah a "preacher of righteousness"? How long did he "preach" to the antediluvian world?

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25. What scripture evidence have we that Noah was a *prophet* in every sense of the term?
26. Why do we say that the Spirit of God cannot be resisted by material things, but can be resisted only by the human will?
27. What evidence have we that the Spirit was intimately associated with the "fathers" of the Hebrew people?
28. What was included in the Abrahamic Promise? In what sense did it point forward to the Messiah?
29. What were the prophetic utterances of Jacob at the time of his death?
30. Explain how these have been fulfilled in human history. Which of these pointed forward to the Messiah?
31. What evidences have we that Joseph was a man of the Spirit? Which of his prophetic utterances was fulfilled at the time of the Exodus?
32. Summarize the work of the Spirit of God throughout the Patriarchal Dispensation.

PART ELEVEN

THE SPIRIT OF GOD
IN THE
JEWISH DISPENSATION

1. The Spirit and the Hebrew Theocracy

The Jewish Dispensation began with the forming of the Hebrew theocracy under Moses, and terminated with the death of Christ on the Cross. By His death, that is, by the shedding of His blood, the Messiah at one and the same time abrogated the Old Covenant and ratified the New (Col. 2:13-15; Heb. 8:1-13, 9:1-28).

The covenant relationship established by God with Abraham "and his seed after him" was enlarged into a national covenant at Sinai, under Moses, with a national altar, sacrifice, and high priest. And in this manner, from the individual (Enoch, Noah, etc.) the Spirit's work passed over into the family, and thence into the nation. "Thus Israel," writes Kuyper, "receives his being. It was Israel, i.e., not one of the nations, but a people newly created, added to the nations, received among their number, perpetually distinct from all other nations in origin and significance. And this people is also born of faith. . . . Thus the work of the Spirit passes through these three stages: Abel, Abraham, Moses: the individual, the family, the nation. In each of these three the work of the Holy Spirit is visible, inasmuch as everything is wrought by faith. Is not faith wrought by the Holy Spirit? Very well; by faith Abel obtained witness; by faith Abraham received the son of the promise; and by faith Israel passed through the Red sea."¹

Now the government of the Hebrew nation, formed under Moses, is best described as a theocracy; that is, a government recognizing the immediate sovereignty of God. This was the character of Israel's government especially from Moses to Solomon, although thereafter its theocratic character was often ignored or wholly lost sight of at intervals under apostate and dissolute kings. (Similarly, under the New Covenant, the Church is a theocracy, under the absolute rule of Christ its Divine Head, and subject to the Word of Christ, as revealed in the New Testament, as its all-sufficient Discipline or Rule of faith and practice.)

1. Abraham Kuyper, *The Work of the Holy Spirit*, trans. by Henri de Vries, 67.

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To what extent did the Holy Spirit take part in the formation of the Hebrew theocracy? Various passages from the Old Testament indicate that He played an important part.

Moses was God's chosen leader for this stupendous task of delivering Israel out of Egyptian bondage, leading the procession on those perilous marches through the Wilderness, and organizing the rabble that crossed the Red Sea into a well-disciplined and well-governed nation.

[Some ten centuries after the Exodus, a group of Levites who had returned from the Captivity and had taken part in the rebuilding of Jerusalem's walls under the leadership of Nehemiah, in a public confession of the nation's sins couched in the form of a prayer to Jehovah, rehearsed the incidents of their forefathers' deliverance from Egyptian bondage. Among other things they said this]: And thou sawest the affliction of our fathers in Egypt, and hearest their cry by the Red Sea, and showest signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land. . . . And didst divide the sea before them, so that they went through the midst of the sea on dry land, and their pursuers thou didst cast into the depths, as a stone into the mighty waters. Moreover, in a pillar of cloud thou leddest them by day; and in a pillar of fire by night, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and madest known unto them thy holy sabbath, and commandest them commandments, and statutes, and a law, by Moses thy servant. . . . *Thou gavest also thy good Spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst.* . . . Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thine ordinances. . . . Yet many years didst thou bear with them, and *testifiedst against them by thy Spirit through the prophets:* yet they would not give ear: therefore gavest thou them into the hand of the peoples of the lands [Neh. 9:9-30]. [In this passage, the connection of the "good Spirit" of God with the laws, statutes and commandments handed down through Moses is made quite clear]. [In similar vein, Isaiah says retrospectively, speaking of the Spirit's dealings with the nation of Israel]: *But they rebelled, and grieved his holy Spirit:* therefore he [*i.e.*, Jehovah] was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? *where is he that put his holy Spirit in the midst of them?* that caused his glorious arm to go at the right hand of Moses? that divided the waters before them, to make himself an everlasting name? that led them through the depths, as a horse in the wilderness, so that they stumbled not? As the cattle that go down into the valley, *the Spirit of Jehovah caused them to rest:* so didst thou lead thy people, to make thyself a glorious name [Isa. 63:10-15]. [Here the prophet speaks in glowing terms of the leadership given the children of Israel by the 'holy Spirit' of Jehovah *in the midst of them* in early times, and with corresponding severity of the nation's unbelief and rebelliousness in later times.] [Cf. the words

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of Stephen to the infuriated mob about to stone him to death]: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not [Acts 7:51-53].

Moses was specifically qualified by the Spirit of God for what was probably the greatest task that ever confronted any leader in ancient times. And when Jehovah, in order to relieve Moses of some of the burdens imposed upon him by the duties of his office, associated seventy elders with him in an executive capacity, He said: "I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11:17). Moses then selected seventy men, gathered them together, and "set them round about the Tent." And Jehovah came down in the cloud, we are told, and "took of the Spirit that was upon him [Moses], and put it upon the seventy elders; and it came to pass that, when the Spirit rested upon them, they prophesied, but they did so no more" (Num. 11:25). Continuing, we read: "But there remained two men in the camp, the name of one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent; and they prophesied in the camp" (Num. 11:26). When this was reported to Moses, Joshua, the son of Nun, asked him to forbid these two men to prophesy, but Moses replied: "Art thou jealous for my sake? would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them!" (Num. 11:26-30). These words of Moses reveal one important truth that we should constantly keep in mind in studying the Spirit's dealings with the Hebrew nation, namely, that the Spirit did not dwell in the people generally, but only in their chosen leaders, and even in them only at times when some definite religious purpose was to be achieved by His presence. (Cf. John 7:37-39.)

This "taking of the Spirit that was upon Moses" and "putting it upon" the seventy elders evidently describes a transfer of the Spirit's powers and influences. It means that the elders were endowed with certain extraordinary qualifications which Moses himself possessed. One of these "gifts" of course was that of prophecy. Moreover the visible symbol

or sign of the transfer of inward spiritual powers was the laying on of the hands of the person authorized to impart them. This was the manner in which the Spirit's powers were conferred upon Joshua later. Num. 27: 18-23: "And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. . . . And Moses did as Jehovah commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as Jehovah spake by Moses." Cf. Deut. 34: 9—"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah commanded Moses." As this was the manner in which the powers of the Spirit were officially conferred upon Joshua, we infer that the same procedure was followed in the qualifying of the seventy elders. This laying on of the hands of a Spirit-filled man was the outward indication of the inward transfer of the Spirit's powers, not only in primitive times but in apostolic times as well.

What part did the Holy Spirit take in the giving of the Law?

We read in Exodus 31: 18 that Jehovah "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with *the finger of God*." In chapter 32, verse 16, we read that "the tables were the work of God, and the writing was the writing of God, graven upon the tables." In Deut. 9: 10, Moses himself says that the words of the Decalogue were written upon the tables of stone "with the finger of God." Now the term, "finger of God," is used throughout the Scriptures to indicate the power, or an operation of the power, of God. Pharaoh's magicians, for instance, discerned the power of God in the miracles performed by Moses, and exclaimed, "This is the finger of God" (Exo. 8: 19). Again, on one occasion Jesus said to the Pharisees, "But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you" (Matt. 12: 28). Luke, however, in giving this statement, uses the phrase, "finger of God," instead of "Spirit of God." He gives it: "But if I by the finger of God cast out demons, then

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is the kingdom of God come upon you" (Luke 11:20). I conclude, therefore, that the expression "finger of God" is a metaphor used by the inspired writers to describe an operation of the Spirit of God. If this be true the entire Decalogue was revealed and transcribed through the power and inspiration of the Spirit; and, as an operation of this nature is wrought through the instrumentality of an inspired man, we must conclude that Moses, under the inspiration of the Spirit, actually carved the letters of the Decalogue on the tables of stone. This conclusion is in harmony with Exodus 34:27-28, which reads: "And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water; and he wrote upon the tables the words of the covenant, the ten commandments." As inspiration is a divine work wrought only by the Spirit of God, it follows that the Spirit must have revealed to Moses the actual words of the Decalogue, who in turn inscribed them upon the tables of the testimony.

Again, we are told that Moses was enjoined to construct the Tabernacle according to the divine pattern that was given him in the holy mount (Exo. 25:9).

[In order to make certain, however, that the furnishings of the Tabernacle should be of the very best workmanship, Bezalel, the son of Uri, of the tribe of Judah, was filled with the Spirit of God and thus endowed with extraordinary artistic talent for this purpose.] [Exo. 31:1-5]: And Jehovah spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. [Similar endowments were also conferred upon Oholiab of the tribe of Dan, and upon other unnamed persons, it would seem, who participated in the construction of the Tabernacle.] [Exo. 31:6ff.]: And I, behold, I have appointed with him [Bezalel] Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee: the tent of meeting, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tent, etc. [Exo. 35:30-35]: And Moses said unto the children of Israel, See, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Oholiab, the son of

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Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, of the engraver, and of the skilful workman, and of the embroiderer, in blue, and in purple, and in scarlet, and in fine linen, and of the weaver, even of them that do any workmanship, and of those that devise skilful works. [Thus did Jehovah make sure that His Sanctuary would be adorned with the most exquisite workmanship.] [Incidentally, the Tabernacle was intended to be typical, in many of its details, of the Church of Christ; therefore, in order that no error might enter into their design from human sources, both institutions were set up under the direct supervision of the Spirit of God.]

Again, we find that just before his death, Moses himself gave utterance to a remarkable prophecy, a prophecy that was clearly Messianic in character.

[Speaking to the assembled people, he said] Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. . . . And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him [Deut. 18:15-19]. [In Acts 3:22-23, Peter quotes this prophecy as evidence to support his argument that Jesus is the long-awaited Messiah] whom the heaven must receive unto the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old [v. 21]. This prophecy of Moses had become traditional among both Jews and Samaritans in the course of time. Hence the woman of Sychar, in conversation with Jesus at Jacob's well, said to him: "Sir, I perceive that thou art a prophet" (John 4:19); and in like manner many of those who heard Jesus are said to have exclaimed, "This is of a truth the prophet that cometh into the world" (John 6:14). What prophet? The Prophet whose coming was foretold by Moses just before the latter's death. Referring again to the words of Peter, "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21), it follows that Moses gave utterance to this prophecy by inspiration of the Spirit. Prophecy, in fact, in its double sense of *revelation* and *prediction*, is an unfailing evidence of the presence of the Spirit wherever it occurs in the Bible record.

From these various Scriptures we conclude that Moses, in performing mighty works and wonders and signs in Egypt, in the march from Egypt to the Land of Promise, in the receiving of the Law, in the ordination of the seventy elders, in the construction of the Tabernacle and in the setting up of the Levitical Priesthood—in fact in everything done by him in carrying out the commands of God, he was inspired and guided by the Spirit. The Holy Spirit of God was in the

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midst of the children of Israel, giving them instruction, guidance and blessing, through Moses and the divinely-ordained leaders who were associated with him.

In like manner, as we have noted already, when Joshua was ordained as Moses' successor, the Spirit's powers and endowments were transferred to him, to qualify him for the task of leading the children of Israel across the Jordan into the Promised Land. "And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him. . . . And Moses did as Jehovah commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as Jehovah spake by Moses" (Num. 27:18-23). "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah commanded Moses" (Deut. 34:9).

2. The Spirit and the Judges

We come now to the biographies of those men who figured as the leaders of Israel in the period following the conquest of Canaan under Joshua's leadership. They are commonly designated the Judges. In reality they were *dictators*, especially chosen and specially qualified, who acted both as civil magistrates and as military leaders. The Spirit of God is mentioned frequently in connection with their varied activities. He is said to have "come upon" some of them to endow them with *wisdom*, *i.e.*, with legal acumen, with statesmanship, and with power to enthuse the people; upon others, to endow them with extraordinary *physical strength*; and upon still others to qualify them for *military leadership*. In various ways the Spirit of God qualified these men for their *official* functions and duties, and through them He preserved His testimony throughout the "Dark Ages" of Israel's history.

[Judg. 3:9, 10]: And when the children of Israel cried unto Jehovah, Jehovah raised up a savior to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of Jehovah came upon him, and he judged Israel. [Judg. 6:34]: But the Spirit of Jehovah came upon Gideon; and he blew a trumpet and Abiezer was gathered together after him [Judg 11:29]: Then the Spirit of Jehovah came upon Jephthah, and he passed over Gilead and Manasseh, and from Mizpeh of Gilead he passed over unto the children of Ammon.

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[Judg. 13:24, 25]: And the woman bare a son, and called his name Samson; and the child grew, and Jehovah blessed him. And the Spirit of Jehovah began to move him in Mahaneh-dan, between Zorah and Echtaol. [Judg. 14:5, 6]: Then went Samson down, and his father and mother, to Timnah, and came to the vineyards of Timnah; and, behold, a young lion roared against him. And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand; but he told not his father or his mother what he had done. [Judg. 14:19]: And the Spirit of Jehovah came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their spoil, and gave changes of raiment unto them that declared the riddle [Judg. 15:14, 15]: When he came unto Lehi, the Philistines shouted as they met him: and the Spirit of Jehovah came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. [These Scriptures are all descriptive of the activities of Samson who] judged Israel in the days of the Philistines twenty years [Judg. 15:20], [and who, despite his moral weaknesses, wrought mightily for God's people in deeds of valor that made him a terror to his enemies].

Here we have an instance of the Spirit's having endowed a chosen leader with extraordinary physical strength, for the obvious reason that physical prowess was precisely what was needed in this particular emergency. Nor is there anything incredible, scientifically speaking, in this presentation. The phenomena of abnormal psychology confirm the fact that great physical strength is often induced under hypnotic suggestion, and under various aspects as well of what we commonly designate insanity. There seems to be some connection between the activities of the subconscious in man and the heightening of his physical powers. Just what this connection is, of course, we have not as yet ascertained, largely because of the modern tendency to belittle the science of psychic phenomena. We must not forget, however, that the Spirit of God is the Spirit of power. After all, the generation of physical power by psychical is a fact of human experience, whereas the generation of psychical power by physical definitely is not.

Commenting on these Scriptures, the late Ashley S. Johnson wrote as follows: "These exhibitions of the Spirit's power stand alone in the Old Testament, and it is apparent that they were for the sole purpose of imparting great strength and valor to God's chosen commanders who were to lead His chosen people to victory against their foes, and are thus entirely out of line with God's ordinary methods of moving

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His people to right living. The Spirit came miraculously upon great warriors; the rank and file saw only the slain, the wounded, the vanishing foe. The Spirit came upon God's leaders, witnesses, prophets, priests; the people saw results, felt the rebuke, received the enlightenment through the spoken message.”¹

This period of the Judges was one of sensualism and moral degeneracy. Yet the Judges themselves were at times men of the Spirit. Prof. George Smeaton says of them: “The Spirit of God, the Author of all those gifts which they received, intellectual as well as spiritual, kindled in them intrepid valor; for God was the King of the Theocracy, and it redounded to His glory to break the yoke of the oppressor, when the purposes of discipline were served. One hero after another, endowed with extraordinary courage, patriotism and zeal, was raised up by the Spirit of God to deliver Israel.”²

The question might arise here in the minds of some, as to how we are to reconcile the fact of the Spirit's goodness and holiness with the presentation of the Spirit's operations that is given in the book of Judges. Can we believe that the Spirit endowed such man as Samson, for instance, with extraordinary physical powers just to be used for the purpose of slaying thousands of his enemies in cold blood? Must we think of the Spirit of God as a warrior gloating over the destruction of individuals and nations? To ask such questions as these is, in my opinion, to demonstrate a distorted conception of the Deity and His operations. The God I worship is a God of justice as well as a God of love. He rules in His moral universe. And there are times in the lives of individuals and of nations when it becomes necessary for God to resort to physical force to preserve His Divine Plan against human ambition, greed and lust; and to maintain His sovereignty in the realm of human will. History proves beyond a shadow of a doubt that there have been occasions in the past when the destruction of a whole nation, or at least of that nation's power, has become a moral necessity (Jer. 18:5-12). When God's people and God's Plan are challenged by evil men or by unscrupulous nations, then our God becomes indeed a God of battles. Shall we worship a God who stands by without

1. Ashley S. Johnson, *The Holy Spirit and the Human Mind*, 20.
2. George Smeaton, *The Doctrine of the Holy Spirit*, 28.

so much as lifting a finger when His people are threatened by ungodly enemies and His plans appear to be thwarted by the minions of the Evil One? Others may worship such a God, but I do not. The God I worship, the God of the Bible, is a God who will do battle for His people in every moral crisis; whose Spirit is not only the Spirit of love and grace, but the Spirit of power as well; the God who endowed His chosen leaders in ancient times with extraordinary intellectual and physical powers to be exercised in the preservation of His chosen people from the evil designs of their idolatrous neighbors, who were themselves vessels fit only for destruction. There is nothing unnatural, nothing immoral, in the presentation of the Spirit and His operations that is given in the book of Judges. What our generation needs is to rid itself of some of its flabbiness of both thought and deed.

3. The Spirit and the Early Kings

In the days of Samuel, the first of the great prophets and regarded by some as the last of the Judges, conditions in Israel changed for the better. In 1 Samuel 3:1, we read: "And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision." In fact no frequent vision was needed. The people who had hitherto neglected God's law, disregarded His ordinances, prostituted the established forms of worship, and become enfeebled by sensualism and idolatry, were, under Samuel, transformed into a godfearing nation. Samuel was an effective reformer and leader. He led the nation into the paths of righteousness; frequent visions and operations of the Spirit were no longer necessary.

The time came, however, when the people, in order to emulate their worldly and more prosperous heathen neighbors, clamored for a king. Jehovah, foreseeing the disasters that would come upon them through a monarchy (*vide* 1 Sam. 8), finally though reluctantly yielded to their demand, in order that they might learn from actual experience. And when the people themselves had selected Saul, the son of Kish, as their first king, God authorized Samuel to anoint him, that is, formally set him apart to the office for which he had been chosen. Immediately upon his anointing, Saul was numbered

among the prophets. In the course of the anointing ceremony, Samuel said to him: "Thou shall come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp, before them; and they shall be prophesying; and the Spirit of Jehovah will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Sam. 10:5-6). Reading on, we find that it all turned out precisely as Samuel had said: "When they had come thither to the hill, behold, a band of prophets met him [Saul]: and the Spirit of God came mightily upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied with the prophets, then the people said one to another, What is this that has come unto the son of Kish? Is Saul also among the prophets? . . . Therefore it became a proverb, Is Saul also among the prophets?" (1 Sam. 10:20-12). And so we read that on other occasions "the Spirit of God came mightily upon Saul" (1 Sam. 11:16), endowing him with the gift of prophecy, and transforming him from an awkward peasant lad into a dignified and courageous prince. Saul proved to be a good king for a few years following his coronation, until jealousy got the better of him and brought him to his downfall. And as he plunged deeper and deeper into the mire, disobeying God and then attempting to lie out of his sins, God finally turned His back upon him (1 Sam., chs. 15 and 28); and we read that "the Spirit of Jehovah departed from Saul, and an evil [punitive] spirit from Jehovah troubled him" (1 Sam. 16:14). Only on one occasion thereafter was Saul temporarily endowed with the gift of prophecy: "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. Then went he also to Ramah, and came to the great well that is in Secu; and he asked and said, Where are Samuel and David? And one said, Behold, they are at Naioth in Ramah. And he went

thither to Naoth in Ramah: and the Spirit of God came upon him also, and he went on, and prophesied, until he came to Naoth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night" (1 Sam. 19:20-24). This, however, was only a temporary endowment: the Spirit in the capacity of an ever-present Companion had already departed from him. That is indeed a tragic hour in any man's life when the Spirit of God leaves him to take up His abode elsewhere, and nothing will drive the Holy Spirit out of the human heart as quickly as the spirit of pride, jealousy, or revenge.

On departing from Saul, the Spirit of God entered the heart of David, the shepherd boy and the son of Jesse, protecting him from his enemies, and finally elevated him to the throne of a united Israel after the death of Saul. 1 Sam. 16:13—"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward." And among "the last words of David . . . the anointed of the God of Jacob, and the sweet psalmist of Israel," we find the following declaration: "The Spirit of Jehovah spake by me, And his word was upon my tongue" (2 Sam. 23:1-2). The Spirit inspired David to give utterance to many of the Psalms, which not only became the inspired hymnody of the Jewish people, but also, in many instances, pointed forward to the life and work of the Messiah. Many of the Psalms are clearly Messianic in import, and are therefore of great evidential value to Christians. Thus, in the Spirit, David foretold the circumstances of Christ's ministry, death, resurrection and glorification; and predicted, in glowing imagery, the universal scope of His kingdom.

[It was David who first proclaimed the omnipresence of the Spirit]: Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me [Psa. 139:7-10]. *[It was David who first proclaimed the 'goodness' of the Spirit]:* Teach me to do thy will; for thou art my God: Thy Spirit is good; Lead me in the land of uprightness [Psa. 143:10]. *[It was David who emphasized the work of the Spirit in Creation and Providence]:* By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast. [Psa. 33:6, 9]. *[And*

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concerning the whole creation with its myriad forms of life, David said]: Thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground [Psa. 104:80]. [*And it was David who prayed so eloquently for the abiding presence and companionship of the Spirit*]: Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of salvation; and uphold me with a willing spirit [Psa. 51:10-12].

That David wrote by inspiration of the Spirit is expressly declared by many of the New Testament preachers and writers. For example, in Acts 1:16, Peter says: "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus." This is a direct allusion to Psalms 69:25 and 109:8. In Matthew 22:43-45, Jesus quotes the words of David as found in Psalm 110:1, saying, "How then doth David in the Spirit call him Lord?" Again, the writer of Hebrews, ch. 3, vv. 7-11, quotes Psalm 95:7-11, and introduces the quotation with these words: "Wherefore, even as the Holy Spirit sayeth," etc. These and other Scriptures which might be cited all of which serve to prove that David was inspired by the Spirit, that the Psalms which he wrote were Spirit-breathed. Incidentally, too, these passages definitely identify the Spirit of God of the Old Testament with the Holy Spirit of the New.

Again, we are told that David received the pattern of the structure of the Temple by the Spirit. 1 Chron. 28:11, 12—"Then David gave to Solomon his son the pattern of the porch of the temple, and of the houses thereof, and of the treasuries thereof, and of the upper rooms thereof, and of the inner chambers thereof, and of the place of the mercy-seat; and the pattern of all that he had by the Spirit, for the courts of the house of Jehovah, and for all the chambers round about, for all the treasures of the house of God, and for the treasures of the dedicated things" etc.

There is also a clear intimation, in Proverbs 1:23, that Solomon, at one time in his life at least, was inspired by the Spirit. Solomon, last of the three great kings of Israel, was the author of much, if not all, of the material contained in the book of Proverbs. The book opens with the following statement: "The proverbs of Solomon, the son of David, king of Israel: to know wisdom and instruction; to discern the words of understanding," etc. Then, in verse 23, Wisdom is repre-

sented as saying: "Behold, I will pour out my Spirit upon you; I will make known my words unto you." These promises were addressed, of course, to Israel, but the instrumentality through whom the promises were to be realized was Solomon, the writer of the book. This being true, Solomon undoubtedly wrote by inspiration of the Spirit.

The more we study the lives of these ancient heroes of the faith the more we are inclined to wonder at the fact that the Holy Spirit of God associated Himself with them. Some of them lapsed at times into the grossest forms of iniquity, yet they were still God's chosen leaders. The explanation is obvious: "The times of ignorance therefore God overlooked" (Acts 17:30). In those primitive times, when ideals were low, when society was organized upon a very low plane of social intercourse, when God's people were surrounded on all sides by sensualism and idolatry, the Spirit was obliged to select the best material He could find available; and some of it turned out to be very poor indeed. Saul, for instance, started out so auspiciously, then failed so miserably. David permitted himself to become a victim of his own lust and perpetrated a crime which brought disgrace and ruin upon his whole family, and from which he extricated himself only by genuine repentance. Solomon started out with everything in his favor; his day opened with a glorious sunrise, but the sunset was obscured by clouds which, as far as we know, did not clear away. The point is that the Holy Spirit did the best He could *with the material at hand*. It is the old, old story of the potter and the clay. If the clay is of poor quality, no matter how skillful the potter may be, it is liable to be marred in his hands. *The defects are not in the potter, but in the clay.* Then if the vessel becomes marred on the wheel, the potter is obliged to work it over into another vessel—an inferior vessel, true, but the best that the potter can make out of the material with which he is compelled to work (Jer. 18:6-10). Men may rest assured that the Divine Potter will always do the very best He can with the material which they place in His hands. He will eventually turn out a vessel meet for the inheritance of the saints in light (Col. 1:12); but the quality of the finished product will depend largely upon the quality of the material that goes into it. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one

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star differeth from another star in glory" (1 Cor. 15:51). Moreover, the quality of the material that goes into the finished product—the fully redeemed and glorified individual, redeemed in body, soul and spirit (1 Thess. 5:23)—depends largely on individual human beings themselves. If they will but give the best they have and are to God; if they will but seek first the kingdom of God and His righteousness (Phil. 2:5) and thus become partakers of the Divine nature (1 Cor. 2:16; 2 Pet. 1:2-4, 3:18; Gal. 5:22-25); if they will but present their bodies a living sacrifice from day to day (Rom. 12:1): in short, if they will but live the life of "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17); then indeed in the finality of things they shall see God face to face and shall shine as the stars of the firmament for ever and ever (Dan. 12:3). For God's ultimate goal in Creation, Providence and Redemption is, I believe, the calling and perfecting of a holy redeemed race fit to have fellowship, unbroken and everlasting, with our holy God. And the all-embracing work of the Holy Spirit in all ages, is, as Kuyper puts it, that of "leading all creation to its destiny, the final purpose of which is the glory of God."¹

4. The Spirit and the Hebrew Prophets

We have learned by this time that the Old Testament does not feature the work of the Holy Spirit as prominently as the New Testament. The Old Testament Dispensations were primarily those of the Father and the Son respectively. The Dispensation of the Holy Spirit began with the establishment or incorporation of the Church of Christ.

In both Testaments, however, God is represented as working in and through His Spirit. In the Old Testament the Spirit is designated in most instances "the Spirit of God" or "the Spirit of Jehovah." In the New Testament He is commonly designated "the Holy Spirit."

Now when we come to the prophetic books of the Old Testament, we find a distinct advance in the operations of the Spirit. Peter tells us that the Spirit is the source of all prophecy, that is, in its twofold sense of revelation and prediction. "For no prophecy ever came by will of man; but

1. A. Kuyper, *The Work of the Holy Spirit*, trans. by Henri de Vries,

men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). The prophets were in a special sense men of the Spirit.

Again, prophecy is the product of inspiration, which is distinctly a work of the Spirit. The presence of the "word of Jehovah" upon the tongue of a human individual is positive evidence of the Spirit's operation through that individual. The Spirit and the Word always go together.

Moreover, the age of the prophets presents conclusive evidence that the Spirit of God in Old Testament times "came upon" the chosen leaders and teachers of the nation, and not upon the multitude as such; whereas, under the New Covenant, the Holy Spirit indwells the entire Body of Christ. (See again John 7:37-39.) Hebrew Prophets were not concerned exclusively with future events; they were pre-eminently teachers of the Will of God. They were social reformers as well as spiritual leaders. They were conspicuously under the inspiration and guidance of the Spirit. The Prophetic Line began with Samuel and terminated with John the Baptizer.

[Samuel was the founder of the school of the prophets. Hence, in 1 Samuel 3:1, we read that] the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days. [In 1 Samuel 9:27, we are told that Samuel said to Saul] Stand thou still first, that I may cause thee to hear the word of God. [Again, 1 Sam. 15:26]: And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel. [Again, from David's "Psalm of Praise," we read, 2 Sam. 22:31]: As for God, his way is perfect; the word of Jehovah is tried. [Cf. also the words of David, in 2 Sam. 23:2]: The Spirit of Jehovah spake by me, and his word was upon my tongue. [The Spirit and the Word go together (Isa. 59:21): where the Word is revealed or spoken, there is an operation of the Spirit; and where the Spirit is working, there is the Word accompanying Him. The following catena of passages is sufficient to establish this basic truth]: [1 Kings 12:22]: But the word of God came unto Shemaiah the man of God, saying, etc. [1 Chron. 17:3] And it came to pass . . . that the word of God came to Nathan, saying, etc. [2 Chron. 20:14]: Then upon Jahaziel the son of Zechariah . . . came the Spirit of Jehovah in the midst of the assembly, and he said, etc. [1 Kings 17:24]: And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth. [1 Kings 18:1]: The word of Jehovah came to Elijah, in the third year, saying, etc. [Isa. 1:10]: Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. [Isa. 7:3]: Then said Jehovah unto Isaiah, etc. "Thus saith Jehovah" is an expression found repeatedly in the book of Isaiah. [Isa. 61:1]: The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the

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meek, etc. [Jer. 1:1]: The words of Jeremiah the son of Hilkiah . . . to whom the word of Jehovah came in the days of Josiah the son of Amon, kind of Judah. [Ezek. 1:3]: The word of Jehovah came expressly unto Ezekiel the priest . . . in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him. [Hosea 1:1]: The word of Jehovah that came unto Hosea, etc. [Joel 1:1]: The word of Jehovah that came to Joel, etc. [Amos 1:1, 3]: The words of Amos . . . Thus saith Jehovah, etc. [Obad. 1:1]: The vision of Obadiah, Thus saith the Lord Jehovah concerning Edom, etc. [Jonah 1:1]: Now the word of Jehovah came unto Jonah, etc. [Micah 1:1]: The word of Jehovah that came to Micah, etc. [Nahum 1:1]: the book of the vision of Nahum the Elkoshite, etc. [Hab. 1:1]: The burden which Habakkuk the prophet did see, etc. [Zeph. 1:1]: The word of Jehovah which came unto Zephaniah, etc. [Hag. 1:1]: In the second year of Darius the king . . . came the word of Jehovah to Haggai the prophet unto Zerubbabel, etc. [Zech. 1:1]: In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah, etc. [Mal. 1:1]: The burden of the word of Jehovah to Israel by Malachi, etc.

The "word of Jehovah" in the mouth of one of his prophets was a clear indication of the Spirit's activity; hence the words spoken by a prophet were the words of the Spirit. The same is true of all the words spoken by inspiration by all the holy men of old. Therefore, certain of the Levites, in the time of Nehemiah the builder, reviewing Israel's past in the form of a prayer, said: "Yet many years didst thou bear with them, and testifiedst against them by the Spirit through the prophets; yet would they not give ear; therefore gavest thou them into the hand of the peoples of the land" (Neh. 9:30). Stephen, in like manner, addressing the Jewish mob that later stoned him to death, reviewing the prophetic period of Israel's history, said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before the coming of the Righteous One; or whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not" (Acts 7:51-53). The point is, that in resisting the Word of God as delivered by a prophet, Israel resisted the Holy Spirit.

There are numerous clear references to the Spirit of God in the prophetic books of the Old Testament (besides some that are doubtful).

In the book of Isaiah there are fifteen such references, all very distinct. (1) [Isa. 11:1, 2]: And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.

obviously a promise that whereas the power and wisdom of man would be inadequate to the task, the Spirit of Jehovah would cause the temple to be rebuilt.] [Zech. 7:12]: Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by His Spirit by the former prophets. [Zech. 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 unto me whom they have pierced. [Cf. John 19:37] [Mal. 2:15]: And did he not make one, although he had the residue of the Spirit,—[a very obscure passage.]

Thus it will be seen that there are some thirty-one references to the Spirit in the prophetic books of the Old Testament; as compared with fourteen in the Pentateuch, twenty-six in the historical books, and some eight or nine in the poetical books. In a word, there are almost as many references to the Spirit in the books of prophecy as in all the rest of the Old Testament canon. This goes to prove that there was a distinct advance in the activity of the Spirit throughout the age of the Hebrew prophets.

This, moreover, was an advance in the quality, so to speak, as well as in the quantity of the Spirit's work. For it is in Isaiah that, for the first time, He reveals Himself as "Holy Spirit," and as One who is grieved by the sins of His people. "But they rebelled, and grieved his holy Spirit," that is, the Holy Spirit of Jehovah; again, "Then he remembered the days of old, Moses and his people, saying . . . where is he that put his holy Spirit in the midst of them?" (Isa. 63:10, 11). "Goodness" is ascribed to the Spirit in Psalm 143:10 and in Nehemiah 9:20. Here, however, we have holiness attributed to Him for the first time. And we have also in this passage a suggestion of personality; for certainly only a person can be grieved. We are right in saying, I think, that the Divine *Ruach* is virtually hypostasized in this Scripture. Still and all, the Spirit of God is nowhere revealed as a personality, distinct from the Father and the Son, in the Old Testament. In the Old Testament canon, we have God, the Word of God, and the Spirit of God; in the New Testament, they are Father, Son, and Holy Spirit (Matt. 28:19).

5. The Spirit and the Messianic Prophecies

The most important work perhaps of the Holy Spirit in and through the prophets of Israel was the building upon of a body of prophetic utterance pertaining to the advent of the Messiah, His earthly ministry, His character and works. His

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And the Spirit of Jehovah 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 Jehovah. [This passage is clearly Messianic (cf. 61:1) the Messiah is to possess the *sevenfold* Spirit, that is, the Spirit in all His perfections (cf. John 3:34). the number seven is the symbol of completeness or perfection, in Scripture.] [(2) Isa. 30:1]: Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league, but not of my Spirit, that they may add sin to sin. [(3) Isa. 32:14, 15]: For the palace shall be forsaken; the populous city shall be deserted . . . until the Spirit be poured upon us from on high, etc. [(4) Isa. 34:16]: Seek ye out of the book of Jehovah, and read, no one of these shall be missing, none shall want her mate; for my mouth, it hath commanded, and his Spirit, it hath gathered them. [(5) Isa. 50:13]: Who hath directed the Spirit of Jehovah, or being his counselor hath taught him? [cf. Rom. 11:84, 1 Cor. 2:16]. [(6) Isa. 42:1]: Behold my servant, whom I uphold; my chosen, in whom my soul delighteth; I have put my Spirit upon him; he will bring forth justice to the Gentiles. [This passage is also clearly Messianic in import.] [(7) Isa. 44:3]: For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. [Cf. John 4:14, 7:37-39.] [(8) Isa. 48:16]: Come ye near unto me, hear ye this: from the beginning I have not spoken in secret; from the time that was, there am I: and now the Lord Jehovah hath sent me, and his Spirit. [These words are spoken by the "Servant of Jehovah," that is, the Logos.] [Cf. vv. 12, 13 of the same chapter]: I am he; I am the first, I also am the last. Yes, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together. [Cf. also the words of the risen Christ, in Rev. 1:17, 18]: Fear not; I am the first and the last, and the Living one. [(9) Isa. 59:19]: So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth. [The "breath" here is *Ruach*, the Spirit. The Authorized Version gives it]: When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. [Cf. a similar passage in Isa. 40:6-8]: All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath [*Ruach*, the Spirit] of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. [(10) Isa. 59:21]: And as for me, this is my covenant with them, saith Jehovah: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever. [This is a very plain allusion to the New Covenant (Cf. Jer. 31:34)]. [(11) Isa. 61:1]: The Spirit of the Lord Jehovah is upon me; because Jehovah hath appointed me to preach good tidings to the meek, etc. [This too is Messianic.] [(12) Isa. 63:10]: But they rebelled and grieved his holy Spirit. [Also v. 11]: Where is he that put his holy Spirit in the midst of them? [And v. 14]: As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest: so didst thou lead thy people, to make thyself a glorious name. [The allusions in this chapter are all to the Spirit's dealings with ancient Israel.]

There are some fifteen clear references to the Spirit in the book

of *Ezekiel*. [(1) Ezek. 2:2]: And the Spirit entered into me when he spake unto me, and set me upon my feet. [(2) Ezek. 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 Jehovah from his place. [Also v. 14]: so the Spirit lifted me up, and took me away. [And v. 24]: Then the Spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, etc. [(3) Ezek. 8:3]: And the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem. [(4) Ezek. 11:1] Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah's house. [Also v. 5]: And the Spirit of Jehovah fell upon me, and he said unto me, Speak, Thus saith Jehovah, etc. [Also v. 19]: And I will put a new spirit within you. [And v. 24]: And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. [(5) Ezek. 36:26]: A new heart also will I give you, a new spirit will I put within you. [Cf. v. 27]: And I will put my Spirit within you, and cause you to walk in my statutes. [(6) Ezek. 37:1]: The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley, etc. [Cf. v. 14]: And I will put my Spirit in you, and ye shall live. [These allusions are from Ezekiel's Vision of the Valley of Dry Bones.] [(7) Ezek. 39:29]: Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah. [This seems to point to a future restoration and general conversion of Israel, as does also the Vision of the Valley of Dry Bones.] [(8) Ezek. 43:5]: And the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house. [Where there are visions as in the book of Ezekiel, there the Spirit is at work. In like manner, the apocalyptic character of the book of Daniel very definitely puts that document in the category of works of the Spirit.] [Cf. the words of the Apostle at the beginning of the book of Revelation]: I was in the Spirit on the Lord's Day [Rev. 1:10].

There is a well-known prophecy in the book of Joel, in which two references to the Spirit occur. And it shall come to pass afterward that I shall pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit [Joel 2:28, 29]. [This entire prophetic passage was quoted by Peter in his sermon delivered on the Day of Pentecost in Jerusalem, as having the beginning of its fulfilment at that time (Acts 2:16-21).]

There are two references to the Spirit in the book of Micah, one in the book of Haggai, three in that of Zechariah, and one in the book of Malachi. [Mic. 2:7]: Shall it be said, O house of Jacob. Is the Spirit of Jehovah straitened? are these his goings? Do not my words do good to him that walketh uprightly? [Mic. 3:8]: But, as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin. [Hag. 2:4, 5]: For I am with you, saith Jehovah of hosts, according to the word that I covenanted with you when ye came out of Egypt, and my Spirit abode among you. [We have in this passage another clear statement that the Spirit of God associated Himself with Israel from the time of the Exodus.] [Zech. 4:6]: This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. [This was

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humiliation and exaltation, and the nature and scope of His kingdom and covenant. This mass of prophecy is of evidential value to us: it served to identify the Messiah at His coming: as all these prophecies were fulfilled in the life and work of Jesus of Nazareth, they proved beyond all possibility of doubt that He was the long-expected Messiah and the Son of the living God. From the very beginning, revelation has ever been attested chiefly by prophecy and by miracles.

Concerning the salvation which was to be brought within reach of all men through Jesus Christ, writes the Apostle Peter, "the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching 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." The Apostle goes on to say: "To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven, which things angels desire to look into" (1 Pet. 1:10-12; cf. Acts 7:51-53). From this passage of Scripture we learn the following: (1) that the Old Testament prophets uttered a great many predictions respecting the salvation that was to be brought to men through Jesus Christ, predictions, moreover, which they themselves did not fully understand; (2) that these predictions were really uttered by the Spirit who indwelt the prophets and inspired their sayings; (3) that through them the Spirit testified beforehand of the sufferings of Christ and the glories that should follow, namely, His resurrection, ascension, exaltation and dominion; (4) that this testimony included the Gospel with its facts, commands, promises and ordinances, the Gospel which was preached by the Apostles inspired by the same Spirit sent down from heaven; (5) that the prophets themselves were students of what they had written regarding the ministry, work, death and exaltation of the Messiah, which things the angels also desire to look into. This text is valuable: it reveals the fact that the same Spirit who inspired the prophets also inspired and guided the Apostles. Hence, the Church is said to be "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Eph. 8:19-22).

The following facts pertaining to the Messiah and His work, all of them fulfilled in the life and ministry of Jesus of Nazareth, are foretold by the Spirit in the Hebrew Scriptures:

1. *His lineage.* (1) *He was to be the Seed of a woman.* [Gen. 3:15]: I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel. [Gal. 4:4]: When the fulness of the time came, God sent forth his Son, born of a woman, born under the law. [Jesus of Nazareth was the only personage who ever came before the world claiming to be, as far as the flesh is concerned, the Seed of a woman exclusively.] [(2) *He was to be the Seed of Abraham, Isaac, and Jacob.* [Gen. 22:18]: And in thy seed shall all the nations of the earth be blessed, was God's promise to Abraham,—the Abrahamic Promise. The same promise was made later both to Isaac and to Jacob (Gen. 26:4, 28:14).] [Cf. Gal. 3:16]: Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (3) *He was to be of the tribe of Judah.* [Gen. 49:10]: The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come! and unto him shall the obedience of the peoples be. [Heb. 7:14]: For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. [Rev. 5:5]: One of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof. (4) *He was to be of the royal lineage of David.* [Psa. 89:3, 4]: I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne to all generations. [Psa. 132:11]: Jehovah hath sworn unto David in truth; he will not turn from it: Of the fruit of thy body will I set upon thy throne. [Isa. 9:7]: Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. [Isa. 11:1, 2]: And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, etc. [Matt. 1:1]: The book of the generation of Jesus Christ, the son of David, the son of Abraham, etc. [Matt. 9:27]: Have mercy on us, thou son of David. [Matt. 21:9]: Hosanna to the son of David. [Cf. also 2 Sam. 23:1-5; Psa. 89:34-37; Isa. 11:10; Isa. 55:3-4; Jer. 23:5-6; Ezek. 34:23, 24; Amos 9:11; Matt. 22:41-45; John 7:40-42; Acts 2:25-31; Rev. 5:5, 22:16].

2. *The time of His advent in the flesh.* [(1) He was to come "in the latter days," i.e., toward the end of the Jewish Dispensation. Isa. 2:2]: And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [(2) He was to come while the second temple was standing. Mal. 3:1]: Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. [Cf. Dan. 9:24-27, Matt. 11:10, Mark 1:2, Luke 7:27].

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3. *The circumstances of His advent in the flesh.* [(1) He was to be born of a virgin.] [Isa. 7:14]: Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel. [The New Testament writers leave no room for doubt that this prophecy pointed forward to a virgin birth (cf. Matt. 1:18-25, Luke 1:26-35. Cf. also Jer. 31:22; Isa. 49:1; Micah 5:2-3; Heb. 10:5, 2:14, 5:7; 1 Pet. 2:24).] [(2) He was to be born in Bethlehem, the city of David; that is, in Bethlehem of Judea, as distinguished from Bethlehem of Zebulum (Josh. 19:15-16).] [Micah 5:2]: But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is ruler in Israel: whose goings forth are from of old, from everlasting. [Here His pre-existence is also declared.] [Cf. Matt. 2:1-11, Luke 2:1-7, John 7:40-42].] [(3) His birth was to be followed by a slaughter of innocent children.] [Jer. 31:15]: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. [The fulfilment is found in Matt. 2:16-18.]

4. *The circumstances and character of His earthly ministry.* [(1) A forerunner was to herald His advent.] [Mal. 3:1]: Behold, I send my messenger, and he shall prepare the way before me. [Isa. 40:3]: The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. [Cf. Mal. 4:5-6; Matt. 3:1-3; Mark 1:1-8; Matt. 11:9-15; Luke 1:17; John 1:22-23.] [(2) His ministry was to be attested by miracles of power and compassion. Isa. 42:6, 7]: I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. [Cf. Isa. 35:5-6, 29:18.] [(3) His ministry and covenant were to include Gentiles as well as Jews.] [Isa. 42:6]: I, Jehovah . . . will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. [Cf. Isa. 2:2, 51:4, 49:8, 60:1-3; Luke 2:29-32; Matt. 28:19; Acts 13:47, 11:18, 26:23, etc.]

5. *The excellencies of His character.* These are set forth in detail by the prophets, as follows: [(1) His wisdom. Isa. 11:2]: And the Spirit of Jehovah 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 Jehovah. [(2) His love of righteousness. Psa. 45:7]: Thou hast loved righteousness, and hated wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows [cf. Heb. 1:8-9]. [Cf. John 6:38]: For I am come down from heaven, not to do mine own will, but the will of him that sent me. [(3) His gentleness and tenderness.] [Isa. 42:2, 3]: He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench; he will bring forth justice in truth. [(4) His compassion.] [Isa. 61:1]: The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [cf. Luke 4:16-21].

6. *The circumstances of His death.* [(1) He was to be betrayed by a disciple.] [Psa. 41:9]: Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against

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me [cf. Matt. 26:20-25; Mark 14:17-21, 48-49; Luke 22:21-23; John 13:18, 18:1-5, etc.]. [(2) *He was to be betrayed for thirty pieces of silver, and the price of the betrayal was to be returned.*] [Zech. 11:12, 13]: And I said unto them, If ye think good, give me my hire; and if not, forebear. So they weighed for my hire thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly prize that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah. [Cf. Matt. 26:14-16, 27:8-10; Acts 1:18-19.] [(3) *Another was to be chosen to take the betrayer's place.*] [Psa. 69:25]: Let their habitation be desolate; let none dwell in their tents. [Psa. 109:8]: Let his days be few; and let another take his office [cf. Acts 1:15-20]. [(4) *His followers were to forsake Him in the hour of His greatest peril.*] [Zech. 13:7]: Smite the shepherd, and the sheep shall be scattered. [Cf. Matt. 26:31-35, 40-45, 51-56; Mark 14:27-31, 37-42, 48-50; Luke 22:54-62; John 18:25-27.] [(5) *He was to be scourged, mocked, and abused.*] [Isa. 50:6]: I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. [Cf. Matt. 27:27-31; Mark 14:65; Luke 22:63-65; John 19:1.] [(6) *As a sacrificial Lamb, He was to suffer in silence.*] [Isa. 53:7]: He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. [Cf. Mark 15:2-5; Luke 23:8-11; John 1:29; Acts 8:32-35, etc.] [(7) *He was to be despised and rejected by His own people.*] [Isa. 53:3]: He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not. [Cf. Psa. 22:6; Mark 10:32-34; Luke 18:31-34.] [Cf. John 1:11]: He came unto his own, and they that were his own received him not. [Also John 5:40]: Ye will not come to me, that ye may have life [cf. Matt. 23:37-39, Luke 13:34-35]. [(8) *He was to be numbered with the transgressors.*] [Isa. 53:12]: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors. [This prophecy was fulfilled in detail in the crucifixion of Jesus between two common criminals, to one of whom—the penitent—He spoke forgiveness and peace.] [Cf. Luke 23:39-43; also 1 Cor. 15:3; Heb. 9:28, 1 Pet. 2:24, etc.] [(9) *His death on the Cross was to be a vicarious sacrifice.*] [Isa. 53:4, 5]: Surely he hath borne our griefs, and carried our sorrows: Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. [Cf. 2 Cor. 5:21]: Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. [1 Pet. 3:18] Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. [Cf. Heb. 4:16, 7:26, 1 Pet. 2:22-24; 1 John 3:5; Heb. 9:26-28, 10:10, etc.] [(10) *His death was to be a propitiation for sin, and was designed also to bring about reconciliation between God and man.*] [Isa. 53:6]: All we like sheep have gone astray: we turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. [Cf. Isa. 53:11; 1 Cor. 15:3; John 1:29; Gal. 1:4; Heb. 5:1; 1 Pet. 2:24, etc.] [(11) *He was to perish amid cruel mockings.*] [Psa. 22:6-8]: But I am a worm, and

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no man; A reproach of men, and despised of the people. All they that see me laugh me to scorn; They shoot out the lip, they shake the head, saying, Commit thyself unto Jehovah; let him deliver him; Let him rescue him, seeing he delighteth in him." [Cf. Matt. 27:27-44; Mark 15:16-32; Luke 23:33-38; John 19:10:25.] [(12) *He was to be wounded in the house of his friends.*] [Zech. 13:6]: And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends. [Jesus was rejected by His own people, betrayed by one of His disciples, and denied by another.] [Cf. Matt. 26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:16-18, 25-27.] [(13) *He was to be crucified; His hands and feet were to be pierced.*] [Psa. 22:16]: For dogs have compassed me; a company of evil-doers have inclosed me; they pierced my hands and my feet. [Zech. 12:10]: They shall look unto me whom they have pierced, etc. [Cf. Luke 23:33; John 19:31-37, 20:24-29; Acts 2:22-23, 2:36, etc.] [(14) *Vinegar and gall were to be given Him to drink.*] [Psa. 69:21]: They gave me also gall for my food; And in my thirst they gave me vinegar to drink [Cf. Matt. 27:33-34, 48; Mark 15:23, 26; Luke 23:36; John 19:29-30.] [(15) *His executioners were to cast lots for His garments.*] [Psa. 22:18]: They part my garments among them, And upon my vesture do they cast lots. [Cf. Matt. 27:35; Mark 15:24; Luke 23:34; John 19:28-25.] [(16) *He was to endure, even unto the death of the Cross.*] [Psa. 22:1-21, especially v. 1]: My God, my God, why hast thou forsaken me? [Cf. Matt. 27:46; Mark 15:34; Luke 24:26; Acts 26:22-23; Phil. 2:5-8; Heb. 2:14-15.] [(17) *He was eventually to die.*] [Isa. 53:8]: By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living . . . ? [Cf. Luke 23:46.] [Cf. Luke 23:46.] [(18) *Yet not a bone of His body was to be broken.*] [Psa. 34:20]: He keepeth all his bones: Not one of them is broken. [Cf. the ordinance respecting the Paschal Lamb, Exo. 12:46, Num. 9:12; cf. also John 19:31-37.] [(19) *He was to make His grave with both the wicked and the rich.*] [Isa. 53:9]: And they made his grave with the wicked, and with a rich man in his death. [Jesus was crucified between two robbers, and His body was buried in the tomb of Joseph of Arimathea, a rich man.] [Cf. Matt. 27:38, 57-60; Mark 15:27, 42-46; Luke 23:32-33, 39-43, 50-53; John 19:18, 38-41.]

7. *His resurrection, exaltation, and coronation.* [(1) *He was to rise from the dead.*] [Psa. 16:10]: For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption. [Cf. Psa. 17:15, Jonah 1:17; Matt. 12:39-41; John 2:19-22; Luke 24:1-7; Acts 2:23-28; 18:34-37; 1 Cor. 15:3-4.] [(2) *He was to be exalted.*] [Isa. 52:13]: Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. [Cf. Phil. 2:5-11, Eph. 1:19-23, etc.] [(3) *He was to ascend to the right hand of the Father, that is, to the position of supreme authority in the universe.*] [Psa. 110:1]: Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. [Psa. 68:18]: Thou hast ascended on high, thou hast led away many captives; thou hast received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them. [Cf. Psa. 8:4-6; Mark 16:19; Luke 24:50-53; Acts 1:9-11, 2:32-36; Eph. 4:8-10; Heb. 1:3, 13; Heb. 10:12-13, etc.] [(4) *His coronation and dominion* are described in such Old Testament passages as Psa. 24:7-10, Isa. 9:6-7, Dan. 2:44, Dan. 7:13-14, etc.] [Cf. Matt. 28:18, Luke 1:32-33, 1 Cor. 15:24-28, etc.]

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[(5) *He was to send the Holy Spirit according to promise.*] [Joel 2:28] And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, etc., [that is, without respect to Jew or Gentile, or upon all believers.] [Cf. John 15:26-27, 16:7; Acts 2:15-21, 2:33, 4:31, etc.] [(6) *He was to be a high priest after the order of Melchizedek*, rather than that of the tribe of Levi (the Aaronic priesthood); that is, He would combine in His own person the offices of both *king* and *priest*.] [Psa. 110:4]: Jehovah hath sworn, and will not repent: Thou art a priest for ever, After the order of Melchizedek. [Cf. Gen. 14:17-21; Heb. 6:20, 7:1-25.]

8. *The character and extent of His kingdom.* [(1) *It was to be an everlasting kingdom* (Isa. 9:1-7).] [(2) *It was to be an ever-expanding kingdom* (Isa. 9:7).] [(3) *The Son of God was to be crowned upon the holy hill of Zion* (Psa. 2:6); that is, *He was to be made the Head of the true spiritual Zion, the Church of Christ* (Eph. 1:22, 23).] [(4) *The King was to delight in the righteousness of His people* (Psa. 40:6-10).] [(5) *The King was to have a bride. The Church is the Bride of the Redeemer* (Psa. 45:1ff.; Eph. 5:22-33; Rev. 21:9-10, 22:17).] [(6) *In Psalm 72 we have a prophetic picture of the King in peace.*] [(7) *In Psalm 110 we have a prophetic picture of the King in triumph.*] [(8) *The Spirit of God was to rest upon the King* (Isa. 11:1-9; Matt. 3:16; John 1:32, 3:34).] [(9) *The King was to be God's chosen Servant* (Isa. 42:1-7; Luke 4:17-21; Heb. 3:5-6).] [(10) *He was to be Jehovah's Shepherd* (Zech. 13:1-9; John 10:7-18; 1 Pet. 5:4).] [(11) *His mission would be to the whole world* (Isa. 49:1-13; Matt. 28:18-20, 24:14; Eph. 2:13-18).] [(12) *The Servant's work as Comforter and Savior, and His sufferings, are foretold in Isa. 50:4-9, Isa. 53:1-12, etc.*] [(13) *The King of peace is pictured in Isa. 62:2, 62:11-12; Zech. 9:9-10; Matt. 21:1-11; Mark 11:1-10; Luke 19:29-38; John 12:12-16.*]

9. *The character and extent of His covenant.* [(1) *It was to be a new and spiritual covenant* (Jer. 31:31-34; Heb 8:6-13).] [(2) *It was to provide forgiveness of sins* (Jer. 31:31-34).] [(3) *It would be a covenant in which God's people would be of "one heart, one way"* (Jer. 32:38-40; Acts 4:32; John 17:20-21).] [(4) *It would be a covenant of righteousness through faith* (Hab. 2:4; Jer. 31:34; Rom. 1:16-17; Gal. 3:11-14, 23-29, etc.).] [(5) *It would be a covenant sealed by the indwelling Spirit* (Joel 2:28-29; Acts 2:38-39; Eph. 1:13-14; Eph. 4:30; 2 Cor. 1:21-22).] [(6) *It would include Gentiles as well as Jews* (Joel 2:28; Isa. 2:2-4, 11:10, 49:6, 51:4, 42:6; Acts 10:34-35, 11:18, 13:47, etc.).]

10. *The fact and circumstances of His second advent.* [(1) *The Savior is coming again.*] Job 19:25-26: But as for me I know that my Redeemer liveth, And at last he will stand up upon the earth: And after my skin, even this body, is destroyed, Then without my flesh shall I see God. [Cf. also Zech. 8:1-5; Acts 1:9-11]. [(2) *His feet shall stand upon the Mount of Olives* (Zech. 14:2-4).] [(3) *He will come the second time in judgment* (Psa. 110:5-7; Eccl. 12:14; Mal. 4:1-2; Acts 17:30-31; Matt. 25:31-46; 1 Thess. 4:13-18, etc.).] [(4) *He will come in glory, to assume universal dominion* (Dan. 7:13-14, Matt. 19:28, Matt. 24:29-31, etc.).] [(5) *His second coming will be followed by the general resurrection of the dead* (Dan. 12:1-4; Matt. 24:29-31, 25:31-33; John 5:28-29; Acts 17:30-31; Heb. 9:28; Rev. 20:11-15, 21:1-6, 21:23-27, etc.).]

THE SPIRIT OF GOD IN THE JEWISH DISPENSATION

No attempt has been made here to cite all the prophetic statements that are to be found in the Hebrew Scriptures pointing forward to the Messiah and His work. To do so would be only to protract the present section to undue length. Suffice it to say that there are many other such passages, a great many in fact. Entire chapters of some of the prophetic books, especially of that of Isaiah, are clearly Messianic in their import. The same is true of portions of the Psalms.

Again, as far as the prophecies are concerned to which attention has been called in the foregoing paragraphs, there can be no question whatever of "prophecy after the fact," that is, of the predictions having been made up by later writers and attributed to ancient ones after the events themselves had taken place. Certainly this species of "pious fraud" cannot legitimately be charged against the prophetic portions of the Hebrew Scriptures. For it is a well-known and generally accepted fact that the books written by the Hebrew Prophets had made their way into the Canon, and that their contents were quite generally known, even before the birth of Jesus. Obviously, therefore, the Old Testament prophecies pertaining to the Messiah and His work have evidential value of the highest order: that they were actually fulfilled in subsequent historical events cannot be successfully denied.

Now these Old Testament prophecies were all handed down by inspiration of the Spirit: for, as we have learned already, where there is prophecy, the Spirit of God is at work. Moreover, according to the testimony of the Apostle Peter already cited (1 Pet. 1:10-12), the prophets themselves were not fully cognizant of the meaning and scope of their predictions. The prophets, we are told, were searchers: they, like the angels, were desirous of looking into the sublime truths to which they were giving utterance, respecting the sufferings of Christ and the glories that were to follow. Dr. A. J. Gordon, commenting on this passage from Peter's First Epistle, says: "Here were inspired writers, studying the meaning of what they themselves had written. If they were prophets on the manward side, they were evidently pupils on the God-ward side. With all possible allowance for the human peculiarities of the writers, they must have been reporters of what they heard, rather than formulators of that which they had been made to understand."¹

1. A. J. Gordon, *The Ministry of the Spirit*, 174.

Thus did the Spirit over many centuries build up a body of prophetic testimony designed to establish the identity of the Messiah at His appearance in the world. These prophecies were scattered throughout every period of the history of the Hebrew people. Yet they were all inspired by the same Spirit, and all pointed forward to the same Person,—the Messiah, the Son of the living God. The fact that these prophecies, even to their minutest details, were all fulfilled in the advent, ministry, humiliation, and subsequent exaltation of Jesus of Nazareth, proves beyond all possibility of reasonable doubt, that He was the Messiah, the Son of the living God, who is alive for evermore and seated at the right hand of the Father in Heaven. Hence the work of the Spirit in inspiring these prophecies and in causing them to be recorded in Scripture is of exceedingly great importance to us from an *evidential* viewpoint. Without them one of the strongest supports of the inspiration and authority of the Bible and of the Divine Sonship of Jesus that we have, would be lacking.

6. Questions for Review for Part Eleven

1. What is a theocracy? In what sense was the ancient Israelite nation a theocracy?
2. With what events did the Jewish Dispensation begin and end?
3. Explain how the Spirit's work passed over into the family and then into the nation.
4. To what extent did the Spirit take part in the formation of the Hebrew theocracy?
5. What references to the work of the Spirit in behalf of ancient Israel do we find in the public confession which occurred under Nehemiah and in the writings of the prophet Isaiah?
6. Describe the relationship (1) between the Spirit and Moses, (2) between the Spirit and the Seventy, and (3) between the Spirit and Joshua.
7. Relate the story of Eldad and Medad. What bearing does this story have on our over-all subject?
8. What essential truth must we always keep in mind in respect to the Spirit's dealings with God's people in Old Testament times?
9. Explain, in this connection, the words of Jesus in John 7:37-39.
10. How was Spirit-power transferred officially from Moses to the Seventy?
11. What was the outward sign of the official transfer of Spirit-power from Moses to Joshua?
12. Explain the significance of the metaphor, "finger of God." How is this phrase to be understood in relation to the inscription of the Ten Commandments on tables of stone?
13. What specific talents did the Spirit of God confer upon Bezalel and Oholiab with respect to the furnishings of the Tabernacle?

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14. State the substance of the prophecy uttered by Moses just before his death. What Messianic import did it have? How was this interpreted by the Apostle Peter in Acts 3:22-26?
15. What was the character of the Spirit's activity during the period of the "Judges"? What powers were exercised by these leaders?
16. What special powers were given by the Spirit to Othniel, to Gideon, to Jephthah, and to Samson?
17. How reconcile the fact of the Spirit's goodness with some of the special powers with which He is said to have endowed these tribal leaders, especially Samson?
18. What were the conditions in Israel, morally speaking, during this period of the Judges? How did conditions change with the appearance of Samuel on the scene?
19. Does the justice of God allow for permissiveness with respect to sin? Explain your answer fully.
20. What was God's warning when the Israelites clamored for a king? What caused them to want a king? (Cf. 1 Sam., ch. 8).
21. State the Scripture references to the relations between the Spirit of God and their first king.
22. Who were the three kings of the United Kingdom in the order of their regnancies?
23. What did the ceremony of *anointing* signify in respect to the three kings of the United Kingdom?
24. Specify the special relations which prevailed between the Spirit of God and King David. Cite the Scriptures which connote his Messianic prophecies.
25. What evidence have we that David wrote by inspiration of the Spirit?
26. What attributes of God are specifically declared in the writings of King David?
27. What New Testament evidence have we that David wrote by inspiration of the Spirit?
28. How and from whom did King David receive the structural pattern of the Temple? What relation did the pattern of the Temple (and of the Tabernacle as well) have to the New Testament pattern of the Church? Explain in detail.
29. What intimations do we find in the Old Testament of the work of the Spirit in relation to the life and writings of Solomon?
30. What profound spiritual truths are implicit in the analogy of the Potter and the Clay?
31. Who was the founder of "the school of the prophets"? Who was evidently the last representative of this "school"?
32. State the various formulas which prove that the writings of the Old Testament prophets were inspired by the Spirit. Why do we insist that the Spirit is present and active when the Word is declared?
33. List some of the clear references to the Spirit of God which are found in the prophetic books of the Old Testament.
34. How many references to the Spirit in the Old Testament prophetic books? In the Pentateuch? In the historical books? In the poetical books?
35. In what book does the Spirit first reveal Himself as "holy Spirit"?
36. To what extent is the triune personality of God revealed in the Old Testament?
37. What are the two means by which the Spirit has authenticated revelation in all ages?

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38. Explain fully 1 Pet. 1:10-12, Acts 7:51-53, 2 Pet. 1:21, and 1 Corinthians 2:6-16.
39. Correlate with these passages the testimony of the Spirit through the Apostle Paul in Ephesians 2:19-22.
40. Cite the various Old Testament prophecies which foretell the lineage of the Messiah in its various aspects.
41. Cite the Old Testament passages which foretell the time of His advent.
42. Cite the Old Testament passages which foretell the circumstances of His advent in the flesh.
43. Cite the Old Testament passages which point up the circumstances and character of His earthly ministry.
44. Cite the Old Testament passages which had to do with the excellences of His character.
45. Cite the most important passages which give in detail the circumstances of His death and burial.
46. Cite the most important passages which foretell the circumstances of His resurrection, exaltation, and coronation.
47. Cite the Old Testament passages which point up the character and extent of His Kingdom.
48. Cite the Old Testament passages which have reference to the character and extent of His Covenant.
49. Cite the various Old Testament passages which have reference to His Second Coming.
50. Why can there not be any problem here of "prophecy after the fact"? What was the basic purpose of this accumulation, in Old Testament times, of this body of prophetic evidence?

PART TWELVE

THE HOLY SPIRIT
AND THE
MESSIAH

1. The Spirit and the Messianic Prophecies

The Holy Spirit was so intimately associated with Jesus throughout the latter's life and ministry upon earth that in Scripture the designations "Spirit of God," "Holy Spirit," "Spirit of Christ," and "Spirit of Jesus" are all used interchangeably (cf. Acts 16:6-7, Rom. 8:9, Gal. 4:6, Phil. 1:19, 1 Pet. 1:10-12, etc.). Jesus had a "spirit" (self, person), of course; that is, in His human nature He was a body-spirit unity as every human person is (cf. Gen. 2:7). Mark 8:12—"And he sighed deeply in his spirit." John 13:21—"When Jesus had thus said, he was troubled in the spirit," etc. Luke 23:46—"And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." 1 Cor. 15:45—"So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit" (cf. John 6:63, 5:21). The human spirit of Jesus, however, was at all times possessed by the Holy Spirit. Even in childhood and youth His development was perfectly proportioned and ideal: "And Jesus advanced in wisdom and stature, and in favor with God and men" (Luke 2:52). Conversely it is said, therefore, that He possessed the powers and influences of the Spirit without measure. God gave not the Spirit by measure to the one who spoke the words of God (John 3:34). Noteworthy is the following comment, in this connection:

To give anything by measure indicates a partial, scanty bestowal, Ezek. 4:16. The Spirit of God, even in inspired prophets, was but a partial and intermittent gift (1 Cor. 7:25, 13:9; 1 Pet. 1:11, Heb. 1:1), but in Jesus, the Son of God, the Spirit of God dwelt fully and uninterruptedly (Col. 1:19). The present tense, 'giveth,' points to a continuous communication of the Spirit. If Christ received the Spirit "by measure," then His gift of the Spirit might be exhausted.¹

¹ 1. McGarvey and Pendleton, *The Fourfold Gospel*, 137.

Basically, the Bible is the record of what God did, by the agency of the Spirit, to demonstrate the Messiahship of Jesus. The temporal mission of the Spirit in all ages—past, present, and future—is to glorify Christ, to realize the Father's will and purpose to sum up all things in Christ. John 16:14—"He [the Spirit] shall glorify me." Eph. 1:9, 10—"according to his good pleasure which he [God the Father] purposed in him, unto a dispensation of the fulness of the times, to sum up all

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things in Christ." Eph. 2:4-7: "God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ . . . and raised up with him, and made us to sit with him in the heavenly places, in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus." In the entire process of Divine revelation and demonstration, the Spirit has modestly kept Himself in the background, in order that the Son might properly fulfil His mission in the world of Messiah and Redeemer.

In this Great Demonstration of the Messiahship of Jesus, the first work of God the Father, through the agency of the Spirit, was the inspiration and consequent communication of mankind, of the Messianic predictions of the Hebrew Prophets. God the Father spent some forty centuries and more building up under the Old Covenant, by inspiration of the Spirit, a system of types, metaphors, and specific predictions, to serve the purpose of identifying the Messiah at His appearance in the world. As we have already seen, these Messianic predictions of the Old Testament were all fulfilled, even to the minutest detail, in the life, work, death, resurrection and exaltation of Jesus of Nazareth; and the types and metaphors of the Old Covenant were fulfilled, likewise to the minutest detail, in the antitypes of the Christian system.¹ The conclusion is unavoidable that the same Spirit who inspired the prophecies and types, inspired also the corresponding fulfillments and antitypes; the unity of the Scriptures can be accounted for on no other basis.

2. The Spirit and John the Baptizer

The activity of the Spirit under the Old Covenant became steadily intensified with the approach of "the fulness of the time" (Gal. 4:4) Divinely appointed for the appearance of the Messiah in the world and the establishment of the New Institution.

The first mention of the Holy Spirit in the New Testament Scriptures is in connection with that unique character, John the Baptizer, of whom it was declared, by the announcing

1. For the Messianic prophecies, *vide Part Eleven, sect. 5, and for the Old Testament types, vide Part Eight, sect. 10, supra.*

angel to Zacharias his father, prior to the child's conception: "He shall be filled with the Holy Spirit, even from his mother's womb" (Luke 1:15).

John, the son of Zacharias and Elisabeth, was the last representatives of that long line of Hebrew Prophets which began with Samuel, and one of the most illustrious of that entire line. So illustrious was he in the sight of Heaven, that the Messiah Himself felt constrained to pay tribute to him. "Verily I say unto you," said Jesus, "Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:11).

The fact must be kept in mind that, although the account of John's ministry is given in the New Testament or Christian Scriptures, that ministry itself was actually wrought under the Jewish Law and in the Jewish Dispensation. As a matter of fact, John's ministry was a special manifestation of Divine Providence toward the Jewish nation, and toward that nation only. The New Covenant did not come into effect until Jesus died on the Cross, thereby ratifying the New Covenant with His own precious blood, and at the same time abrogating the Old (Col. 2:13-15, Heb. 9:11-28); and the New Institution was not set up until the Holy Spirit descended, on the first Pentecost after the Resurrection of Christ, to take possession of the Apostles and to guide them in their ministry, and to incorporate the Body of Christ. Pentecost was the Day of beginnings, one of the most significant of which was the beginning of the Holy Spirit's hegemony on earth in and through the Church.

How was the Holy Spirit associated with John the Baptizer? What was the Spirit's relation to John's character, ministry and message?

1. *The Holy Spirit foretold John's ministry, through the ancient Hebrew prophets.* Through Malachi, the Holy Spirit spoke, saying: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple" (Mal. 3:1; cf. Matt. 11:7-15, Mark 1:2, Luke 7:24-35). And through the prophet Isaiah, the Holy Spirit spoke as follows: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and

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the uneven shall be made level, and the rough places a plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it" (Isa. 40: 3-5; cf. Matt. 3: 1-3, Mark 1: 3, Luke 3: 1-6, John 1: 23). According to these Old Testament prophecies, John was to be the forerunner, the herald, of the Messiah. He was to prepare the way for the advent of the Son of God and to introduce Him to the world. John's ministry, moreover, was to mark the beginning of a world-wide moral and spiritual revolution, in which repentance and remission of sins should be preached in the name of Christ unto all the nations, beginning from Jerusalem (Luke 24: 45-49). Concerning the prophecy of Isaiah, McGarvey writes: "Commentators give detailed application of this prophecy, and, following their example, we may regard the Pharisees and Sadducees as mountains of self-righteousness, needing to be thrown down, and thereby brought to meekness and humility; the outcasts and harlots as valleys of humiliation, needing to be exalted and filled with hope; and the publicans and soldiers as crooked and rough byways, needing to be straightened and smoothed with proper ideals of righteousness. But the application is general, and not to be limited to such details. However, civil tyranny and ecclesiastical pride must each be leveled, and the rights of the common people must be exalted before the kingdom of God can enter in."¹ (cf. 1. J. W. McGarvey and Philip Y. Pendleton, *The Fourfold Gospel*, 68. Isa. 2; Zech. 4: 7). In a word, the effects of the Gospel proclamation were to be, that those of low degree should be exalted, and those of high degree debased; that all should be required to come to God on the same terms of penitence and obedience and humility, and each should ultimately be judged according to his own works; that there should be neither Jew nor Greek, bond nor free, male nor female, in Christ Jesus" (Gal. 3: 28). "The glory of Jehovah shall be revealed, and *all flesh* [i.e., without regard to distinction any longer between Jew and Gentile] shall see it together." This message was, of course, revolutionary, and John the Baptizer was indeed a moral and spiritual revolutionist.

2. *The Holy Spirit also prepared John for his ministry and inspired his testimony.* This preparation began with John's parents. "There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abijah: and

he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years," that is "well advanced in their days." One day when Zacharias was attending to his priestly duties in the Temple, an angel appeared unto him, "standing on the right side of the altar of incense," with the announcement that, in answer to his prayers, his wife Elisabeth should bear him a son. "Thy wife Elisabeth," said the angel, "shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Isræl shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him" (Luke 1:5-17). It is to be noted especially that John was to be filled with the Holy Spirit "even from his mother's womb"; also that he was to go before the Lord "in the spirit and power of Elijah" (Cf. I Kings 19:19). This means, of course, that the mantle of prophecy, discarded by Elijah long centuries before, and the voice of prophetic utterance, stilled throughout the intervening years since the restoration of the Temple and the rebuilding of the walls of Jerusalem, would both be temporarily restored in all their vigor in the ministry and message of John. He was to be the last of the illustrious line of prophets; upon him the mantle of Elijah should descend. His message was to be the message of the Spirit to the Jewish nation, and the Spirit prepared him in a special sense for his work and guided him in the accomplishment of it.

3. *The Holy Spirit inspired John's parents to utterances of praise and prophecy.* In the course of time, Mary, the expectant mother of Jesus, paid a visit to her kinswoman, Elisabeth, in "a city of Judah" (Hebron). "And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, Blessed

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art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me" (Luke 1:41-43). Again, following the birth of John, when the child was presented in the Temple on the eighth day for circumcision, according to the Law, "his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

"Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us
In the house of his servant David . . .
Yea and thou, child, shalt be called the prophet of the Most High:

For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins . . ." (Luke 1:67-79).

4. *The Holy Spirit inspired John's message to the Jewish nation.* We read that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke 1:80). His childhood and youth were spent in the desert solitudes, where he was being prepared and strengthened for the great work which God had marked out for him to accomplish. The wilderness nourished his stern, solitary spirit; there the consciousness of his Divine mission came to him fully; and "out of the desert he burst on the nation," says Maclaren, "sudden as lightning, and cleaving like it." "Now in the fifteenth year of the reign of Tiberias Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee . . . in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness" (Luke 3:1-2). This statement, "the word of God came unto John," expressly identifies him with the great prophets. It means, in short, that the Holy Spirit guided him and inspired his message from that day forward.

5. *The Holy Spirit bore witness to Jesus, thus enabling John to identify Him as the Son of God.*

[Matt. 3:1-6]: And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye: for the kingdom of heaven is at hand. . . . Now John himself had his raiment of camel's hair, and a leathern girdle about his loins: and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judea,

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and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." [John preached the baptism of repentance unto remission of sins (Mark 1:4, Luke 3:3)] saying unto the people that they should believe on him that should come after him, that is, on Jesus [Acts 19:4]. [Matt 3:13-17]: Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. [The descent of the Spirit upon Jesus at the latter's baptism was the Spirit's own sign (proof) to John that this was the Messiah whose coming he had been announcing to the multitudes.] [John 1:29-34]: On the morrow he [John] seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, for this cause came I baptizing in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God. [This—the baptism and anointing of Jesus—was the climactic event of John's ministry; from that moment John decreased, whereas the One whom he had announced to the world as the Son of God, increased (John 3:30)].

It must be understood of course that the name of this son of Zacharias and Elisabeth was John (Luke 1:13). When he began preaching and baptizing people, however, he became known as John the Baptizer.

Scripture teaching regarding the work of the Holy Spirit in relation to the ministry of John the Baptizer may now be summed up as follows: 1. The Spirit foretold by the Old Testament prophets the fact of John's ministry, the purpose of it, and the nature and effect of his message. 2. The Holy Spirit rested on John himself "even from his mother's womb," and especially prepared him for the work which God called him to do. 3. The Holy Spirit moved Elisabeth his mother, and Zacharias his father, to inspired utterances of praise and prophecy. 4. The Spirit came to John in the wilderness bringing him "the word of God"; immediately thereafter he began preaching, "Repent ye; for the kingdom of heaven is at hand." 5. The Holy Spirit bore witness to Jesus in John's presence, by descending and abiding upon the latter at His baptism, thus

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authorizing John to announce Him to the world as the Messiah, the Son of God.

Perhaps attention should be called to the fact here that John also, in the course of his preaching, announced that Jesus Himself would be the Administrator both of Holy Spirit baptism and of the baptism of fire. Matt. 3:8-12: "Bring forth therefore fruit worthy of repentance; and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." Cf. the words of Jesus Himself: "I tell you . . . except ye repent, ye shall all likewise perish" (Luke 13:3). The Gospel Dispensation is the Dispensation of Divine judgment. As Paul said to the philosophers on the Hill of Ares: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30-31). Holy Spirit baptism and the baptism of fire are subjects which will be treated fully in a subsequent section.

John's voice was indeed "a voice crying in the wilderness" (John 1:23). But it was a Voice that has been heard from that day to this, a Voice that will continue to be heard as long as time lasts. It comes ringing down through the centuries to us, crying: "Repent ye; for the kingdom of heaven is at hand. . . . Bring forth therefore fruit worthy of repentance." It was a Voice supplied and vitalized by the Spirit of God.

3. The Spirit and the Begetting of Jesus

Among other things, the Spirit foretold through holy men of old (1) that the Messiah-Redeemer of mankind should be the Seed of a woman, that is, according to the flesh (Gen.

3:14-15; cf. Gal. 4:4—Jesus is the only Person who ever appeared in history of whom it was testified that He was the Seed of a woman *exclusively*, in so far as His fleshly descent was concerned); (2) that He was to be the Seed of Abraham, Isaac and Jacob (Gen. 12:1-3, 22:18, 26:1-4, 28:10-14; Num. 24:17; Luke 3:34; Gal. 3:16; Heb. 2:16); (3) that He was to be from the tribe of Judah (Gen. 49:9-10, Mic. 5:2, Heb. 7:14, Rev. 5:5); (4) that He was to be of the royal lineage of David (2 Sam. 7:12-17, 23:1-5; Psa. 89:3-4, 34-37; Psa. 132:10-17; Isa. 9:7, 11:1; Jer. 23:5-6; Amos 9:11; Matt. 9:27, 21:9, 22:41-42; John 7:40-42; Rom. 1:3; Rev. 5:5, 22:16). (Matthew, 1:1-16, evidently gives the *legal* genealogy, from Abraham, through David and Solomon, and finally through Joseph, the foster-father of Jesus. "Jacob," he says, "begat Joseph the husband of Mary, of whom [i.e., of Mary] was born Jesus, who is called Christ" (v. 16). Note that Matthew here, although he states that Joseph was the husband of Mary, clearly intimates that he was *not* the father of Jesus. Luke, 3:23-38, on the other hand, gives the *real* genealogy, tracing it through Joseph, "the son" (actually, son-in-law: the same word signified both relationships in Hebrew) of Heli, back through Nathan (instead of Solomon), David, Jesse, Obed, Boaz, and hence all the way back to Adam. Matthew was writing especially for the Jews, and therefore dealt chiefly with the fulfilment of Old Testament prophecy; Luke, who was himself a Gentile, wrote for the whole Gentile world, presenting Jesus as the Son of Man and Head of the New Creation. Luke says: "And Jesus Himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli," etc. (3:23). Obviously, the parenthetical statement here, "as was supposed," indicates that the popular supposition was untrue.)

[It was also specifically foretold by the Spirit through the ancient prophets that the Messiah-Redeemer should be born of a Virgin in Bethlehem of Judea.] [Mic. 5:2]: But thou Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from old, from everlasting. [Isa. 7:14]: Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [cf. Matt. 1:22-23, 2:4-6]. [Jer. 31:22]: How long wilt thou go hither and thither, O thou backsliding daughter? for Jehovah hath created a new thing in the earth: A woman shall encompass a man. [Concerning this much debated passage, Fausset writes: "The Christian Fathers almost

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unanimously interpreted it of the Virgin Mary encompassing Christ in her womb. This view is favored (1) by the connection: it gives a reason why the exiles should desire a return to their country, viz., because Christ was conceived there. (2) The word 'created' implies a Divine power put forth in the creation of a body in the Virgin's womb by the Holy Ghost for the second Adam, such as was exerted in creating the first Adam. (3) The phrase, 'a new thing,' something unprecedented: a man whose like had never existed before, at once God and man; a mother out of the ordinary course of nature, at once mother and virgin; an extraordinary mode of generation; one conceived by the Holy Ghost without man."¹ [Cf. the words of the Suffering Servant of Jehovah, according to Isa. 49:6, 6]: And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him. . . . yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Now, in conformity with Old Testament predictions, the New Testament Scriptures teach explicitly that God the Father, again through the agency of the Spirit, begat His Son in the womb of the Virgin Mary.

[Hear the testimony of Matthew]: Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. . . . And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son; and he called his name JESUS [Matt. 1:18-25]. [This testimony is quite positive and plain. We must either accept it or reject it as it stands: there is no middle ground. If it is not trustworthy, then the entire New Testament is untrustworthy. Luke is even more explicit; according to his narrative, when the Annunciating Angel appeared to Mary, prior to the conception, and told her that she should conceive and bear a son, she replied]: How shall this be, seeing I know not a man? [The Angel (Gabriel) replied]: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. [Note well, too, the Angel's concluding affirmation] For no word from God shall be void of power [Luke 1:26-37]. [It must be remembered, too, that Doctor Luke could easily have gotten his information from Mary herself, in her later years, and was in a position to view this unusual case in its professional aspect. Hear also the testimony of Paul, Gal. 4:4]: But when the fulness of the time came,

1. *Critical and Explanatory Commentary, in loco.*

God sent forth his Son, *born of a woman*, born under the law, that we might receive the adoption of sons. [Again, 1 Tim. 3:16]: And without controversy great is the mystery of godliness. [What was this Mystery of Godliness? A Person, the Apostle goes on to say]: *He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory.* [Hear, finally, the testimony of John]: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. . . . *And the Word became flesh, and dwelt among us* (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth [John 1:1-4, 14].

These Scriptures surely teach that the Holy Spirit was the Agent of the Godhead in the begetting of Jesus; that is to say, that the Spirit Himself created the body—or human nature—of Jesus in the womb of the Virgin. Said the angel to Joseph regarding his betrothed: “that which is conceived in her is of the Holy Spirit” (Matt. 1:20). Note also the *manner* of this Divine begetting, as described in the words of the Angel Gabriel to Mary: “The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God” (Luke 1:35). Thus we see the Spirit of God brooding over the Virgin even as He brooded over the primordial void at the beginning; and the result was the same in both instances, —a creation, a new thing in the earth, a vitalizing, and a cherishing of incipient life preparatory to its outburst. Note also the *means* of this Divine begetting: “For no word from God shall be void of power.” May it not be that Adam and Eve were endowed, while in their primitive state of innocence, with what might be called the power of spiritual reproduction; that is, the power to reproduce their kind through the medium of thought? Perhaps it was their discovery of their latent powers of physical reproduction which occasioned their fall from grace, as indeed many Biblical scholars have believed. If so, we, their descendants, suffer the consequences of their defection in that we, too, have lost the power to reproduce the race through the power of right thought; that power is gone forever, as far as mankind is concerned. Yet it was this very power of Divine Thought, undoubtedly, which the Spirit used in the begetting of Jesus; in other words, He planted the Word in the Virgin’s womb, and it budded forth into the

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embryo (again, the Thought was made a thing, the Word was made flesh, etc.), "the holy thing" which was to be called the Son of God (Luke 1:35). This means that the human nature of Jesus was a direct creation. This fact, however, did not make Him any the less *human*; indeed it would seem that this immediacy of the Spirit would have, rather, intensified His human-ness. No mere man, for instance, could suffer as He suffered in the Garden of Gethsemane ("his sweat became as it were great drops of blood falling down upon the ground," Luke 22:44) and continue to live.

Hear again the testimony of God's Suffering Servant: "*And now saith Jehovah that formed me from the womb to be his servant,*" (Isa. 49:5). And the writer of the Epistle to the Hebrews, comparing the inefficacy of animal sacrifices under the Old Covenant to take away the guilt of sins (10:1-4) with the complete adequacy of the Atonement provided by Christ for that purpose in the offering up of His body, says, "*Wherefore when he cometh into the world [i.e., Christ on coming into the world as God's chosen Minister to redeem it], he saith, Sacrifice and offering thou wouldest not [cf. Psa. 40:6], But a body didst thou prepare for me*" (Heb. 10:5). Commenting on this passage, which has been made a subject of considerable controversy especially by those who would like to discredit the Virgin Birth, Milligan writes as follows:

How is the Greek rendering of our text, '*a body hast thou prepared me*', to be reconciled with the Hebrew, '*ears hast thou digged out for me*'? It will not do to say with some that our author follows the Septuagint Version, without regard to the exact meaning of the passage. He never does this. When the Septuagint expresses correctly the meaning of the original, he then commonly quotes from it; otherwise, he either so modifies the rendering as to make it correct, or he gives us a new translation of the Hebrew. Even in the few lines which are here cited, there are several slight departures from the Septuagint; but in the clause which we have now under consideration, he follows the Septuagint exactly; no doubt because it expresses exactly the mind of the Spirit. But how is this? To the careless and superficial reader, there may at first seem to be no connection between digging out, or thoroughly opening the ears of any one, and providing a body for him. But the thoughtful reader will at once see that, in the case of Christ, the two expressions are nearly equivalent, and that the latter differs from the former chiefly in this: that it is rather more specific and expressive. To dig out the ears of a person means simply to make him a willing and obedient servant (Exo. 21:6). But in order to so qualify Christ as to make him a fit servant for the redemption of mankind, a body was absolutely necessary. Without this, here could have been no adequate sacrifice for sin, and

without an adequate sacrifice, there could have been no suitable atonement, and without an atonement the claims of Divine Justice could not have been satisfied, and without this, the will of God could never have been accomplished in the redemption of mankind. The Greek, therefore, though not an exact translation of the Hebrew, is nevertheless in perfect harmony with it, plainly indicating that both come from the same fountain of Divine inspiration. The only question of doubt, then, is simply this: Whence did the translators of the Septuagint obtain the specific idea which they have here so happily expressed? Or in other words, How came they to put such a construction on the original Hebrew? To me it seems most probable that they simply followed the current interpretation of the passage, as it had been explained by the ancient prophets. See 1 Cor. 14:1-4, and 1 Pet. 1:10-12.¹

In this remarkable saying of David, as quoted by the author of Hebrews, we have clearly set forth the utter insufficiency of the old legal (animal) sacrifices to accomplish the will of God, and in striking contrast, Christ's purpose to do this by the sacrifice of Himself. For the Supreme Sacrifice, God Himself, by the agency of the Spirit, prepared for Him a body,—a body as truly without blemish and without spot, that is to say, as *sinless*, when it was offered on the Cross as when it was conceived in the Virgin's womb. Thus the passage will be seen to be in exact harmony with the teaching of the Scriptures as a whole. Having been specially prepared by Divine begetting as a *perfect human body* (though none the less human for that), it was a sufficient Atonement for the sins of the world. Heb. 10:10—"By which will [God's] we have been sanctified through the offering of the body of Jesus Christ once for all." (Cf. 2 Pet. 2:24). Moreover, having been a body specially prepared for the purpose of Atonement, and utterly sinless when offered on the Cross, it is only reasonable that God the Father should have seen to it that it did not suffer decomposition in the grave. Cf. Psa. 16:8-10: "I have set Jehovah always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: *My flesh also shall dwell in safety.* For thou wilt not leave my soul to Sheol; *Neither wilt thou suffer thy holy one to see corruption.*" Hence explained Peter on the Day of Pentecost, after quoting this prophecy of David: "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day." That is, we know that David, in this remarkable utterance, could

1. R. Milligan, *The New Testament Commentary: Hebrews*, 269-270.

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not have been referring to himself, because we know even to this day where he lies buried; therefore he must have been speaking prophetically. "Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he ould set one upon his throne [cf. 2 Sam. 7:12-13, Psa. 110:1]; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses" (Acts 2:25-32). The Incarnation Virgin Birth, Atonement, and Resurrection of Christ are all inseparably linked together in the Divine Plan for human redemption; and what God hath joined together, let no theologian put asunder!

The miracle of the Holy Conception [Writes H. B. Swete] is not altogether without parallel in the history of revelation. Physical effects are not infrequently ascribed by the writers of the Old Testament to the agency of the Spirit. The Spirit of God as represented as the cosmic force which operated upon the primeval chaos; and as the vital energy which maintains the physical life in man. Remarkable displays of bodily strength are ascribed to the action upon men of the Spirit of Jahveh.¹ [Again]: God, working by His Spirit, is the Father of the humanity of Jesus, in the sense that its origination from the substance of the Virgin Mother was a Divine act. The result of this Divine intervention is to be seen in the human life of our Lord; in His sinlessness, His entire consecration, His sense of the Fatherhood of God, from the dawn of consciousness to His last breath. The entail of sin was broken at last, and one born of a woman was, even as man, holy and a son of God.²

Anyone who will make the necessary effort to familiarize himself with the Gospel records will surely be impressed by the fact that Jesus is never represented as having recognized any human being as His father. Obviously, He never did so, or some mention would have been made of the fact. In every instance, however, without a single exception, from the time He said, at the age of twelve, with reference to His discourse in the Temple with the learned doctors of the Law, "Knew ye not that I must be in the things [house, courts, business?] of my Father?" (Luke 2:49), to His last saying from the Cross, "Father, into thy hands I commend my Spirit" (Luke 23:46), whenever He mentioned His Father it was with reference to the Heavenly Father and to Him only. More than this, He is never represented in the Gospel records as having accorded to Mary

1. H. B. Swete, *The Holy Spirit in the New Testament*, 26.

2. *Ibid.*, 29.

any special recognition of human motherhood; always during His public ministry He is portrayed as treating her respectfully, to be sure, but with a certain natural condescension: after all, she was but the passive instrumentality in His begetting (cf. John 2:4; 19:26-27). Cf. His own positive affirmation, Matt. 12:48-50: "But he answered and said . . . Who is my mother? and who are my brethren? And he stretched forth his hands towards his disciples, and said, Behold, my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." As a matter of fact, the only relationships which Jesus recognized were those within the realm of the Spirit.

It has ever been a mystery to me that men should have any difficulty accepting the fact of the Divine begetting of Jesus. To be sure, it was an event lying outside the ordinary course of Nature. For that matter, so was the birth of Isaac in olden times as the "child of promise," long after his mother Sarah had passed the natural age of child-bearing (Gen. 17:15-19). Isaac, according to Paul, was "born after the Spirit," that is, as a result of a special operation of Divine power (Gal. 4:29). So too was the birth of John the Baptizer, when his Mother Elisabeth, who had been barren all her life, was "well stricken in years" (Luke 1:7), out of the ordinary course of Nature. "One vast difference," writes Swete, "distinguishes the Conception of our Lord from other miraculous conceptions. It not only implied moral and spiritual power in the mother, but it gave an unexampled character to the child. The Holy Spirit sanctified the flesh on which it wrought. Of the Child of Mary while yet unborn, it is said that He shall be known as *holy*, even as *son of God*. His unique conception, without human paternity, means that He is to hold this unique position in human history."¹ But, after all, is not ordinary natural conception a profound mystery? What indeed is the significance of natural conception,—the conception that takes place in the ordinary course of Nature? What actually takes place, essentially, in the fertilization of the female ovum by the male spermatozoon? Obviously, the union of *two human natures*, those of the father and mother; these are fused to form the new human being, the new person. The Conception of Jesus differed from natural conception, then, in the fact that it was

1. H. B. Swete, *op cit.*, pp. 27-28.

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not two human natures, but the Divine and the human natures, that became fused in that event (in some manner inscrutable to us); wherefore the holy Child that was begotten was called "the Son of the Most High," "the Son of God" (Luke 1:32, 35). Cf. Matthew 1:22, 23—here the inspired writer says: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet [Isaiah], saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel." To this the writer of the Gospel himself adds: "which is, being interpreted [translated], God with us." By virtue of His Divine begetting, Jesus was not just a human person, but the Divine-human Person. After all, I repeat, ordinary natural conception is almost an equally inscrutable mystery. Geneticists may work out the laws of heredity scrupulously and precisely, but all the information they accumulate on this subject still fails to explain how the two parental natures become united and reproduced in the child, or how physical, temperamental and even mental characteristics are transmitted through such sub-microscopic blobs as genes and chromosomes. Until we can penetrate, at least to some extent, the mystery of natural begetting, who are we to set limits to the power of the Spirit of God? And if it should be argued that the Miraculous Conception of Jesus must be rejected on the ground of its having occurred only once in all human history, I reply that it was necessary for the Word to become flesh, to set a perfect Example of holiness for us, to die for our sins, and to be raised up from the dead, *only once in human history*, to accomplish the purposes of God. Heb. 9:26—"Now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." The Incarnation by Divine begetting occurred only once simply because there is only one Jesus Christ, one Only Begotten Son of the living God, one Savior and Redemer of men. What, then, I repeat, is so incredible in the story of the Miraculous Conception and Virgin Birth of our Lord?

Morevore, it is a grievous error for anyone to think that he can scripturally confess that Jesus is the Christ, the Son of the Living God (the Christian creedal formula) and at the same time repudiate the Miraculous Conception of Jesus. Herein lies the issue between New Testament Christianity on the one hand, and on the other the position of Jew, Unitarian and

so-called Modernist or Humanist, with respect to the Person of Jesus. Nor is there any middle ground here. As the editor of a prominent Christian Journal has put it so clearly:

Words have meaning, and any Christian has a right to demand of any one who would be his public spiritual leader a clear definition of terms, particularly in regard to this basic statement of the Christian faith. One has a right to know if by his statement of the good confession another gives to the words the same meaning that Peter gave them, the same connection that the Lord Jesus Himself had in mind as He accepted them, the same meaning that angels and demons and men gave to their confessions of the Savior recorded in the New Testament, the same meaning that the heavenly Father had in mind as twice He confessed, 'This is my beloved Son.' It was not the birth of one that is the Son of God in the same sense that all men are sons of God that was hailed by the angels on the Judean hillside as they announced: 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord' (Luke 2:10, 11). It was not an ordinary man, from whom other men differ only in degree, but not in kind, to whom the demons addressed their unavailing good confession: 'What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not' (Luke 8:28). It was one who was more than the pinnacle of human moral achievement who commanded the winds and waves to be still, who fed the five thousand with five loaves and two fishes, who healed the sick and raised the dead, and who Himself arose from the dead. This man, Jesus of Nazareth, was God incarnate, the Word made flesh, was eternally pre-existent with the Father, was the one in whom all things consist. His method of entrance into the world was by means of a body specially created for Him (Hebrews 10:5), and through His birth by a virgin. This was the faith of the early church, sealed by the blood of the martyrs. This is the truth about Jesus, vindicated at the hand of God the Father, by His resurrection from the dead (Romans 1:1-4). This is the faith of Christians today whose moral integrity will not allow them to trifle with sacred things. The good confession is not a cloak for infidelity.¹

As a matter of fact, the Miraculous Conception, Virgin Birth, Atonement, Resurrection, and the Christian Confession of Faith, *all stand or fall together*. I repeat: *There is no middle ground here, as regards the Person of Christ.* Jesus Himself stated too clearly for any misconceptions on man's part the issue between Himself and the secular world, between Christianity and all other cults and religions (so called), in just two questions which He proposed Himself: *What think ye of the Christ? whose son is he?* (Matt. 22:42). One's answer to the second of these questions depends entirely on one's answer to the first. If He was just the son of Joseph and Mary, by

1. Burris Butler, *The Christian Standard*, editorial page, issue December 25, 1948.

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natural begetting and birth, then he was simply *man*, and no more than man, and his teaching becomes simply another guess at the riddle of the universe and of the life of man in it. But if He was the son of Mary by Divine begetting, by the "overshadowing" of the Holy Spirit, then He was, and is, the God-Man, and as such His death becomes the Atonement (not just a martyrdom) and consequently death had no dominion over Him (Psa. 16:10, Acts 2:27), and His final conquest of death itself authenticates His mission as the Christ, God's Only Begotten, and the Savior of mankind.

Again, the Holy Spirit not only acted as the Agent of the Godhead in the begetting of Jesus, but He also moved contemporary personages to utterances of praise and prophecy which were intended to be demonstrative,—evidences of the fact that this advent of the Messiah, this entrance of the Word into human flesh, was an event of sublime import to all mankind.

[Thus Elisabeth, the mother of John the Baptizer, on the occasion of Mary's visit at her home]: was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb [Luke 1:41-42]. [And Mary herself was moved to reply in the sublime strains of the Magnificat]: My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior. . . . For he that is mighty hath done to me great things; And holy is his name [Luke 1:46-55]. [Zacharias, John's father, on the occasion of his own child's circumcision in the Temple] was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people, And hath raised up a horn of salvation for us, In the house of his servant David [Luke 1:67-79]. [Again, when the infant Jesus was brought to the Temple to be circumcised on the eighth day according to the Law] there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and 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: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, Lord, according to thy word, in peace; For mine eyes have seen thy salvation, Which thou hast prepared before the face of all peoples; A light for revelation to the Gentiles, And the glory of thy people Israel [Luke 2:25-32]. [Also] there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour [i.e.,

of the Child Jesus' circumcision] she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem [Luke 2:36-38]. [And the Prince of the Angelic Host himself, on the night of the Nativity, announced to the shepherds who were watching their flocks by night on the storied Judean hills]: Behold, I bring you tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord [Luke 2:10-11]. [Thus did the Holy Spirit join with the angels of God in attesting the birth of Jesus and in making known to the inner circle His identity as the Messiah-Redeemer. Truly, His Divine begetting made Him '*a new thing in the earth,*']

4. The Spirit and the Anointing of Jesus

Not only did God the Father, by the agency of the Spirit, beget the Messiah in the womb of the Virgin, but God the Father also anointed Him with the Holy Spirit and directly from Heaven introduced Him to the world as His beloved Son. This twofold event of anointing and avouching took place at the Jordan River, immediately following the baptism of Jesus.

[Matt. 3:16, 17]: And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. [Mark 1:9-11]: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him; and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased. [Luke 3:21, 22]: Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased. [John 1:32-34]: And John [the Baptizer] bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God. [Cf. Psa. 45:7]: Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. [In Heb. 1:9, we are told that this prophetic statement had reference to the Son of God]: but of the Son he saith, . . . Thou hast loved righteousness, and hated iniquity, etc. [Cf. the testimony of the Apostle Peter, Acts 10:38]: even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. [Cf. the prayer of the believers in Jerusalem, Acts 4:25-

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27]: O Lord, thou . . . who by the Holy Spirit, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, And the peoples imagine vain things? The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord, and *against his Anointed* [Psa. 2:1-2]: for a truth in this city *against thy holy Servant Jesus, whom thou didst anoint*, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, etc. [Cf. John 1:41]: He [Andrew] findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ)." *Messias* in Hebrew, *Christos* in Greek, is a *title* meaning "The Anointed One." Jesus was the Anointed One of God, the Lord's Anointed.

Note the following fundamental facts, in this connection:

1. In Old Testament times, it was customary to anoint into office, as an official act of the Government of Heaven, three classes of public servants, namely, *prophets* (to signify that they were set apart as oracles of God to the people), *priests* (to signify that they were set apart as intercessors for the people, holy unto the Lord), and *kings* (to signify that the Spirit of the Lord rested upon them in the just exercise of their powers). (Cf. 1 Ki. 19:16, Lev. 8:12, 1 Sam. 10:1-12, 15:1, 16:13, etc.) Hence, when we confess Jesus of Nazareth as the Christ, the Lord's Anointed, we thereby accept Him as our Prophet, to whom we go for the words of eternal life; as our great High Priest who maketh intercession for us at the right hand of God; and as our King in whom all authority in heaven and upon earth is vested. It means something to confess that Jesus is the Christ, the Son of the living God; it means entire surrender of our wills to His Will, entire consecration on our part to His Word and His Example. Jesus is His name historically, but Christ is His *title*. Edward King, for example, is the name of a man, but Edward the King is the name and title of a ruler; in like manner, Jesus the Christ is the Absolute Monarch of the Kingdom of God.

2. In Old Testament times pure olive oil was poured upon the one to be consecrated to office in the ceremony of anointing. Throughout the Hebrew Scriptures, as we have already seen, oil is typical of the gifts and graces of the Spirit of God. The antitype is clearly seen in God's anointing of Jesus "with the oil of gladness above his fellows," that is, with the Holy Spirit who descended and abode upon Him after His baptism.

3. In Old Testament times, the anointing of a person selected for the kingship usually preceded his actual coronation by a considerable period of time. David, for example,

was anointed by Samuel several years before he was actually crowned king. In like manner, Jesus was anointed with the Holy Spirit some three years before He was raised up from the dead and crowned King of kings and Lord of lords; while yet on earth He was, so to speak, the Uncrowned King. Evidently the coronation ceremonies were taking place in Heaven during the ten days of complete silence on earth, between the Ascension and the Descent of the Holy Spirit of Pentecost (cf. Psa. 24:7-10).

4. The ceremony of anointing in olden times was essentially an *official* act of the Government of Heaven, executed usually by a prophet of God, signifying that the person anointed was thus formally set apart to his office by Jehovah Himself, the King of the Theocracy. In most cases it signified, too, that the anointed person was thereafter endued with the gifts and graces of the Holy Spirit. The Anointing of Jesus had the same signification. It was the formal setting apart of Jesus of Nazareth, by Divine authority, to His threefold office as Prophet, Priest and King of His people, as the Messiah-Redeemer of mankind. And it was also Heaven's formal signification that He was invested with the fulness of the Spirit's powers and influences (John 3:34). Thus the Spirit of Jesus became the Spirit of Christ. "The Baptism marked a new beginning in the life of our Lord. As His Conception was the beginning of His human existence, so was the Baptism that of His ministry. The Messiah was about to enter on His official life, and at this new *archē*, this inception of His Messianic work, He must receive a new outpouring of the Spirit. As He had been conceived by the Spirit, so He must now be anointed by the Spirit for His supreme office as the Prophet, the Priest, the King of the Israel of God."¹ Thus from the time of His anointing, Jesus of Nazareth is the Messiah of Israel, the Christ of God, the Anointed One; the Christ-life began, as the human life had begun, with a special act of the Holy Spirit. "His sanctification and qualification are now complete. In His incarnation He received one prime qualification: perfect humanity in union with Deity. At His baptism He received the other necessary qualifications: enduement with power—power of wisdom, courage, achievement; power for service, sacrifice, victory—fullness of power.

1. H. B. Swete, *op. cit.*, 46.

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The enduement was perfect and permanent. For observe, the Spirit descended and abode upon Him (John 1:33). He received the Spirit without measure and without intermittence. So that He became not only the baptized, but the Baptizer with the Spirit. He had the Spirit for enduement and for bestowment.”¹

5. It is significant, too, that the Holy Spirit descended upon Him “in bodily form, as a dove.” (Luke 3:21-22.) The dove suggests purity, gentleness, peace. Verily His Kingdom, therefore, is not of this world; its locl is the human heart. It is the Reign of truth, faith, hope, love and peace, not of ambition, strife and bloodshed. The warfare which He wages is not carnal, but spiritual,—for possession of the minds and hearts of men. Jesus is the Prince of Peace: “of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever” (Isa. 9:7).

6. And it is especially significant that God the Father, at the very time that He anointed Jesus to the Messiahship, also avouched Him as His Son. “This is my Son; my beloved in whom I am well pleased.” Thus we have exemplified in this twofold attestation the bases of the Good Confession that Jesus is the Christ, the Son of the living God. “After the baptism came the descent of the Spirit, after the descent of the Spirit the voice of God. Thus Father, Son, and Spirit, are associated at the beginning as at the end of Jesus’ earthly ministry, and in both instances in connection with baptism: when he is baptized and when he commands his disciples to baptize all the nations into the name of the Father and the Son and the Holy Spirit (Matt. 28:19). Nowhere else in the Synoptic record are the Persons of the Trinity thus brought together. The baptism designates Jesus as a man, made under the law; the anointing of the Spirit proclaims him the Messiah; the Voice from heaven declares him to be the Son of God. . . . The dove descends and abides upon the Lamb. The same personal qualities and sacrificial value belong to each of them. The purity and gentleness of the human nature of Jesus spring from the indwelling of the Spirit of God, the source of all holiness in the life of man.”¹

1. James Benjamin Green, *Studies in the Holy Spirit*, 66-67.
1. J. Ritchie Smith, *The Holy Spirit in the Gospels*, 156-157.

The Anointing of Jesus immediately followed His baptism by John in the Jordan. In like manner, the anointing of the obedient believer with the sanctifying presence and influence of the Spirit follows immediately his own baptism into Christ. This is the Spirit's own promise, as enunciated through the Apostle Peter in the first Gospel sermon ever preached, Acts 2:38—"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." "The chrism of the Spirit was received by our Lord not only with reference to His own needs, but that He might bestow it on all believers. The *whole fountain of the Spirit* is henceforth His, to shower upon His future Church. St. John works out this point in his first Epistle: *you have an anointing (chrisma) from the Holy One . . . the anointing which you received from him abides in you . . . his anointing teaches you concerning all things.* But the thought is not limited to St. John. St. Paul speaks in similar language: *it is God . . . that anointed us, who also sealed us, and gave us the earnest of the Spirit in our hearts.* The chrism which followed baptism in the ancient Church bore witness to the belief that every Christian receives from the Head of the Church the same Divine Unction that descended on the Christ."¹

5. The Spirit and the Ministry of Jesus

Jesus the Christ, the God-Man Redeemer, came into relation with the Spirit at the very beginning of His incarnate life. He came into a fresh relation with the Spirit at His baptism. These relations extended throughout His entire life on earth; the relation was so close, so intimate, that in the Scriptures the designations "Spirit of God," "Holy Spirit," "Spirit of Jesus," and "Spirit of Christ" are used interchangeably.

1. *He was led by the Spirit.* Luke 4:1—"And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness." Matt. 4:1—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." "Then"—*when?* After His baptism and anointing with the Spirit. Mark 1:12—"And straightway the Spirit driveth him forth into the wilderness." The Anointing was God's sign that

1. H. B. Swete, *op. cit.*, 48-49.

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Christ's ministry should begin; immediately the Spirit began to impel Him and to direct His activity; first of all, under the direction of the Spirit, He went forth to the Temptation.

The Temptation may be regarded as a necessary factor in the experience of our Lord's human life. Proclaimed by the Father's Voice His Son, the Beloved, the object of the Divine complacency, He was called as Son to learn obedience by the things which He suffered; and without the sharpest suffering of temptation He could not have been perfected. . . . But the Temptation of our Lord was not only a personal discipline needful for the perfecting of His own humanity; it was a first step in the fulfilment of His official work, and the necessary foundation of all that followed. The Temptation holds an essential place in the salvation of mankind. Even if it be held that the Fall is a legend and the first Adam a mythical character, the fact of human sin remains, and sin is a moral defeat which must be reversed if men are to be saved. Moreover, it must be reversed by Man and in Man, as it was sustained by and in Man. Mere sinlessness, unless it were tested by temptation, would not be such a victory; the Second Man must not only be without sin; He must have encountered Sin and overcome it. Further, there was an obvious necessity that the first great victory should be won before the Lord's official life began. The work of that life was to expel the powers of evil which had gained the upper hand in the world, and he who could do this must first repel an attack made by them upon himself.¹

As a matter of fact, God's avouchment of Jesus as His beloved Son, at the latter's baptism in the Jordan, was intended as a challenge to Satan and his rebel host, I believe, as truly as it was intended for mankind. It was a direct notice to the Devil that this was the Woman's Seed in whom, according to the ancient oracle (Gen. 3:15), the redemption of men was to be realized if ever realized at all; and it was at the same time a Divine challenge to the Evil One to come forward to the attack. Hence the Temptation was inevitable. Cf. Luke 4:14—"And Jesus returned in the power of the Spirit into Galilee." Returned?—from where? From the wilderness. Under the impulse of the Spirit He had gone to the Temptation, and now in the power of the Spirit He was returning victorious over the Tempter. The Spirit was no longer urging Him to a life of solitude; on the contrary, the Spirit was now impelling Him to the assumption of His public work, of His great mission in the world. Hence, opening His ministry without delay in Galilee, speaking in the synagogue at Nazareth, he took for His text Isaiah's well-known Messianic prophecy (Isa. 61:1-3) and declared expressly that it was then beginning to be ful-

1. H. B. Swete, *op. cit.*, 52-53.

filled in Him. Luke 4:17-21: "And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, *The Spirit of the Lord is upon me*, because he anointed me to preach good tidings to the poor: He hath sent me 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. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, *Today hath this scripture been fulfilled in your ears.*"

[2. *His preaching was in the power of the Spirit.*] A new teaching!" [the crowds exclaimed (Mark 1:27]. The multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes [Matt. 7:28-29]. [He Himself said]: The words that I have spoken unto you are spirit, and are life [John 6:63]. [Again]: Heaven and earth shall pass away, but my words shall not pass away [Matt. 24:35]. [Cf. Matthew 12:15-21]: And Jesus . . . withdrew from thence; and many followed him; and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: *I will put my spirit upon him*, And he shall declare judgment to the Gentiles. He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets. A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory. And in his name shall the Gentiles hope [Isa. 42:1-4].

[3. *He wrought miracles by the power of the Spirit.*] [Luke 11:20]: But if I by the finger of God cast out demons, then is the kingdom of God come upon you. [But the expression "finger of God" is, in the Old Testament Scriptures, a metaphor of the Divine Spirit; hence Matthew gives the statement as follows]: But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you [Matt. 12:28; cf. Exo. 8:19, 31:18; Deut. 9:10; Psa. 8:3, 33:6]. [Again; Luke 10:1, 17-18, 21]: Now after these things the Lord appointed seventy others, and sent them out two and two before his face into every city and place, whither he himself was about to come. . . . And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. . . . *In that same hour he rejoiced in the Holy Spirit*, etc. [Through the power given Him by the Holy Spirit to see contemporary events in the light of their eternal issues, He knew that the report brought back by the seventy, of the power they had found themselves able to exercise over unclean spirits, was an unmistakable proof that the beginning of the "binding" of Satan was at hand—a "binding" that would not cease until the Evil One should be cast into the abyss forever (Rev. 20:1-3, 10)]. [Cf. 1 John 3:8]: [To this end was the Son of God manifested, that he might destroy the works of the devil.] [And because of this knowledge He literally *exulted in the Spirit.*] [And who were these persons

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in whom Satan was being subjugated? The wise and powerful of this world? No—they were just “babes,” vessels without honor, in this world.] [Hence, v. 21]: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. [He rejoiced that God the Father was using the weak things of this world to confound the mighty. And what was the nature of His joy?] [It was spiritual—in the Spirit and of the Spirit. *How truly is a man's character revealed in the things that cause him to rejoice!*] [Again said Jesus, on another occasion]: The Father abiding in me doeth his works [John 14:10]. [But God abides in men only by His Spirit]: hereby we know that we abide in him and he in us, because he hath given us of his Spirit [1 John 4:18]. [Thus Jesus, in this statement, acknowledged the Spirit's leading and power in all the acts of His ministry on earth. Hence said the Spirit through Peter, in the latter's sermon to the house of Cornelius], . . . Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him [Acts 10:38]. [It must be kept in mind, of course, that in Jesus Spirit-power was essentially His own power by nature; He was the Incarnate Logos Himself. “The miracles were the signs of the Presence of God with Jesus, of the Spirit that dwelt in Him, which was stronger than the power of evil, and could set its victims free.”¹]

6. The Spirit and the Atonement

If I remember correctly, it was Epicurus who first posed the celebrated antimony of the *Goodness* of God versus the *power* of God. There is evil in the world, said he: then why does God permit it to be so? If God can not eradicate evil, certainly He is not all-powerful; if He can, but does not eradicate it, on the other hand, then certainly He is not all-good. It must be admitted that this problem still persists in our human thinking, which after all, it must be remembered, is *human*, or, as Spinoza would put it, *sub specie temporis*. The problem is approximately solved, however, by the Christian doctrine of the Atonement. This doctrine also solves the problem of the relation between the mercy and justice of God. As W. Robertson-Smith puts it: “To reconcile the forgiving goodness of God with His absolute justice is one of the highest problems of spiritual religion, which in Christianity is solved by the doctrine of the atonement.”²

1. H. B. Swete, *op. cit.*, 59.

2. W. Robertson-Smith, *The Religion of the Semites: Fundamental Institutions*, 62.

It is interesting to note that Aeschylus, perhaps the greatest dramatic poet that ever lived, dealt with these problems. In his great *Prometheus* trilogy (*Prometheus Bound*, *The Unbinding of Prometheus*, and *Prometheus the Fire-bearer*), the story of the moral struggle between Zeus, originally a tyrant and in a sense the personification of the blind force of Nature, and Prometheus, the lover of humanity, is developed in a manner which permits us to see into one of the deepest recesses of the poet's soul. As the story is unfolded by Aeschylus, it is Zeus himself who, in the course of the struggle, acquires a new and extraordinary Divine faculty—a faculty to which the Greeks gave the suggestive name, Understanding—the power to learn *through suffering* to think in terms of man's needs and frailties. "First," writes Professor Gilbert Murray, "Zeus has the power of Thought, the power of Learning by experience, which differentiates him and his rule from all that has gone before. He has also led man along the road of Thought. He learns and does better. *This gives us the interesting theory—not, like Shelley's, of the perfectibility of Man—but of the perfectibility of God.* The doctrine recurs in a slightly different form, if I remember rightly, in the famous pessimist philosopher, Von Hartmann, who urges his disciples 'to work with God to redeem God.' Translated from metaphor into a statement of fact, Aeschylus' theory would mean that this brutal non-moral external world which still dominates Man and shocks his conscience has itself a possibility of evolving towards something more spiritual and more concordant with our higher ideals; a view which would not, I think, be rejected by [the philosopher] Bergson."¹ But there is a second element in this interesting Aeschylean theory, namely, that mortal men must remember that they are mortal, and therefore not in a position to sit in judgment on the ways of God. Perhaps after all, the acts of God are part of an infinitely long-range plan, inscrutable to our human minds and therefore unjudgeable by us. Hence, as Murray puts it, "one can only pray that his desire may be for what we, so far as we understand it, should call good or godlike."¹ Indeed this is the "conclusion" of the Old Testament epic of Job. "Then Jehovah answered Job out of the whirlwind, and said: Who is this that

1. Gilbert Murray, *Aeschylus*, 108-109.
1. Gilbert Murray, *op. cit.*, 109.

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darkeneth counsel, By words without knowledge? Gird up now thy loins like a man; For I will demand of thee, and declare thou unto me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who determined the measures thereof, if thou knowest? Or who stretched the line upon it. Whereupon were the foundations thereof fastened? Or who laid the cornerstone thereof, When the morning stars sang together, And all the son of God shouted for joy?" etc. (Job 38:1-7). "Then Job answered Jehovah, and said: I know that thou canst do all things, And that no purpose of thine can be restrained. Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, Things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee and declare thou unto me. I had heard of thee by the hearing of the ear; But now mine eye seeth thee: Wherefore I abhor myself, And repent in dust and ashes" (Job 42:1-6). Cf. Isa. 55:8, 9—"For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." "Thus" continues Murray, "we see that Aeschylus has in his mind two speculative answers to the Question of Job each effective singly but the two still more effective in combination. The world power that he calls Zeus learns and grows. The *élan vital*, as M. Bergson calls it at first almost blind in its striving, acquires clearer and more definite aims; the striving becomes more intelligent, and at last more spiritual. At the same time, even in its present state amid all its horrors, the world power is something beyond our comprehension and power of judgment. Though doubtless terribly imperfect even by its own standards, it is not to be fully understood or measured by standards which have been built up to suit the finite and narrow experience of man."¹

The Aeschylean thesis is perhaps the noblest ever devised by uninspired human intelligence, and indeed parallels, in some of its features Biblical revelation. Christianity, however, offers as solutions of these basic problems the doctrine of the Incarnation and the Atonement. Christianity proposes the solution of the human struggle not by a driving force within the

1. Gilbert Murray, *op. cit.*, 109-110.

universe itself, but by a pulling force exerted upon man from without. That force is the Love of God, as manifested in the Incarnation, Sacrifice, Resurrection, and Exaltation of His Only Begotten Son whom He gave freely for us all, and who "through the Eternal Spirit offered himself without blemish unto God" (Heb. 9:14) for the redemption of mankind. The fundamental truth of the Old Testament is that God created man in His own image; that of the New Testament is that God, in the Person of the Logos, took upon Himself the image and nature of Man.

From two points of view, at least, the Incarnation or Divine Begetting of Jesus was an absolutely necessary prerequisite of the Atonement. It was necessary, in the first place, for the Messiah-Redeemer to take upon Himself our human nature in order to qualify Himself to act as our just and merciful High Priest. Heb. 2:14-18: "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the name: that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." In a word, the Humiliation of the Logos was necessary (1) to enable Him to conquer death and thus to deliver mankind from bondage to the fear of death, and (2) to qualify Him to act as merciful and faithful High Priest of His people in all things pertaining to God. It was necessary for Him, in order to fulfill the duties of His office as High Priest, to understand through His own *human* experience the needs, temptations, frailties, and sufferings of mortal men. So the Scriptures teach, and at this point we see a striking parallelism between the Aeschylean theory and Divine revelation. Heb. 2:9, 10—"But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all

things, and through whom are all things, *in bringing many sons into glory, to make the author of their salvation perfect through sufferings.*" Heb. 12:1, 2—"let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, *who for the joy that was set before him (was this not the joy of redeeming lost souls?) endured the cross, despising shame, and hath sat down at the right hand of the throne of God.*" Heb. 4:15—"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." Having been tempted as we are, having experienced his Gethsemane and Calvary as we experience them, He thereby understands our frailties and makes proper intercession for us at the Throne of Grace. I thank God for these Scriptures. I thank God that I have a High Priest who is acquainted with my infirmities, who acts as my Intercessor with all justice tempered with mercy in consequence of His personal knowledge of my weaknesses and my needs. Without such a High Priest, I should be utterly without hope either in this world or in the world to come.

Furthermore, this qualification of Jesus as a just and merciful High Priest was necessary *prior to* His performance of His first official act in that capacity, namely, that of making propitiation for the sins of His people (Heb. 2:17). This He did when through the Eternal Spirit He offered Himself up to God and thus provided an all-sufficient Atonement for sin. John 1:29—"Behold, the Lamb of God, that taketh away the sin of the world." 1 Cor. 5:7—"For our passover also hath been sacrificed, even Christ." 1 Pet. 1:18-20: "Knowing that ye were redeemed, not with corruptible things, with silver or gold; from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake."

In the second place, the Divine Conception of Jesus was a necessary prerequisite of the Atonement in the fact that only a body thus specially begotten and therefore unaffected by the inherited consequences of sin could have constituted a perfect Sacrifice for the purpose of Atonement. Christ was the Lamb "without blemish and without spot," the great Antitype of the

Paschal Lamb. It was human nature in its perfection that He, through the Eternal Spirit, offered up to God on the Cross.

[Heb. 5:7-10]: Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek. [1 Cor. 11:23, 24]: The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is [broken]for you: this do in remembrance of me [cf. Luke 22:19]. [1 Pet. 2:21-24]: Christ also suffered for you, leaving you an example that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: *who his own self bare our sins in his body upon the tree*, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. [cf. Isa. 53:4-6]. [Heb. 7:26]: For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens.

One of the irreparable deficiencies of all other systems which have appeared in the world in the past, or which are in vogue today, in the name of "religion," is their lack of a sufficient Atonement, indeed, in most cases, of any Atonement at all. It is at this very point that the theory of Aeschylus, too, is deficient, and utterly futile. For without an adequate Atonement, reconciliation of sinful man and Infinite Holiness is both juridically and naturally impossible. Ordinary common sense should convince any unbiased person that there is no way by which man can acquit himself of the guilt of sin by simply tugging at his own bootstraps. Atonement is necessarily a Divine Act; it belongs in the universal judicial order, although it has ethical significance also. *And Christianity alone provides the adequate Atonement for the sins of the world.*

The Will of God is the constitution of the moral, as well as of the physical, universe; and in the moral universe it is expressed in the Eternal Moral Law. Violation of the Divine Will, transgression of the Moral Law, rebellion against Divine Love—*this is sin*. 1 John 3:4—"Every one that doeth sin doeth also lawlessness; and sin is lawlessness." All sin is essentially rebellion, and the essential principle of sin is selfishness; there never was a sin committed that was not, at its root, the choice of one's own will and way of doing things above God's Will and way of doing things. Now law would not be law without

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its appropriate penalty (sanction), and the penalty for the violation of the Divine Moral Law is—quite naturally—separation from God; and if such separation remains unhealed, the ultimate penalty will be *eternal* separation from the fact of the Lord and from the glory of His might (2 Thess. 1:9),—the eternal loss of all Good. This was the penalty which man faced when he rebelled against the Divine Government.

When man was created, naturally he became subject to the Divine Moral Law. That law was stated at first in a single all-comprehensive prohibition, very plain and simple: He was not to eat of the fruit of the Tree of Knowledge of Good and Evil (Gen. 2:16-17); that is, he was not to permit the experience of sin to enter his life. But man disobeyed God; he allowed sin to enter his life; and at that moment rebellion entered his heart. It seems to be a law of human nature that when a man wrongs his neighbor, he instinctively becomes an enemy to the one whom he has wronged. So it was with man and God. When man sinned, rebellion came into his heart against the Creator whom he had wronged; he found himself separated from God by his own act. At the same time, conscience was born; when God came down to commune with him, he tried to hide “from the presence of Jehovah amongst the trees of the garden” (Gen. 3:6-8: the experience of our first parents, as described here, has been reproduced in the life of every accountable member of the human race).

Thus it will be seen that the problem before the Divine Government was twofold: (1) that of sustaining the majesty of the Divine Law which had been violated, and (2) that of overcoming the rebellion in man’s heart and winning him back into fellowship with his Creator. Great as the problem was, however, the solution had already been worked out in the counsels of the Godhead. That solution was the Atonement.

As to the first phase of this problem, obviously in view of the fact that it was Divine Moral Law which man had flouted and not a mere human statute, there was nothing he himself could do, no offering which he himself could bring, that could satisfy the claims of Absolute Justice by sustaining the majesty of the Divine Law which had been transgressed. The cattle on a thousand hills, all the landed patrimoy of the earth, all the material wealth of sky and earth and sea—all these things together would not have sufficed; besides, all these

things belonged to God already, and, moreover, no one man could ever have been in a position to offer them. Man had absolutely nothing to offer; even his human nature and life had become contaminated by sin and its consequences, and hence unfitted to serve such a holy purpose. Divine Holiness, on the one hand, forbade God's receiving man back *in his sins!* man, on the other hand, was already under the curse of sin, as a consequence of his own act, and powerless to lift himself out of the guilt of sin. But at the same time Divine Love counseled the extension of mercy to the erring creature. The only solution was the Atonement. Now Atonement means simply that God did for man what man was utterly helpless to do for himself; God provided the necessary Offering for him (thus nullifying the hypothetical antimony between the Divine Goodness and the Divine Power, and that between Divine Justice and Love as well). In a word, God looked down and saw man in danger of perishing utterly, of becoming lost for ever. Therefore, out of His infinite Love for the creature whom He had made in His own image, God Himself provided the Offering sufficient to uphold the majesty of the Divine Moral Law, and by so doing put Himself in a position to be just and at the same time "a justifier of him that hath faith in Jesus" (Rom. 3:26); that is, of him who comes to God by faith in the Atonement (the body and blood—or perfect human nature—of Christ) which God has provided for him. Divine Justice demanded a perfect Offering; Divine Love provided that Offering. *Atonement* means, literally, "covering" (from the Hebrew *kaphar*). Thus the Atonement which God provided is the "covering" for the sins of all who come to Him by faith in Christ Jesus. We may rest assured that whatever the human race lost through the disobedience of the first Adam, it regained through the obedience of the second (Rom. 5:18-19); regained *unconditionally*, in so far as the innocent and irresponsible (including infants) are concerned, but *conditionally* for all human beings of accountable age, the condition being union with Christ and the life of the Spirit.

It should be noted here again, for the sake of emphasis, that the place divinely appointed for the believing penitent to come under the efficacy of the blood of Christ (1 John 1:6-7, the Covering of Divine Grace, Eph. 2:8), is the grave of water (baptism, Matt. 28:16-20, John 19:34, Acts 2:38,

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8:12-13, 9:18-19, 10:47-48, 16:32-34, 18:8; John 3:5). This does not mean, of course, that there is some magical power in water. Nor does it mean that the pardon (remission) takes place in the obedient believer. It means that when human faith wills to meet God's grace at the place divinely appointed, *the pardon takes place in the mind of God*, the Source of primary authority. Because remission of sins and the reception of the Holy Spirit are divinely promised on the conditions of repentance and baptism (Acts 2:38), it follows that spiritual circumcision is the cutting of the body of the guilt of sin and hence occurs at the same point in conversion (Rom. 6:1-11, Col. 2:8-15). *It must be understood that Christian baptism follows faith and repentance ("change of heart")*, on the part of the one baptized. "For as many of you as were baptized into Christ, did put on Christ" (Gal. 3:27).

As the second phase of the problem before the Divine Government, that of overcoming the rebellion in man's heart, it is evident that physical or temporal punishment would never have accomplished that end; indeed punishment would but have alienated him the more, driven him farther away from Divine Love. Therefore, there was but one thing to be done, namely, for God Himself to make His Offering of such a character that it would not only be adequate to satisfy the demands of Absolute Justice, but would be, at one and the same time, such an overwhelming demonstration of God's Love as to overcome the rebellion in man's heart and win him back into fellowship with his Creator; or, failing to do that, would by its very costliness leave all men without excuse, in the sight of all intelligent creatures, who might refuse, or even neglect, to accept the Offering provided for them. Hence God selected the most precious jewel in all His immeasurable domains and offered Him freely for us all. John 3:16—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." V. 17—"For God sent not the Son into the world to judge the world." Why not? Because the world was already under Divine judgment, and had been from the time of the entrance of sin into it. Hence, "God sent not the Son into the world to judge the world; but that the world should be saved through him." He came the first time as the Suffering Savior, the Lamb of God; the next time He comes He will come as

the reigning King and Judge of all mankind. And the Logos who by Divine begetting became the Son of God, thus "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2: 7-8). Thus it will be seen that God Himself, through the Spirit's begetting, provided the sinless offering which Christ, also through the Eternal Spirit, offered up on Calvary. He alone—His perfect human nature, His body and blood, His life—is the adequate Atonement for the sins of the world. *There is no other Atonement. (Man can be redeemed only by his original Owner.)* Hence, He had a perfect right to say: "No one cometh unto the Father, but by me" (John 14: 6). This, it seems to me, is in broad outline the teaching of the Scriptures regarding the Atonement.

We are told that Christ "through the eternal Spirit [literally, Spirit absolute, Divine Spirit] offered himself without blemish unto God" (Heb. 9:14). This Offering was made, of course, by the originating Will of the Father: "the Father hath sent the Son to be the Savior of the world" (1 John 4:14). That it was made also through the agency of the Spirit is evident from the fact (1) that it was through the Spirit that the Word was made flesh, that the Son was begotten in the Virgin's womb (Luke 1:35); that Christ preached, taught, and worked miracles by the power of the Spirit; and that indeed He possessed the Spirit without measure (John 3:34); indeed it may rightly be said that it was in the power of the Spirit that He went to the Cross, rose from the dead, ascended to Heaven, and there presented His Offering for the sins of the world. Commenting on Heb. 9:14, Milligan says: "It was the sacrifice of his perfect humanity, sustained and supported by his own Divinity, that gave to his offering its infinite value. . . . The animals which were offered had no will, no spirit (*pneuma*) of their own which could concur with the act of sacrifice. Theirs was a transitory life, of no potency or value. They were offered through law (*dia nomou*) rather than through any consent or agency or counteragency of their own. But Christ offered himself, with his own consent assisting and empowering the sacrifice. And what was that consent? The consent of what? Of the spirit of a man, such as yours or mine, given in and through our finite spirit, whose acts are

bounded by its own allotted space and time, and its own responsibilities? No: but the consenting act of his Divine personality—his eternal Spirit (*pneuma aiōnion*), his Godhead which from before time acquiesced in, and wrought with the purpose of the Father'.¹ Note Heb. 12: 2, "for the joy that was set before him." Was not this the sheer joy of redeeming lost souls?) "The Sacrifice of the Cross," writes Swete, "was consummated by the act of our Lord's own human spirit, which was so penetrated and elevated by the Spirit of God that it lived in the eternal and invisible, and was able to 'endure the cross, despising shame.'"² As a matter of fact, the human spirit of Jesus was so possessed at all times by the Holy Spirit that it becomes an act of presumption to attempt theoretically to draw a line of separation between them.

7. The Spirit and the Resurrection of Jesus

Christ, as we have seen, was begotten by the agency of the Spirit in the womb of the Virgin; He was anointed at His baptism with the Holy Spirit and with power; His preaching was in the power of the Spirit; throughout His incarnate life He was impelled and guided by the Spirit in all His acts; by the Spirit of God He wrought mighty wonders and works and signs; and finally through the Eternal Spirit He offered Himself without blemish unto God. As a crowning act of Divine attestation, therefore, His Person and Work were gloriously vindicated by the power of that same Spirit: the Spirit of Holiness who have possessed Him throughout His entire life, now triumphed—in Him—over death itself. Rom. 1:1-4: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning *his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Jesus Christ our Lord.*" Here, again, why should Biblical exegetes try to draw a theoretical line of separation between the "holy Spiritual nature" of Christ and the Holy Spirit?

1. R. Milligan, *New Testament Commentary: Hebrews*, pp. 255-256.
The quotation is from Alford.
2. H. B. Swete, *op. cit.*, p. 61.

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Were they not, in thought, word and deed, the same? Was not the Spirit of Jesus in all operations and manifestations the Holy Spirit of God? Indeed the Holy Spirit is the Spirit of Holiness, that is to say, the Spirit of Wholeness. And His work in and through the Son of God was certainly not complete until He had raised Him up “the firstborn from the dead” (Col. 1:18) and crowned Him with glory and honor and immortality. Not until then was the Son, as the Son of Man and Head of the New Creation, literally made *whole*, in body as well as in spirit. Not until then was the prayer of our Lord answered, “Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5).

The Holy Spirit is the Spirit of Life. Rom. 8:2—“For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.” The Spirit of Life frees men not only from the rule of sin, but from the rule of death as well. Rom. 8:11—“But 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 give life also to your mortal bodies through his Spirit that dwelleth in you.” He who raised up Jesus from the dead is the Father of course, and His Spirit is the Holy Spirit; God the Father, therefore, raised up Christ Jesus from the dead by the agency and power of the Holy Spirit. Christ, says Peter, was put to death in the flesh, but made alive in—or by—the Spirit (1 Pet. 3:18). Language could not be more explicit. And God’s clear promise here to His saints is, that if they will but open their hearts to the indwelling Presence of the Spirit who raised up Jesus from the dead, that same Spirit will make alive their mortal bodies and raise them in the general Resurrection of the Just at the last day. In all these texts the resurrection of the body is ascribed to the agency of the Spirit of God. Why should it not be so? Is He not the Spirit of Life and the Spirit of Wholeness? Let it never be forgotten that the ultimate end of God’s Eternal Purpose is the holiness or *wholeness* of His saints: their ultimate conformity to the image of His Son, who alone hath immortality [Rom. 8:28-30, 1 Tim. 6:13-16, 2 Tim. 1:8-10.] *in a word, their total redemption, from the consequences as well as from the guilt of sin, in body as well as in spirit.*

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Nor did the Holy Spirit abandon our Lord after His resurrection from the dead. They were as inseparable after that climactic event as before. Hence Luke tells us that Jesus was received up into Heaven "*after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen*" (Acts 1:2). What was this commandment? Obviously the Great Commission itself. Matt. 28:18-20: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always even unto the consummation of the age."

8. The Divine Demonstration

As previously stated, the Bible is essentially the record of what God the Father did throughout the ages, in most instances by the agency of the Spirit, to demonstrate to the world the Messiahship of Jesus, His Only Begotten Son. These Divine works may be summarized as follows:

1. God the Father spent some forty centuries and more building up, by inspiration of the Spirit, a system of types, metaphors and specific predictions which would serve to identify the Messiah at His appearance in the world.
2. When the fulness of the time came, God the Father, by the agency of the Spirit, begat His Son, the long-expected Messiah, in the womb of the Virgin Mary. "God sent forth his Son, born of a woman, born under the law" (Gal. 4:4). "The Word became flesh and dwelt among us . . . full of grace and truth" (John 1:14).
3. When the Son came up out of the waters of the Jordan, after His baptism at the hands of John, God the Father anointed Him with the Holy Spirit and with power—"the Holy Spirit descended in a bodily form, as a dove, upon him"—thus formally setting Him apart to His threefold office of Prophet, Priest and King. And at the same time, the Father Himself spoke directly from Heaven, breaking the silence of the centuries for the first time since He had spoken from the

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heights of Sinai, to declare: "This is my Son, my Beloved, in whom I am well pleased."

4. God the Father, by the agency of the Spirit, attested His ministry "by mighty works and wonders and signs" (Acts 2: 22). These signs are written down, says John, "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (John 20: 30-31).

5. Then, on one occasion, "Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him" (Matt. 17: 1-3). Moses, representing the Law; Elijah, represented the Prophets; and Peter, James and John, representing the Apostles. And "while he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased: *hear ye him*" (v. 5). Law, Prophecy and Apostolate—all are to bow henceforth to His sovereign Will. No wonder the Apostle Peter could never forget that glorious event. Says he: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but *we were eyewitnesses of his majesty. For he received from God the Father honor and glory*, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased. And this voice we ourselves heard borne out of heaven, when we were with him in the holy mount" (2 Pet. 1: 16-18).

6. Finally, His enemies, growing more bitter all the time, prevailed. They seized Him, scourged Him, taunted Him, tortured Him, and nailed Him to a Cross on a lonely skull-shaped hill back of Jerusalem. Where was God the Father now? Alas! For the moment, necessarily, He had turned His face away; He was permitting the mob to do with their Victim as they willed. After six hours of the most excruciating physical pain and more awful mental anguish and loneliness, the Sacrificial Lamb yielded up His spirit. "It is finished." They took Him down from the Cross; one friend furnished the oils and spices for the anointing of His body; another buried it in his own new tomb not far from the place of Crucifixion (John 19: 38-42). A huge stone was rolled across the front of the Tomb,

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and sealed with a Roman seal; and an armed guard was stationed around the Tomb to keep watch both day and night: all this was the work of His enemies. But it was all in vain. For God the Father had declared from the foundation of the world that the soul of His Holy One should never be left to Hades, nor His flesh be permitted to experience corruption. And so at the end of the third day, the crowning miracle of Divine revelation, the most sublime event of the whole temporal process, took place: God the Father, by the agency and power of the Holy Spirit, quickened His mortal body and raised it from the dead. "The last Adam became a life-giving spirit" (1 Cor. 15: 45). His Holy Spirit returned to the body, revivified and etherealized the uncorrupted flesh; and Spirit reunited with its proper tabernacle, a spiritual body, He walked out of the tomb and appeared to His disciples (Cf. Ps. 16: 8-11, 110: 1; Acts 2: 25-36).

7. But God the Father did not even stop with all this. On the way to the Cross, Jesus had prayed: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 5). God now answers that prayer. At the end of some forty days, God the Father receives Him back into Heavenly Glory, gives Him a seat at His own right hand in the heavenly places, vests Him with the scepter of the Kingdom and crowns Him King of kings and Lord of lords: "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1: 20-21). And it is the Decree of the Almighty Father that there He shall continue to reign until He hath put all His enemies, including Death itself, under His feet; until every man shall bow to His authority as Lord of the Universe and Absolute Monarch of the Kingdom of Heaven, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2: 9-11).

8 Even all this, however,—exaltation, glorification, and coronation—was still not the end of the Divine Demonstration. By the authority of the reigning Christ, now the Head of the Church, God the Father, according to Promise, dispatched the Holy Spirit to the waiting Apostles in Jerusalem, on the Day of Pentecost. On that great Day, the Spirit made His advent in the world to act as Agent of both the Father and the Son

throughout the Gospel Dispensation; on that Day the facts of the Gospel were proclaimed *as facts* for the first time; on that Day the firstfruits of the spiritual harvest—some three thousand precious souls—were waved before the Lord; and on that Day the Church of Christ was incorporated and launched upon her Divine task of preaching the Gospel for a testimony unto all the nations (Matt: 24:14).

Truly, God has piled the evidence so high that the way-faring man, though he be a fool, need not err therein. There is no more reliably attested truth in all human history and experience than the fundamental truth of Christianity,—that Jesus is the Christ, the Son of the living God, and the only Savior of men.

9. Questions for Review of Part Twelve

1. What relationship prevailed, as far as the Scriptures reveal, between the Holy Spirit and the Incarnate Messiah?
2. What measure of Spirit-Power characterized this relationship?
3. What was the chief activity of the Spirit, throughout Old Testament times, in relation to the ministry and work of the Messiah?
4. Summarize the facts concerning the relationship of the Spirit with reference to the ministry of John the Baptizer.
5. From whom did John inherit “the mantle of prophecy”?
6. When and in what way did the Holy Spirit bear witness to John concerning the identity of the expected Messiah?
7. When and where did the Anointing of Jesus take place? In what way did it take place? What was the full import of this Divine Anointing?
8. In what sense was this Divine Anointing the climactic event of John’s ministry?
9. What kinds of baptism did John declare that Jesus Himself would administer?
10. In what sense is our present (Christian) Dispensation that of Divine Judgment?
11. What was the substance of John’s preaching to the multitude? To what people was His ministry especially directed?
12. State the various revelations, in the order of their disclosure, concerning the Messianic genealogy of Jesus.
13. How harmonize the genealogies given by Matthew and Luke in relation to the Virgin Birth?
14. What was the sign specified by Isaiah as the proof of the begetting and birth of the Messiah?
15. What Old Testament prophecy foretold the *place* of the Messiah’s appearance of the earth?
16. What was the role of the Holy Spirit in the begetting of the Messiah?
17. What was the prophetic statement of the Suffering Servant of Jehovah with respect to the ministry of the Messiah?
18. Relate the story of the Virgin Birth as given by Matthew.

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19. Relate the story of the Virgin Birth as given by Luke. What important fact gives special weight to Luke's account?
20. How does the Apostle Paul describe Him as "The Mystery of Godliness"?
21. Explain as best you can, the relation between the Spirit and the Word in the begetting of Jesus.
22. Discuss the statement in Hebrews 10:5, "a body didst thou prepare for me," in its relevance to the doctrine of the Virgin Birth.
23. What facts give special significance to the begetting of the physical body of Jesus?
24. What is the relation of the doctrines of Atonement and Resurrection to that of the Incarnation by the Virgin Birth? Why do we say that these three doctrines constitute the "mosaic" of the Christian Faith? Show each contributes to the authenticity of the other two?
25. What other instances in the Old Testament do you recall in which physical effects are ascribed to the agency of the Spirit?
26. Summarize the substance of H. B. Swete's presentation of the "miracle of the Holy Conception."
27. What significance is inherent in the fact that Jesus never recognized any human being as his father? Whom did He always recognize as Father?
28. In what sense was the begetting and birth of Jesus an antitype of that of Isaac in olden times?
29. In what sense is natural conception a profound mystery? Why, then, should men reject the Divine Begetting and Birth?
30. Is it possible for one to confess Jesus as the Christ, the Son of the living God and at the same time reject the doctrine of His Miraculous Conception? Explain your answer.
31. What is the real answer to the objection that Incarnation by Divine Begetting occurred *only once* in human history?
32. In what most significant passage of Scripture (two questions) does Jesus state the issue between the Christian faith and the secular world? Why do we say that the answer to the second of these questions determines the correct answer to the first?
33. List the contemporary personages through whom the Holy Spirit authenticated the Divine Begetting and Birth of the Messiah.
34. In what act did the Anointing of Jesus take place? What significance did this ceremony have in Old Testament times? Who did the Anointing in the case of Jesus the Messiah?
35. In what sense was this Divine Anointing of Jesus an *official* act of the Government of Heaven?
36. Explain fully the threefold significance of the title, *Christ*. What is the import of this title as incorporated in the Good Confession?
37. What significance is there in the fact that the Spirit descended upon Him "in bodily form, as a dove"? What did the Heavenly Father do at the very same time?
38. In what sense do all obedient believers in Christ have "an anointing from the Holy One"? When does this anointing take place? In what sense is it the *Seal* of the Divine Government? In what sense is it the *earnest* of the Christian's inheritance?
39. Explain how God's avouching of the Sonship of Jesus, at the time of his baptism, was a direct challenge to Satan.
40. With what opening words did Jesus begin His public ministry in the synagogue in Nazareth?

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41. State the passages in which the fact is emphasized that His preaching was in *the power of the Spirit*.
42. By what divine Power did He perform His miracles? Explain, in this connection, the significance of the metaphor "the finger of God."
43. State the full import of the statements that He *rejoiced in the Holy Spirit*, that *He exulted in the Spirit*, etc.
44. State the antinomy that is often assumed by the unbelieving between the goodness of God and the omnipotence of God.
45. In what specific doctrine of the Christian faith is this apparent antinomy reconciled? Explain.
46. From what two points of view was the Divine Begetting of Jesus an absolutely necessary prerequisite to the Atonement?
47. Explain why the Humiliation of the Logos was an absolutely necessary event in God's Cosmic Plan. How is this fact related to the *modus operandi* of redemption?
48. What were the two problems which God of necessity dealt with when man introduced sin into the world, that is, when he mortgaged himself to sin?
49. How did the voluntary offering of the Son of God meet each of these requirements? How do we know that the Son made this offering voluntarily?
50. Explain fully the twofold statement: *Divine justice demanded a perfect offering; Divine Love provided it*.
51. Explain the declaration that Christ offered Himself *through the Eternal Spirit* and that He offered Himself *without blemish unto God*.
52. Explain how this qualified Him for His eternal High Priesthood.
53. What further did the Holy Spirit do through the Christ after the latter's Resurrection?
54. What part did the Spirit play in the raising of our Lord from the dead? What significance did this have for all the redeemed?
55. Explain what is meant by the phrase, "The Great Demonstration." State clearly the developments that took place, sequentially, in the working out of this Divine Demonstration.

PART THIRTEEN

THE PROMISE
OF THE SPIRIT

1. The Promise of the Spiritual Covenant

The Greeks had two words for "covenant," namely (1) *synthēkē*, used to designate a solemn compact between equals, and (2) *diathēkē*, used to denote an arrangement made by a superior for acceptance and observance by an inferior. Hence God's covenants are designated in Greek by *diathēkē*. The word *synthēkē* does not even occur in the New Testament, but *diathēkē* occurs some thirty-three times.

Three factors are implied in any covenant: (1) the covenanter, (2) the covenantee, and (3) the terms or stipulations. In God's covenants with man, God the Covenanter overtures, states the benefits, and lays down the terms; man the covenantee accepts the terms and enjoys the benefits and blessings.

The Bible is the record of two great Covenants between God and man, known respectively at the Old and New Covenants. These Covenants as they exist in Scripture in permanent written (stereotyped) form are designated Testaments. Hence, as everyone knows, the Bible is made up of two great divisions, known respectively as the Old and New Testaments.

A testament is a *will*. The Bible is, therefore, the revelation (1) of the Will of God, through the Logos, respecting the fleshly seed of Abraham or fleshly Israel—the Old Testament; and (2) the Will of God, through the Logos-Messiah, respecting the spiritual seed of Abraham or spiritual Israel—the New Testament.

When God called Abram out of Ur of the Chaldees, He said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Gen. 12:1-3). The same promise, known as the Abrahamic Promise, was repeated subsequently to Abraham (and later to Isaac, and to Jacob) at different times and variously amplified (cf. Gen. 13:14-17, 15:1-21, 17:1-27, 22:15-19, 26:2-5, 28:13-15, etc.) From these Scriptures, it is evident that the Abrahamic Promise as a whole embraced four distinct elementary promises, as follows: (1) that Abraham

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should have a numerous progeny (Gen. 13:16, 15:3-5, 17:2-4, 22:17); (2) that Jehovah would be a God to him and to his seed after him (Gen. 17:1-8); (3) that He would give to Abraham, and to his seed after him, the land of Canaan for an everlasting possession (Gen. 12:7, 13:15, 15:18-21, 17:8); and (4) that through Abraham and his seed He would bless all the nations of the earth (Gen. 12:3, 22:18, 26:4, 28:14). All these were elements of one and the same general promise made to Abraham and his seed (cf. Acts 2:39, 13:23, 13:32, 26:6; Rom. 4:14-17; Gal. 3:18, 22, 29, etc.).

Now the Scriptures make it clear that the Abrahamic Promise, in each of its parts, had a double reference: on the one hand, carnal, temporal and typical; on the other, spiritual, eternal, and antitypical. The first element, for example, was a pledge to Abraham that he should have a numerous progeny, first, according to the flesh, secondly, according to the Spirit (Gal. 3:29); the second, that God would be a God to both of these progenies, that is, both to fleshy Israel and to spiritual Israel; the third, that each should become heir to an inheritance,—earthly Canaan and heavenly Canaan, respectively; and the fourth, that through each of them the nations of the earth should be blessed, that is, in the Person and Work of the Messiah, who should be brought into the world through the instrumentality of fleshy Israel, and exalted to the dual office of Kingship and High Priesthood of spiritual Israel (Gal. 3:16, Acts 2:36). Now some four or five centuries after this twofold Promise was communicated to Abraham (cf. Heb. 11:13-16), the fleshy or typical side of it was fully developed under Moses in the Old or Sianitic Covenant, with its laws, ordinances, rites, priesthood, new moons and sabbaths, solemn fasts and feasts, etc. (cf. Gal. 3:17; cf. Acts 7:6, Exo. 12:40-41, Gen. 15:13, 16). And for several centuries thereafter the spiritual and antitypical side of the Promise remained concealed behind the fleshy or typical side. As we have already seen, God, by inspiration of the Spirit, established under the Old Covenant a system of types, metaphors and prophecies designed to positively identify the Messiah at His advent, and to confirm as well all the salient features of the Christian System as a whole. Thus matters stood until the Messiah appeared in the world, "born of a woman, born under the law, that he might redeem them that were under the law, that

we might receive the adoption of sons" (Gal. 4:4-5); and, having performed His redemptive work on earth, was raised up from the dead and exalted to His position of universal sovereignty. But the New Institution could not very well have been inaugurated while the Old was still standing. Hence, Christ by His death on the Cross fulfilled and abrogated the Old Covenant, and at the same time by the shedding of His precious blood, ratified the New (Col. 2:13-15, Heb. 9:11-28). Henceforth the Old Covenant was no longer binding on anyone as a *religious* Institution. God, however, graciously permitted it to continue as a *social* and *civil* Institution for some forty years longer; that is, until Jerusalem was destroyed by the Romans A.D. 70.

Perhaps the most fundamental element of the Old Covenant was the covenant of circumcision; in relation to the Covenant as a whole, this was a sort of wheel within a wheel; a subordinate, but essential, provision in the general arrangement which God had made originally with Abraham. The Divine provisions with respect to circumcision, as first given to Abraham and continued in the enlarged national Mosaic Covenant, were as follows (Gen. 17:9-14; cf. John 7:22, Lev. 12:3): (1) that every male child of Abraham's seed should be circumcised; (2) that the rite should be performed on the eighth day after its birth; (3) that this fleshly token should be a sign and seal of the Covenant between God and the fleshly seed of Abraham; (4) that all servants purchased with money, either by Abraham or by his seed after him, should be circumcised in like manner; (5) that this should be an everlasting covenant, that is, that, like the Levitical Priesthood, it should continue as long as the general Covenant of which it was a part should remain in force; (6) that, as the penalty for the neglect or violation of the rite of circumcision, the violator should be "cut off from his people." (Undoubtedly this phrase meant at least that the violator should be deprived of all the privileges and blessings of the Old Covenant in general; many commentators, however, think that it had reference to the death penalty. For the more serious violations of the Mosaic Law, and for violations of the Ten Commandments especially, the death penalty was usually imposed.) Thus it will be seen that *fleshly birth* was the unfailing prerequisite of inclusion under the Old Covenant. Israelites (Jews)

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were members of the Covenant in virtue of having descended from Abraham, Isaac and Jacob, according to the flesh. The circumcision of males (in their capacity of future *paterfamiliae*) on the eighth day was the sign and seal of Covenant membership. This was a sign *in their flesh*, and fully indicates the *fleshy* character of the Old Covenant as a whole, Gen. 17:13—"He that is born in thy house, and he that is bought with thy money, must needs be circumcised." This provision embraced two classes: (1) *infants* born of Israelite parentage, who were circumcised on the eighth day after birth; and (2) *foreign slaves*, who were forced to submit to circumcision on entering an Israelite household. Naturally, both classes—hence all members of the Covenant—had to be taught to know Jehovah, *after* their induction into the Covenant; they were first inducted by the prescribed *fleshy* rite, and *then* taught the principles and familiarize with the laws and institutions of Judaism. This is important: herein, as we shall see later, lay the most fundamental distinction between the Old Covenant and the New.

Let us now turn to Jeremiah, chapter 31, verses 31-34. Here we have the promise of the new and spiritual Covenant in language so simple that a child can understand it:

"Behold, the days come, saith Jehovah 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 bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."

It should be noted, in the first place, that this promised Covenant was to be a *new* Covenant: this fact is made explicit. The Old Covenant, first made with Abraham, Isaac, and Jacob, was subsequently *enlarged* into a national Covenant under Moses at Sinai. In essence it remained the same, in that it embodied the elements of the Abrahamic Promise and the *fleshy* seal of circumcision; only, because of the transgressions of the people, was the Law added to the Promise, until the

Seed (*i.e.*, Christ) should come to whom the Promise was made (Gal. 3:19, 16; cf. Exo. 34:27-28). However, this Covenant promised by God through Jeremiah was definitely *not* to be merely an enlargement, much less a universalization, of the Old Mosaic Covenant: it was to be a *new* Covenant, and one established upon better promises. Cf. Heb. 8:6—"But now hath he [Christ] obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." Heb. 9:15—"For this cause He [Christ] is the mediator of a *new* covenant." Heb. 12:24—"to Jesus the mediator of a new covenant." 2 Cor. 3:6—"our sufficiency is from God, who also made us sufficient as ministers of a new covenant." Heb. 7:22—"by so much also hath Jesus become the surety of a better covenant." Cf. the words of Jesus, Luke 22:20—"This cup is the new covenant in my blood, even that which is poured out for you." Heb. 8:8-13: here the inspired writer, after quoting verbatim Jer. 31:31-34, concludes by saying: "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away" (evidently the Epistle to the Hebrews was written prior to the Fall of Jerusalem). Nor was this New Covenant merely a *grafting* upon the Old: Paul states explicitly that Christ our Peace broke down the middle wall of partition between Jew and Gentile, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances, *that he might create in himself of the two, one new man*, so making peace," etc. (Eph. 2:14-15). The Mystic Person—Christ the Head, the Church the Body—is *one new man*: in Him, there "can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus" (Gal. 3:28).

It will be noted, in the second place, that this New Covenant was to be a Covenant of *faith*, hence a Covenant of the Spirit: the Old Covenant fleshly basis of membership was to be set aside altogether. The Old Covenant included, as we have seen, infants and foreign-born slaves, all of whom had to be taught to know Jehovah *after* they had been inducted into the Covenant by fleshly circumcision. But it shall not be so under the New Covenant, said Jehovah through Jeremiah: in that Covenant "they shall teach no more every man his

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neighbor, and every man his brother, saying, Knok Jehovah; for they shall all know me, from the least of them unto the greatest of them." *Why* shall they all know God under the New Covenant? Let Him answer the question: "I will put my law in their inward parts, and in their heart I will write it." That is to say: Under the New Covenant, My law shall no longer be the law of a carnal ordinance impressed upon their flesh by the circumcision of their foreskins, but the law of the Spirit of life in Christ Jesus (Rom. 8:2) impressed upon their minds and hearts by the preaching and acceptance of the facts, commands and promises of the Gospel; hence, under the New Covenant they shall no longer have to be taught to know Me *after* their induction into the Covenant, as under the Old; for their knowing Me as I shall have revealed Myself in my Son Jesus Christ—the effulgence of My glory, and the very image of My substance—shall be the essential condition of their membership in the New Covenant; in a word, they shall have to know Me in order to enter the Covenant. The New Covenant is the Covenant of Faith; and obedient faith in Christ is the essential prerequisite of induction into that Covenant. Cf. Heb. 11:6—"Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." John 14:1—"Ye believe in God; believe also in me" (the words of Jesus). John 17:3, again the words of Jesus: "This is life eternal: that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Rom. 10:9, 10—"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 5:1—"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Eph. 2:8—"By grace have ye been saved through faith."

This faith in Christ, however, which is the ground of membership in the New Covenant, and which is, on the human side, the active principle of both regeneration and sanctification, is begotten and nurtured in the human heart *by the agency of the Holy Spirit through the instrumentality of the Word.*

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[1 Cor. 4:15]: in Christ Jesus I begat you through the gospel. [1 Pet. 1:23]: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. [Jas. 1:21]: receive with meekness the implanted word, which is able to save your souls. [Rom. 10:17]: belief cometh of hearing, and hearing by the word of Christ. [Col. 3:16]: Let the word of Christ dwell in you richly. [1 Cor. 1:21]: It was God's good pleasure through the foolishness of the preaching to save them that believe [Rom. 1:16]: For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth [Faith comes from hearing the Word of Christ, the message of the Gospel, as revealed by the Spirit; the power of the Spirit is embodied in this message of the Gospel, and is exerted upon the minds and hearts of men through it; hence, where there is no preaching of the Gospel, there is no faith, no conversion to Christ, no operation of the Spirit.] [Hence wrote Paul to the Christians at Corinth]: Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, *written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh* [2 Cor. 3:2-3]. The fleshly tables of the human heart—the very source of life itself—are that which receives and holds the message of the Spirit, the Word of the Gospel; as a matter of fact only the tables (or tablets) of the human heart could receive such a spiritual message. [Also] No man can say, Jesus is Lord, but in the Holy Spirit [1 Cor. 12:3]. [John 6:63]: It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. [Thus it will be seen that the New Covenant is the Covenant of the Spirit. It was ratified, of course, by the blood of Christ, but its blessings are realized in the human heart and life by the agency of the Holy Spirit.]

Should anyone entertain any doubt whatever as to the spiritual nature of the New Covenant, all he needs to do is to study the conversation between Jesus and Nicodemus, as recorded in the third chapter of John's Gospel, especially verses 1-10. "Now there was a man of the Pharisees," we read here, "named Nicodemus, a ruler of the Jews: the same made unto him [Jesus] by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God." Now the first question that arises here is this: What connection is there between what Nicodemus said to Jesus, and what Jesus said in reply? Obviously, there is no logical connection whatever. Hence, we can only conclude that Jesus did not reply to what Nicodemus said, but to what was in Nicodemus' mind. In a word, Jesus saw clearly what Nicodemus, like all good Jews, had it in mind to claim citizenship in the Messiah's

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Kingdom on the ground of his lineal or fleshly descent from Abraham. From time immemorial, the members of the Old Covenant had enjoyed membership therein on the basis of their having been born of Jewish parents and circumcised on the eighth day after birth. And no thought had ever entered the mind of any orthodoz Jew that this Old Covenant fleshly basis of membership would be changed in the Kingdom of the Messiah. Nicodemus was thinking: "Your signs, Jesus, prove you to be a Teacher come from God. If you are the Messiah whom we Jews have been expecting for many long centuries, then you will surely grant us citizenship in your Kingdom as soon as it is established, simply because we are the fleshly seed of Abraham." "Not so," replied Jesus in substance, "you must be born again to get into my Kingdom. Being a Jew is of no consequence, fleshly circumcision will avail you nothing, under my Reign. We no longer have any confidence in the flesh or in a fleshly relation to Abraham. Away, then, with your genealogical tables and your controversies regarding them; henceforth they are valueless. It matters no longer whose children you are, whether the blood of Abraham, Isaac or Ishmael, Jacob of Esau, flows in your veins. It matters no longer whether you are Jew or Gentile, of this nation or that. You must be born again. You must become new creatures morally and spiritually. The question is no longer whether you have the blood of Abraham in your veins, but whether you have the faith of Abraham in your heart." No wonder that Nicodemus failed to understand: he was thinking only of fleshly or natural birth; hence, he exclaimed: "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" Jesus then undertook to explain what He meant by being "born anew": it was, He said, to be "born of water and the Spirit." "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." To this He added the significant statement: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew." To be "born anew" is to be born of the Will of God through the acceptance of the Word, as revealed by the Spirit, into the human heart. John 1:11-13: "He [the Logos] came unto his own, and they that were his own received him not. But as many as received him,

to them gave he the right to become children of God; even to them that believe on his name: *who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" Regeneration, in Scripture, is attributed to God as the *Source* (1 Pet. 1:3, John 1:13, Jas. 1:18); to the Spirit as the *Agent* (John 3:5, 6:63); to the Word as the *means* (1 Pet. 1:23, Jas. 1:21); to the preacher as the *instrument* (1 Cor. 4:15, Philem. 10); and to the water as the *element*, out of which the birth takes place (John 3:5). Now the only place where the alien sinner comes in contact with water, in the process of becoming converted to Christ, is in Christian baptism; hence baptism is called "the washing of regeneration" (Tit. 3:5); hence also the whole Church is said to have been "cleansed by the washing of water with the word" (Eph. 5:26). It is significant that in every case of conversion recorded in the book of Acts, specific mention is made of the fact that the process of conversion was consummated in baptism. First, there is the Divine begetting as a result of the sowing of spiritual seed ("the seed is the word of God," Luke 8:11) in an honest and good heart. In this manner alone can *faith in Christ* be generated. 1 John 5:1—"Whosoever believeth that Jesus is the Christ is begotten of God." 1 John 5:12—"He that hath the Son hath the life; he that hath not the Son of God hath not the life." Gal. 4:19—"My little children, of whom I am again in travail until *Christ is formed in you.*" Col. 1:27—"Christ in you, the hope of glory." Following the begetting, the person thus begotten must be baptized in the name of Jesus Christ for the remission of sins (Acts 2:38); this is the birth. And because the Holy Spirit is the Agent of the Godhead on earth throughout the present Dispensation, the entire process is designated a birth of the Spirit. The New Covenant is the Covenant of the Spirit.

Moreover, fleshly circumcision characteristic of the Old Covenant is superseded under the New Covenant by *spiritual circumcision*. Rom. 2:28, 29—"For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." Phil. 3:3—"For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus, and have no confidence in the flesh." The antitype

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of fleshly circumcision is not baptism. This erroneous view is frequently put forward to justify the "baptism" of infants. It is argued that as infants were inducted into the Old Covenant by circumcision, so infants are inducted into the New Covenant by baptism, baptism having taken the place of circumcision. Obviously, those who put forward this argument, in order to be consistent should "baptize" only male infants. But the Scriptures do not teach that baptism is the antitype of fleshly circumcision. Nor do they teach that baptism is spiritual circumcision. According to Scripture, spiritual circumcision is the cutting off of the body of sin from the soul, and the sealing of the latter by the Holy Spirit. And spiritual circumcision is wrought by the Holy Spirit in connection with the baptism of every true believer. The Holy Spirit Himself enters the heart of the Christian at his baptism and dwells therein both as the seal of his circumcision and as the earnest or pledge that in due time, if he fail not, he shall enter into full enjoyment of his eternal inheritance which is incorruptible and undefiled. Col. 2:9-12: "For in him [Christ] dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: *in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;* having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." That is to say, circumcision of the spirit is wrought by the Spirit Himself, when the penitent believer is baptized into Christ. Acts 2:38—"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Gal. 3:27—"For as many of you as were baptized into Christ did put on Christ." Rom. 6:1-7: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection;

knowing this, *that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin;* for he that hath died is justified from sin." Eph. 1:13, 14—"Christ, in whom ye also, having heard the word of the truth, the gospel of salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." Thus it will be seen that the circumcision of the New Covenant is spiritual circumcision, which is effected by the Holy Spirit Himself, who, by entering the obedient believer's heart cuts off the body of the guilt of his sins (Acts 2:38, Gal. 3:2).

Again, this New Covenant, we are told, *is established upon better promises.* Under the New Covenant, said God through Jeremiah, "I will forgive their iniquity, and their sin will I remember no more." *Under the Old Covenant there was no actual remission of sins, because as yet the Atonement for sin had not been provided.* There was instead a remembrance of sins from year to year, when the High Priest went into the Holy of Holies, on each annual Day of Atonement, and sprinkled the blood of animal sacrifice upon the Mercy Seat, "blood which he offered for himself and for the errors of his people" (Heb. 9:7). "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. . . . But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins" (Heb. 10:1-4). All sacrifices under the Old Covenant were only substitutionary and typical. And the burden of the sins of the people simply continued to pile up from year to year, until Christ came, "born of a woman, born under the law, *that he might redeem them that were under the law*" (Gal. 4:4-5). Heb. 9:15—"For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." That is to say, Christ's death was just as necessary to the redemption of the transgressions which were committed under the Old Covenant as

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to the redemption of those which are committed under the New, Christ had to die before the "called" of any age or nation could have an absolute right to the free and full enjoyment of their eternal inheritance. By the very ceremonial and typical character of Old Testament worship, the Holy Spirit signified "that the way into the holy place had not yet been made manifest while the first tabernacle was yet standing" (Heb. 9:8). *There was no remission of sins under the Old Covenant;* under the New, however, God forgives our iniquities and our sins He remembers no more. Again, *there was no clear promise of immortality and eternal life under the Old Covenant.* True, there were hopes, insinuations, aspirations: Abraham, for example, "looked for a better country, that is, a heavenly" (Heb. 11:16), and Moses "endured, as seeing him who is invisible" and "looked unto the recompence of reward" (Heb. 11:26, 27). But one will search in vain throughout the Old Testament Scriptures for a definite answer to Job's great question, "If a man die, shall he live again?" (Job 14:14). As a matter of fact, Job's question was never answered until Jesus answered it, by affirming: "I am the resurrection, and the life . . . whosoever liveth and believeth on me shall never die" (John 11:25-26); and then, subsequently, answered it once for all by His own resurrection from the dead. In a word, the Old Covenant had only the "copy and shadow of the heavenly things," only "a shadow of the good things to come, not the very image of the things" (Heb. 8:5, 10:1). The Old Covenant abounded in earthly rites and ceremonies, in "gifts and sacrifices that could not, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation." The "time of reformation" began with the inauguration of the New Institution. The "good things to come" are those of the New and spiritual Covenant. Under the New Covenant they who worship God must worship Him, not with sacrifices and burnt-offerings, not with new moons and sabbaths and solemn fasts and feasts, but "in spirit and truth" (John 4:24).

"For it is written," says Paul, "that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit, the son by the handmaid is born after the flesh; but the son by the free-woman is born through promise. Which things

contain an allegory: for these women are the two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. . . . But the Jerusalem that is above is free, which is our mother" (Gal. 4: 22-26). Hagar was a handmaid, a bond-woman; therefore her son who was born after the flesh was the son of a bond-woman. Bondage was his status, his very nature, his life: he could never escape it. Such was the Old Covenant. It was a Covenant of the flesh, a Covenant of bondage; its rites and ceremonies were visible, temporal, of the earth, earthly; it contained no promise of freedom from either the guilt or the consequences of sin, no promise of redemption either of spirit or of body. (For the doctrine of consequences of sin, read Exo. 20: 1-17; for that of *guilt*, see Ezek. 18: 19-20.) Sarah, on the other hand, was the free-woman. Her son, the child of promise, was a free man; freedom was his status, his nature, his life. Such is the New Covenant, the Heavenly Jerusalem, the General Assembly and Church of the Firstborn, the Bride of Christ and the Spiritual Mother of all who have looked into the Perfect Law of Liberty, all who have been made free in Christ Jesus. Under the New Covenant, there is realization of freedom from both the guilt and the consequences of sin, there is redemption full and complete, of both spirit and body, redemption of the whole man—holiness. As Jesus put it: "If therefore the Son shall make you free, ye shall be free indeed" (John 8: 36). As a matter of fact, true freedom is never experienced in the realm of the flesh, but only in that of the spirit.

In one of the most eloquent passages in the New Testament, Paul employs a series of vivid terms and phrases to contrast the essential characters of the two Covenants. 2 Cor 3: 6-11: "Our sufficiency," he says, "is from God, who also made us sufficient as ministers of a new covenant: not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." By the "letter" here, the Apostle means the Old Covenant, by the "spirit" he means the New. The Old Covenant was a Covenant of Law; it was given in letters graven upon tablets of stone; it was a law of letters governing its subjects exclusively from without; it was a voice of external authority which, in the nature of the case, awakened no response in their hearts, no craving for the higher spiritual values of life. But the New Covenant, even though it is committed to writing

and is in that sense external to us, is essentially a code of principles which governs our lives from within by the power of the Holy Spirit. The Apostle then goes on to describe the Old Covenant as "the ministration of death" and the "ministration of condemnation," and the New Covenant, by way of contrast, as "the ministration of the spirit," and "the ministration of righteousness." "But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face, which glory was passing away: how shall not rather the ministration of the spirit be glory? For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory," etc. The Old Covenant was the Law, the Letter. Now it is never the function of Law to reform, much less to save. Law, by distinguishing wrong from right and by putting the wrong-doer under the penalty of his crime, serves only to condemn, actually to kill. Even the Ten Commandments were powerless to save men; they were designed only to check the transgressions of the people; hence, in the vast majority of cases the penalty for their violation was death. Thus the Old Covenant was, in its essential nature, truly the "ministration of condemnation" and the "ministration of death." The New Covenant is, on the other hand, the "ministration of the spirit," "the ministration of righteousness." Whereas the Law imposed from without could bring only condemnation and death (Rom. 7:7-11, 1 Cor. 15:56), the law of the spirit within us—the law indited by the Spirit of God upon the fleshly tables of the heart—gives only life, the abundant life, the Life Everlasting. And because this law of the Spirit of life brings justification through righteousness, it is therefore the "ministration of righteousness." Summing up, we have on the other side of the Cross: the Old Covenant, the Old Testament, the Law, the Letter, the Ministration of Condemnation, the Ministration of Death; on this side of the Cross, we have the New Covenant, the New Testament, the Gospel, the Spirit, the Ministration of the Spirit, the Ministration of Righteousness, etc. The genius of the Old Covenant is aptly illustrated by the thundering forth of the Thou-stalt-not's of God from the summit of Sinai; that of the New Covenant, by the gentle accents of the Son of Man proclaiming the Beatitudes. "For what the law could

not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the ordinances of the law might be fulfilled in us, who walk not after the flesh, but after Spirit" (Rom. 8: 3-4).

2. The Promise of the Spirit

According to Luke 24: 49, Jesus, just before His Ascension to the Father, said to His apostles: "And behold, I send forth the *promise of my Father* upon you: but tarry ye in the city, until ye be clothed with power from on high." And Peter said, in his Pentecost sermon: "Being therefore by the right hand of God exalted, and having received of the Father the *promise of the Holy Spirit*, he hath poured forth this, which ye see and hear" (Acts 2: 33). By correlating these two Scriptures, we learn that "the promise of the Father" was "the promise of the Holy Spirit," that is, the "promise" of the Advent of the Spirit.

John 7: 37-39: "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." To this, the inspired writer adds the following comment: "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.*" Here we are told (1) that there was a time when the Holy Spirit was not yet given, and (2) that this time was prior to the glorification of Jesus. That is to say, there was a time when the powers and influences were not bestowed upon God's people generally. Under the Old Covenant, as we have learned, the gifts of the Spirit were conferred only upon God's chosen leaders for the accomplishment of specific tasks in the development of the Plan of Redemption. The Spirit did not, however, indwell the whole congregation, that is, all the people of Israel individually: the Old Covenant was essentially a fleshly and national Covenant, not a spiritual Covenant. There was no general outpouring of the Spirit in Old Testament times. In a word, there was a time when the Holy Spirit was not given to all saints, when He had not yet come to make the Church His dwelling-place

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and to assume His Dispensational task, as the Agent of the Godhead, of preparing a peculiar holy people "meet to be partakers of the inheritance of the saints in light" (Col. 1:12). This time of the absence from the world of the Spirit's gifts in profusion (*i.e.*, of His more excellent and exclusively spiritual gifts) took in all the centuries that passed before Jesus was glorified. And when was Jesus glorified, that is, clothed in the "body of his glory"? The answer is unmistakable. On the night of His betrayal, He prayed in these words: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). Jesus was glorified, then, when He was raised from the dead, received up into Heaven, clothed in glory and honor and incorruption, and crowned King of kings and Lord of lords. Phil. 3:20, 21—"For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be conformed to the body of his glory*, according to the working whereby he is able even to subject all things unto himself." Once the Messiah had been installed in His proper place on the Throne of the universe, at the right hand of the Father, and properly invested with the Scepter of the Kingdom, then God the Father, in the name of Christ, according to Divine promise, dispatched the Holy Spirit to earth, to qualify the Apostles for their work, to inaugurate the dispensation of Gospel preaching, and to incorporate the Body of Christ and take up His abode therein. The Gospel Dispensation is, in fact, the Dispensation of the Spirit.

3. The Prophecy of Joel

God had foretold through Jeremiah, as we have seen, the spiritual character of the New Covenant. The first prediction of a general outpouring of the Spirit, however, was communicated to men through the prophet Joel. God said through Joel, by inspiration of the Spirit: "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. And I will show wonders in the

heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call upon the name of Jehovah shall be delivered; for in Mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call."

"I shall come to pass *afterward*," that is, "in the last days," the days of the last or Gospel Dispensation (Isa. 2:2-4, Acts 2:17), "that I will pour out my Spirit [*'pour forth of my Spirit'*, Acts 2:17] upon all flesh." The first problem arising here is the meaning of this phrase, "*all flesh*." Paul writes 1 Cor. 15:39—"All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes." Hence if this expression, "*all flesh*," in Joel's prophecy is not to be limited, we have the promise of the outpouring of the Spirit, not only upon mankind, but upon birds, beasts and fishes as well. This is absurd, of course; no one believes that the Holy Spirit was ever poured out, for spiritual ends, upon brute flesh. Does the expression, then, include all humanity, *all human flesh*? Evidently not, for it would then take in the wicked and irreligious as well as the most pious of Christians. Surely no one would contend that the Spirit is poured out on people who live in sin and debauchery. It is obvious, therefore, that the term as used by Joel must be pruned down to fit the facts in the case. It is equally obvious that the expression is used, in this connection, primarily by way of contrasting the privileges and blessings of the New Covenant with those of the Old. The blessings of the Old Covenant were for the Jews only; it was a Covenant made with the fleshly seed of Abraham. But, according to both promise and prophecy, the New Covenant would be entered into with believers of all nationalities, Gentiles as well as Jews; under its beneficent provisions, there would be neither Jew nor Greek, bond nor free, male nor female (Gal. 3:28). It becomes obvious, therefore, that the term "*all flesh*" in Joel's prophecy means *all peoples, all nations*, that is, *without regard longer to the age-old distinction between Jew and Gentile*. Hence, after the outpouring of the Spirit in baptismal measure upon the Jews in the person of the Apostles on the Day of Pentecost, and several years afterward upon the Gentiles in

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the person of Cornelius and his house at Caesarea, Paul could truthfully write: "For in one Spirit were we all baptized [i.e., incorporated] into one body, *whether Jews or Greeks*, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13).

Again, we have learned that the Holy Spirit is a Person. How, then, would it have been possible for God to pour out one person upon another person or upon a multitude of persons? The meaning is, of course, that God would pour out the *graces, gifts and influences* of the Spirit, upon people of all races and nationalities, without regard longer to distinction between Gentile and Jew. The Spirit, a Person, is one thing; His gifts, graces and influences are another. The prophet is writing here of the gifts and influences of the Spirit which would attend the Spirit's advent and follow His assumption of His official duties as the Vicegerent of the Godhead upon earth. In Old Testament times, the Spirit was given only partially and intermittently to certain individuals chosen of God, and for purposes of inspiration, demonstration and leadership. These were in a sense just "drops" of Spirit-power. But, according to Joel's prophecy, there would be a general outpouring of the Spirit's powers and influences—in varying measures, of course, for corresponding ends—upon obedient believers of all nations, with the accompanying promise that whosoever should call upon the name of the Lord should be saved. Cf. Acts 5:12, with reference to the *name* (authority) of Christ: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we *must* be saved," that is, if saved at all Jesus Himself said: "No one cometh unto the Father but by me" (John 14:6). All this becomes very clear in the light of New Testament teaching.

4. The Promise of John the Baptizer

On further investigation we find that the message of John the Baptizer included something about the Holy Spirit and what is called the "baptism" of the Holy Spirit. According to Matthew, John said: "Bring forth fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones

to raise up children unto Abraham. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: *he shall baptize you in the Holy Spirit and in fire*: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Matt. 3:8-12). (Cf. Mark 1:7-8, Luke 3:7-14, 16-17). Cf. the testimony of the Baptizer as given in John 1:33—"And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." Here we have the first mention in Scripture of Holy Spirit baptism. John declares in substance that whereas he had been sent to administer baptism in water "unto repentance," the One who was to come after him, the Messiah, should administer Holy Spirit baptism and baptism of fire. "He shall baptize you in the Holy Spirit and in fire."

Now to *whom* was John speaking when he made these statements? In the first place, he was preaching to an audience made up entirely of Jews. In the second place it was an audience made up of all classes, not only as to occupation and social status, but also with respect to their response to his message. 1. It consisted of a great many Jews who would accept his teaching and be baptized by him in the river Jordan confessing their sins. 2. Among the number who accepted John's message and baptism were a few men who would later be called to become Apostles of our Lord and Savior Jesus Christ. This is evident from Peter's words in Acts 1:21-22: here the Apostle states expressly that the person elected to take the place of the fallen Judas had to be a man who had companied with the disciples beginning from the baptism of John: "Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection." *The implication here is very clear, namely, that the Twelve who were called to the Apostleship, including Matthias who was selected to take the place of*

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Judas, were among those who accepted the message and baptism of John the Baptizer. Paul, of course, was especially called and qualified "through revelation of Jesus Christ" (Gal. 1:12) to become the Lord's Apostle to the Gentiles (Acts 9:15, 26:17).

3. John's audience included also many Jews—Pharisees, lawyers, scribes, etc.—who rejected the counsel of God by refusing his (John's) baptism (Luke 7:30). To sum up: John's audience was divided roughly into three classes: (1) those who became his disciples, (2) those who became Apostles of Christ, and (3) those who remained unbelieving and disobedient.

Now it is a fundamental law of interpretation that "in oral discourse, the persons indicated by pronouns of the second person are always present with the speaker."¹ To whom, then, was John speaking when he said, "He shall baptize you in the Holy Spirit and in fire"? John was speaking to a multitude of Jews, some of whom were to receive Holy Spirit baptism, others of whom were to suffer the baptism of fire. Can these words spoken by John rightly be applied to other persons than those present at the time he uttered them? I hardly think so. Two questions arise, therefore, at this point: (1) Which of the groups that comprised his audience was to receive Holy Spirit baptism? and (2) Which was to suffer the baptism of fire? The answer to the first question will become obvious as we proceed with our study. The second question is not properly a part of this study, but it might be well, in view of the confusion that has prevailed on the subject, to give it some attention in passing.

My personal opinion is that John's reference to a baptism of fire had two applications: 1. *It had a local application.* "And even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." Had John not just exhorted his hearers to "bring forth fruit worthy of repentance"? It must be remembered that John's message was addressed primarily to the Jewish nation; hence his exhortation to repentance was likewise addressed to the Jewish nation. Was not the whole Jewish nation one of those "trees" which had failed to bring forth good fruit unto God? Had not its history been that of repeated rebellion and apostasy? Would it not soon perpetrate its most heinous crime, that of rejecting and crucifying the Messiah?

1. T. W. Brents, *The Gospel Plan of Salvation*, p. 578.

Redeemer of the world? Even then, as John spoke these words, the doom of the nation was, little by little, being sealed; the axe was being laid to the root of the tree. It would not be long until the streets of the sacred city would resound with the tread of conquering hosts. It would not be long until Jerusalem would be trodden down by the Gentiles, for her rejection of the Lord's Anointed. It was only some forty years after these words were spoken by John that they were literally fulfilled, when the Roman legions laid siege to the city, captured it, broke down the walls in many places, pillaged and destroyed the Temple, and scattered the inhabitants among all nations. "Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, and the chaff he will burn up with unquenchable fire." The baptism of fire, which John foretold, was evidently, in its local application, the judgment which overtook Jerusalem and the Jewish nation. 2. *John's reference to the baptism of fire has also a general application.* It refers, undoubtedly, to the punishment which shall overtake the wicked and unbelieving on the Day of Judgment. The Messiah's Reign is one of sifting, garnering, and casting aside. The time of ignorance God winked at, but now He commands all men everywhere to repent (Acts 17:30). "Except ye repent," said Jesus, "ye shall all in like manner perish" (Luke 13:3). All those who reject the testimony of the Spirit respecting the Messiah will eventually have to pay for their unbelief. In the finality of things, the wheat will be gathered into the garner, but the chaff will be burned with unquenchable fire. When shall this take place? "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. 1:7-9). "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matt. 25:34, 41). For all apostates, we are told, "there remaineth no more a sacrifice for sins, but a certain fearful expectation of judg-

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ment, and a fierceness of fire which shall devour the adversaries" (Heb. 10:26-27). Rev. 20:15—"And if any was not found written in the book of life, he was cast into the lake of fire." From these Scriptures it is quite evident that all those who rejected the counsel of God by refusing John's baptism were to suffer the baptism of fire; and undoubtedly the wicked, the irreligious, the unsaved, of all ages will suffer the same retribution. Jesus, as Judge of the living and the dead (Rom. 14:9) will administer this baptism.

Fire, quite generally throughout the Bible, is a symbol of judgment, punishment, destruction. Even in cases in which fire is said to purify, it does so by *consuming* the chaff, dross, etc. I cannot recall a single passage in the New Testament in which fire denotes a spiritual blessing conferred upon the righteous; nor is there a single instance in which fire, or the baptism of fire, denotes a purifying work of the Holy Spirit in the human heart. Fire is the symbol, not of purification, but of judgment. It is connected with punishments, judgments, fiery darts of the wicked one, devouring adversaries, consuming indignation and hate, the devil, and hell itself ;but in no case is it associated with the idea of God's love, compassion, or holiness, or God's power as exerted in the Gospel Plan of Salvation for the redemption of men. Even the tongues of Pentecost were not tongues of fire, but tongues "like as of fire" (Acts 2:3); these tongues, moreover, symbolized the Word of God, the standard by which all men are to be judged ultimately (Rev. 20:12). They were "cloven" tongues or tongues "parting asunder," and so the Word, which is the sharp two-edged Sword of the Spirit, is a Sword which cuts both ways, and becomes, to him who hears it, either a savor of life unto life or of death unto death (cf. Eph. 6:17, Heb. 4:12, Rev. 1:16, 2 Cor. 2:16). And as "the sound of the rushing of a mighty wind" and "tongues parting asunder, like as of fire" came together on Pentecost, the former symbolizing the Spirit and the latter the Word, so again we have confirmation of the great truth that God's Spirit and His Word go together, act together, and together realize His purposes in the world. And so, on Pentecost, the Spirit brought the Word of the Gospel to men: on that day the facts, commands and promises of the Gospel were proclaimed for the first time. Fire is *not* a symbol of purification in Scripture; it is the symbol, rather of de-

struction, of punishment. In view of these facts it becomes evident that those misguided religionists who would lay claim to the baptism of fire, who petition the Lord to "send down fire from heaven" upon them, simply do not comprehend the import of their prayers. I, for one, certainly have no desire to receive the baptism of fire. On the contrary, I pray God that I may escape it.

Moreover, we shall learn as we proceed with our study that not even Holy Spirit baptism is described in Scripture as having been administered for purposes of salvation or purification, or as having any necessary connection with the works of regeneration ad sanctification. Holy Spirit baptism, like most outpourings of the Spirit in unusual measure, was connected primarily with the works of inspiration and demonstration.

To summarize: John was preaching to a mixed audience, which included one group of men who would later be called to the Apostleship, would nevertheless accept John's teaching and baptism and thus join the ranks of his disciples; and a third class consisting of those who would reject the counsel of God by refusing John's baptism altogether. It was this third class who were to suffer the baptism of fire, as the Divine Judgment to be inflicted upon all the unbelieving and disobedient. We shall investigate further to ascertain which group it was that was destined to receive Holy Spirit baptism.

The principal truth to be derived from John's words, however, has reference neither to the *subjects*, nor to the *design*, of Holy Spirit baptism, but to the Administrator of it. John declares explicitly that Holy Spirit baptism, no matter what it was, or what its effects were, or upon whom it was bestowed, could be administered only by the Messiah Himself. It could not be administered by any human instrumentality, but only by the Lord, the Head of the Church. It was to come directly from Heaven, as we shall see later, in fulfilment of a Divine Promise,—the Promise of the Spirit. The overall import of John's words is too clear for misinterpretation, namely, that the Messiah Himself would be the Administrator, both of Holy Spirit baptism and of the baptism of fire.

5. The Promise of the Comforter

"In interpreting Scripture," writes Z. T. Sweeney, "attention should be paid not only to the speaker and his message,

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but also to the parties addressed. There are passages that are universal in their application, others that are national, and still others that are addressed to individuals only. Many promises are addressed to children of God only, and do not apply to those who are not citizens of Christ's kingdom. Again, there are commands that are addressed solely to men in a state of condemnation, and have no relevancy when applied to the children of God. Christ uttered many things to His chosen Ambassadors, chosen to establish His kingdom on earth, which were never intended to be applied to others. It is a mistake for the Christian of today to make *universal*, promises that were intended by our Lord for special individuals. It confuses the whole scheme of redemption and makes a mystery out of Scriptures that are perfectly clear when proper limitations are made. Things addressed to a chosen few have been wrongly applied to all and great confusion has resulted therefrom.”¹ To properly interpret any passage of Scripture, one must know four things about it: (1) to whom the words were originally spoken or written; (2) by whom they were spoken or written; (3) for what purpose they were spoken or written; and (4) in what Dispensation they were spoken or written. These are simply the a-b-c's of Biblical interpretation.

One of the outstanding examples of complete misinterpretation of Scripture that can be cited is the view that prevails quite generally regarding the subject-matter contained in the fourteenth, fifteenth and sixteenth chapters of the Fourth Gospel. Here we have the discourses delivered by Jesus to the Eleven on the night of His betrayal. Here we find also a new name, a distinctive name, given to the Holy Spirit: the name “Comforter,” as given in our common versions. Now the word “Comforter” is a translation, but a very inadequate one, of the Greek word *Paraklētos*; indeed I know of no word in English that expresses adequately the meaning of this Greek word. For this reason a great many commentators and theologians have simply Anglicized (transliterated) the word, making it “Paraclete.”

The name Paraclete is used only four times in the New Testament (never in the Old), and all four times to designate the Holy Spirit; and it is used all four times by Jesus in His discourses to the Eleven as recorded in the fourteenth, fifteenth and sixteenth chapters of John's Gospel.

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This name Paraclete is never used to designate the work of the Holy Spirit in relation to the Church or to mankind in general. As a matter of fact, the name designates—and describes—only the relation sustained by the Holy Spirit to the Apostles of Christ. To the Apostles, and to them only, the Holy Spirit was the Paraclete; that is, Advocate, Companion, Comforter, Monitor, Guide, etc.

Let us first get a clear picture of the setting in which the name Paraclete was used. Jesus and the Eleven are gathered together in an “upper room” somewhere in the city of Jerusalem. They have already kept the Passover, and Judas has departed on his mission of betrayal. The shadow of the Cross hangs over them. Jesus has come to the end of His incarnate ministry and has already informed them of this fact. Their hearts are saddened by thoughts of the impending separation. For three years they have been associated with Him intimately; they have sat at His feet and drunk in the sublime spiritual truths which have fallen from His lips; they have trod the storied hills of old Judea and the familiar roads of Galilee at His side; they have learned to depend on Him for instruction, guidance and comfort. Now all this is about to end! He will soon be leaving them! Simon Peter voices the question uppermost in their hearts, “Lord, whither goest thou?” (John 13:36). And Thomas exclaims, “Lord, we know not whither thou goest; how know we the way?” (John 14:5). Jesus proceeds to assure them that He will not leave them as sheep without a shepherd, leaderless, comfortless, helpless. He says: “I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdest him not, neither knowest him: ye know him: for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you” (John 14:16-18); that is, in the Person of the Spirit, the Comforter. Again: “These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, *he shall teach you all things, and bring to your remembrance all that I said unto you*” (John 14:25-26). Again: “But when the Comforter is come, whom I will send unto you from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning” (John

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15: 26-27). Finally: "Nevertheless 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. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not 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. I have yet many things to say unto you, but ye cannot bear them now. Howbeit 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: 7-15). Here we have four passages in which the name "Comforter" is given to the Holy Spirit. *These promises were all made to the Apostles, and to them only.* The Holy Spirit, as the Paraclete, was to be their guide, their monitor, their assistant, their instructor, their helper, their comforter, their constant and unfailing companion. He would clothe them with the inspiration and infallibility which they would need to accomplish their great work of launching Christianity in the world and giving to the Church her Divine Book of Discipline, the New Testament Scriptures. And He would qualify them with power to work miracles to attest the revelation which they would communicate to mankind. In short, their authority would be the authority of Christ delegated to them by the Spirit; their infallibility, the infallibility of Christ guaranteed by the Spirit; and their Word, the Word of Christ communicated by the Spirit. Indeed it is doubtful that the Holy Spirit ever sustained such an intimate relationship with any other man or group of men as He sustained with the Apostles of our Lord.

It is interesting to note that in this series of statements regarding the advent and work of the Spirit as the Paraclete (*i.e.*, in connection with the Apostles), Jesus marked out for Him three lines of activity and corresponding ends, all closely inter-related as follows:

1. His activity with respect to the Apostles themselves:

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(1) "He abideth with you, and shall be in you." "That he may be with you for ever," that is, as long as you shall have need of Him, as long as you shall live, etc. (2) "He shall teach you all things." (3) He shall "bring to your remembrance all that I said unto you." (4) "He shall guide you into all the truth." (5) "He shall take of mine, and shall declare it unto you." The ends: authority, inspiration, infallibility, demonstration, etc.

2. His activity with respect to mankind in general. (1) "*The world cannot receive*" Him. Naturally, for the unre-generated world "beholdeth him not, neither knoweth him." (2) "He shall bear witness of me," that is, to the world. (3) "He will convict the world in respect of sin, and of righteousness, and of judgment." The ends. conversion, regeneration, etc.

3. His all-embracing mission: (1) "He shall bear witness of me." (2) "He shall glorify me." The end: the consummation of the Eternal Purpose of God (Rom. 8:29).

Note well, too, what Jesus said here respecting the mission of the Apostles, the primary function of the apostolic office: "Ye also bear witness [of me], because ye have been with me from the beginning." Note this word *witness*, as descriptive of the apostolic function, and never forget it.

Permit me to repeat, for the sake of emphasis, that these promises and statements were made to the Apostles, and to the Apostles only. To interpret them as applying to the Church generally, to individual Christians, or to mankind in general, is to do violence to the Scriptures.

Leaving these Scriptures for the time being, with the intention of returning to them later, we are now ready to inquire: When did the Holy Spirit come upon the Apostles for the purposes specified in these statements of Jesus to the Eleven on the night of His betrayal?

6. The Teaching of Jesus after His Resurrection

We pass on now to the Resurrection Day,—the first Lord's Day of the Christian era. The Resurrection had already been made known to some of the Apostles, but not all of them. "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples

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were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord." Thomas was absent on this occasion, and had to be convinced at a later meeting. "Jesus therefore said unto 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 Spirit: whose soever sins ye retain, they are retained" (John 20:19-23). Was the sins ye retaion, they are retained" (John 20:19-23). Was the Paraclete bestowed upon the Apostles at this time? No. One need only read the second chapter of Acts to realize that the Spirit was not actually given them at this time. This was a symbolic act—a prophetic indication of the *actual* bestowal of the Spirit some fifty days later. Here the Lord commissions the Eleven to go forth and proclaim the facts, commands and promises of the Gospel—the terms of pardon under the New Covenant (cf. Matt. 28:18-20). As the advent of the Spirit upon them was designed to qualify them for this ambassadorship of reconciliation (2 Cor. 5:17-21), to endow them with the proper authority to state the terms of admission into the New Covenant—that is, to "forgive" and to "retain" sins—it is indeed significant that Jesus "breathed on them." This onbreathing was symbolic, and prophetic, of their actual reception of the Spirit on the Day of Pentecost. The Spirit is the Breath of God; hence the onbreathing of Christ at this time was prophetic of the onbreathing of God that would take place later in the actual bestowal of the Spirit upon them in baptismal measure. It is obvious that the Spirit was not actually bestowed on them at this time; otherwise Peter would have made use of the Spirit's guidance in the selection of an apostle to take the place of Judas, instead of calling upon the assembly of "the brethren" to elect Judas' successor by casting lots (Acts 1:15-26). Moreover, as stated above, the account of the actual advent of the Spirit on Pentecost, as given in the second chapter of Acts, makes it quite clear that He was not bestowed upon the Apostles at this, their first meeting with the Lord after His resurrection.

It should be noted, too, that this onbreathing of Christ was in a special sense prophetic of the Spirit's investment of

them with Divine authority at His coming on Pentecost. It will be remembered that in a previous conversation between Jesus (while He was yet in the flesh) and the men who were to become His Apostles, He had asked them: "Who say ye that I am?" And Simon Peter had spoken up at once: "Thou art the Christ, the Son of the living God." And Jesus had answered and said unto him: "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock"—that is, the truth to which Peter had just given expression—"I will build my church; and the gates of Hades shall not prevail against it"—that is, against the truth that Jesus is the Christ, the Son of the living God; this truth was proved once for all by His resurrection from the dead. To these words, Jesus had added the following significant statement: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:15-19). Now a key is an instrument whose function is to unlock a door; hence "the keys of the kingdom" was a phrase used here metaphorically by Jesus to designate the conditions on which men were to be admitted to inclusion in the New Covenant, to membership in the Body of Christ, and to citizenship in the Kingdom of Heaven. Moreover, to use "the keys of the kingdom" was simply, in common parlance, to "open the door of the Church." And to "bind" and to "loose" signified, in this statement, the authority to state the terms on which God, through Christ, would forgive men their sins; or, in case of man's failure to comply with the terms, would "retain" them, that is, continue to hold the sinner guilty, and subject to the penalty of the Moral Law. Thus it becomes very significant that in this conversation between the risen Christ and the Eleven, as recorded in John 20:19-23, the same Divine authority was conferred on *all the Apostles*. The wording is a bit different, but the meaning is precisely the same. Jesus stated explicitly: "As the Father hath sent me, even so send I you." Then, "when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." This signified that the Spirit, at

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His coming upon them, would invest them with the authority of Christ. It signified that the Divine authority first delegated by the Father to the Son, was now to be delegated by the latter, through the Spirit, to the Apostles. They were to go out as ambassadors of the Divine Government, that is, as Ministers Extraordinary; hence, they were to be vested with the authority and power of that Government, and with the necessary credentials (the power to perform miracles) to attest their Divine authority as Messengers of Christ. And not only as the Spirit's coming upon them to invest them with the proper authority and the proper credentials, but it was also to clothe them with infallibility such that they would deliver to men the Word of Christ as delivered to them by the Spirit. The Spirit Himself was to guide them into *all* the truth. (Hence the arrant nonsense of the specious theory that Paul was the real founder of Christianity, and that he distorted it into a system different from what Jesus intended it to be.) It follows, therefore, that Peter had no greater authority than the rest of the Apostles. Obviously, what Jesus did grant him, as a reward for his first voicing of the Good Confession, was the *privilege*, and the privilege only, of opening the door of the Church to both Jews and Gentiles. Hence it is perfectly in accord with everything revealed in the New Testament that when the Gospel was first preached to the Jews on Pentecost, it was Peter's sermon that was recorded (Acts 2); and that likewise, when the Gospel was first preached to the Gentiles in the person of Cornelius, at Caesarea, it was Peter who did the preaching (Acts 10). But one will search the New Testament in vain for evidence that Peter had any authority over the rest of the Apostles, or that his authority was greater, by Divine ordinance, than theirs in any respect. As a matter of fact, Paul himself said: "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision" (Gal. 2:11-12). The incident in John 20:19-23 simply means that when the Apostles were properly qualified by the Spirit on the Day of Pentecost, henceforth their authority was the authority of Christ, delegated to them by the Spirit; their infallibility, the infallibility of Christ, guaranteed by the Spirit; and their

Word, the Word of Christ as communicated to them by the Spirit.

Let us now turn to Luke 24:45-49. Here we read that Jesus made the following statements to His Apostles, obviously on the occasion of His last meeting with them, just before His ascension to the Father: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Here we have an abstract, so to speak, of the facts, commands, and promises of the Gospel (cf. 1 Cor. 15:1-4, Matt. 28:18-20). From this passage we learn the following: (1) That the Apostles were to be witnesses of the facts that Christ had suffered ("died for our sins," 1 Cor. 15:3-4) and risen from the dead the third day: (2) that they were to proclaim "repentance and remission of sins" in his name; (3) that this proclamation of repentance and remission of sins was to begin "from Jerusalem"; (4) that, as a prerequisite of the beginning of this proclamation, they—the Apostles—were to be "clothed with power from on high"; (5) that this "clothing" with power from on high, i.e., directly from Heaven, would be the fulfilment of the "promise of the Father," that is, the Promise of the Spirit, or of the advent of the Spirit upon them; and (6) that they—the Apostles—were to "tarry in the city" (Jerusalem) until the Spirit should come. This is all very clear. Note, well, however, that these promises were made to the Apostles, and to the Apostles only.

We are now drawing very near to the actual fulfilment of the Promise, the Promise of the Father, the Promise of the Advent of the Spirit. We pass on, therefore, to the first chapter of the book of Acts. Here Luke writes as follows: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit *unto the apostles whom he had chosen.*" Please note carefully this phrase, "*unto the apostles whom he had chosen*": it is important. We continue to read: "to whom"—that is, to His Apostles—"he also showed himself alive after his passion

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by many proofs, appearing unto *them*"—the Apostles—"by the space of forty days, and speaking the things concerning the kingdom of God." Bear in mind that the antecedent of "them" in all these sentences is "the apostles whom he had chosen." Continuing: "And being assembled together with them"—the Apostles—"he charged *them*"—the Apostles—"not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me." This is in exact harmony with what we have learned from Luke 24:45-49. What was this "promise of the Father" which they, the Apostles, had heard from the lips of Jesus? The promise of the coming of the Holy Spirit upon them, to guide them into all the truth (cf. again John 14:16-17, 14:26, 15:26-27, 16:7-15). Cf. Luke 24:49—"Behold, I send forth the promise of my Father upon you." Cf. also Acts 2:33—"Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." Now, let us read Acts 1:4-5 without interruption: "And, being assembled together with them"—i.e., the Apostles whom he had chosen—"he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: *for John indeed baptized with water; but ye*"—the Apostles—"shall be baptized in the Holy Spirit not many days hence." The Apostles, in Jerusalem, are not only to receive the Holy Spirit, but they are to receive Holy Spirit baptism, that is, the powers and influences of the Spirit in baptismal measure; and this is to occur "not many days hence." Never forget that these promises and instructions *were addressed to the Apostles, and to the Apostles only.* This is all so clear that a child can understand it. This teaching harmonizes, moreover, with the testimony of John the Baptizer, because, as we have learned heretofore, the men who later became Apostles were in John's audience. *Holy Spirit baptism, therefore, was a promise of the Father, to be administered by the Son, to the Apostles, or at least to them first.*

For what purpose was Holy Spirit baptism to be conferred upon the Apostles? The answer is found in the words of Jesus, Acts 1:8—"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the

uttermost part of the earth." Holy Spirit baptism was to clothe the Apostles with the powers of inspiration and demonstration; it was to render their message authoritative and infallible, and to clothe them with power to perform miracles to attest their ministry and message. It was to make them infallible witnesses of Christ and of His resurrection from the dead, not only in the Word which they were to proclaim *orally* in Jerusalem, Judea, Samaria, and all parts of the then known world; but in the *written* Word as well, by which they have witnessed of Christ and His Resurrection in all subsequent ages, even unto the uttermost part of the earth.

The Old Covenant preparation is now complete and comes to an end, as Christ ascends to the Father to be crowned King of kings and Lord of lords. The New Covenant fulfilment is at hand.

7. Questions for Review of Part Thirteen

1. Explain what is meant by a *covenant* in Biblical terms. In what sense are the Biblical Covenants to be regarded as Testaments?
2. Of what two Covenants do we find the account in the Bible? How do these Covenants differ?
3. What are the factors that constitute a Covenant?
4. What were the four aspects of the Abrahamic Promise?
5. In what sense did this Promise have a double reference?
6. How long was the Old Covenant in force? By whom—and in what Divine act—was the Old abrogated and the new ratified?
7. Explain the terms of the covenant of circumcision. What was the spiritual significance, if any, of these provisions?
8. Of what was fleshly circumcision the sign and the seal?
9. What were the two prerequisites of the covenant of circumcision?
10. When and under whose leadership was the Abrahamic Promise and Covenant enlarged into a national Covenant?
11. Where in the Old Testament do we find the specific promise of the New Covenant? How, according to the divine ordination, was the New Covenant to differ from the Old?
12. Explain what is meant by the statement that the basis of the Old Covenant was fleshly, whereas that of the New is spiritual. In what sense is the New Covenant a Covenant of Faith?
13. Explain what Jesus means in His conversation with Nicodemus by his affirmation that induction into the New Covenant was a matter of *spiritual* begetting and birth.
14. To what factors is regeneration (new birth) attributed in Scripture?
15. What is the place and purpose of Christian baptism in this phenomenon of new birth?
16. Explain what *spiritual circumcision* is, in the light of Scripture teaching. Why do we say that baptism itself is *not* spiritual circumcision.

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17. How does spiritual circumcision take place? How do faith, repentance, baptism, remission of sins, and the reception of the Spirit have to do with spiritual circumcision?
18. What are the *better promises* that are provided for mankind under the New Covenant?
19. Explain the allegory of Sarah and Hagar, as presented by the Apostle Paul, showing how it applies to the relationship between the two Covenants.
20. State the contrasts between the Covenants as stated by the same Apostle in the third chapter of Second Corinthians.
21. How does the Covenant of Law differ inherently from the Covenant of Grace and Faith?
22. In what respect, according to apostolic teaching, was the Law too weak to accomplish God's purposes for fallen man?
23. When was it that the Holy Spirit was *not yet given* and why was it so? What was the activity of the Holy Spirit, in the realm of Grace, prior to the glorification of Christ?
24. Why was it necessary for Christ to be glorified before the Dispensation of the Spirit could be ushered in? When and how was He *glorified*?
25. What was the substance of Joel's prophecy as repeated by the Apostle Peter in Acts 2:17-21? What significance has it for us?
26. When was the Holy Spirit (that is, Spirit-Power) conferred on obedient believers for the first time?
27. What did John the Baptizer promise with reference to the Administrator of Holy Spirit baptism and the baptism of fire?
28. What does the Scripture teach with respect to the baptism of fire?
29. Who, evidently, were to receive Holy Spirit baptism, in the multitudes to whom John was preaching? What, as we discover in the fourteenth, fifteenth and sixteenth chapters of John, was the reason for the conferring of Holy Spirit baptism on those who were to go out as Apostles? What was the primary function of the apostolic ministry?
30. What is meant by the "Promise of the Paraklete?" To whom was this promise made and for what purposes, evidently?
31. Summarize the teaching of Jesus after His Resurrection (in the twentieth chapter of John, in the last chapter of Luke, and in the first chapter of Acts) concerning the coming of the Holy Spirit to them to qualify them for the Apostleship.
32. Show how this was all fulfilled on Pentecost. State briefly the events of that Pentecost, the "birthday of the church." What, then, specifically was, and is, the ministry of the Holy Spirit through the Apostles? How are they still witnessing to us this day? Why do we speak of the Apostles as the executors of our Lord's Last Will and Testament?

THE ETERNAL SPIRIT
AND THE
SECOND PHASE
OF THE CREATION—
THE KINGDOM OF GRACE

PART FOURTEEN

THE OVERWHELMING
MEASURE OF
SPIRIT-POWER

THE BAPTISMAL (OVERWHELMING) MEASURE OF SPIRIT-POWER

1. The Advent of the Spirit

According to our thesis, the second phase of the Creative Process began with the institution of the Reign of Grace. John 1:17—"For the law was given through Moses; grace and truth came through Jesus Christ." Rom. 5:21—"that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Eph. 2:8—"By grace have ye been saved through faith." Rom. 6:14—"For sin shall not have dominion over you: for ye are not under law, but under grace."

The Scriptures assert that God did not give the Holy Spirit unto His Son *by measure*. John 3:34—"For he whom God hath sent speaketh the words of God; for he giveth not the Spirit by measure," i.e., "unto him." The prophets and holy men of old spoke the words of God, as communicated to them by the Spirit, only on certain occasions; they received the Spirit only partially and intermittently. But Jesus spoke the words of God at all times because He possessed the Holy Spirit fully and uninterruptedly. In His intercessory prayer on behalf of the Apostles, He said: "Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them" (John 17:7-8).

Hence, because Jesus did at all times speak the words of God, "he that believeth on the Son hath eternal life; but *he that obeyeth not the Son shall not see life*, but the wrath of God abideth on him" (John 3:36). The order of life that is enjoyed in the Kingdom of Grace is *spiritual life*, as distinguished from "natural" or "physical" life: it is the Life of the Spirit, the life mediated by Christ and realized in the human soul through the agency of the Holy Spirit. *The natural moral life is the life lived by the man who uses his reason to keep his animal appetites and passions in proper subjection and thus to direct his will. The spiritual life is that life in which human reason itself is brought under the direction of the Mind of Christ as revealed and applied by the Spirit. The Logos Himself is the principle of spiritual life superimposed upon human reason.*

[John 6:6 Jesus says]: The words that I have spoken unto you are spirit, and are life. [Col. 3:16]: Let the word of Christ dwell in you richly. [Phil. 2:5]: Have this mind in you, which was also in Christ Jesus. [Col. 1:27]: Christ in you, the hope of glory. [Rom. 8:10]: And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. [Gal. 4:19]: My little children, of whom I am again in travail until Christ be formed in you. [Eph. 3:14-17]: For this cause I bow my knees unto the Father . . . that he would grant you, according to the riches of his glory, that ye

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may be strengthened with power through his Spirit in the inward man; *that Christ may dwell in your hearts through faith*, etc. [2 Cor. 3:17]: Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. [Cf. John 8:31-32, the words of Jesus again]: If ye abide in my word, then ye are truly my disciples; and ye shall know the truth, and the truth shall make you free.

Now it follows that if Jesus, the Only Begotten Eon of God, possessed the Spirit (*i.e.*, His powers and influences) *without measure*, then the different human instrumentalities whom God used in the execution and revelation Plan of Redemption must have possessed the Holy Spirit *by measure*; that is, different measures of Spirit-power were conferred upon different individuals and classes for specific, yet different, Divine ends. These measures of the Spirit varied, even as their corresponding gifts or bestowals varied. "For to 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 discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will. (1 Cor. 12:8-11). What is true of the *charismata* ("gifts") of the Spirit, is equally true of the measures of Spirit-power from which the gifts emanated. "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all" (1 Cor. 12:4-6). There are diversities of "gracious gifts" as described in Scripture, but they all proceeded from the power of the one and the same Spirit. And there is mention of different ministrations (services), but, though varying in kind and in degree, they were all conferred by the same Lord, the Son of God. Likewise there are diversities of workings mentioned, but they all originated in the Will of the same God our Father, who worked by His Son through the agency of the Spirit. Thus the Father worked "by divers portions and in divers manners" (Heb. 1:1) by His Son, through His Spirit, in revealing and attesting the message of the Gospel.

We shall investigate, at this point, the greatest measure of Spirit-power that was ever conferred upon a human in-

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strumentality, namely, the *baptismal or overwhelming measure* of the Spirit. It is designated Holy Spirit baptism in the New Testament. Every one knows that the Greek word *baptizō* has three primary meanings in the New Testament, namely, "to dip," "to plunge," or, metonymically, "to overwhelm." (The verb *baptizō* is an intensive or iterative form of the verb *baptō*, both of which mean, uniformly, "to dip" or "to plunge." *Baptō* is used with this meaning from Homer onward, in classical Greek. Cf. Plato's use of *bebaptismenoi* to describe those "soaked in wine" (*Symposium*, 176b), and of *baptizo-menon* as describing a young man's "getting into deep water" (*Euthydemus*, 277d): that is, in either case, an *overwhelming*). Now obviously it would be impossible to *dip* or *plunge* one person into another—and the Holy Spirit is a Person. Hence, Holy Spirit baptism simply has to mean an *overwhelming* by the Holy Spirit; Holy Spirit baptism may be correctly termed, therefore, the *overwhelming measure of the Spirit*, that is, of Spirit-power.

Concerning the Advent of the Spirit, and what He was to do at His coming, we have learned the following: 1. That there was a time when the Holy Spirit was not yet given, that is, to believers generally; this was before Jesus had been glorified. 2. That Jesus promised to send the Paraclete upon His Apostles after His return to the Father or after He had been glorified. 3. That the Holy Spirit was, according to Promise, to come upon the Apostles, to be their Advocate, Instructor, and Guide: to guide them into all the truth: to quicken their minds to recall the things Jesus had taught them while in the flesh, and to declare unto them the things that were to come. 4. That, just before His Ascension, Jesus breathed on them (an act prophetic of their subsequent reception of the Spirit), and at the same time commissioned them to preach the Gospel and to state the terms of pardon under the New Covenant. 5. That He commanded them to tarry in Jerusalem until they were clothed with this power from on high. 6. That He said to them explicitly: "John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5). 7. That this coming of the Spirit upon the Apostles, in the form of a baptism or overwhelming, was to inaugurate the preaching of repentance and remission of sins in the name of (by the authority of) Christ unto all the nations, beginning

from Jerusalem. 8. That their enduement with the Spirit in baptismal measure was to make them authoritative and infallible witnesses of Him in Jerusalem, and in all Judea and Samaria, and unto the utter-most parts of the earth. 9. That this overwhelming measure of the Spirit was to be administered directly from Heaven, by our Lord Himself, in fulfilment of the "promise of the Spirit." 10. That this conferring of Holy Spirit baptism upon the Apostles would mark the beginning of the fulfilment of Joel's prophecy of a general outpouring of the Spirit upon people of all nations, removing forever the middle wall of partition which had hitherto existed between Jews and Gentiles. 11. That, in brief, the promise of Holy Spirit baptism pertained solely to the relationship that was to be sustained between the Holy Spirit and the specially chosen and qualified Apostles of Christ ("the apostles whom He had chosen," Acts 1:2), and that there is no indication whatever that such a promise was made with reference to the future relationship between the Holy Spirit and the Church of Christ, or between the Holy Spirit and mankind in general. It will thus be seen that in the study of Holy Spirit baptism we are still in the realm of *inspiration, revelation and demonstration*. In fact, we shall continue to be in these provinces of the Spirit's activity until we shall have seen the Church incorporated and established and the Word of Truth—the New Testament Scriptures—fully revealed and indited. Having thus learned that the Holy Spirit was to come upon the Apostles in the form of an overwhelming, we are now ready to inquire *when and where this Promise of the Spirit was fulfilled.*

The latter portion of the first chapter of Acts is devoted to an account of the selection of Matthias to fill the place made vacant by the fall of Judas from the Apostolate. In Acts 1:26, we read: "And they gave lots . . . and the lot fell upon Matthias: and he was numbered with the eleven apostles." (That this selection was divinely ratified is evident from the fact that the number of the apostles is again recognized as twelve in Acts 6:2.) Continuing, as if there were no division of the record into chapters and verses, we read the following: "And when the day of Pentecost was now come, they were all together in one place," Acts 2:1. What could be plainer than the fact that the antecedent of "they," as used in Acts 2:1, is the word "apostles," as used in Acts 1:26? To go back to

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acts 1:15, to find the antecedent of "they" in the "hundred and twenty" brethren is to violate every rule of grammatical construction. When we stop to consider that the original manuscripts of the New Testament were not divided into chapters and verses, that these divisions have been made by men, we can be positive that it was "the eleven apostles," and the eleven Apostles only, who were "all together in one place" on this memorable occasion. This distinction is exceedingly important, and harmonizes with all that we have previously learned regarding the promise of Holy Spirit baptism.

What was the time? Pentecost, A.D. 30, fifty days after the sabbath of the Passover week. It was also the first day of the week, the Lord's Day. *What was the place?* Jerusalem—the City of the Great King. Isa. 2:3—"Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." Luke 24:49—"Tarry ye in the city, until ye be clothed with power from on high." Acts 1:4, 5—"And, being assembled together with them [the Apostles], he [Jesus] charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." The proper time and the proper place for the fulfilment of the Promise.

In Luke's "former treatise" (see Acts 1:1) we learn that the Apostles, after the Lord's Ascension, were "continually in the temple, blessing God" (Luke 24:33). We conclude, therefore, that on this Day of Pentecost, they—the Apostles—were "all together" probably in some apartment of the Temple. The "upper chamber" was their place of lodging (Acts 1:13), but the Temple was their place of worship (cf. Acts 3:1). Here they were, then,—in some apartment of the Temple—waiting. Waiting—for what? For the Promise of the Father, for the fulfilment of the Promise of the Holy Spirit. Nor did they have to wait longer. For—"suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4). *This was Holy Spirit baptism.*

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"When the apostles," writes McGarvey, "were filled with the Holy Spirit, and began to speak as the Spirit gave them utterance, the promise of a baptism in the Holy Spirit and of power from on high was fulfilled. The power took effect on their minds, and its presence was manifested outwardly by their speaking in languages which they had never learned. The inner and mental miracle was demonstrated by the outward and physical. The promise, 'It shall not be ye that speak, but the Spirit of my Father that speaketh in you' [cf. Matt. 10:20], was fulfilled in its most literal sense; for the very words which they uttered were supplied to them immediately by the Spirit. They were not anxious how or what they should say, neither did they premeditate. It was literally given them in that hour what they should speak. Such power had never before been bestowed on men. It was the baptism in the Holy Spirit; not of their bodies, like John's baptism in water, but of their spirits. It was not a literal baptism, for this act cannot be affirmed of the connection between spirit and spirit; but the word baptism is used metaphorically. As the body, when baptized in water, is sunk beneath its surface and completely overwhelmed, so their spirits were completely under the control of the Holy Spirit, their very words being His and not theirs. The metaphor is justified by the absolute power which the divine Spirit exerted upon their spirits. Such is not the case with the ordinary influences of the Spirit, consequently these are not styled baptisms in the Spirit."¹

Nothing could be clearer than the fact that it was the Apostles, and the Apostles only, who received Holy Spirit baptism on this Day of Pentecost. To whom had the promise of the Spirit been made? The Apostles. Who were to be guided into all the truth as a result of the Spirit's coming upon them? The Apostles. Upon whom had Jesus breathed, saying, "Receive ye the Holy Spirit"? The Apostles. To whom had Jesus said, "Who soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained"? The Apostles. Who had been commanded to tarry in Jerusalem until clothed with power from on high? The Apostles. To whom had Jesus said, "Ye shall be baptized in the Holy Spirit not many days hence"? The Apostles. Who were to be witnesses of Christ in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth? The Apostles. Who were gathered together in one place when the Day of Pentecost was come? The Apostles. Who spoke with other tongues, on that Day, as the Spirit gave them utterance? The Apostles. *How could language be more explicit?*

What was the nature of Holy Spirit baptism on the Day of Pentecost? 1. It was *not* an ordinary spiritual (or psychical) experience for the purpose of converting those who received it.

1. J. W. McGarvey, *Commentary on Acts*, 23-24.

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The Apostles were disciples of the Lord Jesus long before the Spirit came upon them on Pentecost. They did not need to be converted. 2. It was an outward manifestation, a special miracle for a special Divine purpose. (1) It was something that could be "seen." "And there *appeared* unto them tongues parting asunder, like as of fire." Not actual fire—but having the appearance of fire: symbols of the audible tones in which the Apostles began to speak, and of the Word which they delivered. (2) It was something that could be "heard," "There came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." What filled the house? The sound. The impact must have been greater than that of a tornado, for we read that "when this sound was heard, the multitude came together." It must have been heard throughout the entire city of Jerusalem. But the sound as of the rushing of a mighty wind and the tongues parting asunder like as of fire, were symbolic: the former of the presence of the Spirit, the latter of the presence of the Word. God's Spirit and His Word go together in effecting the Divine purposes on earth. That it was an outward manifestation is evident from the words of Peter in Acts 2:33: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, *he hath poured forth this, which ye see and hear.*" Note, too, that the sound came "from heaven" (Acts 2:2): Holy Spirit baptism was administered by the Head of the Church Himself, from His position on the Throne of the Universe. There are many religionists today who claim to have received Holy Spirit baptism, who undoubtedly would be frightened beyond measure if they were actually to be made recipient of this amazing miracle!

What were the immediate effects of Holy Spirit baptism, on this occasion, upon those who received it? The effects were two: 1. They spoke with other tongues, that is, with foreign tongues, with tongues which they had never acquired themselves. 2. They spoke "as the Spirit gave them utterance," that is, they spoke the words which the Spirit Himself put upon their lips. What is implied here by their speaking with tongues?

[Precisely what is stated: they spoke with *other* tongues—tongues other than their native Galilean dialect.] [Acts 2:5ff.]: Now there were dwelling at Jerusalem Jews, devout men, from every

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nation under heaven. [The sacred city at that particular season was filled with Jewish pilgrims from all parts of the then known world. This was the great Homecoming of the Jewish people, and these pilgrims had poured into the city in great numbers in the days preceding the Passover and had remained there from the Passover to Pentecost.] And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? And how hear we, every man in our own language wherein we were born? Parthians and Modes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. [This account makes it too obvious for misinterpretation that it was the Apostles, and the Apostles only, who spoke with tongues on this occasion, and that they spoke with other tongues, that is, in the various native languages of their hearers. No need for anyone to say that these pilgrims all spoke one language. Luke makes it clear that *they did not*, that many different natives languages were represented in that audience; and that the Apostles were speaking in those foreign languages, so that their hearers said]: *Are not all these that speak Galileans? And how hear we, every man in our own language wherein we were born, and we hear them speaking in our tongues the mighty works of God.* [If language means anything at all, this means that the Apostles on Pentecost spoke not unintelligible jargon, but spoke intelligibly in the various native languages represented by their hearers. It should be pointed out, too, that *there is not the slightest intimation that the three thousand who were converted on that occasion spoke with tongues.* The reason is obvious: Those Pentecost converts did not receive Holy Spirit baptism; that special measure of Spirit-power was, according to Promise, for the Apostles only.]

Again, the Apostles, we are told, spoke with other tongues, as the Spirit gave them utterance. They were so completely under the power of the Spirit, their spirits so completely overwhelmed by the Holy Spirit, that they were only giving utterance to the words which He placed upon their tongues. That they themselves did not comprehend the scope of their utterances is evident from one statement alone, Acts 2:39. Here Peter said: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." To what promise did the Apostle refer? Evidently to the Abrahamic Promise which in essence was the Promise of the Messiah, and hence the promise of the facts, commands and blessings of the Gospel of Christ (Gal. 3:16). This Promise, of course, included subordinate promises, namely, those of salvation from sin, the indwelling of the Holy Spirit, and eternal life. This Promise,

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affirmed Peter, had reference to all who were present in his audience, to all their children, and to all that were afar off, even as many as the Lord should call unto Him. Now it is clear to us living today that this Promise included the Gentiles, in accordance with the Great Commission which Jesus had previously given to the Apostles (Matt. 28:18-20). And it is equally clear that the Apostle Peter, when he uttered these words, had not the faintest conception of this fact. Indeed for several years after Pentecost, none of the Apostles ever preached the Gospel to a single Gentile; as a matter of fact, it required a series of Divine interventions, in later years, to convince them that the Gospel was intended for Gentiles as well as Jews. (*Vide* Acts 10, 11:1-18, 15:6-11.) Thus we can readily see that the Apostles, like the prophets of old (1 Pet. 1:10-12), did not themselves comprehend the meaning and scope of the utterances which the Spirit was putting upon their lips, on the Day of Pentecost. Those who reject *verbal inspiration* of the Scriptures as a whole, certainly cannot deny it in the case of Peter's sermon on that day.

Again, what was the design of Holy Spirit baptism as conferred upon the Apostles on the Day of Pentecost? One thing is sure: It was not for the purpose of converting them to Christ or that of purifying their souls. Nor was it for the purpose of converting or saving *anyone*, on that occasion. In Acts 2:14-36, we have the account of the sermon which Peter preached on that day. It was the first Gospel sermon in the history of the world,—the first time the facts of the Gospel were announced to mankind as facts. The Apostle proclaimed three fundamental facts: 1. *That Jesus lived.* "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know" (v. 22). 2. *That Jesus died.* "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay" (v. 23). 3. *That Jesus was raised up from the dead.* "Whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it" (v. 24). "This Jesus did God raise up, whereof we all are witnesses" (v. 32). These are the facts of the message of the Gospel (1 Cor. 15:1-5). The Apostle concluded by declaring: "Let all the house

of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (v. 36). We continue to read: "Now when they heard this, they were pricked in their heart [i.e., convicted of their sins], and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:37-38). (Note that Peter did not command them to believe; obviously they were already believers, else they would not have asked what they must do to be saved.) Here were two specific commands: they were to *repent* and they were to be *baptized*: "the keys of the kingdom of heaven" (Matt. 16:19). [Note Acts 2:38 carefully. Here Peter spoke as the Spirit "gave him utterance" (v. 4). What they were to repent for, they were to be baptized for; or what they were baptized for, they were to repent for; and so, as an oldtime preacher put it, what the Holy Spirit has joined together, let no theologian put asunder.] This baptism, moreover, was a *command to be obeyed*, not a *promise to be fulfilled* from Heaven, like Holy Spirit baptism, and for the fulfilment of which men were to wait. Hence, we read in v. 41, that "they then that received his word were baptized: and there were added" (the "unto them" which follows here in our common versions was supplied by the translators; the Greek verb used here, *prostithēmi*, means, literally, to "put together," to "associate") "in that day about three thousand souls." And in the last verse of the chapter, v. 47, we read: "And the Lord added (*prostithēmi*, again) to them day by day those that were being saved" How were these first converts "saved"? On what conditions did they receive remission of sins? Certainly not on condition of Holy Spirit baptism, because there is no indication that they received Holy Spirit baptism. True, they were promised "the gift of the Holy Spirit" (i.e., the Holy Spirit as a Gift) on the conditions of their repentance and baptism, but it is quite evident that this particular "gifts" was not Holy Spirit baptism. As we shall see later, this surely was another measure of the Spirit,—the indwelling of the Spirit—the measure of Spirit-power imparted to all obedient believers. These first converts, then, were "saved," that is, adopted into God's family, made Christians and members of the New

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Covenant, on conditions of their acceptance of Jesus as Lord and Christ, their repentance from sin, and their baptism into Christ. Holy Spirit baptism was not connected with their salvation in any way, except indirectly through revelation of the message which was preached to them by the Apostles.

Herein is revealed the fundamental distinction between the baptism authorized by the Great Commission (Matt. 28:18-20) and Holy Spirit baptism, namely, the former was a *command* to be *obeyed*, whereas the latter was a *promise* to be *fulfilled* directly from Heaven. The former was to be administered by any evangelist; the latter was administered by the Head of the Church Himself, at His own Will, and for His own Divine purposes. The baptism of the Commission was a command to be obeyed by all believers for the remission of their sins. That this was a baptism in water is evident from the various cases of conversion described in the book of Acts (Acts 8:12, 2:36-39, 9:18, 10:44-48, 16:15, 16:33, 18:8, etc.). Holy Spirit baptism was a special miracle for a special Divine purpose; Christian baptism is the baptism of the penitent believer in water, "in the name of Jesus Christ" or *by the authority of Christ*, "into the name of the Father and of the Son and of the Holy Spirit," *unto* or *for* the remission of sins (Acts 2:38, Matt. 28:19). Moreover, Paul states explicitly that, with reference to the permanent faith and practice of the Church, there is "one Lord, one faith, *one baptism*" (Eph. 4:5); hence, if this "*one baptism*" is baptism in water—the baptism of the Commission—it simply cannot be Holy Spirit baptism, else the Spirit is made to contradict Himself. *A study of the book of Acts should convince anyone that the baptism of the Commission was—and is—baptism in water.*

Holy Spirit baptism on the Day of Pentecost was a special miracle for a twofold Divine purpose: 1. It was to clothe the Apostles with Divine authority, power and infallibility, that they might properly reveal and attest the Gospel message for all time. Hence Jude speaks of the revelation communicated by the Spirit through them as "the faith which was once for all delivered unto the saints (v. 3). 2. It was for the Divine purpose of incorporating the Jews as such into the Body of Christ.

The Source of authority in Christianity is God. We are the works of His hands, the products of His Divine Intelligence. We are His, because He created us in His image,

and because He is our Preserver, Benefactor, and Savior. However, it seems that God has seldom seen fit to govern His creatures by the direct exercise of His primary authority, but has chosen instead to rule and govern them through specially-commissioned human instrumentalities. Now the first transfer of Divine authority was made when the Father delegated His authority to His Son. Heb. 1:1-2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son," etc. Jesus Himself said, John 5:43—"I am come in my Father's name," that is, with the Father's authority. Again, John 8:42—"I come forth and am come from God; for neither have I come of myself, but he sent me." John 14:6—"I am the way, and the truth, and the life; no one cometh unto the Father but by me." Cf. Matt. 28:18, the words of Jesus after His Resurrection: "All authority hath been given unto me in heaven and on earth." But when Jesus, having accomplished His work on earth, returned to the Father and was made Head over all things to the Church, it became necessary for Him to confer His Divine authority upon human instrumentalities who should act as executors of His Last Will and Testament. Hence the second transfer of Divine authority occurred when the Son, as Lord and Christ, delegated His authority "unto the apostles whom he had chosen." In the Lord intercessory prayer, as given in the seventeenth chapter of John, we learn that God gave His Son certain men out of the world (v. 6) to whom He—the Son—had revealed the words of God. "For the words which thou gavest me I have given unto them" (v. 8). Again: "Sanctify them in the truth: thy word is truth. *As thou didst send me into the world, even so sent I them into the world*" (vv. 17-18). The reference here is to the Apostles exclusively, of course; this entire prayer was uttered by our Lord on their behalf. Cf. the words of Jesus to the Eleven, just before His Ascension, John 20:21—"As the Father hath sent me, even so send I you." In a word: just as the Father had delegated His Divine authority, in the first place, to the Son, so the Son in turn delegated this authority to the Apostles.

Now in the transfer of Divine authority from the Father to the Son, there was no danger of error or perversion, because the Son was as Divine as the Father. He was the

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effulgence of the Father's glory and the very image of the Father's substance (Heb. 1:3). But the Apostles were men, subject to all the frailties of the flesh and the imperfections of the human intellect; hence, there was grave danger that they might misuse the authority conferred upon them or misapprehend or pervert the truth of God. It was necessary, therefore, to invest them with the proper Divine power to preserve their minds from error and to guide them into all the truth. It was for this purpose, primarily, that the Holy Spirit came upon them in baptismal measure. Jesus had said to them, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth. . . . He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:13-14). When he had first called them, at the beginning of His ministry, He had said to them: "But when they [your enemies] deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:19-20). Hence following His Resurrection, as we have learned, He breathed on them, saying, "Receive ye the Holy Spirit"; and then foretold their investiture with the authority to open the door of the Church and state the terms of admission to the New Covenant. From the time that the Spirit descended upon them in baptismal measure, on the Day of Pentecost, they were clothed with the authority of Christ; they were the ambassadors of Christ to mankind. The presence and power of the Holy Spirit in their hearts, leading them, guiding them, giving them moral and physical strength, and the power to perform miracles as well, guaranteed the authority and infallibility of their revelation of the Gospel. Moreover, when that revelation was completed through them, and embodied in permanent form in Scripture, it became the Perfect Law of Liberty (Jas. 1:25), to which nothing rightfully can be added and from which nothing rightfully can be taken away. And there was no longer any necessity for special inspiration or illumination. Hence, we find no evidence in the New Testament that the Apostles ever conferred their authority upon any other man or group of men. *They had no successors.* They are still exercising their

authority today in and through the Christian Scriptures, the Church's all-sufficient Book of Discipline and Rule of Faith and Practice (Rom. 10:6-15).

2. The Ministry of the Apostles

A word or two is in order, at this point, regarding the character of the apostolic ministry.

In the first place, the Apostles were *ambassadors* of Christ to the world and to all ages; they were Ministers Extraordinary with Divine portfolio. *Their office was a special office which was fulfilled in them and never duplicated thereafter.* 2 Cor. 5:18-20: "But all things are of God, who reconciled us unto himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us. we beseech you on behalf of Christ, be ye reconciled to God." Eph. 6:19-20: "The mystery of the gospel, for which I am an ambassador in chains."

In the second place, the Apostles were *witnesses* of Christ, that is to say, they were witnesses—eye-witnesses, if you please—of the facts that He had died on the Cross, that He had been buried, and that He had been raised from the dead. *The Apostles were men who could testify to what they had seen with their own eyes: they had seen Jesus die on the Cross, and especially they had seen Him and conversed with Him after His resurrection.*

[No fact is emphasized more than this, in the New Testament; it is stated again and again. Hear the testimony of Jesus Himself, John 15:27]: ye also bear witness, because ye have been with me from the beginning. [Luke 24:45-48]: Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. *Ye are witnesses of these things.* [Acts 1:8]: But ye shall receive power, when the Holy Spirit is come upon you: *and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.* [Acts 2:32—here Peter said, to his Pentecost audience]: This Jesus did God raise up, *whereof we all are witnesses.* [Luke says, Acts 4:33]: *And with great power gave the apostles their witness of the resurrection of*

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the Lord Jesus. [Acts 3:14, 15]: But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life; whom God raised from the dead: *whereof we are witnesses* [Peter's words, to the crowd gathered in Solomon's Porch.] [Acts 10:38-48, the words of Peter, to Cornelius in his household]: Even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. *Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead.* And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. [How could language be any plainer than this?] [Again, Paul said, in his sermon delivered in the synagogue at Antioch of Pisidia, Acts 13:30, 31]: God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem [*i.e.*, the Eleven], *who are now his witnesses unto the people.* [And it will be remembered that Peter, at the very beginning, in calling for the election of a successor to Judas in the apostolic office, had said]—Of the men therefore that accompanied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, *of these must one become a witness with us of his resurrection* [Acts 1:21-22].

The appearance of the risen and glorified Lord to Saul of Tarsus, before the gates of Damascus, was a Divine act necessary to qualify the latter for the Apostleship. It would not have done, in this case, to send another Apostle to preach to Saul, as in the case of the Apostle Peter and Cornelius (Acts 10). Nor would it have sufficed merely to send an evangelist, as Philip was sent to preach to the Ethiopian eunuch (Acts 8). Here was a man who was to be commissioned to the Apostleship, who was to be qualified as an eyewitness of the fact of the Resurrection of Jesus. As a witness, he would have to be able to say to the world, "I have seen the risen Lord." Hence, to accomplish the Divine purpose in this particular case, it was necessary for the Lord Himself to come down from Heaven and manifest Himself to Saul; and this is precisely what happened.

[Paul himself testifies that the glorified Lord said to him, at His appearance on the Damascus road, Acts 26:15-18: *But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee;*

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delivering thee from the people, and from the Gentils, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.]

[Hence, when the Lord Himself commissioned Ananias, a disciple at Damascus, in a vision, to seek out the penitent Saul and tell the latter what he must do to become a Christian He said to Ananias]: “Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel [Acts 9:15]. [And Paul himself tells us that Ananias said to him, among other things, Acts 22:14, 15]: The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. [Therefore, the Apostle writing to the Corinthian Christians later, said, in defense of his Apostleship]: Am I not free? am I not an apostle? have I not seen Jesus our Lord? (1 Cor. 9:1). [Again, 1 Cor. 15:1-8] Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. Fod I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures: and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep: then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also. [Is it to be wondered at, then, that immediately after Paul’s experience before the gates of Damascus, and his subsequent repentance and baptism], straightway in the synagogues [in that city] he proclaimed Jesus, that he is the Son of God [Acts 9:20]? [Paul evidently saw the Lord in His glorified body, the brilliance of which outshone the radiance of the midday sun; in the same body in which Peter, James and John had seen Him, on a former occasion, on the Mount of Transfiguration (Matt. 17:1-8). Peter could never forget that experience, and harking back to it in memory, in his later years, he write]: For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount [2 Pet. 1:16-18]. [Finally, John summarize the function of the Apostolic office in these vivid words]: That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be made full [1 John 1:1-4]. [So testify the Scriptures uniformly with respect to the Apostleship.]

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No matter what the word "apostle" has come to mean in more recent times, its New Testament meaning is what concerns us here. And an "apostle," in New Testament times, was an ambassador who had *seen* Christ after the latter's Resurrection from the dead. Hence the term "witness" is the term most frequently applied to the Apostles in the New Testament Scriptures. Now, obviously, *a witness can testify only to what he has seen with his own eyes. Hence, in the very nature of the case, a witness can have no successors; and the whole preposterous dogma of "apostolic succession" falls to the ground right at this point.* The Apostles saw Jesus after His Resurrection; they so testified, in no uncertain terms, to both Jews and Gentiles of their day; then they incorporated their testimony in permanent form in Scripture for all future ages. There it is today, for us to read and to be convinced thereby that Jesus is the Christ, the Son of the living God. Having delivered their testimony to the world, orally at first, then in writing, they passed on to their eternal reward (cf. 2 Tim. 4: 6-8); and with their passing, the Apostolic office,—and along with it, inspiration, revelation and demonstration—came to an end. The authority and infallibility of the Apostles is now embodied in the New Testament Scriptures. *The Apostles had no "successors."*

The Apostles were guided, at all times that such guidance was necessary, by the Spirit of God.

[1. *They were filled with the Holy Spirit, i.e., with His powers and influences.* 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 4:8]: Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, etc. [Acts 4:31]: And they were all filled with the Holy Spirit, and they spake the word of God with boldness. [Acts 9:17—here Ananias said to the penitent Saul, at Damascus]: Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. [Acts 13:9]: But Saul, who is called Paul, filled with the Holy Spirit, fastened his eyes on him [*i.e.*, Elymas the sorcerer at Paphos]. [2. *Their authority was that of the Spirit, or, perhaps it would be more correct to say, that of Christ as actualized in them by the Spirit.*] [Acts 5:3, 4, 9]: But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and keep back part of the price of the land? . . . Thou hast not lied unto men, but unto God. . . . Peter said unto her [Sapphira], How is it that ye have agreed together to try the Spirit of the Lord? [Obviously, in lying to an inspired Apostle, they had lied to the Spirit, and in attempting to deceive a Spirit-filled Apostle, they had "tried" the Spirit of the Lord.] [Thus the decisions

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of the first Council of Apostles and elders in Jerusalem were first of all the decisions of the Holy Spirit, as announced in the letter which was sent out to the churches, Acts 15:28]: For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things, etc. [This was the Council at which it was decided once for all not to bind circumcision upon the Christian Churches.] [3. *They were constantly guided by the Spirit in their work.*] [Acts 13:1-4]: Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, went down to Seleucia, etc. [Acts 16:6-8]: And they [Paul and his companions] went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not. [Acts 20:22-23—here Paul says to the Elders of Ephesus]: And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. [Paul was especially conscious that his whole ministry was inspired and directed by the Spirit of God, Rom. 15:18, 19]: For I will not dare to speak of any things save those 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 Spirit: so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ. [Paul had preached the Word of Christ and established churches in the power of the Spirit, 1 Cor. 2:4, 5]: My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. [1 Thess. 1:5, 6]: how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance. . . . And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, etc. [Gal. 2:3, 5]: This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? . . . He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? [According to the New Testament, the Spirit guided the early Church in the creation of its permanent polity and officers Cf. Acts 6:1-6, and especially Acts 20:28, where Paul says to the Elders of Ephesus]: Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the church of the Lord which he purchased with his own blood. [4 *They performed miracles by the power of the Spirit.* Mark 16:19-20]: So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. [1 Cor. 2:4, the words of Paul]: And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power. [Heb. 2:3, 4]: How shall we

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escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by gifts of the Holy Spirit, according to his own will. [5. *They revealed the Will of God for the redemption of men, by inspiration of the Spirit.*] [1 Cor. 2:10-18]: But unto us God revealed them [the things of God] through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. [1 Pet. 1:12]: To whom [the ancient prophets] it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven. [Gal. 1:11-12, Paul says]: For I make known unto you, as touching the gospel which was preached by me, that it was not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ [cf. Eph. 1:8-14, 3:1-13]. [Rev. 2:7]: He that hath an ear, let him hear what the Spirit saith to the churches [cf. Rev. 2:17, 29; 3:6, 18, 22].

The Bible is the record of God's progressive revelation of His Eternal Purpose, a record begun through holy men of old, inspired by the Spirit; continued through the Hebrew Prophets, inspired by the Spirit; and concluded by Jesus and the Apostles, inspired by the Spirit. The inspirational, revelatory and demonstrative work of the Spirit all came to an end with the Apostles of Christ.

3. The Incorporation of the Body of Christ

Again, the Holy Spirit came upon the apostles in baptismal measure, on the Day of Pentecost, for the purpose of creating the Body of Christ and of incorporating the Jews as such into that Body. This was the beginning of the second phase of the Creative Process, the institution of the Reign of the Messiah—the Reign of Grace—upon earth.

The events of that great Day of Pentecost—all interconnected—were four in number, namely, (1) the advent (descent) of the Spirit upon the Apostles in baptismal measure; (2) the preaching of the first Gospel sermon (*i.e.*, the first proclamation of the facts of the Gospel) and the first public announcement of the terms of admission into the New Cov-

enant; (3) the first conversions to Christ; and (4) the creation or incorporation of the Church of Christ.

The Church is the Body of Christ.

[Eph. 1:22, 23]: And he [God the Father] put all things in subjection under his feet, and gave him [Christ] to be head over all things to the church, which is his body, the fulness of him that filleth all in all. [Col. 1:18]: He is the head of the body, the church. [1 Cor. 12:12]: For as the body is one, and hath many members, and all the members of the body, being many, are one body: so also is Christ. [1 Cor. 12:27]: Now ye are the body of Christ, and severally members thereof. [As the body of Christ, the Church is indwelt, vitalized and unified by the Holy Spirit.] [Eph. 2:21, 22]: in whom 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. [*The Church is an organism, a living, spiritually living, entity, and not an organization. As in the human organism, the power of direction is in the head, the mind, and is mediated throughout the organism by the spirit as the rational life principle; so in the Divine Organism also, the power of direction is in the Head, Christ Himself, and is mediated throughout the Body, the Church, by the Divine Spirit.*] [Eph. 4:15, 16]: But speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love. [1 Pet. 2:5]: ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. [Hence, the Church is said to be the “communion” (*i.e.*, the sharing together by its members) of the Holy Spirit (2 Cor. 13:14).] [Cf. Pahlil. 2:1]: If there is therefore any exhortation in Christ, if any consolation of love, if any *fellowship of the Spirit*, etc. [John says, 1 John 1:3]: our fellowship is with the Father, and with his Son Jesus Christ; [this fellowship is realized, however, by the presence of the Spirit in the members of the Body.] [Christ as the Head, and the Church as the Body vitalized by the Spirit, together constitute the Mystic Personality.] [Eph. 4:4-6]: There is one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, and one God and Father of all, who is over all, and through all, and in all. [As the human body without the spirit is dead and consequently disintegrates: so the Body of Christ, without the Spirit, would be lifeless and would soon disappear from the face of the earth.]

Now the Church of Christ was incorporated, that is, the *Body was formed*, on the Day of Pentecost. At the conclusion of the first proclamation of the facts of the Gospel on that Day, some three thousand people, we are told, “were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?” And Peter answered, “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall

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receive the gift of the Holy Spirit" (Acts 2:37-38). In v. 41, we read: "They then that received his word were baptized: and there were *added together* in that day about three thousand souls." And in v. 47, we are told that "the Lord *added together* day by day those that were being saved." These persons—some three thousand of them—asked what to do to be saved, were told what to do in a single sentence, and did what they were told to do, all within a few hours, at the most; whereupon the Lord Himself *added* them or *formed* them together into His Body. This was the incorporation of the Church of Christ. Undoubtedly the *forming* of the Body was the result of the diffusion of the *regenerative* measure of the Spirit throughout the minds and hearts of all those who obeyed the Gospel on that occasion. As A. J. Gordon has written:

[Believers had been saved, and the influences of the Spirit had been manifested to men in all previous dispensations from Adam to Christ. But now an *ecclesia*, an outgathering, was to be made to constitute the mystical body of Christ, incorporated into Him the Head, and indwelt by Him through the Holy Ghost. The definition which we sometimes hear, that the church is a 'voluntary association of believers, united together for the purposes of worship and edification' is most inadequate, not to say incorrect. It is no more true than that hands and feet and eyes and ears are voluntarily united in the human body for the purposes of locomotion and work. The church is formed from within, Christ present by the Holy Ghost, regenerating men by the sovereign action of the Spirit, and organizing them into himself as the living center. The Head and the body are therefore one, and predestined to the same history of humiliation and glory.^{1]}]

To use modern business terms, this *incorporation* known as the Body of Christ was formed by Christ, through the Holy Spirit, on the Day of Pentecost; the descent of the Holy Spirit on the Apostles, on that occasion was its *charter*; the Apostles themselves became its permanent *board of directors*; and its *constitution* was the Apostles' teaching (Acts 2:42) as communicated to them by the Spirit. This teaching was at first oral, but is now embodied in the New Testament canon in permanent form. The Apostles were the executors, guided into all the truth by the Spirit, of the Last Will and Testament of our Lord and Savior Jesus Christ; and this Testament was probated on the day of the first proclamation of the facts of the Gospel, the Day of Pentecost.

This was the beginning of the *embodying* of the Spirit upon earth, and it necessitated as great a Condescension and

1. A. J. Gordon, *The Ministry of the Spirit*, 53.

Humiliation on the Spirit's part as the work of Atonement had necessitated on the part of the Logos. "We can see," writes H. W. Robinson, "that the indwelling of the divine Spirit in humanity, whether by the Incarnation of our Lord Jesus Christ, or by the continuance of His presence through the Holy Spirit in the hearts of believers, must always involve a 'kenosis,' a humiliation and an acceptance of the lower as the medium of the higher, though this principle of limitation need not imply the duality of mind and matter. We have here, indeed, a true parallel, in the reverse direction, to the transforming activity of spirit. As there we saw spirit constantly taking up the lower into itself, and thereby giving it a new meaning, and consequently a new reality, so here we see spirit necessarily embodying itself in the lower, in order to express and realize itself. This is the great systole and diastole of Spirit (reflected in spirit), the heart-beats of God, the interplay of transcendence and immanence, never adequately stated in any intellectualistic categories, but recognizable in activities at least adumbrated in the activities of our own spirits, in their whole and concrete personality. If this be true, the Christian doctrine of the Incarnation like the Christian doctrine of Atonement, finds its confirmation in the doctrine of the Spirit, and the general trend of our argument points to the ultimate unity of mind (Spirit) and matter. 'Matter' must be ultimately spiritual, however much lower its level of reality than 'Mind'."¹ Cf. 2 Cor. 3:17, 18—"Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

I reason as follows: In the economy of God, the beginning of a new order of things, a new and higher level of created being, involves of *necessity*, an immediate Divine operation, and is therefore best designated "miraculous," that is, from our human point of view. But once this new order is created, by the impartation to the Life Process of a new increment of power from the Divine Being, the perpetuation proceeds according to established (Divinely decreed) laws and processes. Thus the physical universe had its beginning as the

1. H. Wheeler Robinson, *The Christian Experience of the Holy Spirit*, 83-84.

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result of an immediate Divine act (or perhaps a series of such acts); however, it has perpetuated itself throughout the centuries by the operation of "natural" laws. The beginning of the life process, too, was undoubtedly the result of an immediate act of God; the various forms of life have perpetuated themselves, however, by the ordinary or "natural" processes of reproduction. Again, in the realm of the spiritual, the Jewish Theocracy—the Old Covenant—had its inception in a series of immediate Divine acts or miracles, starting in Egypt and not ceasing until the children of Israel were established in the Land of Promise. But the nation was permitted to work out its own destiny thereafter by following, or not following, the Law of Jehovah as handed down through Moses. The same fundamental truths hold good with reference to the Church. The Church of Christ had its beginning in two immediate Divine acts or miracles, namely, (1) the Divine conferring of Holy Spirit baptism upon the Apostles, as representative of the Jews, on the Day of Pentecost, and (2) the Divine conferring of Holy Spirit baptism upon Cornelius and his household, as representative of the Gentiles, some years later. The Church has been perpetuated, however, and constantly enlarged, throughout the centuries, by the proclamation of the New Covenant law of pardon for the obedience of faith on the part of all those who choose to become God's saints. Sainthood is the next level of being above that of the purely natural or rational man. The purely natural ("moral") man is one who uses his reason to keep his passions in subjection and to direct his will. *But the saint or spiritual man is one who, in addition to all this, conforms his reason also to the Mind of Christ as mediated to him by the Spirit through the instrumentality of the Word. Hence he is, in the strictest sense of the term, a "new creature, a "creation."*

[2 Cor. 5:17]: Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. [Eph. 2:10] For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. [Col. 3:9-11]: Seeing that ye have put off the old man, with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all. [Rom. 6:4]: We are buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. [Rom.

6:10, 11]: For the death that he died, and he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

When the Holy Spirit descended on the Day of Pentecost, amid displays of supernatural power and significance, and overwhelmed the Apostles with His presence and accompanying gifts and graces, *they—the Apostles—were then and there constituted the charter members of the Church of the Lord Jesus Christ.* The Body was formed in the miracles of Holy Spirit baptism as conferred upon the Apostles; the Jews, in the persons of the Apostles, were then and there incorporated into the Body. But from that time onward believers were added to the Body, hence added to the Lord, the Head of the Body, by the process of accepting the facts of the Gospel and obeying its commands and conforming their lives to its requirements. Those people to whom Peter preached on the Day of Pentecost and who asked what they must do to be saved, were told what to do in very plain terms, and did what they were told to do. They were told to repent, and to be baptized in the name of Jesus Christ for the remission of their sins. And in a subsequent verse we read: "They then that received his word were baptized: and there were added together in that day about three thousand souls" (Acts 2:41). Those first converts were not added together (nor added to the Lord either, for that matter) as a result of receiving Holy Spirit baptism themselves, but as a result of their ready compliance with the New Covenant law of pardon. The terms of pardon, of admission into the New Covenant, had just been stated by Peter, and seemingly by the rest of the Apostles as well (Acts 2:37). Those persons—some three thousand in all—who "were pricked in their heart," that is, convicted "of sin, and of righteousness, and of judgment" (John 16:8), accepted the terms: they received the Apostles' Word and were baptized into Christ without delay. And this process of preaching the Gospel for the obedience of faith went on from day to day, for we are told that the Lord kept on adding together day by day those that were being saved (Acts 2:47). Cf. Acts 4:4—"But many of them that heard the word believed; and the number of the men came to be about five thousand." Also Acts 6:7—"And the word of God increased; and the number of the disciples multiplied in Jerusalem ex-

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ceedingly; and a great company of the priests *were obedient to the faith.*" Nothing is made more clear in the New Testament Scriptures than the fact that all those who came into the Church in the Apostolic age came in precisely the same way and on the same terms. Those terms were: (1) faith in Christ, *i.e.*, that Jesus is the Christ, the Son of the living God; (2) repentance from sin; (3) confession of Christ; and baptism into Christ (John 20:30-31; Acts 16:30-34; Matt. 10:32-33; Acts 2:38; Matt. 28:18-20; Acts 8:35-40; Rom. 6:1-4; Rom. 10:9-10; Gal. 3:27).

That this day, Pentecost, A.D. 30, was the day on which the Church of Christ actually came into existence on earth is evident from a comparison of the matters related in the second chapter of Acts with the account of the creation of man as given in Gen. 2:7. In the passage in Genesis we read that "Jehovah God formed man of the dust of the ground." That is, He formed man's body of the same chemical elements of which all matter is constituted. But *as such* the things thus formed was lifeless and powerless: it was a mere thing, and nothing more. It was then that God completed His work: He "breathed into" the lifeless thing a particle, so to speak, of His own Being; He implanted in the lifeless form the principle of rational life. "Jehovah God . . . breathed into his nostrils the breath [spirit] of life." As a consequence of this Divine inbreathing, the man became "a living soul." The same kind of Divine operation took place on the Day of Pentecost with respect to the new creation, the mystical Body of Jesus Christ, the Church. The physical aspect of the Divine Body [*the form, in other words*] was in Jerusalem waiting, in the person of the Apostles who had been commanded to tarry there until they should be "clothed with power from on high"; waiting, that is, for the Divine inbreathing; waiting for the Spirit to come and to enter and to take possession of their spirits. And this is precisely what the Holy Spirit did. He came down from Heaven and entered into the Body, in the persons of the Apostles, giving to the Body life and power and, in fact, actual existence as a mystical living organism or entity. The Church simply could not have existed in fact prior to this event. *If there was such an institution as the Church prior to the advent of the Spirit on the Day of Pentecost, it was a Church without the presence and power of the Spirit; more than this,*

it was a Body without a Head, for the Scriptures clearly teach that our Lord was made Head of the Body when He was raised from the dead and made both Lord and Christ (cf. Acts 2:36; Acts 4:8-12; Eph. 1:19-23; Col. 1:18; 1 Pet. 3:21-22, etc.).

Considerable confusion has prevailed throughout the Christian world in times past regarding the actual time and place of the beginning of the Church of Christ. Some have said that the Church had its beginning in the Garden of Eden with our first parents; others, that it came into existence when Abram was called out of Ur of the Chaldees and made the father of a chosen people; still others, that it was established in the time of Moses with the organization of the Hebrew Theocracy; and a great many have contended that the Church had its inception in the days of John the Baptizer. But we can readily see that all these theories are erroneous. This was made evident by Jesus' own statement, in Matt. 16:18—"Upon this rock I will build my church." Jesus said here, not "I have built," but "I will build"; that is to say, the Church was yet a thing of the future. Now in Acts 5:11, we read that "great fear came upon the whole church"; obviously at this time, the Church was actually in existence. We must conclude, therefore, that the Church came into existence on earth at some time between the dates represented by these two Scriptures, namely, Matt. 16:18 and Acts 5:11. A few other considerations should settle the matter, namely: As the Kingdom of Heaven, it could not have existed until the King ascended and was crowned; as the New Covenant, it could not have been in operation prior to Christ's ratification of it by the shedding of His blood; as the New Testament, it could not have been in force until the Testator died, for "where a testament is, there must of necessity be the death of him that made it" (Heb. 9:16); and as the Great Salvation, its history shows it was only begun to be spoken by the Lord and was confirmed unto us by them that heard him (Heb. 2:3). As a matter of fact, the exact time of the birthday of the Church was this memorable Day of Pentecost when the Spirit entered the Body for the first time, to make it His dwelling-place henceforth throughout the Gospel Dispensation. Practically the whole of Christendom recognizes the fact today that Pentecost, A.D. 30, was the birthday of the Church of Christ; indeed St. Augustine has designated this Day the *dies natalis* of the Holy Spirit.

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In the paragraphs immediately following, we shall see that the Gentiles, as represented by Cornelius and his household at Caesarea, were later incorporated into the same Divine Body by the same miracle of Holy Spirit baptism. Thus the prophecy of God through Joel was fulfilled: "I will pour out my Spirit upon all flesh," meaning of course that the time would come when there should no longer be any distinction between Jews and Gentiles, but the peoples of all nations should receive the Spirit on the same terms. Thus Paul could write in later years: "For in one Spirit were we all baptized into one body, *whether Jews or Greeks*, whether bond or free: and were all made to drink of one Spirit" (1 Cor. 12:13). For example, the human race received its standing in the Hierarchy of Being in Adam and Eve, its first representatives; so all redeemed Jews received their standing in the Body of Christ, in their original representatives, the Apostles, who were baptized in the Spirit at the beginning of the Christian era; and all redeemed Gentiles likewise received their standing in the Body of Christ, in their first representatives, Cornelius and his household, who were baptized in the Holy Spirit several years after Pentecost. The outpouring of the Spirit in overwhelming measure upon both Jews and Gentiles indicated that the middle wall of partition which had existed between them from time immemorial was broken down for ever. For Christ "is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances: that he might *create in himself* of the two, *one new man*, so making peace; and might reconcile them both *in one body* unto God through the cross, having slain the enmity thereby . . . for through him we both have our access *in one Spirit* unto the Father" (Eph. 2:14-18).

4. The Calling of the Gentiles

The Holy Spirit made it perfectly clear through the Hebrew Prophets that the blessings of the New Covenant should be for Gentiles as well as Jews.

[Isa. 2:2, 8] And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and *all nations* shall

flow unto it. And *many peoples* shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. [Isa. 11:10]: And it shall come to pass in the day, that the roots of Jesse, that standeth for an ensign of the peoples, *unto him shall the nations seek*; and his resting-place shall be glorious. [Isa. 42:6]: I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, *for a light of the Gentiles*. [Isa. 49:6]: I will also give thee *for a light to the Gentiles*, that thou mayest be my salvation *unto the end of the earth*. [Cf. Jacob's prophecy on his death-bed, respecting the tribe of Judah, Gen. 49:10]: The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come; and *unto him shall the obedience of the peoples be*.

These were all familiar Scriptures among the Jews in olden times and were frequently read in their synagogues on the sabbath day. Yet it is obvious to all who are familiar with the history of redemption that they were, on the whole, totally blind to the universal import of these prophecies. It was inconceivable to a Jew that God should extend the blessings of His Covenant to a Gentile except on the terms of the Law of Moses, much less that He should ever set aside that Law and the Covenant of Circumcision as well. Down to the time of Jesus, no orthodox Jew had even questioned for a moment that the Messiah's mission should be to the Jews exclusively and that His Kingdom should include the Jews and the Jews only. This was true despite the fact that the favorite Scripture among all Jews, the Promise originally made by Jehovah to Abraham that in the latter's Seed *all the nations* of the earth should be blessed, contained the unmistakable promise of the Divine offer of universal salvation (Gen. 12:3, 22:18, 26:4, 28:14; Gal. 3:26-29). How they could have limited the phrase, "all nations," to just *one* nation, is almost incomprehensible to us. Even in the time of Jesus all good Jews, such as Nicodemus, for example, fully expected the Messiah to be a Messiah to and for the Jews only. No loyal Jew even dreamed that He would extend His Covenant to take in the Gentiles (cf. John 3:1-10). (Cf. by way of contrast the message of the Angel to the shepherds who were watching their flocks by night in the hill country near Bethlehem, on the night our Lord was born: "Be not afraid; for behold, I bring you good

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tidings of great joy which shall be to *all the people*: for there is born to you this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10-11).

Not only did the Jewish nation as a whole thus attempt to limit the scope of the New Covenant, but the Apostles themselves were equally restricted in their vision by their native prejudice. In spite of the fact that Jesus had told them that many should come from the east and the west, and from the north and south, and sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven, whereas the children of the Kingdom should be cast forth into the outer darkness (Matt. 8:11-12, Luke 13:28-30), they persisted in their belief that the Messiah would set up an earthly kingdom for the Seed of Abraham exclusively (cf. Acts 1:6-7); and they even argued among themselves as to who should hold the prominent positions in that Kingdom when it should be established (cf. Mark 9:34-37; Luke 22:24-27; Matt. 20:20-28). It never occurred to them that the Kingdom of Christ would be a spiritual reign exclusively which would take in all the redeemed, of the Gentiles as well as of the Jews. But the most astounding fact of all is that they tried to limit the Great Commission in the same manner. Jesus had said to them, "Go ye therefore, and make disciples of *all the nations*" (Matt. 28:19), or, "Go ye into all the world, and preach the gospel to *the whole creation*" (Mark 16:15). Yet, despite such specific phrases as "all the nations," "into all the world," "the whole creation," etc., the Apostles persisted in preaching the Gospel to the Jews only for several years following the Day of Pentecost. Peter had said, in concluding his sermon on that memorable day, Acts 2:39—"For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Certainly this promise took in the Gentiles as well as the Jews, but the Apostles themselves failed utterly to understand its import and scope. As a matter of fact, for several years after Pentecost, the Gospel was preached only to the fleshly seed of Abraham (and to the "half-breed" Samaritans); and finally a series of Divine interventions became necessary to break down this wall of prejudice and bring about the admission of Gentiles into the Household of the Faith. When, in the wisdom of God, the fulness of the time came for this partition wall to be broken down, He did it in such a way

as to leave no doubt, even in the minds of the Jews, that He had granted unto the Gentiles also repentance unto life. *And the means that God used to accomplish this end was the miracle of Holy Spirit baptism.*

On reading past chapter two of the book of Acts of Apostles, we find no other instance of Holy Spirit baptism until we come to the tenth chapter. Here we find the story of the conversion of a man by the name of Cornelius, with his household. The story is both interesting and illuminating.

Who was this Cornelius? He was a Roman soldier—a Gentile, an Italian as is almost certain from his Latin name—stationed at Caesarea, a town on the Mediterranean Sea and the seat of Roman authority in the Holy Land at that time. He was, Luke tells us, “a centurion of the band called the Italian band” (Acts 10:1); that is, he was a captain in the Roman army, having under his command a company of one hundred men, known as the Italian band or company. On reading further, however, we discover that this man Cornelius was definitely an exception to the ordinary run of Roman soldiers. Instead of being a hardened sinner, he was “a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always” (v. 2). Cornelius was an unusual character (incidentally, could he have been “the unknown soldier” of the Gospels, Matt. 8:5-13, having been stationed formerly at Capernaum?). He was a moral man, a charitable man, a man of good report everywhere, and even a religious man—a man of such genuine piety that his piety had permeated his whole household. That is to say, he was religious to the extent of his knowledge of God. Obviously, his religious knowledge could have been acquired only by his contact with the Jewish people. It would seem that from the very people whom he was then helping to keep in subjection to Rome, he had acquired all that he knew of the living and true God. Indeed it is quite probable that he had been present in John the Baptizer’s audience (we know, from Luke 3:14, that soldiers were in that audience), when the latter, in promising the advent of the Messiah, had said: “He [the Messiah] shall baptize you in the Holy Spirit and in fire” (Matt. 3:11). At any rate Cornelius had embraced the principles of the Jewish faith. But he was not a Christian;

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neither he nor any other Gentile had as yet been incorporated into the Body of Christ.

Now when God in His wisdom set in operation a series of incidents, some providential, other miraculous, to bring about the extension of the New Covenant to include the Gentiles, He selected this soldier, Cornelius, to be one of the chief actors in the drama. So we read that Cornelius "saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord?" (Acts 10:3-4). And the angel replied, "Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon, a tanner, whose house is by the sea side" (vv. 4-6). When the angel vanished, Cornelius summoned two of his household servants and a "devout soldier," and having rehearsed to them the story of his unusual experience, dispatched them to Joppa post-haste for Simon Peter.

We now move the clock forward one day. The scene changes to Joppa, and the other chief actor comes on the stage. "On the morrow," as the three men from Caesarea drew near to the seacoast city, Simon Peter went up upon the housetop to pray. It was about the sixth hour, that is, about noon. We read that Peter "became hungry, and desired to eat; but while they made ready, he fell into a trance; and he beholding the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, Rise, Peter; kill and eat" (vv. 9-13). Now Peter was a good Jew and did not propose to violate the traditions of his people, no matter if even the Lord Himself commanded him to do so. He replied: "Not so, Lord; for I have never eaten anything that is common or unclean." To do such a thing as that was contrary to his "bringing up." "And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven" (vv. 14-16).

While Peter was "much perplexed in himself" as to the meaning of the vision he had just received, the men who had been sent by Cornelius arrived at the gate of Simon's house and inquired for the Apostle. It was then that the Holy Spirit got in His work: "And 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" (vv. 17-20). Thus it will be seen that the Holy Spirit did not go to the man to be converted; on the contrary, he sent the preacher to him, because it has pleased God by the foolishness of the preaching to save them that believe (1 Cor. 1:21), and because, furthermore, the Gospel is the power of God unto salvation to every one that believeth (Rom. 1:16). When Peter inquired of the three visitors whence they came and what they wanted, they replied by telling him the story of their master's experience, and concluded by saying that they had come to escort him—the Apostle—back to Caesarea, in accordance with the angel's command on the preceding day. Now Peter knew that Cornelius was a Gentile, and he decided to take plenty of time to think over this strange business. Contrary to his usual impetuosity, he did not propose, under these circumstances, to "rush in where angels fear to tread." "So he called them in and lodged them" (vv. 21-23).

The next day Peter, taking with him "certain of the brethren from Joppa, that is, converted Jews, six in number, to serve as witnesses (he knew he would be called upon later to account for these unusual proceedings), accompanied the three messengers back to Caesarea. Arriving there, he found "Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together; and he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean; wherefore also I came without gainsaying, when I was sent for" (vv. 24-29). Ah! the light was beginning to dawn upon frail, impulsive, yet cour-

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ageous Simon Peter! For the first time he was beginning to comprehend, partially at least, the universality of the Great Commission.

The Apostle then asked his hearers why they had sent for him. Whereupon Cornelius replied: "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (vv. 29-33). "And Peter opened his mouth, and said, *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him*" (vv. 34-35). Good for Simon Peter! Sincerity has finally driven some of the prejudice from his heart. He has gloriously arrived at the goal of truth. He now understands fully the meaning of that vision on the housetop at Joppa. So he begins to preach Jesus Christ. He delivers a very short sermon, the gist of which is that Jesus of Nazareth had been anointed of God with the Holy Spirit and with power, that He had gone about doing good and healing all that were oppressed of the devil, and that the Jews had finally hanged him on a tree. He concludes by saying: "Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins" (vv. 36-43).

Then something happened which had not happened in connection with any case of conversion previously recorded in the book of Acts: "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word, And they of the circumcision"—that is, the Jews—"that believed were

amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God" (vv. 44-46). What was the nature of this outpouring of the Spirit upon Cornelius and his house? We find the answer to this question in the next chapter. As was to be expected, the Apostles and brethren who were in Jerusalem called Peter to task, on his return to the city, for going in unto men uncircumcised and eating with them. Peter defended his action in no uncertain terms. He told the whole story, of the experience of Cornelius on the occasion of the angel's vision, his own vision on the housetop at Joppa, his subsequent journey to Caesarea, the gathering of Cornelius and his kinsmen and friends to hear the Gospel message, and his own sermon to them. He said: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning" (Acts 11:1-15). What beginning? The beginning of the Gospel proclamation, the beginning of the New Institution, the beginning of the Christian era,—in a word, Pentecost; that is to say, as Peter began to speak, the Holy Spirit fell on Cornelius and his assembled company even as He had fallen upon the Apostles on the Day of Pentecost. Note that the Holy Spirit "fell on" Cornelius and his house. This language indicates clearly that the same outward manifestations occurred in this case as had accompanied the advent of the Spirit on Pentecost, namely, a sound as of the rushing of a mighty wind and tongues parting asunder like as of fire. This definitely, then, was another case of Holy Spirit baptism. This is proved beyond any possibility of doubt by Peter's next statement: "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (Acts 11:16). If this language means anything at all, it means that Holy Spirit baptism was conferred upon the Gentiles also, in the persons of Cornelius and his kinsmen and near friends. Moreover, that it was the overwhelming measure of Spirit-power which Cornelius received is also evident from the fact that the immediate effect of the baptism was precisely the same as it had been on the Day of Pentecost: those who received the baptism spoke with tongues and magnified God (Acts 10:46).

That this was another case of Holy Spirit baptism is evident also from the manner in which it was bestowed. It was

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not conferred upon Cornelius and his company by the Apostle Peter, nor by any of the men who accompanied him. It was not conferred by the laying on of an Apostle's hands. It was an administration direct from the courts of Heaven, another fulfilment of John the Baptizer's statement that Jesus Himself should be the Administrator of Holy Spirit baptism. "The Holy Spirit fell on all them that heard the Word." This baptism was administered by our Lord Himself, the Head of the Church, in the same manner as it had been administered on Pentecost. The Spirit's coming in overwhelming measure on this occasion was as great a surprise to Simon Peter, and to the Jewish Christians who had accompanied him to Caesarea, as it must have been to Cornelius himself.

What was the purpose of Holy Spirit baptism in the case of Cornelius? 1. It was *not* to effect the salvation of Cornelius and his house. They were to be saved by *words*, that is, by obedience to the Word of God, the commands of the Gospel. In his report to the Apostles and elders at Jerusalem, Peter told them that the angel had instructed Cornelius as follows: "Send to Joppa, and fetch Simon whose surname is Peter; who shall speak unto thee *words*, whereby thou shalt be saved, and all thy house" (Acts 11:13-14). Hence, we are told that before Peter began to preach, at Caesarea, Cornelius said to him: "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (Acts 10:33). Cornelius received remission of sins as a result of his obedience to the commands of the Gospel. 2. It was *not* to give them faith. In addressing a meeting of the Apostles and elders of the Jerusalem Church, several months later, Peter said: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe" (Acts 15:7). The reference here, of course, is to the conversion of Cornelius. Cornelius believed as a result of *hearing* the Gospel. The faith that leads to conversion comes in no other way: "So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17). 3. It was *not* to purify their hearts. In the same speech to the Jerusalem Council, Peter went on to say: "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, purifying their

hearts by faith" (Acts 15:8-9). Their hearts were cleansed by faith, not by Holy Spirit baptism. 4. *Nor was it to make them Christians.* Cornelius and his company became Christians in the same way that all other persons became Christians in New Testament times. They accepted the Gospel message, turned from their sins, and were *baptized in water* into the name of the Father and the Son and of the Holy Spirit. These were—and are—the terms of admission into the New Covenant, as first announced on the Day of Pentecost; nor was there any variation from them in any case of conversion described in the book of Acts. Nor has there been any variation in them from that day to this. They are still "the keys of the kingdom of heaven." Holy Spirit baptism was not intended to take the place of Christian baptism, not even in the case of Cornelius. Hence, we read that following the Spirit's falling upon Cornelius and his house in baptismal measure, "then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we"—that is, as we Jews. "And he commanded them to be baptized in the name of Jesus Christ," i.e., by the authority of Christ, the Head of the Church (Acts 10:47-48). These words substantiate beyond any possibility of doubt our contentions (1) that Holy Spirit baptism was a *promise* to be *fulfilled* directly from Heaven, whereas Christian baptism was a *command* to be obeyed by believers, and (2) that the baptism permanently incorporated into the structure of the Church was not Holy Spirit baptism, but baptism in water, the baptism authorized by the Great Commission.

The conferring of Holy Spirit baptism on Cornelius and his house was a special miracle for a twofold purpose:

1. Primarily it was to demonstrate once for all that the blessings of the New Covenant were for Gentiles as well as Jews, and on the same terms. "Can any man forbid the water," said Peter, addressing the Jewish Christians who had accompanied him to Caesarea, "that these should not be baptized, who have received the Holy Spirit as well as we"—that is, these Gentiles who have received the Holy Spirit the same as we Jews (Acts 10:47)? Again, in rehearsing his experience to the Apostles and elders at Jerusalem, the Apostle concluded by saying: "If then God gave unto them"—Gentiles—"the like gift as he did also unto us"—Jews—"when we be-

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lieved on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11:17). "And when they [the Apostles and brethren] heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11:18). And finally, in addressing the first Council at Jerusalem later, Peter said: "And God, who knoweth the heart, *bare them witness*, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them"—i.e., between Jews and Gentiles—"cleansing their hearts by faith" (Acts 15:8-9). Thus it can readily be seen that the design of Holy Spirit baptism in the case of Cornelius was to break down the age-old partition wall between Jews and Gentiles, to signify that both were to be admitted to the blessings of the New Covenant on the same terms. (Cf. Eph. 2:13-22).

2. Secondarily, it was to incorporate the Gentiles into the Body of Christ. "And when they [the Apostles and brethren of the Jerusalem Church] heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11:18).

It should be noted, too, that this measure of the Spirit is called a "gift." Acts 11:17—"If then God gave unto them the like gift as he did also unto us," etc. As a matter of fact, any outpouring, any bestowal, of Spirit-power may properly be termed a "gift," regardless of degree, measure or kind. They were "gifts" in the sense that they came immediately from God, through His Son Jesus Christ.

To sum up the truths we have learned: In the only instances of Holy Spirit baptism recorded in the New Testament —on the Day of Pentecost and at the house of Cornelius—it was a special miracle for specific Divine purposes. From this fundamental fact we conclude that Holy Spirit baptism has no connection with the conversion, regeneration or sanctification of the saints. The overwhelming measure of Spirit-power was not bestowed for the purpose of giving faith to the non-believer or purifying the sinful heart. Nor is there any evidence that it was bestowed in answer to prayer. As far as the New Testament is concerned, it is not connected in any direct way with the remission of sins. The baptism of the Spirit was an outpouring of Spirit-power in baptismal or overwhelming measure, upon the Apostles, as representative of the Jews, at

Jerusalem on the Day of Pentecost; and upon Cornelius and his company, as representative of the Gentiles, as Caesarea, several years afterward. It was to signify God's acceptance of both Jew and Gentile into the Kingdom of Christ on the same terms, to break down the middle wall of partition between them. It was to fulfil the prophecy of God through Joel, "I will pour out my Spirit upon all flesh," that is, upon Gentile as well as Jew. It was to make it possible for Paul to write, in later years, "For in one Spirit were we all baptized into one body, *whether Jews or Greeks*, whether bond or free; and *were all made to drink of one Spirit*" (1 Cor. 12:13). The word "baptized," as used in this text, evidently has reference primarily to an *induction*, or *inclusion* into the Body of Christ. The Jews as such were inducted into the one Body in the persons of the Apostles, on the Day of Pentecost, at Jerusalem; the Gentiles as such, in the persons of Cornelius and his household, several years later, at Caesarea: the induction in each case having been effected by the miracle of Holy Spirit baptism. It is significant, too, that these two incorporations took place at the seats, respectively, of Jewish and Roman authority. These are the only two instances, of which we have any Scripture record, in which the overwhelming measure of the Spirit was bestowed.

The baptism of the Spirit ceased, of course, which its ultimate end—the incorporation of the one mystical Body of Christ, of both Jews and Gentiles—was accomplished. No person has any justification from the Scripture for asking for, expecting or claiming Holy Spirit baptism today. The overwhelming measure of the Spirit was no longer needed when the Church was incorporated and the partition wall which had been standing between Jews and Gentiles for centuries was broken down for ever. I do not mean by these statements, of course, that there were no other or no subsequent outpourings of the Spirit, because *there were*. I do not mean that Christians no longer receive the Holy Spirit, because indeed *they do*. I do mean that there were no other outpourings of the overwhelming measure of the Spirit—none at least of which we have any record.

CHART A: NEW TESTAMENT BAPTISMS

CHARACTER	ADMINISTRATOR	ELEMENT	SUBJECTS
A command to be obeyed Matt. 3:5 Mark 1:5 Acts 19:4	John the Baptizer. Matt. 3:11 Mark 1:8 Luke 3:3 Acts 1:5	Water Matt. 3:11 Mark 1:8 Luke 3:3 Acts 1:5	Believing Jews Matt. 3:5-6 Mark 1:5 Luke 3:3; 21 Acts 19:4
A Divine promise to be fulfilled from Heaven. Luke 24:49 Acts 2:33 Acts 1:5 Acts 2:1-4, 10:44-46	The Father, by the authority of the Son. John 14:26 15:26 Acts 1:4-5	An endowment with the overwhelming measure of Spirit-power. Acts 1:8 2:1-4 Acts 10:44-46	The Apostles on the Day of Pentecost, Acts 2:1-4; Cornelius and his house, Acts 10:44-46, 11:17.
A vicarious sacrifice for sin. Mark 10:38 Luke 12:50 1 Cor. 15:8 John 1:29 Gal. 1:4, etc.	The Son who offered Himself through the eternal Spirit unto God. Phil. 2:8 1 Pet. 2:24 Heb. 2:14-15	Suffering; an overwhelming even unto death. Heb. 2:9 <i>The Supreme Sacrifice</i>	Jesus Himself, as the Lamb of God. John 1:29 19:30 Phil. 2:5-8 Heb. 2:9, etc.
Baptism of Suffering	Christ, as the reigning Judge. Matt. 3:11 Acts 17:30-31 2 Thess. 1:7-10 Matt. 25:41-46	Fire, as the symbol of consciousness of loss, and attendant remorse and despair. Matt. 3:11 Luke 3:7-9 Rev. 6:16 Heb. 10:26-27 Rom. 2:8	Unbelieving Jews, Matt. 3:9-10, Luke 3:7-10. All the wicked and unbelieving at the end of the Age, 2 Thess. 1:7-10.
Baptism of Fire	A command to be obeyed by all believers. Matt. 28:19 Mark 16:16 Acts 2:38 Acts 10:48 Acts 22:16	Any Gospel evangelist. Acts 8:38 Acts 8:12, etc.	Penitent believers in Christ, Acts 2:38; 8:12, 8:34-39, 16:31-32, 22:16, etc.

Eph. 4:4-6: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, in all, and in all,"

CHART B: THE MEASURES OF THE SPIRIT IN THE BODY OF CHRIST

	FOR WHAT PURPOSE? UPON WHOM RESTOWED?	PREREQUISITES AND DESIGN	HOW BESTOWED?
The Fulness of the Spirit.	Posseſſed by Jesus, John 3:34; 6:63.	Nature intimately associated with the Logos, God's Spirit and God's Word go together. Isa. 59:21; John 1:1-3, 1:14; 5:36, 6:48-51, etc.	Through Divine begetting, incarnation and anointing. Luke 1:35; Matt. 3:16, Acts 10:38.
The Over- whelming Mea- sure of the Spirit, or Holy Spirit Baptism—called a "Gift," Acts 11:17.	On the Apostles on Pente- cost, Acts 1:5-8, 2:1-4. On Cornelius and his house, Acts 10:44-45, 11:15-18.	To clothe the Apostles with authority, inspiration, infalli- bility, John 14:26, 16:13; 20:22- 23; 1 Cor. 12:9-16; 1 Thess. 2:13. To incorporate the Body of Christ of both Jews and Gen- tiles, Acts 10:44-46, 11:16-18, 15:7-10; 1 Cor. 12:13.	Unconditional. A special mir- acle (1) to clothe the Apostles with authority, infallibility and eventual power: Luke 24: 49; John 14:6-17, 14:26; 16: 15-26; 17:6-15; Acts 1:1-8; John 20:21-23; Acts 2:1-4, etc. (2) To incorporate both Jews and Gentiles into the one Body of Christ: Acts 11:18, 15:7-8; 1 Cor. 12:13; Eph. 2:14-18, etc.
The Evidential Measure of the Spirit—called a "Gift," Acts 8:20.	Bestowed on Christians generally in a apostolic age. Acts 8:14-24, 19:5-7; 1 Cor. 12:4-11, 12:28-31.	To confirm the Word with signs following; Mark 16:17-20, 1 Cor. 2:4; Heb. 2:4.	To make Atonement for the sins of the world (Rom. 5:11, 1 Cor. 15:3; 1 Pet. 2:24, 1 John 1:7, 2:2, etc.) Voluntary and unconditional. To demonstrate God's love for man, John 3:16; 15:18.
The Ordinary Measure of the Spirit—called a "Gift," Acts 2:38.	Bestowed upon all Chris- tians, John 7:39; Luke 11:13; Acts 6:5; Rom. 8:11-12, 17, 26-27; 1 Cor. 3:16-17, 6:19- 20; Eph. 1:12-14, 4:30, etc.	To establish the saints in the Christian faith, Rom. 1:11-12. Confined to the infancy of the Church, 1 Cor. 13:8.	On conditions of faith, re- pentance and confession (of Christ); Matt. 10:32-33; Acts 2:38; Rom. 10:9-10; Rom. 6:1- 3; Gal. 3:27, etc. For or unto and sancitification, 1 Pet. 1:2; As a seal of adoption, Rom. 8:15; Eph. 4:30. As an earnest of their heavenly inheritance, Eph. 1:14; 2 Cor. 5:5; Rom. 8:11. To make them partakers of the divine nature, 2 Pet. 1:4.
There is ONE BAPTISM for the Church to maintain in its original purity throughout all ages,—the baptism authorized by the Great Commission. The cases of conversion recorded in Acts prove this to ... any other baptism today.			Through the obedience of faith, Gal. 3:2. On conditions of faith, repentance, and baptism, Acts 2:38-40; Rom. 1:16; Col. 3:16, etc.

PART FIFTEEN

THE EVIDENTIAL
MEASURE OF
SPIRIT-POWER

1. The Promise of the Evidential Measure of Spirit-Power

Lest someone should get the impression that I am trying to imposed limitations upon the operations of the Spirit of God, I wish to reaffirm positively that *the question now before us is not one of power but of fact*. I have no disposition to set limits to the power of the Spirit; to attempt to do so would be futile, even if I were so disposed. The power which the Holy Spirit exercises is Divine power, and Divine power is omnipotent; the Holy Spirit, therefore, operates as He wills. John 3:8—"The Spirit breathes where he pleases," 1 Cor. 12:11—"But all these worketh the one and the same Spirit, dividing to each one severally even as he will." As Milligan puts it: "It does not become such a being as man, whose breath is in his nostrils, and who has not yet learned the nature, constitution and capabilities of his own mind, to set limits to the power of either the Father, the Son, or the Holy Spirit. This the archangel himself would not presume to do."¹

The God of the Bible, however, is a God of order, not of confusion. He acts according to eternal principles of Truth and Justice and along lines marked out by those principles. The same is true, of course, of the Spirit. Hence, the activities by which He manifests His various gifts, and the channels through which He exerts His powers, are clearly indicated in Scripture. The question before us, therefore, is not a question of the Spirit's power, but a question of how He has chosen to distribute His powers, gifts, and graces, for the accomplishment of various Divine purposes. Purposiveness—always an attribute of Person or Spirit—would naturally require such an adaptation of means to corresponding ends. The Spirit never issues a non-essential command; nor does He ever perform a useless or unnecessary operation. His operations are invariably determined by the ends sought, and are therefore directed toward the attainment of those ends. There is reason, order, beauty and perfection in His every work.

Now, we have already learned that God, in the unfolding of His Plan of Redemption, conferred different measures of Spirit-power upon different persons for different Divine ends.

1. R. Milligan, *Scheme of Redemption*, 271.

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Moreover, these different measures of Spirit-power conferred upon different persons for different purposes, likewise carried with them diversities of special gifts and graces of the Spirit, so that there were not only diversities of the *measures* of Spirit-power bestowed, but also diversities of gifts, *as to kind*, connected with each of these measures. We have also learned that the greatest measure of Spirit-power ever bestowed upon human beings was the *overwhelming* measure, that is, Holy Spirit baptism; and that this measure was conferred upon the Jewish Apostles on the Day of Pentecost, and upon the Gentile Cornelius and his house several years later, for the purpose of incorporating the one Body of Christ of both Jews and Gentiles, thus breaking down forever the middle wall of partition which had existed between them from time immemorial (Eph. 2:11-18).

There was, however, another measure of Spirit-power, which was conferred upon Christians generally in the apostolic age, which, though extraordinary as to the gifts it produced, was, nevertheless, inferior in its powers and gifts to the baptismal measure of the Spirit. As we shall see, this measure of the Spirit was conferred, not directly by our Lord from Heaven as Holy Spirit baptism was administered, but *by the laying on of an Apostle's hands*. This measure of Spirit-power was conferred upon the early Christians, moreover, primarily for evidential purposes, endowing them with that class of extraordinary powers and works commonly designated, in the New Testament Scriptures, *charismata* or "spiritual gifts." Paul enumerates these *charismata* in the twelfth chapter of First Corinthians as follows: "the word of wisdom," "the word of knowledge," "faith," "gifts of healings," "workings of miracles," "prophecy," "discernings of spirits," "divers kinds of tongues," "interpretation of tongues," etc. (We have already noted that "wisdom," "knowledge" and "faith," as used here, have reference to wisdom, knowledge and faith of an extraordinary or "supernatural" kind.) These gifts were all primarily for the twofold purpose of attesting the Gospel message and confirming the early Christians—during the period in which they had to depend for guidance on the oral instruction of the Apostles—in the most holy faith. Hence, from the viewpoint of its function, this measure of Spirit-power may properly be designated the *evidential* measure. Although this measure of

the Spirit has been treated at some length in foregoing chapters of the present work, it became necessary at this point to look into the subject again, briefly, just to gather up the loose ends and to put it in its proper context, that is, in its proper relations to the other measures of Spirit-power. It should also be re-emphasized at this point that we are still in the general realm of *inspiration, revelation and demonstration*.

Jesus Himself, in conversation with His Apostles prior to His Ascension, promised this extraordinary measure of the Spirit. "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name [by my authority] shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18). (This section of Mark, of course, is not found in the oldest known manuscripts. It does occur, however, in certain versions which are older than the extant manuscripts. Moreover, the teaching here is in exact harmony with that of the New Testament as a whole.) It should be noted that Jesus here, in promising these special endowments to accompany obedient believers in Christ, called them "signs." This is very significant. The term "sign," as used in Scripture, is uniformly connected with the Spirit's work of demonstration. These extraordinary endowments and powers thus promised by our Lord Himself to Christian believers were evidently to be for the purpose of attesting the Divine origin and authority of the Gospel message. This truth is further corroborated by the two verses which follow those quoted above: "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, *the Lord working with them, and confirming the word by the signs that followed*" (Mark 16:19-20).

2. The Case of Philip in Samaria

Let us now turn to the book of Acts and ascertain whether or not the "signs" promised by Jesus did actually "accompany them that believe."

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[In Acts 2:43, we read that, following the establishment of the first local congregation of the saints in Jerusalem] fear came upon every soul, and many *wonders* and *signs* were done through the apostles. [In the third chapter of Acts, we find the account of the healing of the lame man at the Gate Beautiful of the Temple, by the Apostles Peter and John. To this man who had been lame from his mother's womb, Peter said]: Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. [whereupon the Apostle] took him by the right hand, and raised him up; and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. [What was the effect of this miracle upon the populace?] And all the people saw him walking and praising God . . . and they were all filled with wonder and amazement at that which had happened unto him [Acts 3:1-10]. [And when the multitude] "greatly wondering," [assembled quickly in Solomon's Porch, Peter took advantage of the opportunity thus offered him to preach another Gospel sermon. And in Acts 4:33, we read that] *with great power* gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all. [Again, in the fifth chapter of Acts, we have the account of two miracles performed by the Apostle Peter, resulting in the deaths of Ananias and his wife, Sapphira, which were evidently intended to show forth God's hatred of hypocrisy, and as a result of which] great fear came upon the whole church, and upon all that heard these things [Acts 5:1-11]. [In verse 12 of the same chapter, we read that] by the hands of the apostles were many signs and wonders wrought among the people, [and in vv. 14-16, that] believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at least his shadow might overshadow some of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one. [As we glance through the remaining chapters of the book of Acts we find that the Apostles were performing miracles continually. At Lydda, Peter healed a certain man named Aeneas] who had kept his bed eight years, for he was palsied [Acts 9:32-35]. At Joppa, he raised Dorcas from the dead [Acts 9:36-41]. [It is expressly stated that as a result of these miracles] many believed on the Lord [Acts 9:42]. [At Paphos, on the island of Cyprus, the Apostle Paul blinded Elymas, a sorcerer] for a season, [as a punishment for the latter's hostility to the Gospel message. The punishment was only temporary, of course, but the miracle made a believer of the proconsul, Sergius Paulus (Acts 13:1-12).] [At Philippi, in Macedonia, Paul cast a "spirit of divination" out of a slave girl (Acts 16:16-18).] [At Lystra, he restored a cripple who had been impotent from his mother's womb; and when the man *leaped up and walked* at the Apostle's command, the people tried to worship Barnabas and Paul, thinking they were gods who were visiting the earth *in the likeness of men* (Acts 14:8-18).] [In Acts 19:11-12, we read that] God wrought special miracles by the hands of Paul: insomuch that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. [At Troas, the Apostle [Paul] restored to life a young man by the name of Eutychus, who had been killed by a fall from a window]

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(Acts 20:7-12).] [On the island of Melita, the Apostle was bitten by a venomous snake, but the bite had no effect on him (Acts 28:1-6).] [Later, he cured the father of Publius, the chief man of the island, of fever and dysentery] and when this was done, the rest also that had diseases in the island came, and were cured [Acts 28:7-9]. [Certainly all this was in exact harmony with the promise of Jesus]: These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. [Thus did the Lord Himself, through the Spirit, work with the Apostles] confirming the word by the signs that followed.

However, it must be remembered that the Apostles possessed the Spirit in *baptismal* measure. This measure alone clothed them with special endowments for both inspirational and demonstrative purposes. We should naturally expect the Apostles to have performed miracles, which they did, even to the extent of raising the dead. But *how about those early Christians, those disciples who were not apostles? What measure of Spirit-power did they possess, and how was it conferred upon them?*

The first case of miracles performed by anyone other than an Apostle is described in the eighth chapter of Acts. Here we find a man by the name of Philip preaching the Gospel in Samaria. "And the multitudes," we are told, "gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city" (vv. 6-8). Now—who was this man Philip? It is quite generally agreed, I think, that he was not Philip the Apostle, but the man who, in Acts 21:8, is called "Philip the evangelist." How, if this Philip was not an Apostle, who was he originally, and how did he receive power to perform miracles?

Let us now turn back to the sixth chapter of Acts. Here we have an account of the setting apart of seven men to take charge of the daily ministrations of charity in the Jerusalem congregation. It was specified by the Apostles themselves that these men should be "men of good report, full of the Spirit and of wisdom⁵⁵ (v. 3). We read that "the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of wisdom" (v. 3). We read that "the saying pleased the

and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they—the Apostles—“laid their hands upon them” (Acts 6:1-6). That is, the Apostles laid their hands upon the seven men who had been chosen by the congregation as a whole. *Why did the Apostles lay their hands upon these seven men?*

One of these seven “deacons” was a man by the name of Philip. Obviously, when the Jerusalem church was scattered abroad by the persecutions of Saul of Tarsus and “they that were scattered abroad went about preaching the word” (Acts 8:1-4), it was this “deacon” Philip, now turned evangelist, who “went down to the city of Samaria, and proclaimed unto them the Christ” (Acts 8:5). “And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did” (v. 6). Note especially the term “signs” again. Beginning with verse 9 of the same chapter, we read the following: “But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed” (vv. 9-13). Please bear in mind that this man Philip was not an apostle. Hence, we go on to read that “when the apostles that were at Jerusalem heard that Samaria had received the word of God, they 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 it” (i.e., some certain measure of the Spirit) “was fallen upon none of them: only they had been baptized in the name of the Lord Jesus” (vv. 14-16). This, of course, was Christian baptism, or baptism in water which is commanded of every believer in Christ. “Then laid they their hands on them, and they received the Holy Spirit” (v. 17). That is, the Apostles Peter and John laid their hands on those baptized Samaritan converts and they—the converts—

received the Holy Spirit. Here was a measure of the Spirit conferred by the laying on of an Apostle's hands. And it was conferred upon those who had already become Christians in the regular way, that is, by complying with the terms of pardon—by believing in Christ, repenting of their sins, and being baptized into Christ. And it was evidently conferred for the purpose of endowing those newly-made Christians with the power to perform the miracles which Philip, the evangelist, had been performing in their midst.

Let us now read on, vv. 18-19: “Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.” Language could not be more explicit. We now understand how Philip, though not an Apostle himself, had received this evidential measure of the Spirit. It had been conferred upon him when the Apostles had laid their hands on him, at the time of his ordination. Moreover, the Apostles must have laid their hands on Philip, and upon the six others who were set apart at the same time, for the very purpose, namely, to confer upon them the evidential measure of the Spirit, to endow them with power to perform miracles of attestation. (Cf. Acts 6:1-7.) And so when Philip went down to the city of Samaria and preached the Gospel to the people of that city, the Lord confirmed the Word by the signs that followed. But when many new converts were made, as a result of this proclamation of the Gospel and accompanying demonstration, converts who needed this measure of the Spirit themselves to establish them in the faith, Philip found himself without power to confer this measure of Spirit-power upon them, evidently for the simple reason that he was not one of the Twelve. Therefore it became necessary for the Apostles to send two of their own number, Peter and John, down to Samaria, to confer the evidential measure of the Spirit upon the new converts made by Philip in that city. This, both Peter and John proceeded to do immediately upon their arrival in Samaria: they laid their hands on Philip's converts, and the latter received the power to perform the miracles which Philip himself had been working in their midst. Simon the “magician” immediately recognized the fact that these extraordinary endowments were received as a result of the laying on of the

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apostles' hands, and asked that the same measure of the Spirit be given him, offering to pay for it, and expecting to use it of course for commercial purposes. Thus Simon, who himself had been baptized, temporarily "fell from grace." Therefore we read: "But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of these things which ye have spoken come upon me" [Acts 8:20-24.]

We can now see definitely that this particular Philip was not the Apostle of that name; otherwise it would not have been necessary for the two Apostles, Peter and John, to come down from Jerusalem to Samaria to confer the evidential measure of the Spirit on Philip's converts. *We can see also that this was not Holy Spirit baptism.* Holy Spirit baptism was not conferred by the laying on of an apostle's hands, but by the Lord Himself direct from Heaven. This was another measure of Spirit-power, secondary to Holy Spirit baptism, but endowing those who possessed it with the *charismata* as enumerated by Paul (1 Cor. 12). This was a measure of the Spirit which was conferred by the laying on of an Apostle's hands, as the same measure had previously been conferred upon Philip himself. This measure of the Spirit, like Holy Spirit baptism, was not conferred upon alien sinners to effect their conversion or regeneration; *it was conferred only on Christians, on baptized believers, to establish them in the faith and to confirm the Word as proclaimed in their midst for the obedience of faith.*

I do not infer from this incident at Samaria that there was any transfer of spiritual power through the Apostle's hands *literally*. Rather, the laying on of the Apostle's hands was the visible sign of the inward communication, from spirit to spirit, of these extraordinary spiritual powers. It will be remembered that the same procedure was followed in Old Testament times in the transfer of spiritual gifts and graces, as, for example, in the ordination of Joshua by Moses (Num.

27:18-23, Deut. 34:9). *The laying on of the hands of a Spirit-filled man was the visible sign of the inward communication of spiritual powers, from himself to the person upon whom his hands were imposed.* The Apostles, having received the baptismal measure of the Spirit immediately from the Lord Himself, could not confer that measure on others; but they could confer an inferior measure upon those who had properly qualified themselves to receive it. This was exactly what was done in Samaria. No wonder there was great joy in that city! This was also another fulfilment of the promise of Jesus: "These signs shall accompany them that believe."

3. The Case of Paul at Ephesus

We find another instance of the impartation of the evidential measure of the Spirit, in Acts 19:1-7. In this case, the chief character in the story is the Apostle Paul. Having passed through the upper country (of Asia Minor), Paul came to Ephesus. There he found certain disciples, and he said unto them, "Did ye receive the Holy Spirit when ye believed?" This very question implies that extraordinary spiritual endowments were quite common among the early churches. "And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given." The Apostle knew at once that something was wrong. These disciples could not be Christians in the full sense of the term, else they would have known about the Holy Spirit and His advent. Evidently they had not even received Christian baptism—"into the name of the Father, and of the Son, and of the Holy Spirit"—or they would certainly have known of the Holy Spirit. So Paul said, "Into what then were ye baptized?" They answered, "Into John's baptism." Paul replied: "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus." We read that "when they heard this, they were baptized into the name [authority] of the Lord Jesus. *And when Paul had laid his hands upon them, the Holy Spirit came on them;* and they spake with tongues, and prophesied. And they were in all about twelve men." It is worthy of note here that Paul did not impart the evidential measure of the Spirit to these disciples until he made sure that they had properly complied with the terms

of pardon under the New Covenant. *This measure of the Spirit was conferred only upon Christians.* That this was the evidential measure of the Spirit is proved by the fact that those upon whom it was bestowed began to speak with tongues and prophesy,—gifts which are listed specifically in Paul's enumeration of the *charismata* in the twelfth chapter of First Corinthians. This is another clear case of the impartation of the Spirit by the laying on of an Apostle's hands.

4. The Case of Timothy

The Apostle Paul, writing to Timothy, his son in the Gospel, said, 2 Tim. 1:6—"For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee *through the laying on of my hands.*" Timothy, a young evangelist, who had long been associated with the Apostle in the latter's evangelistic tours, had surely received the evidential measure of the Spirit by the laying on of Paul's hands. In all probability, this measure of the Spirit had been bestowed upon Timothy at the same time he had been solemnly set apart to the Christian ministry by the laying on of the hands of the elders of the church at Lystra (1 Tim. 4:14). Paul was no doubt present at Timothy's ordination and laid his hands upon the young preacher to confer upon him the evidential measure of Spirit-power, when at the same time the elders of the church laid their hands upon him to set him apart formally to the evangelistic office. There is no evidence whatever in the New Testament that the early Christians who were not Apostles, had the power themselves to confer these extraordinary spiritual gifts upon others; hence we must conclude that the imposition of the elders' hands in Timothy's case was his formal setting part to the Christian ministry by the home church which was sending him forth. Therefore, the Apostle exhorts the young evangelist elsewhere not to neglect the special "gift" (*charisma*) that was in him "by prophecy," that is, by special inspiration of the Spirit, *with or along with* the laying on of the hands of the eldership (1 Tim. 4:14). This does not mean that Timothy had received this special gift at the hands of the elders; indeed Paul states explicitly, in 2 Tim. 1:6, that it had been conferred upon him by the laying on of his—Paul's—hands. The correlation, therefore, of

these two passages, 2 Tim. 1:6 and 1 Tim. 4:14, indicates quite clearly that Timothy had received his *charisma* connected with the evidential measure of Spirit-power, by the laying on of the Apostle's hands, at the same time that he had received formal ordination by the laying on of the hands of the elders of the local church.

It is impossible to say, of course, whether or not this evidential measure of the Spirit, and the gifts associated therewith, was ever conferred in any other way than as indicated by the laying on of an Apostle's hands; it can be regarded as certain, however, that it was conferred in this manner. Moreover, we have no account in the New Testament of its having been imparted in any other way.

It is evident that the impartation of this measure of Spirit-power required the *personal presence of an Apostle*. Had it been possible for the Apostles to have imparted it through prayer, or at a distance, certainly the Apostles Peter and John made a trip from Jerusalem to Samaria unnecessarily, to confer it upon Philip's converts in the latter city. If it was conferred only by the laying on of an Apostle's hands, then of course an Apostle had to be present to bestow it. Hence Paul, writing to the Christians at Rome, said: "I long to see you, that I may impart unto you some spiritual gifts [*charisma*], to the end that ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine" (Rom. 1:11-12). This proves beyond any doubt that, however much the Apostle may have desired to impart a *charisma* to his brethren at Rome, he could not do so without visiting them personally. In other words, he had to be there in person and *lay his hands upon them*, in order to confer upon them this measure of the Spirit and the special gifts associated with it. Thus we can see that the Scriptures pertaining to the evidential measure of the Spirit, its mode of impartation and its design, all harmonize perfectly.

Again, this measure of the Spirit also is called a "gift." Peter said to Simon the magician: "Thy silver perish with thee because thou hast thought to obtain the *gift* of God with money" (Acts 8:20). It is significant that the word used here for "gift" is *dōrea*, not *charisma*. It will be remembered that Peter designated the baptismal measure of Spirit-power a *gift*,

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in Acts 11:17—"If then God gave unto them the like *gift*, as he did also unto us," etc. Here, too, the word used for "gift" is *dōrea*. Again, in Acts 2:38, Peter designates the ordinary measure of Spirit-power, that which is received in regeneration, a *gift*: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the *gift* of the Holy Spirit." Here again the word used for "gift" is *dōrea*. As a matter of fact, *dōrea* is the word commonly used in the New Testament for a free general "gift" of God, one which may include within itself many subordinate endowments and blessings. Hence, *dōrea* is the word used to indicate the "gift" of any one of these three general measures of Spirit-power. *Charisma*, on the other hand, is the word used for those special "spiritual gifts" of various kinds (as enumerated by Paul in the twelfth chapter of First Corinthians), which were associated with the reception of the evidential measure of the Spirit. The *charismata* were, to speak in the terms of logic, the kinds included under the evidential species of the genus, *dōreai*. The *charismata* were in a special sense "gifts". They were specifically *gracious* gifts to serve their special function under the oral teaching of the Apostles until the Word of faith—"that which is perfect" could be compiled in stereotyped form for the guidance of the church throughout the rest of time.

5. Purpose of the Evidential Measure of the Spirit

It is quite evident from the New Testament Scriptures that the evidential measure of the Spirit was never conferred upon any person to make him a Christian; that, on the contrary, it was always imparted to those who had been baptized, hence *after they had become Christians*. Like the overwhelming measure of the Spirit, it had no direct connection with regeneration or remission of sins, and very little with sanctification, and that only to the extent that it may have served to establish the early Christians more firmly in the faith.

The design of the evidential measure of the Spirit was twofold: 1. It was to confirm the Word that was preached and to support those who preached it in the apostolic age; and 2. It was to establish the saints themselves in the most holy faith. Mark 16:20—"They went forth and preached every-

where, the Lord working with them, and confirming the Word by the signs that followed." Rom. 1:11—"For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established," etc. Heb. 2:3-4: "How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard: God also bearing witness with them, both by signs and wonders, and by manifold powers, and by distributions of the Holy Spirit, according to his own will." In the infancy of the Church, when the local congregations everywhere were compelled to depend upon the oral instruction of the Apostles and their co-laborers in the Gospel, for guidance in faith and practice, and for all things pertaining to life and godliness, God graciously confirmed the Word *by the signs that followed*. Hence, said Jesus: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up," etc. (Jas. 5:14-15). Clearly the reference here is to the *charismata*. The "prayer of faith" was that of extraordinary or "supernatural" faith (cf. 1 Cor. 12:9), the faith possessed by early Christians that the Holy Spirit was in them in evidential power. Without doubt, elders of the local churches in the apostolic age possessed this faith, which was a *charisma* of the Spirit. And though they obviously could not impart this gift to others, they certainly could exercise it themselves. "Gifts of healings," too, were listed among the *charismata* by Paul (1 Cor. 12:28). These were all for evidential purposes and were the products of the evidential measure of Spirit-power as conferred generally throughout the early churches by the Apostles by the laying on of their hands. The Apostles also exercised these special powers themselves. Hence, said Paul to the Christians at Corinth: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but *in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of*

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God" (1 Cor. 2:1-5). Cf. Rom. 15:18-19: "For I will not dare to speak of any things save those 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 Spirit*; so that from Jerusalem and round about even unto Illyricum, I have fully preached the gospel of Christ." As a matter of fact, the Apostle labors throughout the entire fourteenth chapter of his First Epistle to the Corinthians to impress upon the minds of the brethren of the church at Corinth the fact that they were not to exercise their charismatic powers to no effect, but only under circumstances such that the exercise would confirm the Word of the Gospel and strengthen the faith of the saints. This indeed was the two-fold design of the Spirit in conferring upon the Christians of the apostolic age the evidential measure of His Divine power. Secondarily, and indirectly of course, it also was for the purpose of disseminating the Gospel by means of foreign (unknown) tongues (languages) throughout the (then) known world.

A child just learning to walk often has to rely upon its parents for the additional strength that it needs. In like manner the Church, throughout her infancy, turned to her Founder and Head for the additional strength which she needed to establish herself permanently in the world. This support was graciously supplied in demonstrations of the Spirit and of spiritual power. When the Church was still a child, she spake as a child, she felt as a child, she thought as a child; but when the Church became a man, when she attained "unto the measure of the stature of the fulness of Christ," she put away childish things (1 Cor. 13:11; Eph. 4:13-16). When the Body of Christ was fully formed; when the church was permanently established, with her elders, deacons and evangelists; when the Word of Truth was fully revealed and embodied in the New Testament canon for her guidance in all subsequent ages; then the supernatural support by which she was graciously sustained throughout the period of her infancy, no longer being necessary, passed away.

The special endowments bestowed upon the primitive Christians were not given them as toys with which they were to amuse themselves in the presence of a cynical world. Even the Apostles were restricted in their use of these special gifts.

When Paul was shipwrecked on the island of Melita, he gathered a bundle of sticks and laid them on the fire, and there came a viper out of the heat and fastened its deadly fangs in his hand. But the Apostle merely shook the serpent off into the fire, and no harm came of the bite (Acts 28:3-5). Had not Jesus said: "They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them"? Surely the Head of the Church was not going to forget His promise in the case of this His loyal, fearless, yet persecuted servant, now a castaway on a strange island! But Jesus had also said: "They shall lay hands on the sick, and they shall recover" (cf. again Jas. 5:14-15). Hence, He not only protected His Apostle from bodily harm in this instance, but "it was so, that the father of Publius lay sick of fever and dysentery; unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also, that had diseases in the island came, and were cured" (Acts 28:8-9). Nevertheless, in 2 Tim. 4:20, Paul himself tells us that on one occasion he left his companion Trophimus at Miletus sick. "Why would Paul leave his friend and traveling companion sick, having the power to heal him? Surely, if he could have done so, he would have cured him. The reason why he did not, can be found only in the fact that he possessed such power only when the glory of God would be exhibited by its exercise."¹ As Jesus, on the mount of temptation, persistently refused to make use of His Divine powers for any selfish purpose, so the Spirit did not permit the Apostles or early Christians to make use of His endowments, temporarily supplied them for purposes of demonstration, for any personal benefit or glory.

The very fact that Jesus designated these special spiritual endowments "signs"—"these signs shall accompany them that believe," Mark 16:17—is proof positive that they were intended to be temporary and transitory. "Signs" were for demonstrative purposes only: the teaching of the Scriptures throughout is to this effect. Nicodemus, for instance, said to Jesus: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him" (John 3:2). And Peter said, in his sermon on the Day of Pentecost: "Jesus of Nazareth, a man approved of God unto

1. T. W. Brents, *The Gospel Plan of Salvation*, 605-606.

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you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know" (Acts 2:22). Cf. John 20:30-31: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written"—for what purpose? "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Signs and miracles wrought in this twentieth century would have little or no bearing in relation to events which took place almost two thousand years ago, those events which were made basic in the proclamation of the Gospel,—the death, burial and resurrection of Christ. The miracles necessary to attest those events were performed *then* or contemporaneously, and the testimony of the miracles recorded in the New Testament Scriptures, as sufficient evidence of the Messiahship of Jesus and of His resurrection from the dead for all subsequent generations.

6. Duration of the Charismata

Jesus said, "These signs shall accompany them that believe." But He did not state *just how long* they should do so. This is a matter which He expects us to ascertain from subsequent developments. Moreover, it is a matter that can be determined without any great effort by appealing to the book of Acts and to the Epistles. We have already learned that the extraordinary endowments of Spirit-power specified in this promise were authenticated, along with the evidential measure of the Spirit, by the laying on of an Apostle's hands. Hence, as none but Apostles had the power to impart this measure of the Spirit, to those who had accepted and obeyed the Gospel, which measure they evidenced only by the laying on of their hands, it follows that when the Apostles closed their earthly labors and went to their eternal reward, the power to impart the evidential measure of the Spirit ceased. And when all those Christians died who had received this measure of Spirit-power at the hands of an Apostle, the accompanying *charismata* naturally ceased to be wrought. This is made very clear in the New Testament Scriptures.

Paul says, Eph. 4:8, quoting and applying the words of Psalms 68-18, that when Jesus "ascended on high, he led

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captivity captive, and gave gifts unto men." What were these "gifts"? The answer is found in v. 11 of the same chapter: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what purpose were these gifts bestowed? The answer is given in v. 12: "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." And how long were these special offices and endowments to endure? Vv. 13-16: "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine . . . but speaking the truth in love, may grow up in all things into him, who is the head, even Christ." These special endowments and gifts were to remain until the Church became "a fullgrown man," that is, a firmly established institution with a permanent Book of Discipline or Rule of Faith and Practice.

The same teaching occurs in the twelfth and thirteenth chapters of the First Epistle to the Corinthians. It seems that the Corinthian congregation possessed these special gifts in profusion. Yet this possession of extraordinary spiritual endowments had not prevented that church from becoming morally corrupt in many ways. The church at Corinth, for example, had become divided into factions, some saying that they were "of Paul," others that they were "of Apollos," and still others that they were "of Cephas" (Peter). Certain members of the church were guilty of social evils such as were not known among the Gentiles; others were going to law with one another before heathen judges; many were turning the Lord's Supper into a pagan orgy; and there were some who were even denying the bodily resurrection of the dead. Paul wrote the First Epistle to the Corinthians to correct these evils. In 1 Cor. 12:1, he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant"; then, in vv. 8-10 of the same chapter, he enumerates these special endowments. In verse 31, the last verse, of the chapter, he says: "But desire earnestly the greater gifts. And moreover a most excellent way show I unto you." In chapter 13, he goes on to describe this most excellent way: it is, he declares, the Way of Love. "If I speak with the tongues of men and of

angels, but have not love, I am become sounding brass, or a clanging cymbal." Obviously the reference here is to one of the *charismata*—the gift of tongues. He continues: "And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." Here again are references to *charismata*: prophecy, superhuman wisdom, knowledge, faith, etc. The implication is that the Corinthian church was sadly in need of love, more so than of spiritual gifts. Then, in vv. 8-11, in contrast to the supernatural gifts which were to "cease," to be "done away," he places the spiritual virtues which were to "abide." These are "faith," that is, the faith that leads to conversion, that engenders the new spiritual life—the faith which, we are told in Rom. 10:17, comes by hearing the word of Christ; "hope," which we have "as an anchor of the soul, both sure and stedfast" (Heb. 6:19); and "love"—that perfect love which casteth out fear (1 John 4:18), and which is itself the fulfilment of the law (Rom. 13:10). The Apostle writes: "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge"—that is special or superhuman knowledge—"it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love" (vv. 8-13). That is, "spiritual gifts" were for temporary purposes only; little by little they would give way to the Christian triad of faith and hope and love. And even of these three, Love is the supreme excellence. Love alone abides for ever. In the next life faith will give way to spiritual knowledge, hope to fruition, but love will continue to abide. The Beatific Vision itself is the union of the sanctified human mind with the Mind of God, in knowledge; and the union of the sanctified human will with the Will of God, in Love. Love, therefore, is the motivating power which should guide all Christians in their relations with God and with one an-

other. Love is the law which should dominate all congregations of the saints. What the churches of our own age, and of every age, need above all other things, is not "spiritual gifts," but Love. When Love comes in, the Holy Spirit comes in. When Love and the Spirit come in, all division, strife, malice, envy, false pride and selfish ambition, and like evils, vanish as mists before the rising sun.

When the Church became a man, the Church put away such childish things as miraculous supports. In a word, when the Church was fully established and the Word of Christ was fully revealed and embodied in permanent form in Scripture, miraculous spiritual endowments ceased, because they had served their purpose and were no longer needed.

I do not question, of course, the healing of many physical infirmities by means of innate psychic powers in man. Such healings have taken place in all ages, both within and outside a religious context. I do affirm, however, that the miraculous healing of physical infirmities is not necessarily a permanent providence of the Christian religion, and that to include it as an essential part of Christian faith and practice is to prostitute the Gospel Plan of Salvation, which looks beyond physical healing to spiritual regeneration and the preparation (sanctification) of God's saints for their eternal inheritance in that City which hath foundations, whose builder and maker is God. As Jesus Himself said of believers in Christ: "*Greater works than these [miracles of healing, and in fact all miracles in the Bible sense of the term] shall ye do; because I go unto the Father*" (John 14:12). The preaching of the Gospel for the obedience of faith, the baptizing of believers into Christ, and the nurturing of saints in the admonition of the Lord—all these are greater works than physical miracles could ever be.

"But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? *The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:* because if thou shalt confess with thy mouth Jesus as Lord, and halt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom.

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10:6-10). Sinner friend, you need not pray for Christ to come down from Heaven to save you; you need not pray for someone to come back from the dead to save you. You have the Word, the Word of faith, which is being preached in every community in the land, the Word that Christ died for your sins, that He was buried, and that He was raised up the third day (1 Cor. 15:1-5), and that God's gift of salvation may be your possession on the conditions of your belief in Christ, repentance toward Christ, confession of Christ, and baptism into Christ. Miraculous manifestations, ecstasies, trances, visions, powers and endowments are not necessary at all to your personal salvation. You have the Word of the living God,—the Gospel which is the power of God unto salvation. You are fully capable of hearing, accepting and obeying that Gospel any time you desire and will to do so; and if you refuse or neglect to do so, you are utterly without excuse. If you will hear neither Moses nor the Prophets, neither Christ nor the Apostles, you would not be persuaded even if one should rise from the dead (Luke 16:31).

PART SIXTEEN

THE ORDINARY
(SANCTIFYING)
MEASURE OF
SPIRIT-POWER

1. The Spirit's Indwelling of the Saints

By the "ordinary" measure of Spirit-power I mean that measure of the Spirit which is received by the saints in *regeneration* and *sanctification*, as distinct from those other measures which produced the *extraordinary* spiritual endowments and gifts characteristic of the Apostolic age. In a word, we are now moving from the realm of inspiration, revelation and demonstration, into that of regeneration, sanctification, and immortalization. "It is not possible," writes Rees, "to draw a hard and fast distinction between the abnormal phenomena of the Spirit and its normal operations in the sphere of the moral and religious life. Prophecy easily merges into teaching and evangelising, while on the other hand, the whole life of the Church and all its functions are gifts of the Spirit, and in a sense abnormal and supernatural. Yet a broad distinction can be recognised between those gifts, limited to a few and restricted within a short period of time, which therefore were regarded as abnormal and miraculous in a very special way, and the spiritual experiences which are co-extensive with the Christian life, and which, therefore, at the level of the religious life, are normal and regular."¹ I am using the terms "extraordinary" and "ordinary" here—simply because I can think of no better—to signify the distinction between those abnormal operations of the Spirit characteristic especially of the Apostolic age, and those normal and regular (abiding) activities of the Spirit in relation to the individual lives of the saints in all ages of the Christian era.

That the Holy Spirit is given to all persons who believe and obey the Gospel is the testimony of the New Testament Scriptures from beginning to end. The following Scriptures will suffice to prove this statement:

[1. *John 7:37-39*] Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scriptures hath said, from within him 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. [Here we have it stated explicitly that the Holy Spirit was to be given to all believers under the Reign of the Messiah. This bestowal of the Spirit upon Christians generally was to take place

1. T. Rees, *The Holy Spirit*, 78-79.

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after Jesus had ascended and been glorified and crowned both Lord and Christ (Acts 2:36).]

[2. *Luke 11:13*]: 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. [These are the words of Jesus,—the final authority on any question of religious faith and practice.]

[3. *John 14:16-17*: again the words of Jesus, to the Apostles]: And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth, whom the world cannot receive. [This teaches clearly that the *world*, that is *unregenerated humanity*, cannot receive the Spirit; we necessarily infer, therefore, that His dwelling-place is the Church or Body of Christ.]

[4. *Rom. 5:5*]: The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. [The "us" here stands for all Christians, of course: the New Testament Epistles are all addressed to Christians, not to the unconverted.]

[5. *Rom. 8:9-11*]: But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But 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 give life also to your mortal bodies through his Spirit that dwelleth in you. [The life with the Holy Spirit here, is the necessary condition of the immortalization of the saint hereafter.]

[6. *Rom. 8:12-16*]: So then, brethren, we debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of knowledge again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. [These statements are all addressed to Christians: Here we have mention of the indwelling of the Spirit, leading by the Spirit, witness of the Spirit, and the "spirit of adoption." These terms all refer to various relations sustained between the Holy Spirit and the children of God under the New Covenant.]

[7. 1 *Cor. 6:11*]: And such were some of you [alluding to the ungodly characters described in preceding verses]: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. [The Holy Spirit is presented in this text as the active Agent in the sanctification of God's people in whom He dwells.]

[8. 1 *Cor. 3:16-17*]: Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

[9. 1 *Cor. 6:19-20*]: Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

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[10. *2 Cor. 1:22*]: God, who also sealed us, and gave us the earnest of the Spirit in our hearts. [Cf. *2 Cor. 5:5*]: Now he that wrought us for this very thing [immortality] is God, who gave unto us the earnest of the spirit. [In these texts, the Apostle tells us that the indwelling Spirit in the saints is both the *seal* of their inclusion in the New Covenant, and God's *earnest* or *pledge* that He will ultimately give to them a glorious immortality,—their eternal inheritance, incorruptible and undefiled.]

[11. *Gal. 4:6*]: And because ye are sons [*not to make you sons*, but *because ye are sons*], God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.

[12. *Gal. 5:16-18, 25*]: But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For 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. But if ye are led by the Spirit, ye are not under the law. . . . If we live by the Spirit, by the Spirit let us also walk.

[13. *Eph. 1:13-14*]: Christ, in whom ye also, having heard the word the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory. [The indwelling Spirit is the Holy Spirit of promise, that is, God's promise—His earnest which is sure and stedfast—that He will ultimately redeem His saints completely, in *body* as well as in *spirit*.]

[14. *Eph. 2:18-22*]: For through him [Christ] we both [Jews and Gentiles] have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom 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. [The Body of Christ, Household of the Faith, Temple of God—the Church—is God's dwelling-place “in the Spirit,” that is, in the Person of the indwelling Spirit.]

[15. *Eph. 5:18*]: And be not drunken with wine, wherein is riot, but be filled with the Spirit, etc. [Here the Apostle draws a contrast between the effects of wine and those of the indwelling of the Spirit. The heathen were wont to be filled with wine, causing them to indulge in riotous living; but the Ephesian brethren are exhorted to be filled with the Spirit instead implying that such a filling was possible at that time, and is still possible. By cherishing impure thoughts, by doing carnal deeds, by living according to the ways of this present evil world, we grieve the Spirit, we quench the Spirit, and indeed we may cause Him to forsake us entirely.] [Cf. *Eph. 4:30*]: Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. [1 *Thess. 5:19*]: Quench not the Spirit.

[16. *Eph. 3:14-16*]: For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power *through his Spirit in the inward man*.

[17. *Phil. 2:1*]: If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, etc.

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[18. 1 *Thess. 4:7-8*]: For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

[19. 2 *Thess. 2:13*]: God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

[20. 2 *Tim. 1:14*] That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us.

[21. *Heb. 6:4-6*]: For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. [Cf. *Heb. 10:28-29*]: A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorcer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. [Those Jews who, in primitive times, embraced the Christian faith, but afterward apostatized into the observance of the Mosaic Law, were guilty of crucifying the Son of God afresh and of doing despite unto the Spirit of grace, that is, the Holy Spirit, of whose graces and powers they had once been "partakers." Is not the same true of any person who confesses Christ and obeys the Gospel, and then drifts back into the world?]

[22. 1 *Pet. 4:14*]: If ye are reproached for the name of Christ, blessed are ye: because the Spirit of glory and the Spirit of God resteth upon you.

[23. 1 *John 2:20, 27*]: And ye have an anointing from the Holy One, and ye know all things. . . . And as for you, the anointing which ye received of him abideth in you, etc.

[24. 1 *John 4:18*]: Hereby we know that we abide in him [God] and he in us, because he hath given us of his Spirit. [Cf. 1 *John 3:24*]: And hereby we know that he abideth in us, by the Spirit which he gave us.

I have given here the outstanding Scriptures pertaining to the relationship between the Holy Spirit and the saints of God. There are many others of like import. That the Christian is indwelt, led, guided, and strengthened by the Spirit of God is not open to question. To deny that the Holy Spirit dwells in the heart of every true saint of God is to deny the plain teaching of the New Testament from beginning to end.

Now the Scriptures assert with equal clarity that God

dwells in the hearts of His people.

[2 *Cor. 6:16*]: And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people [cf. *Jer. 31:31-34*]. [It is also clearly taught in the New Testament that *Christ indwells the Christian.*] [Eph. 3:17]: that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, etc. [Here we are told how

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Christ dwells in our hearts: He does so *through faith.*] [Col. 1:27]: To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, etc. [Col. 3:16]: Let the word of Christ dwell in you richly. [Rom. 8:10]: And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. [Gal. 4:19]: My little children, of whom I am again in travail, until Christ is formed in you. [Gal. 2:20]: I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. [Now the Scriptures also teach us that Christ the Son is now seated at the right hand of the Father, in Heaven. How, then, do both Father and Son dwell in the hearts of the saints? The answer is obvious: *Through the Holy Spirit.* The Church, the Temple of God, says Paul is the "habitation of God in the Spirit" (Eph. 2:18-223.) [Cf. again 1 John 3:24]: And hereby we know that he abideth in us, by the Spirit which he gave us. [1 John 4:13]: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. [1 John 1:3]: our fellowship is with the Father, and with his Son Jesus Christ. [This fellowship is mediated and realized through the indwelling Spirit; hence the Body of Christ is said to be the Communion of the Spirit (2 Cor. 13:14).]

2. The Reception of the Sanctifying Measure of Spirit-Power

Let us now turn again to the statement of the Apostle Peter at the close of the sermon delivered by him on the Day of Pentecost, Acts 2:38. To those of his hearers who were convicted of sin, and who cried out asking what they must do to be saved, the Apostle said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Here we have the promise of the "gift of the Holy Spirit," or the Holy Spirit as a gift, conditioned upon, and to follow, repentance and baptism. That this was not a promise of Holy Spirit baptism, the overwhelming measure of the Spirit, is obvious, from what we already have learned regarding Holy Spirit baptism; that endowment was a special miracle for a special Divine purpose in each case of its occurrence, according to the book of Acts. Moreover, that this promise in Acts 2:38 was not a promise of the extraordinary measure of the Spirit is evident from the following considerations: (1) As far as we know, the extraordinary measure of the Spirit was conferred only by the laying on of an Apostle's hands. But the

reception of this gift of the Spirit was conditioned upon obedience to the commands of the Gospel. (2) Stephen, a member of the Jerusalem church, is said to have been "full of faith and of the Holy Spirit" (Acts 6:5), even before he was given the extraordinary measure of the Spirit by the laying on of the Apostles' hands (Acts 6:6). The same is implied of the other six men who were set apart as "deacons" on that occasion (cf. Acts 6:3), including Philip the evangelist. (3) The word translated "gift" in this Scripture, Acts 2:38, is in the singular number. Had Peter been referring to the *charismata*, he would likely have used the plural. (4) It seems obvious that the "gift of the Holy Spirit" promised by Peter in this text was the Holy Spirit Himself. This construction is that of the *genitive of that in which the gift consists*. (5) Moreover, this promise of the Holy Spirit, said Peter, "is to you . . . and to your children, and to all that are afar off, *even as many as the Lord our God shall call unto him*" (Acts 2:39). This was a measure of the Spirit promised to *all Christians*; not only to those present on that particular occasion, and to their children, but to all whom God should call unto Himself throughout all subsequent ages. It was to be as continuous in duration as the Body of Christ itself. But the extraordinary (evidential) measure of the Spirit was, as we have already learned, only temporary, passing away when the Church of Christ was fully established and the Word of Christ indited for the future guidance of the Church. Evidently, then, this was the ordinary measure of the Spirit which Peter promised to baptized believers on the Day of Pentecost; that is to say, *the indwelling of the Spirit*.

How was this ordinary measure of the Spirit received? The answer is found—it seems to me—in Paul's question addressed to the Galatian Christians, Gal. 3:2—"This only would I learn from you: Received ye the Spirit by the works of the law, or by the hearing of faith?" That is, to you Christians who are being influenced by the Judaizers among you to return to the Law of Moses, I would address this question: Did you receive the Holy Spirit from the works of that Law, or did you receive Him by hearing and believing the Gospel which I preached? (Cf. v. 5—"He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" That is:

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Does God who supplies the Spirit to you, work miracles among you as a result of your obedience to the Law of Moses, or because you have heard and obeyed the Gospel of Christ?) The idea is that those Galatian Christians were acting most foolishly in threatening to drift back into Judaism, in view of the fact that they had received the Holy Spirit, not from their obedience to the Law of Moses, but as a result of their acceptance of, and obedience to, the Gospel of Christ. This is in harmony with John 7:39—"But this spake he of the Spirit, *which they that believed on him were to receive.*" It harmonizes also with Eph. 3:17—"that Christ may dwell in your hearts *by faith*"; and with Eph. 1:13—"in whom, *having also believed, ye were sealed with the Holy Spirit of promise.*" The two extraordinary measures of Spirit-power were not for *regenerative* or *sanctifying* purposes, not intended to be a *seal*, an *earnest*, etc., but the indwelling of the Spirit serves all these ends. In short, when the Word of Christ, the incorruptible seed that "abideth," impregnates the human heart, and the individual will is surrendered to Christ in repentance and in loving obedience, the Spirit, following baptism, dwells in the human heart *by faith*. I fail to see how this position can be successfully contradicted by anyone who is familiar with the Scriptures. Cf. again Col. 3:16—"Let the word of Christ dwell in you richly." And John 6:63—"The words that I have spoken unto you are spirit, and are life."

"Received ye the Spirit by the works of the law, or by the *hearing of faith?*" "*The hearing of faith*" implies *the obedience of faith*: indeed the phrase is so rendered in a number of reliable translations. I might quote many passages from the Authorized and Revised Versions to show that *hearing* the Gospel carries with it, in the New Testament, the overtones of *acceptance* and *obedience*. It is evident, therefore, that the Galatian Christians received the indwelling Spirit as an immediate effect of their obedience to the Gospel of Christ. And all believers receive the Spirit in the same measure, that is, in proportion to their faith, on the same terms. Thus we now can see how it is that *the world cannot receive Him*, as Jesus expressly declared (John 14:17), and also what Paul means when he says, "*And because ye are sons, God sent forth the Spirit of His Son into our hearts*" (Gal. 4:6).

This indwelling of all the saints by the Spirit, under the New Covenant, was typified by the consecration of priests in olden times. In all cases, under the Old Covenant, priests had to be *washed* before they were *anointed*. Exo. 29:4, 7, 21—“And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water. . . . Then shalt thou take the anointing oil, and pour it upon his [Aaron’s] head, and anoint him. . . . And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons’ garments with him.” (Cf. 1 John 5:8—“For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.”) The washing of priests under the Law typified Christian baptism under the Gospel, and the anointing which followed the washing of priests under the Old Covenant, typified the reception of the Spirit by those who are baptized under the New Covenant. All Christians are priests unto God.

[1 Pet. 2:5]: ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. [1 Pet. 2:9]: But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession. [Hence, Tit. 3:5]: according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior. [1 Cor. 6:11]: ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.. [Eph. 5:25, 26]: as Christ also loved the church, and give himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word. [Cf. the words of Jesus to Nicodemus, John 3:5]: Except one be born of water and the Spirit, he cannot enter into the kingdom of God. [The anointing with oil in olden times was typical of the bestowal of the gifts and graces of the Holy Spirit under the New Covenant. Hence, no sooner was Jesus baptized than God anointed Him with the Holy Spirit and with power (Acts 10:38); and in like manner, all those who accept and obey the Gospel are made the recipients, immediately following their baptism, of the indwelling measure of the Spirit of God. This, undoubtedly, is what is implied in Peter’s promise of the gift of the Spirit, in Acts 2:38. Peter’s words were given him by the Spirit—he was speaking “as the Spirit gave him utterance.” Surely we can believe fully what the Spirit Himself tells us, and here He tells us what *to do* to be saved, and that on the doing of which we shall receive the indwelling of the Spirit. *Surely His own word is sufficient for the man of faith.* He does not seek “supernatural” attestation.]

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"Let the Word of Christ dwell in you richly," Col. 3:16. The measure of the Word in the heart and life of the Christian is the measure of the Spirit within him. He who is led by the Word is led by the Spirit; he who walks by the Word, walks by the Spirit; he who lives by the Word, lives according to the Spirit. He who cherishes, meditates on, assimilates, and follows the guidance of, the Word, drinks deeply of the Spirit. Not because the Spirit *is* the Word, but because the Spirit *is in* the Word, because His power is back of it, His personality is in it, and His nature, is diffused through it.

PART SEVENTEEN

THE SPIRIT OF LIFE:
REGENERATION

1. The Spirit and the Word

The late Z. T. Sweeney, in his excellent little treatise entitled *The Spirit and the Word*, points out sixteen different effects which the Holy Spirit might work by indwelling the saints of God, and shows that the same effects are said in Scripture to be accomplished by the Word, as follows:

[1. *The Spirit might give us faith.* But the Word is said to give faith. Rom. 10:17]: So belief cometh of hearing, and hearing by the word of Christ. [Rom. 10:8]: The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach. [Acts 15:7]: Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

[2. *The Spirit might enable us to enjoy a new birth.* But He does this also through the word.] [1 Pet. 1:23]: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

[3. *The Spirit might give us light.* But He does this likewise through the Word.] [Psa. 119:130]: The opening of thy words giveth light. [Prov. 6:23]: For the commandment is a lamp, and the law is light. [Psa. 119:105]: Thy word is a lamp unto my feet, And light unto my path. [2 Cor. 4:4]: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not draw upon them.

[4. *The Spirit might give us wisdom.* But He does it through the word.] [Psa. 19:7]: The testimony of Jehovah is sure, making wise the simple. [2 Tim. 3:14, 15]: But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

[5. *The Spirit might convert us.* But He does it by means of the Word.] [Psa. 19:7]: "The law of Jehovah is perfect, converting the soul." [The Revised Version gives it: "restoring the soul."] [Acts 28:27]: "For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, *And should turn again, And I should heal them*" [cf. Isa. 6:9-10, Matt. 18:14-15.]

[6. *The Spirit might open our eyes.* But this He does also through the Word.] [Psa. 19:8]: The precepts of Jehovah are right, rejoicing the heart; The commandment of Jehovah is pure, enlightening the eyes. [Acts 26:17-18]: Delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God. [Paul opened the eyes of the Gentiles, of course, by preaching the Gospel to them.]

[7. *The Spirit might give us understanding.* But He does it through the Word.] [Psa. 119:104]: Through thy precepts I get understanding. [Acts 28:27 again]: lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, etc.

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[8. *The Spirit might quicken us.* But He does it through the Word.] [Psa. 119:50]: For thy word hath quickened me. [Psa. 119:93]: I will never forget thy precepts; For with them thou hast quickened me. [John 6:63]: the words that I have spoken unto you are spirit, and are life,

[9. *The Spirit might save us.* But He does it through the instrumentality of the Word.] [Jas. 1:21]: Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word which is able to save your souls. [Eph. 1:18]: in whom ye also, having heard the word of the truth, the gospel of your salvation. [Rom. 1:16]: For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.

[10. *The Spirit might sanctify us.* But this He is said to do through the Word.] [John 17:17]: Sanctify them in the truth: thy word is truth.

[11. *The Spirit might purify us.* This He does also through the Word.] [1 Pet. 1:22]: Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently.

[12. *The Spirit might cleanse us.* But He does it through the Word.] [John 15:3]: Already ye are clean because of the word which I have spoken unto you. [Acts 15:9]: and he made no distinction between us and them, cleansing their hearts by faith.

[13. *The Spirit might make us free from sin.* This freedom, however, is mediated through the Word of Truth.] [Rom. 6:17-18]: But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. [John 8:31, 32]: If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

[14. *The Spirit might impart a divine nature to us.* But He does it through the Word.] [2 Pet. 1:4]: whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

[15. *The Spirit might fit us for glory and immortality.* But He does it through the Word.] [Acts 20:32]: And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

[16. *The Spirit might strengthen us.* But this, too, He does it through the Word.] [Psa. 119:28]: Strengthen thou me according unto thy word.

Thus we have enumerated about all the conceivable things that the Holy Spirit could do for a Christian by dwelling in him, and have also shown that all these things are said in Scripture to be done by the Word.

God's Spirit and God's Word go together, act together, and together effectuate the Divine purposes in the world of things and of men. This we have seen to be true in the Divine

works of creation, preservation, inspiration, revelation, and demonstration. It is true likewise in the Divine works of regeneration, sanctification and immortalization.

2. The Holy Spirit in Conversion

Conversion is "turning again" through Christ to God, turning from darkness to light, and from the power of Satan unto God. Matt. 13:15—"lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, *And should turn again*, And I should heal them." Acts 3:19—"Repent ye therefore, and turn again, that your sins may be blotted out," etc. Acts 26:17, 18—"delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." Conversion includes all changes—of thinking, attitude, desire, disposition, will and relationship—necessary to bring the once unregenerate person into covenant relationship with God through Christ. This process which, on the human side, is turning to God or *conversion*, on the Divine side is *regeneration*,—the begetting, by the Holy Spirit, of a new spiritual life in the human heart.

That the Holy Spirit operates in the conversion of sinners is not, as far as I know, a matter of dispute anywhere. As the Apostle Paul puts it: "Therefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. 12:3). Certainly no man was ever influenced by the Spirit of God to imprecate Jesus, for it is made explicit in Scripture that the works of the Spirit are all designed to *glorify* Him. Jesus Himself said of the Spirit: "He shall glorify me" (John 16:14). Hence that any man should be moved by the Holy Spirit to anathematize Jesus, the Son of God, is unthinkable. On the other hand, it is equally true that no man ever confessed Jesus as Lord, or that Jesus is the Christ, the Son of the living God, without having been influenced to do so by the Holy Spirit. How, then, does the Spirit influence, induce, move men to believe in and to confess Christ, and to obey the commands of the Gospel?

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The answer is self-evident, namely, that He does so through the instrumentality of the Word of God. In the first place, the Holy Spirit inspired and supervised the inditing of the Scriptures,—the sacred writings in which the testimony regarding Jesus is embodied in permanent form, and without which men generally would never have known that Jesus died for their sins, that He was buried and raised up again the third day, and crowned both Lord and Christ. These are the facts which make up the message of the Gospel, the Gospel which, according to the Will of the Head of the Church, was to be preached for a testimony unto all the nations (Matt. 24:14). Now, in the second place, it is a matter of both history and experience, that unless men come in contact with this testimony concerning Christ—the apostolic testimony—in some way, either by reading the New Testament Scriptures for themselves or by hearing these facts of the Gospel from the lips of others, they simply do not learn about Christ, and therefore, not knowing about Him and His redemptive work, naturally they neither confess nor obey. Where there is no testimony concerning Christ, there is no faith, no repentance, no obedience, no conversion, hence no operation of the Spirit. As Paul himself put it, too clearly for misunderstanding: “For, Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written. How beautiful are the feet of them that bring glad tidings of good things! But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report. So belief cometh of hearing, and hearing by the word of Christ” (Rom. 10:13-17). As a matter of fact, the belief that leads to conversion to Christ never came to any man in any other way. The natural psychological process (as opposed to the mystical or Calvinistic) is clearly indicated in the well-known text from Isaiah: “Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed” (Isa. 6:10; cf. Matt. 13:15, Acts 28:27). That process is, in its natural order, hearing (which has to come first), then understanding, then believing,

then *turning again*, and finally *healing*. The very initiation of this process depends, without exception, upon the presence of the Word—the testimony about Christ—either in written or in oral form; and where the Word is not present so that men may come in contact with it, there is no operation of the Spirit toward conversion. If the conversion of men depended on the Spirit's operating *directly* upon their minds and hearts, that is, independently of the Gospel message, then certainly the whole heathen world would have been converted and Christianized long ago; for our God, who is a good God, "would have all men to be saved, and come to the knowledge of the truth" (1 Tim. 2:4). I think, therefore, that it can be taken for granted that *the Holy Spirit does not operate, in the conversion of sinners, independently of the Word*. I am convinced that the vast majority of Christian teachers, preachers and leaders would subscribe to this statement without question.

But—does *the Holy Spirit operate, in the conversion of sinners, by some mystical quickening or compulsion, in addition to the Word?* It has been taught quite generally in the past, in certain quarters of Christendom, that man is just as dead spiritually as Lazarus, for example, was physically; hence, just as a special exertion of Divine power by our Lord was necessary to quicken Lazarus and raise him from the dead, so a special operation of the Spirit is necessary in every case of conversion to quicken the heart that is dead in sin and make it receptive of, or indeed capable of being receptive of, the testimony of the Gospel. According to this view, such a special direct operation of the Spirit must take place in addition to, or accompanying, the preaching of the Word. But, again, does not plain common sense tell us that, if the conversion of sinners, depended upon the Spirit's direct operation upon their hearts with quickening and compulsive (or even attractive) power, even in addition to the testimony of the Word, such an operation would be an over-riding of human free will; hence, that God would be under the necessity, if He is a just God, of exerting such a force, by His Spirit, upon all who might hear the Word, or otherwise He would be a respecter of persons, which the Scriptures affirm repeatedly that He is not (cf. Acts 10:34, Deut. 10:17, 2 Chron. 19:7, Rom. 2:11, Eph. 6:9, Col. 3:25, 1 Pet. 1:17). If conversion depends ultimately upon the Spirit's exertion of Divine

power *directly* upon the hearts of men, either *independently of*, or *in addition to*, the testimony of the Word, then surely we are warranted in concluding either, on the one hand, that God is unjust and a respecter of persons, or, on the other, that He will save all men. If salvation depends, in the final analysis of the case, upon God, then certainly all men will be saved. But if salvation depends upon man's working with God, on God's terms and according to God's way of doing things, then a great multitude of men will never be saved, simply because they will *not* work with God according to God's way of doing things; they set up their own way of doing things instead. God would have all men to be saved and to come unto a knowledge of the truth. But the trouble lies with men: *they will not*. One is reminded of the words of Jesus, as He wept over the city of his love: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, *and ye would not!* Behold, your house is left unto you desolate" (Matt. 23:37-38).

If I write a letter to a friend, must I also send him a telegram to enable him to read, or to induce him to accept and believe, the contents of my letter? Now the Spirit has given us all the testimony necessary to our conversion, in the message of the Gospel? Must He then also work upon our hearts directly, in some mystical and unexplainable manner, to induce us to accept that testimony? I think not. He has endowed us by creation with the necessary powers of intelligence, affection and will, for that very purpose. Hence, says Paul: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith to faith: as it is written, But the righteous shall live by faith" (Rom. 1:16-17). The Gospel is not just *a* power, nor *one of the* powers, it is *the* power of God unto salvation to every one that believeth. It is the power of God unto salvation because the regenerating power of the Spirit—the life principle of the new spiritual life—is embodied in it and exerted through it. It is the means by which the Spirit leads men to belief, repentance and obedience. The Spirit operates, in the conversion of sinners, through the instrumentality of the Word of the Gospel either

printed or proclaimed. 1 Cor. 1:21-24: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, the power of God, and the wisdom of God." This does not exclude, of course the influence of by-products of the Word, such as the exercises of Christian worship, the hymns of the faith, gospel songs, Christian literature of various kinds, ministrations of mercy and charity, and especially the lives of the saints. The life of a true Christian is perhaps the most potent influence that the Spirit exerts upon the minds and hearts of those who come into contact with such a life. All true saints of God are indeed, as Paul says, living epistles of Christ "known and read of all men . . . written not with ink, but with the Spirit of the living God, not in tables of stone, but in tables that are hearts of flesh" (2 Cor. 3:2-3); and when they die, their works do indeed "follow with them," not only in the influences which they leave behind in the world, but even up to the very Throne of Grace itself as proofs that they are worthy of a glorious immortality. Rev. 14:13—"And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

The Gospel is God's great amnesty proclamation to all people on the same specific terms. The Gospel invitation is simple and clear: "He that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17). The "elect" are the "whosoever will's," the "non-elect" the "whosoever wont's."

This message of the Gospel embraces *three facts to be believed*. These facts are "that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (1 Cor. 15:1-4). These facts support the fundamental truth of the Gospel—the truth to be confessed by men—that Jesus is the Christ, the Son of the living God (Matt. 16:16, John 20:30-31, Rom. 10:9-10). This Gospel embraces *three commands*

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to be obeyed. 1 Thess. 2:8—"rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus," etc. 1 Pet. 1:22—"seeing ye have purified your souls in your obedience to the truth," etc. These commands are (1) *believe* on the Lord Jesus (Acts 16:31, Rom. 10:9-10); (2) *repent* (Luke 13:3, Acts 2:38, 17:30); be *baptized* (Acts 2:38, Matt. 28:18-20, Gal. 3:27). This message of the Gospel embraces also *three promises to be enjoyed*. 2 Pet. 1:14—"whereby he hath granted unto us his precious and exceeding great promises, that through these ye may become partakers of the divine nature," etc. These promises are: (1) *remission of sins* (Acts 2:38, 3:19, 14:43); (2) *the indwelling of the Spirit* (Acts 2:38); (3) *eternal life* (Rom. 5:21, 6:23; 1 John 5:11-12, etc.).

The Scriptures themselves bear out at every point the thesis presented here, that the Spirit operates upon the hearts of men to their instruction and guidance, and to their repentance and obedience, through the instrumentality of the Word as proclaimed by faithful men. This was true under the Old Covenant as well as under the New. For example, God is represented as saying in the early ages of the world, Gen. 6:3—"My Spirit shall not strive with man for ever." How did the Spirit strive with men in ancient times? Through the testimony of holy men of old, who "spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). He strove with the antediluvian world through Noah, "a preacher of righteousness" (1 Pet. 3:18-22, 2 Pet. 2:5). He strove with the Jewish nation first through Moses and the Prophets, then in later years through the Messiah and His Apostles. Isaiah pictures Jehovah as remembering "the days of old, Moses and his people," and saying, "Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy Spirit in the midst of them?" (Isa. 63:11). How did God put His Spirit in the midst of His people in days of old? He did so by putting His Spirit upon Moses, Joshua, the Judges and the earthly Kings, to qualify them for the leadership to which He commissioned them. But what was the result? "They [the people] rebelled, and grieved his holy Spirit: therefore he was turned to be their enemy, and himself fought against them" (Isa. 63:10). Then, in latter times, He put His Spirit in great measure upon the Prophets; but the

result was the same,—the people rejected their testimony too. As the Levites confessed, in their prayer on the occasion of the restoration of the Temple: “Thou gavest also thy good Spirit to instruct them” (that is, through Moses, Joshua and their successors), “and withheldest not the manna from their mouth, and gavest them water for their thirst. . . . Yet many years didst thou bear with them, and testifiedst against them by the Spirit through thy prophets: *yet they would not give ear*; therefore gavest thou them into the hand of the peoples of the lands” (Neh. 9:20, 30). In like manner they rejected the testimony of the Prophets regarding “the sufferings of Christ and the glories that should follow them” (1 Pet. 1:10-12). And when the Messiah Himself appeared in the world, they rejected Him also; nor was their hate assuaged until they had seen Him die on the Cross. John 1:11—“He came unto his own, and they that were his own received him not.” John 5:40—“Ye will not come to me, that ye may have life.” Then finally, as the crowning indignity, the nation as a whole rejected the Apostolic testimony—the inspired testimony of men who were themselves Jews—regarding the Christ, His death, burial and resurrection. Cf. Acts 13:45-47: “But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, That thou shouldest be for salvation until the uttermost part of the earth” (cf. Isa. 49:6). As Stephen said to the infuriated Jewish mob which stoned him to death a few minutes later: “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not” (Acts 7:51-53).

Thus it is evident from the Scriptures that the Spirit has striven with men from the dawn of history through the Word

of God as communicated to them through holy men, men of great faith. Hence, to resist the Word as proclaimed by inspired men is to resist the Spirit, and to resist the Spirit's operations through inspired men is to *grieve* the Spirit. But the Spirit of God will not keep on striving with men for ever. He quit striving with the Jewish people nineteen hundred years ago, and from that day to this they have been suffering the consequences of their own folly (Matt. 23:37-39, Luke 19:41-44). The time is coming, moreover, when He will quit striving with humanity *in toto*; when that Day dawns, every man will be judged according to his works (Matt. 25:31-46; Rev. 20:12-13, 22:10-12).

The all-embracing mission of the Holy Spirit throughout the Gospel dispensation especially is to *glorify Christ* (John 16:14). This He does in two ways: (1) by *indwelling the Body of Christ*, and thus sanctifying the saints and preparing them for the enjoyment of their eternal inheritance, and (2) by *convicting the world* "of sin, and of righteousness, and of judgment" (John 16:8). How does the Spirit convict the *world*—that is, unconverted men and women—of sin and of righteousness and of judgment? Through the Gospel of Christ of course—the Gospel of Sacrificial Love—by which men are moved to accept Christ as their Savior and to repent of their sins. 2 Cor. 7:10—"For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret; but the sorrow of the world, worketh death." Rom. 2:4—"Or despiseth thou the riches of his goodness and forbearance and long-suffering not knowing that the goodness of God leadeth thee to repentance?" God's overwhelming Love for mankind is the very essence of the Glad Tidings: "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). And the realization of this Infinite Sacrificial Love is borne into the hearts of men only through the message of the Gospel. In no other way do men learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). It is only through the realization of this Divine Love, moreover, as an *article of faith* in their hearts, that men can be moved to turn from darkness to light, and from the power of Satan unto God. It is through the Gospel of Christ that the Holy Spirit strives with men today, to lead them to repentance. It is through

the Gospel that the Spirit begets that faith in the human heart which bears the fruit of repentance and obedience. The faith that leads to conversion comes by hearing the Word of Christ (Rom. 10:17). Hence it "was God's good pleasure through the foolishness of the preaching to save them that believe" (1 Cor. 1:21). Cf. the words of Paul, Acts 26:19, 20 —"Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision; but declared both to them of Damascus first and to Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance."

The Holy Spirit operates in the conversion of sinners through the instrumentality of the Word. This truth is borne out by every case of conversion of which we have an account in the book of Acts; in every case, there was first the preaching and hearing of the Gospel message. On the Day of Pentecost, Peter preached that Jesus had lived, that He had died, and that He had been raised up and made both Lord and Christ. A great audience heard this sermon. We read that "*when they heard this, they were pricked in their heart*, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2:36-37). This means that they were convicted of their sins, and especially of the sin of crucifying the Messiah: "him . . . by the hand of lawless men ye did crucify and slay" (v. 23). Had they been convicted by the Spirit? Of course. How? Through the Word as proclaimed by the Spirit through the Apostles. Again, in Acts 8:5, we read that Philip the evangelist "went down to the city of Samaria, and proclaimed unto them the Christ." Then in v. 12, we read: "*But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.*" In the same chapter, vv. 34-40, we are told that this same Philip, taking the fifty-third chapter of Isaiah as his text, preached Jesus to the Ethiopian eunuch, as the two were riding in the latter's chariot along the road that led from Jerusalem to Gaza; and that, as a result of Philip's message, the eunuch believed and, on coming to a certain water, was baptized forthwith. In the ninth chapter of Acts, we have the account of the appearance of the glorified Lord to Saul the persecutor before the gates of Damascus, this appearance having been necessary, of course,

to qualify the latter for the Apostleship. It is significant, however, that Christ did not pardon his sins personally at this time; on the contrary, He said to him: "Rise, and enter into the city, and it shall be told thee *what thou must do*" (v. 6). There was something, then, for Saul to do to receive remission of sins, and what that something was it was necessary for him to learn from the lips of a preacher: he must learn and obey the terms of pardon already prescribed by our Lord in His Last Will and Testament. Hence, the Lord sent one of His disciples at Damascus, a man by the name of Ananias, to seek the blinded persecutor and tell him what he must do. When Ananias came into Saul's presence, he found the latter no longer a persecutor but a believer, and a penitent believer as well—he had been praying in great contrition for three days; hence, as there was only one thing yet for Sault to do, according to the terms of the New Covenant, to become a Christian, that is precisely what Ananias told him to do. "Arise," he said to Saul, "and be baptized, and wash away thy sins, calling on his name," that is, on the name of Christ (Acts 22:16). And straightway, we are told, the former persecutor received his sight, "and he arose and was baptized" (Acts 9:18). In the tenth chapter of Acts, we have the account of Peter's sermon to Cornelius and his household at Caesarea, as a result of which the hearers believed and were baptized "in the name of Jesus Christ" (vv. 44-46). In the sixteenth chapter of Acts, we have the account of the conversion of Lydia and her attendants upon the river bank at Philippi, as a result of their hearing the Gospel message from Paul and his companions (vv. 11-15). And in the same chapter, we have the story of the conversion of the Philippian jailer and his household. We read that, following the stirring incidents at the midnight hour—the earthquake, the jarring open of the prison doors, and the gesture toward suicide on the part of the jailer—he, "trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved?" (vv. 23-31). Now this was an ignorant heathen man, a man who, in all likelihood, had never even heard of the living and true God, much less of Christ and His redemptive work. Hence, before he could believe, he had to *hear*, he had to have the testimony that is the prerequisite of faith that leads to conversion. Therefore, we read in the very next verse, v. 32, that

Paul and Silas "spake the word of the Lord unto him, with all that were in his house." The usual results followed immediately: "And he [the jailer] took them [Paul and Silas] the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God" (vv. 33-34). And finally, in chapter 18, we read that as a result of Paul's preaching at Corinth, "Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians *hearing*, believed, and were baptized" (v. 8). Thus it is too evident to leave room for any doubt that the Holy Spirit operated through the Word of the Gospel, in apostolic times, to effect the conversion of sinners to Christ.

Nor is there the slightest evidence in the New Testament that He operated directly upon the hearts of men, in some mystical manner, in addition to the preaching of the Gospel, to turn them to God. He did operate, of course, in two instances, to direct the evangelist to the person or persons to be converted, so that the latter might hear the Gospel which is God's power unto salvation. Thus He spoke to the evangelist Philip—evidently in audible tones— instructing him to preach to the Ethiopian eunuch, Acts 8:29—"And the Spirit said unto Philip, go near, and join thyself to this chariot." He also directed the Apostle Peter—again apparently in audible words—to accompany Cornelius' servants back to Caesarea, Acts 10:19, 20—"And 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." Cf. Peter's own account of the incident, Acts 11:11, 12—"And behold, forthwith three men stood before the house in which we were, having been sent from Caesarea unto me. And the Spirit bade me go with them, making no distinction" (i.e., between Jew and Gentile). And the Spirit also impelled Paul and his companions by a straight course through Asia Minor to the seacoast town of Troas, where the Apostle received the call, in a night-vision, to cross the Aegean and preach the Gospel in Macedonia (Acts 16:6-10). All such special providential intervention, however, seems to have been directed exclusively toward the end of bringing the preacher and the unconverted person together, so that the latter might

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hear the preaching of the Gospel. As Peter himself put it: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe" (Acts 15:7). But there is no evidence that the Spirit ever went to the sinner in New Testament times to work upon his heart directly, either independently of, or in addition to, the preaching of the Gospel. To be sure, there is one passage, in the account of the conversion of Lydia, which has often been interpreted as indicating a direct operation of the Spirit in addition to the preaching of the Word. The passage reads as follows, Acts 16:14—"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: *whose heart the Lord opened* to give heed unto the things which were spoken by Paul." This text has long been a subject of controversy, simply, to my way of thinking, because men have insisted on reading mystery into it. It may be taken for granted, of course, that the Lord has to open every sinner's heart before he will turn again to God. But does the Lord have to do this in some mysterious manner which no one can understand or explain? I see no reason for thinking so. The Gospel itself opens the heart whenever and wherever it falls—as the seed of the kingdom—upon the proper kind of soil, namely, an "honest and good heart" (Luke 8:11, 15), that is, a heart that is honestly seeking the truth, that hungers and thirsts after righteousness (Matt. 5:6). As a matter of fact, the seed of the kingdom could hardly be expected to fructify and produce a spiritual harvest in any other kind of soil. Moreover the reception of the Gospel into this kind of heart leads to further and greater, and continuously growing, attention to its content. To everyone that hears it, the Gospel is either a savor of life unto life, or of death unto death; every time he hears it, it either draws him a little closer to God or drives him a little farther away from Him. I see no justifiable reason, therefore, for assuming a direct, mystical operation of the Spirit in Lydia's case. No doubt the Lord opened her heart as He opened all imperfectly informed minds or hearts (Lydia is said to have "worshipped God," hence she must have been a Jewess or a proselyte), that is, by means of her growing comprehension of the content of the Gospel message as Paul unfolded that message to her mind. Certainly no one is justi-

fied in building a theory and practice of "miraculous conversion" upon a single phrase or text, when such a theory has no support elsewhere in Scripture. One may be sure that a Divine truth is corroborated by the Scriptures throughout. And the Scriptures uniformly support the conclusion that the Spirit operates through the Word, and neither independently of, nor in addition to, the Word, in the conversion of sinners.

The Spirit knows the deep thinks of God and reveals them unto men? But—how? In *words*,—in words spoken or indited by inspired men (cf. 1 Cor. 2:9-13). Cf. Rev. 2:7—"He that hath an ear, let him hear what the Spirit saith to the churches." We find this sentence repeated seven times in the second and third chapters of the book of Revelation, once to each of the seven churches of Asia. How, then, did the Spirit speak to these churches? Through the words or "letters" indited by the author of the Apocalypse, of course. The Spirit speaks to men in all ages, not in mysterious feelings, but in intelligible words (1 Cor. 2:13, 1 Tim. 4:1, 1 Pet. 1:10-12; Acts 1:16, 8:29, 10:19-20, etc.). If He did not speak to men by the medium of words, His communications would be unintelligible. The Spirit has revealed the entire Plan of Redemption—the Eternal Purpose of God—through the Prophets and Apostles, who in turn have revealed it to men in the written Word (Eph. 3:1-7).

Finally, we should not commit the error of identifying *providential* or *accidental* circumstances in the lives of men, or in our own lives, with operations of the Spirit. The following treatment of this phase of the subject by T. W. Brents is so simple and clear that I feel it should be reproduced here: "The influence of *circumstances*, whether *accidental* or *providential*, are not the work of the Spirit in conversion. A merely accidental circumstance may take a man within range of the Spirit's teaching; e.g., a young man goes to meeting to see a young lady—to see some friend—simply to be in company, or transact some business; the gospel is preached, he becomes interested, and is finally converted. The *accidental circumstance*, whatever it may have been, which induced him to go to preaching, was not the influence of the Spirit, for this began when he came in contact with the teaching of the Spirit, through the preaching and other services at the meeting. The Scriptures furnish numerous examples illustrative of this fact.

Lydia's occupation as a vendor of purple, took her from Thyatira to Philippi, where Paul preached the gospel to her, by which God opened her heart, enlightened her mind, and she was converted; but the influence of the Spirit upon her heart began not until Paul's preaching saluted her ears. Again: the Jailer's occupation, as keeper of the prison in the city of Philippi, caused him to hear the word of the Lord preached by Paul and Silas, by which he was converted, but he had not a spiritual idea until they spoke to him. Even after the miracles had ceased, he would have committed suicide, had they not prevented him. Had some one else been keeped of the prison, this one, and not he, might have been the beneficiary of the preaching. A *providential circumstance* may prepare a man to favorably receive the Spirit's teaching; e.g., the death of a friend or near relative, or physical suffering. When death fastens upon the vitals of a lovely child, brother, sister, or parent, with whom our affections are borne away to the realm of spirits; or when our physical powers are exhausted by the blinding influence of disease and trouble, then it is, that we realize the insufficiency of human aid, and the instability of all earthly things. Our dependence upon God is brought home to us, and thus the heart is prepared for a favorable consideration of spiritual instruction; but not a ray of spiritual light can be derive from such afflictions. We are simply prepared to consider what light we previously had, and to receive additional instruction if it is presented to us. We are not prepared to regard the mellowing influence of such afflictions as the work of the Holy Spirit in conversion; nor are they even within the lines of *special providences* for they are the common lot of all men—the result of *general providence* or *natural law*. Nor would we be understood to deny the doctrine of special providence. Nay, we not only admit, but believe it; but *it is for God's children, and not to convert sinners*. Paul says: 'We trust in the living God, who is the Savior of all men, but specially of those that believe,' 1 Tim. 4:10. God has a general providence of which all are the recipients, but he *specially* provides for them that put their trust in Him, according to His Word. Hence, we know that all things *work together for good to them that love God*, to them who are the called, according to his purpose,' Rom. 8:28. 'The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but

the face of the Lord is against them that do evil,' 1 Pet. 3:12. . . . It is important to a proper understanding of the Holy Spirit's work in conversion, that we try to keep it disentangled from every thing foreign to it. If we can do this, and then quit hunting for difficulties and mysteries, we will not find many. The truths of God often sparkle as gems upon the surface of His Word, and are unobserved by those who are always digging tunnels, but never examining the virgin soil in its native simplicity."¹

3. Spiritual Begetting

The process which, on the human side, is turning to God or *conversion*, is, on the Divine side, *regeneration* or the begetting and bringing to birth, by the Holy Spirit, of a new spiritual life in the human heart.

Generation has to precede regeneration of course, in the Plan of God. 1 Cor. 15:45-49: "So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthly; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." In the very nature of things, one must belong to the Kingdom of Nature before one can belong to the Kingdom of Grace; and—I might add here—that one must belong to the Kingdom of Grace before one can belong to the Kingdom of Glory. Moreover, as man's place in the Kingdom of Nature is determined by his possession of that increment of power—the principle of national personal life—which specifies him as man, which was breathed into him at Creation from the Being of God, that is, imparted to him by the Spirit (Gen. 2:7); so his place in the Kingdom of Grace is determined by his possession of the higher increment of power—the Mind of Christ, which is the principle of the new spiritual life—which is proper to the order of sainthood, and which likewise is breathed into him, superposed upon his natural faculties, so to speak, by the Holy Spirit. The King-

1. T. W. Brents, *The Gospel Plan of Salvation*, 634-636.

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dom of Grace—the order of sainthood—is the next higher order of being above the order of natural personal life which man enjoys as a citizen of the Kingdom of Nature.

The principle seems to run throughout all Nature that the properties of the lower order of being are, in each case, lifted up, incorporated in, and subsumed in the higher order of being. Thus the plant subsumed certain physicochemical processes of the inanimate world; the animal, in turn, subsumes in itself both the physicochemical processes and, in a general way, the cellular processes characteristic of the plant; and the natural man, in his turn, subsumes in himself both the physicochemical and cellular processes *plus* the sensitive and locomotive powers of the animal. The spiritual man, moreover, incorporates in himself all these properties of the lower orders and elevates and refines them. Whereas the natural man employs his reason to control his appetites and passions and to direct his will, the spiritual man, in addition, brings his reason under the control of the Mind of Christ as applied by the Spirit, and thus, in Scripture nomenclature, “crucifies” the flesh with its passions and lusts.

[Rom. 6:5-7]: For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection [the allusion here is to Christian baptism] knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. [Gal. 2:20]: I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. [Gal. 6:14] Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. [Gal. 5:24]: And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. [This conquest and refinement of the bodily processes takes place in sanctification. In the final change, the saints, putting on of immortality, this exaltation and refinement of the body will be complete, in perfect conformity to the image of God's glorified Son (Rom. 8:29).] [1 Cor. 15:44, 49]: If there is a natural body, there is also a spiritual body. . . . And as we have borne the image of the earthly [Adam], we shall also bear the image of the heavenly [Christ]. [Certainly it is quite possible that the elements of our spiritual body are included within those of our present physical body, and await only the dissolution of the latter to be released for the use of the spirit in the celestial world. This final refinement of matter will also be universal, we are told, 2 Pet. 3:13]: But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

The process of salvation in its entirety embraces three phases. First, there is the salvation from physical death which we enjoy from day to day through the Creator's provision of air, water, food, and many other material gifts, for our physical sustenance and well-being. Hence, in recognition of the fact that it is God who showers these blessings upon us daily, for the enjoyment of which the only condition is honest toil on our part (Gen. 3:17-19), we are taught to pray, "Give us this day our daily bread" (Matt. 6:11). This is the salvation enjoyed by all men in the Kingdom of Nature. *Then, in the second place, there is the salvation from the guilt of sin,* which is attended by reconciliation with God and all the blessings of spiritual adoption (Ezek. 18:19-20). This is the salvation enjoyed in this present life by the saints of God, as citizens of the Kingdom of Grace, on the conditions of their union with Christ and continued life with the Holy Spirit (Eph. 2:8, Rom. 5:1, 1 John 5:12, etc.). *And finally, there is salvation from the consequences of sin, in the ultimate redemption of the body* (Exo. 20:4). This, too, is to be realized by God's saints, in the Kingdom of Glory, on the condition of their progressive sanctification or growth in holiness in this present life (Gal. 5:16-24, Rom. 8:23, Phil. 3:20-21). The natural progress of man from glory to glory—that ordained by the Creator of all things—is from the Kingdom of Nature, through the Kingdom of Grace, into the Kingdom of Glory. (Cf. 2 Cor. 16-17.)

To the Holy Spirit we are indebted for all that is knowable and known of God and His Eternal Purpose. The Spirit Himself is the Source both of our animal and of our intellectual life. Job 32:8—"There is a spirit in man, And the breath of the Almighty giveth them understanding." When man fell, the Spirit was grieved and departed from him, but was restored as the Enlightener and Corrector in virtue of the proposed Incarnation and Atonement of Christ, who is the true Light (John 1:9). This Divine afflatus is still continued to fallen man; it is by the Spirit that he has reason, conscience, judgment of Divine things, knowledge of good and evil, ability to apprehend the facts, commands and promises of the Gospel. In a word, it is to the Spirit that man owes his very capability of being saved. Through the Light provided by the same Spirit, convincing of sin, righteousness and judgment, the sinner is turned to God through Christ and finds redemption in His

blood, the remission of his sins. To the Spirit He is indebted for the revelation of the Mind of Christ, the principle of his regeneration and sanctification. And to the Spirit he is indebted for these two processes by which his natural faculties are incorporated into Christ, who is literally—the Logos—formed in him, and developing in him, as his own life with the Holy Spirit becomes, as little by little it is possessed by the Spirit, the very life of the Spirit Himself in Him. As the Word implanted by the Spirit in the womb of the Virgin became the Logos Incarnate, so the same Word formed by the Spirit in the heart of the saint in regeneration, and nurtured in sanctification, becomes Christ incarnate in him. As Christ was the Incarnate of God, so the true Church is the Incarnate of Christ. (Christ, the Mind of Christ, the Logos, Thought-power, and Spirit-power, all become one as the principle of the new spiritual life implanted in regeneration.) The application of all this Divine Power, together with the realization of its effects, is the work of the Holy Spirit. It is the Holy Spirit who lives and works in the saint, leading him, guiding him by His counsel, sanctifying him, sealing him for God's own possession, and finally leading him into eternal glory,—the inheritance for which He has prepared him. The real Israel are true obedient believers in Christ Jesus, and the genuine Jerusalem is the Church of the Firstborn, made free, with all her children, from the bondage of Satan, sin, death and hell. All that went before were types or shadows of these glorious Gospel excellencies. The entire life process in all its phases, from each lower to each higher level of being, is realized in man by the agency of the Spirit of God.

Now the implanting of this principle of new spiritual life in the human heart—the implanting of the Mind of Christ, the Logos, Spirit-power, in the heart by faith—is known in Scripture as *regeneration*. As man comes into the Kingdom of Nature by generation, so every accountable human being comes into the Kingdom of Grace by *regeneration*. (We are not considering, in this work, the salvation of infants who die in infancy; that was provided for, unconditionally, by Christ's atoning death, Rom. 5:19). In a word, one must be “born again.” As Jesus put it explicitly to Nicodemus: “Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God” (John 3:3). To which Nicodemus,

thinking only of natural birth and apparently unable to conceive of such a thing as spiritual birth, replied. "How can a man be born when he is old? can he enter a second time into his mother's womb and be born?" (v. 4). Then answered Jesus, elaborating His former affirmation: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (v. 5). To this Jesus immediately added, reaffirming a principle which pervades all Nature: "That which is born of the flesh is flesh [*i.e.*, fleshly or natural]; and that which is born of the Spirit is spirit [spiritual]" (v. 6). "Each after its own kind" (Gen. 1:11, 21, 24) is a law of the moral, as well as of the biological realm. The "natural man" (1 Cor. 2:14), the man with the "mind of the flesh," can neither apprehend nor appreciate the things of God; such things, in the first place, have to be revealed to him by the Spirit; then, by taking those revealed truths into his mind and incorporating them into his life, he acquires the "mind of the Spirit." One who has never cultivated music appreciation cannot be expected to appreciate a great symphony. To one who has no understanding or appreciation of poetry, a great poem means little or nothing. To one who has no conception of the music and the dream of life, a gorgeous sunset is only a conglomeration of colors. So it is in every phase of life. And it is equally true in Christianity. The man who has lived only the life of the flesh, who has never acquired an understanding of the things of God, of the higher values of life, could not hope to appreciate Heaven even if he were to attain it. To talk to such a man of the Life of the Spirit is to speak, *to him*, in a foreign tongue. (The devil would be the most miserable creature imaginable in Heaven.) There is *no way* by which the "moral" man can become a spiritual man just by tugging at his own bootstraps. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace" (Rom. 8:5, 6). To enter into the Kingdom of Grace, therefore, one must be born again, born of the Spirit, born "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Now in view of the fact that the King

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Himself explicitly declares that one must be born again to get into His kingdom, how can any man remotely hope to do so without being born again?

What, then, is this process of being born again? What is included in it? Jesus Himself says that it is a birth of *water and the Spirit*. What does He mean by this phrase?

I suggest that we approach the answer to these questions by asking first, What is the state of the unregenerated or "natural" man? The answer is clear, both from Scripture and from experience, namely, that in so far as the things of God are concerned, he is "dead." Men are by nature in a state of darkness or blindness with respect to God and spiritual things. With regard to the things of the world, they may be, and indeed are, wise, learned and skilful, but with regard to spiritual things they are ignorant, blind and darkened (cf. Matt. 4:16, John 1:5, Acts 26:18, Col. 1:13, Eph. 4:18, Rom. 1:21, 1 Pet. 2:9, etc.). This darkness of an unregenerate state is compared by Paul to that which pervaded the primordial Chaos prior to the entrance of Light at Creation, darkness which was dissipated only by the entrance of the Spirit and the Word (Gen. 1:1-5; cf. 2 Cor. 4:3-4). This spiritual darkness is also described as a condition of "death" (Eph. 2:1-3). Those who have not been born again, no matter how alive they may be to things of the intellect, to social, political, philosophical or educational issues, are dead to the things of the Spirit of God. They are dead, therefore, in the sense of being actually separated from the Principle of spiritual and real life,—eternal life. This does not mean, of course, that they are "totally depraved." Indeed, were they totally depraved, they would be utterly incapable of responding to the Gospel message. Only the Devil and his angels are totally depraved; they alone are "kept in everlasting bonds under darkness unto the judgment of the great day" (Jude 6; 2 Pet. 2:4). Now, in this heart that is dead through its own (not Adam's) trespasses and sins (Eph. 2:1-3), dead to the words, commands and promises of the Spirit, the Father begets a new life, a new spiritual life; by effecting a change of mind, affections, will and relationship He actually brings forth a *new creature* in Jesus Christ (2 Cor. :17). How is this done? I suggest the following considerations:

THE ETERNAL SPIRIT -- HIS WORD AND WORKS

1. The Holy Spirit operates on the natural man, in regeneration, agreeably to the latter's rational nature. There is no indication in Scripture that the Spirit puts any force upon the rational faculties; rather, He acts in and through them suitably to their potencies. Regeneration does not consist in ecstasies, trances, visions or raptures; indeed the recreative act itself is wrought without the consciousness of it on man's part.

2. In regeneration, as in generation, there must first be a *begetting* (conception) before there can be a *birth*. The beginning of life—natural or spiritual—is not in the birth, but in the begetting. The begetting, moreover, must not be confused with the birth,—they are separate and distinct acts.

3. In order to generation, there must be the planting of physical seed; so, in order to regeneration, there must be the planting of spiritual seed. A farmer dies not expect to produce a crop without seed; so God does not expect to produce a spiritual crop without spiritual seed. Jesus makes this clear in the Parable of the Sower and the Soils: “the seed [of the Kingdom],” says He, “is the word of God” (Luke 8:11). Cf. John 6:63—“The words that I have spoken unto you are spirit, and are life.” 1 Pet. 1:23-25: “Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For, All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you.” The Word of God—the message of the Gospel—is incorruptible, never-decaying. Said Jesus: “Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35). Because the Word of God is incorruptible seed, it begets incorruptible life; because it is eternal, it begets eternal life; because it is “living,” it produces a living faith in the human heart. “The word of God is living, and active,” etc. (Heb. 4:12). The *living* Creed of the *living* Church of the *living* God is the *ever-living* Christ; He—the Mystery of Godliness—is the living Creed implanted in the heart of the *living* Word of the Gospel.

4. In order to regeneration, the begetting of new spiritual life, there must also be the proper kind of soil for the reception of the seed. Jesus makes this clear in the Parable of the

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Sower, and tells us expressly what the proper kind of soil is: it is, says He, "an honest and good heart." Luke 8:15—"And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." Certainly there is no indication here that the Holy Spirit must operate first to make the heart honest and good, before the spiritual seed is sown therein. On the contrary, Jesus makes it quite evident, in this statement, that in some men there are naturally honest and good hearts (in approximately one-fourth of all who hear the Gospel message: in the Parable, four kinds of soils are described, of which only this one kind can be expected to bear a spiritual crop); and, says He, when the seed of the Kingdom, the Word of God, falls into such a heart—the proper kind of soil, that is—a spiritual harvest is bound to be the result.

[Therefore, the things required of the natural man antecedent to regeneration are the following]: [(1) *He must hear the word of God* (*Rom. 10:17*). Hearing is the ordinary means of ingenerating faith.] [*The psychological process is, in order, hearing, understanding, believing, turning again*]: Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, and I should heal them [*Acts 28:27*]. [(2) *He must give the Word a diligent and honest hearing*. Those persons who apply their rational facilities diligently and sincerely to the hearing and study of the Word will gain indescribable blessings.] [*Jas. 1:21*]: Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. [*Matt. 5:6*]: Blessed are they that hunger and thirst after righteousness: for they shall be filled. [(3) *He must do more than give intellectual assent to the Word: he must not only receive it into his heart, but he must also assimilate it into his life. He must actually live it himself.*] [*Rom. 6:17*]: Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered [that is, unto baptism, which pictorializes the facts of the Gospel]. [*Jas. 1:22*]: Be ye doers of the word, and not hearers only. [*John 8:31*]: If ye abide in my word, then are ye truly my disciples. [*Col. 3:16*]: Let the word of Christ dwell in you richly.

5. Spiritual begetting takes place, therefore, when the Word of God—the message of the Gospel—impregnates, takes root in, the heart of man *by faith*. The honest and good heart responds to this spiritual seed, and conception occurs. Christ—the Logos—is literally formed within, and the "new man," the antithesis of the "old man" of sensualism and corruption, is created (*Rom. 6:6*). Gal. 4:19—"My little children, of whom I am again in travail until Christ be formed in you" (evidently

the Apostle was in doubt whether these professing Christians, who were threatening to drift back into Judaism, had really been spiritually begotten). Col. 1:27—"Christ in you, the hope of glory." Gal. 2:20—"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live *in faith*, the faith which is in the Son of God, who loved me, and gave himself up for me." Christ in man is indeed man's *only* hope of glory. Thus Christ is formed in the honest and good heart, by the implanting of spiritual seed, the Word of God; this is Divine begetting.

6. The Source of this begetting, the Author of spiritual life, is God, of course. 1 Pet. 1:3—"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead," etc. Jas. 1:18—"Of his own will He [the Father of lights] brought us forth [begat us] by the word of truth, that we should be a kind of firstfruits of his creatures."

7. But the Agent of the Godhead in the entire procession of regeneration is the Holy Spirit. The Spirit is the acting Agent or Representative upon earth of both the Father and the Son, throughout the present Dispensation. The Patriarchal Age was that of the Father; the Jewish Age, that of the Son; the present Age is essentially that of the Holy Spirit, who came on the Day of Pentecost to abide with the Church to the end of time, and to convict the world of sin, and of righteousness, and of judgment. Hence regeneration, distinctively a work of the present Age, is invariably ascribed in Scripture to the Spirit. *The Father originates, the Son executes, and the Spirit realizes; or, the Father plans, the Son mediates, and the Spirit applies. The Spirit's operations in applying the originating work of the Father and the mediatorial work for the Son are summed up as the works of regeneration, sanctification, and immortalization.*

8. Again, the *means* employed by the Spirit in begetting this new spiritual life in an honest and good heart is the Word of Christ, the Message of the Gospel. Jas. 1:18—"Of his own will begat he us with the word of truth." Where there is no contact with the Word written or spoken, there is no faith, no conversion, no operation of the Spirit—no spiritual begetting and birth.

9. Finally, this Word, however, is ordinarily heard by men from the lips of a preacher, an evangelist. 1 Cor. 1:21—"it was God's good pleasure through the foolishness of the preaching to save them that believe." Hence, in the sense that a man is begotten by means of the Word as proclaimed by a given evangelist, he is said in Scripture to have been "begotten" by that evangelist. Thus Paul wrote to Philemon, v. 10—"I beseech thee for my child, whom I have begotten in my bonds, Onesimus." And to the Corinthians, he said: "In Christ Jesus I begat you through the gospel" (1 Cor. 4:15). Cf. 1 Tim. 1:2—"unto Timothy, my true child in faith." Tit. 1:4—"to Titus, my true child after a common faith."

To sum up: The minister or evangelist preaches the Gospel, the Word of God as revealed by the Spirit, the Word which is "living and active" and "in incorruptible," the Word which is the "seed of the kingdom," the Word which "endureth forever." Through the preaching of the Gospel, this Word falls into an honest and good heart. There is within the Word that which is able to save the soul; hence the creature is exhorted to "receive with meekness the implanted word, which is able to save" his soul (Jas. 1:21). When a man hears the Word, and sincerely receives it into his honest and good heart, faith in Christ as the Son of God and his personal Savior is generated within him, for faith "cometh of hearing, and hearing by the Word of Christ" (Rom. 10:17). Thus the "old man" is put off and the "new man" is conceived; and this new spiritual life, begotten in this manner, if properly nourished, will grow into the Life Everlasting,—eternal life. John 5:24—"Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." ("Hearing" here includes, of course, repentance, obedience and "continuing stedfastly.") 1 John 5:1—"Whosoever believeth that Jesus is the Christ is begotten of God." 1 John 5:12—"He that hath the Son hath the life; he that hath not the Son of God hath not the life." John 17:3—"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." When a man really begins to know Christ by faith, and to abide in Him, then he is spiritually begotten; and this new spiritual life is eternal, because the life of the Spirit is by nature eternal.

How may the world know that a man is begotten of God? The answer is: Certain effects follow, as day the night, a spiritual begetting:

1. When a man is spiritually begotten, he repents of his sins. He turns from his evil ways; he ceases to do evil and learns to do well; he brings forth fruit meet for repentance. This change in disposition and life-purpose is one of the easily recognizable marks of spiritual begetting. 1 John 5:4, 5—"For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 3:9—"Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." The man who is truly begotten of God is not going to keep on committing sin *wilfully* and *habitually*. He might temporarily yield to temptation, but it would be against his new disposition to do so; for as one spiritually begotten, He loves God and his disposition is to walk in close fellowship with God through Christ. 1 John 5:18—"We know that whosoever is begotten of God sinneth not; but he that was begotten of God *keepeth himself*, and the evil one toucheth him not." When spiritual life is generated in the honest and good heart, the one thus spiritually begotten is conscious of a growing hatred of sin and an overwhelming desire to turn from the practice of sin forever. Repentance is an unfailing sign of spiritual begetting.

2. When one is spiritually begotten, his affections are changed. He loves God with all his heart and with all his soul and with all his mind; and he loves his neighbor as himself (Matt. 22:34-40). He loves the things of God, the ordinances of Christ, and the stated assembly of the saints. And he loves his brethren of the household of the Faith. 1 John 4:7—"Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God." To the one who is spiritually begotten, sin in all its forms—the passions and lusts of the flesh, the pride and vainglory of life—all become repulsive. He realizes that "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of this world."

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And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17). In the one who is spiritually begotten, all these things of the world become supplanted by faith and hope and love.

3. When one is spiritually begotten, he *desires* to do what God wants him to do. As Jesus did, he will walk some seventy miles if necessary to do the Will of the Father by being baptized. When we see a man who has been a sinner, turn and correct his ways, we may be certain that he has been begotten of God. 1 John 3:10—"In this the children of God are manifested, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his neighbor." 1 John 2:29—"If ye know that he [Christ] is righteous, ye know that every one also that doeth righteousness is begotten of him." *The man who is spiritually begotten will strive to bring forth in his life the fruit of the Spirit*, which is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Gal. 5:22-23).

4. The man who is spiritually begotten will hasten to confess with his mouth the faith that is in his heart. For he knows that Jesus has said: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven" (Matt. 10:32-33). He knows that Paul has said: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9-10). He knows that John has said: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God" (1 John 4:2-3). 1 John 2:23—"Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also." When men sincerely confess with the mouth, in the presence of witnesses, their belief that Jesus is the Christ, the Son of the living God, we may know that they have been begotten of God.

5. The man who is spiritually begotten will lose no time in yielding himself in body, soul and spirit, to the authority

of Christ, in the ordinance specifically appointed for that purpose,—the ordinance of Christian baptism. He will certainly start no arguments at the baptismal pool. But this leads us to consideration of the birth which is involved in the process of regeneration.

4. Spiritual Birth

We are now ready to consider the consummating phase of regeneration,—that act in which the one spiritually begotten enters upon a full and distinct personal existence as a new creature in Christ Jesus. In the sense that this “new man” is the product of the new increment of power—the Mind of Christ, the principle of spiritual life—breathed into the natural man in spiritual begetting, by which inbreathing he is raised up to the higher level of being, that of sainthood, he is essentially a Divine *creation*. 2 Cor. 5:17—“Wherfore if any man is in Christ, he is a new creature.” Eph. 2:10—“For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.” Eph. 4:20-24: “But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been *created* in righteousness and holiness of truth.” Col. 3:9, 10—“seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him.”

This consummating phase of regeneration is designated by our Lord a *birth*. Now a birth is not the beginning of a new life; it is, rather, the entering of a life already begun upon a full and distinct personal existence as a new creature. Birth is transitional; by means of it the living creature previously begotten is delivered out of one state into another. This new birth, then, is the consummating phase of the bringing into existence of the new spiritual creature, and because it is the consummating phase of the process, it is frequently *per se* designated *regeneration*.

Now Jesus tells us expressly that this new birth is a birth “of water and the Spirit.” We can readily see, moreover, why

it should be a birth of emergence (delivery) from some visible substance,—to give it the character of an external testimony to the unconverted, if for no other reason. We can readily see, too, why water should have been Divinely chosen as this substance, water being always a symbol of purification and an emblem of the Spirit's life-giving and purifying powers (cf. John 7:37-39). Now where in the process of becoming a Christian does one come in contact with water and in such a way as to be delivered out of water? In the ordinance of Christian baptism of course. This is in perfect harmony with the Great Commission, according to which our Lord instructed His disciples to baptize believers (those who had been made disciples) "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:18-20). When one is baptized, he is baptized out of a state of alienation from God into that state in which he yields to the *name (authority)* of the entire God-head. Cf. Col. 1:12, 13—"giving thanks unto the Father . . . who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." It is a change of relationship that takes place in baptism: a formal transfer from the authority of the prince of this world, into that kingdom which is under the sovereignty of the Lord Jesus Christ. Hence, says Paul: "For as many of you as were baptized into Christ, did put on Christ" (Gal. 3:27). *Baptism translates that one who has been spiritually begotten, into a full and distinct personal existence as a new creature in Jesus Christ and hence a member of the Body of Christ.* That is its function; that is its place in the Gospel Plan of Salvation. Now the Divine promise connected with baptism is remission of sins (Acts 2:38). Hence, the reception of the Spirit through faith into the honest and good heart, by this process of begetting and birth, resulting in the cutting off of the old body of sin, is known in Scripture as spiritual circumcision (Col. 2:10-15). Baptism is the transfer of the life already begotten into a new and independent existence as a child of God; hence, without this birth of water spiritual abortion, so to speak, has been practised.

Birth of water, moreover, is a delivery from water. In birth, the smaller is always born out of a greater; in baptism, therefore, the one born, having been concealed from mortal view in the water, then is brought forth from out of the water.

In this manner, the penitent believer dies with Christ, and is then raised up with Christ to walk in newness of life (Rom. 6:1-4). Here the efficacy of the blood of Christ is applied to the human soul. That literal blood, which flowed when Christ died on the Cross, dried up and disappeared long ago. But the believing penitent can meet the efficacy of that blood by dying with Christ in the likeness of His death and being raised up with Him in the likeness of His resurrection. Rom. 6:5-7: "For if we have become united with him in the likeness of his death, we shall be also in the likeness of His resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin." Baptism is the ordinance Divinely appointed wherein God, through Christ, meets the penitent believer with the pardon of his sins, this pardon taking place, not in the obedient believer himself, but in the Mind of God. Or, putting it from another point of view, we meet the efficacy of the blood of Christ when we are introduced into the Covenant that has been sealed with that blood, and this induction into the New Covenant takes place in one's baptism *in to Christ*.

Note also the significant arrangement of this statement of Jesus: "born of water and the Spirit." In one sense a person is born of his father, that is, in the sense that his father is the author of his begetting and birth. But no one is born of his father until he is born of his mother. Hence, in every instance in Scripture in which the water and the Spirit, or the water and the Word, are joined together, the water stands first, just as in this statement of Jesus to Nicodemus. 1 Cor. 6:11—"ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Eph. 5:25, 26—"Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word." Tit. 3:5—"according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."

Finally, as the consummating act of a process is often given the name of the whole process, so the new birth itself is often spoken of as regeneration, and baptism is Scripturally designated "the washing of regeneration" (Tit. 3:5). *Should someone object that this is figurative language, I reply: Very*

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well, then, if to be born of water does not mean to be born of water, then to be born of the Spirit does not mean to be born of the Spirit either. If Scripture does not mean what it says, then it means nothing at all.

The fact remains that one is not regenerated short of his entrance upon an independent existence as a distinct child of God. Hypothetical cases are often presented, of course, especially by those persons who are addicted to quibbling, of individuals who may suddenly be brought to repentance by extraordinary circumstances, but who die before they have the opportunity of being baptized. It is asked: Will such persons be eternally lost? In reference to such suppositious cases, I should reply that God certainly does not require any man to do the impossible; hence it is inconceivable that He would condemn a man eternally, for failing to do the impossible. Human acts, moreover, are of two kinds, namely (1) *elicited* acts, or those completed within the will itself; and (2) *commanded* or *imperative* acts, those performed by mind or body at the command of the will. It follows, therefore, that when the intention to be baptized is fully completed within the will itself, this—the elicited act—in the absence of opportunity to perform the commanded or overt act, might possibly become an acceptable substitute for the latter in the view of God. However, such matters are the business of the great Judge, and I have never started trying to transact the Lord's business for Him. (Cf. John 14:6, Matt. 25:31-46, Acts 17:30, 31).

To sum up: this entire process of regeneration is ascribed in Scripture (1) to God, as the Author; (2) to the Spirit, as the Agent; (3) to the Word, as the means; (4) to the preacher, as the instrument; and (5) to the water, as the element. And the whole is said to be a birth of the Spirit, because the Spirit is the realizing Agent of the Godhead in effecting it.

Regeneration does not apply, of course, to the innocent and morally irresponsible, such as infants. Their salvation was purchased unconditionally by the Sin-Offering of Jesus upon the Cross (Rom. 5:19). Hence, Jesus Himself said, Matt. 19:14, "Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven." And He affirmed also, on another occasion, Matt. 18:3—"Except ye [grown-ups] turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." It is a known

fact that personality is pretty largely a construct of the environment. Therefore, it is quite reasonable to think that in all cases of these innocent ones who die in infancy, their spirits will go immediately into the Presence of God, where their personal potentialities will have the opportunity of development under the influences of that glorious celestial environment. The only salvation needed by the innocent will be salvation from the consequences of sin by the process of immortalization; this Salvation undoubtedly the Spirit will provide for them, as for all those who shall have come up to Heaven by the way of regeneration and sanctification.

I should like to point out, too, in this connection, that there are many things which are confused, in popular thinking, with the new birth, which are not in themselves the new birth at all. *Mere intellectual acceptance of Christ*, for instance, is not regeneration or new birth; as a matter of fact, it is not even faith, in the Scripture sense of that term. The Scriptures know of no faith that is less than a conviction which grips the soul, directs the will, and shapes the life; of no faith, that is, that does not manifest itself in works of faith, in obedience to the commands of Christ (cf. James 2:1-26). Jesus Himself said, "If a man love me, he will keep my word" (John 14:23). Again, John 15:14—"Ye are my friends, if ye do the things which I command you." (Cf. also the closing words of His "Sermon on the Mount," Matt. 7:24-27.) Again, neither *repentance* alone nor *reformation of life* alone is the new birth. Nor is the *mere performance of religious duties* the new birth. If counting beads, bowing before images of the saints, sprinkling a little holy water now and then, or folding nicely manicured hands over fat stomachs and sleeping through the sermon—if such things as these go to make up religion, then the Lord knows that our century has plenty of religion. But not one of these practices, nor all of them together, constitutes new birth. Perfunctory, mechanical performance of religious rites is neither regeneration nor the product of regeneration. To be born again is to be a *new creature*: the old things are passed away; they have all become new. In the words of the Promise of the New Covenant: "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people" (Jer. 31:33).

5. Union with Christ

The one all-embracing prerequisite of man's attainment of his natural and proper ultimate end—Union with God, Beatitude, Life Everlasting—is the life of "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). Moreover, the one prerequisite of Life with the Holy Spirit, so far as the individual saint is concerned, is *union with Christ*.

Now the conditions of union with Christ are, basically, four in number, as follows: (1) Faith in Christ, or that Jesus is the Christ, the Son of the living God (Matt. 16:16, John 20:30-31, John 14:1, Acts 16:31, etc.); (2) repentance from sin (Luke 13:3, Acts 17:30, Acts 2:38, etc.); (3) confession of Christ (Matt. 10:32-33, Rom. 10:9-10); and (4) baptism into Christ (Acts 2:38, Acts 8:35-39, Gal. 3:27, etc.).

An examination of the representative cases of conversion described in the book of Acts will prove that all who came into the Church in apostolic times came in precisely the same way and on the same terms. The following summarization of these cases of conversion will establish the truth of this statement:

1. The three thousand on Pentecost (Acts 2):
 - (1) Heard Peter's sermon (vv. 14-36).
 - (2) Believed (v. 37): they were convicted of crucifying the Christ.
 - (3) Repented (v. 38). They showed their repentance by their baptism.
 - (4) Were baptized (vv. 38, 41).
2. The Samaritans (Acts 8):
 - (1) Heard Philip's preaching (vv. 5, 6).
 - (2) Believed (v. 12)
 - (3) Were baptized (v. 12).
3. The Ethiopian eunuch, a typical case of conversion (Acts 8):
 - (1) Heard Philip's preaching (v. 35).
 - (2) Believed (v. 37). Granting this verse to be an interpolation, the eunuch manifested his belief by his submission to baptism.
 - (3) Confessed his faith (v. 37).
 - (4) Was baptized, and went on his way rejoicing (vv. 36-39).

4. Saul of Tarsus (Acts 9, 22, 26):
 - (1) *Heard* what to do, from Ananias (9:16-17, 22:14-15).
 - (2) *Believed* (9:6, 26:19).
 - (3) *Repented* of his sins (9:8-11, 26:19).
 - (4) *Was baptized* (9:18, 22:16).
5. Cornelius and his household (Acts 10):
 - (1) *Heard* the Gospel from Peter (vv. 34-43).
 - (2) *Were baptized* (vv. 47-48).
6. Lydia and her household (Acts 16):
 - (1) *Heard* the Word from Paul (v. 14).
 - (2) *Were baptized* (v. 15).
7. The Philippian jailer and his household (Acts 16):
 - (1) *Heard* the Word (v. 32).
 - (2) *Believed* (v. 31).
 - (3) *Were baptized* (v. 33) the same hour of the night.
8. The Corinthians (Acts 18):
 - (1) *Heard* (v. 8).
 - (2) *Believed* (v. 8).
 - (3) *Were baptized* (v. 8).

Thus it will be seen that in every case of conversion set forth in the book of Acts, special mention is made of *faith* and of *baptism*. Why so? Because faith is the beginning of the process of union with Christ, and baptism is the consummating act of the process. Rom. 6:4-5: "We are buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." Gal. 3:27—"For as many of you as were baptized into Christ did put on Christ." Col. 2:12—"having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead."

Faith, repentance, confession and baptism bring the alien sinner *unto* and *into* Christ. Rom. 10:10—"with the heart man believeth *unto* righteousness." 2 Cor. 7:10—"godly sorrow worketh repentance *unto* salvation." Rom. 10:10—"with the mouth confession is made *unto* salvation." Gal. 3:27—"as many of you as were baptized *into* Christ, did put on Christ."

THE SPIRIT OF LIFE: REGENERATION

The answer to the question, What must one do to be saved? is answered clearly in the book of Acts, the answer given in each case depending, of course, on the stage attained by the inquirer in his moral movement toward the goal of union with Christ. For example:

1. If one is a *non-believer*, a heathen man or woman, like the Philippian jailer, naturally the general command is, "Believe on the Lord Jesus" (Acts 16:31).

2. If one is a *believer*, as were the three thousand on the Day of Pentecost, the answer is: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38).

As an oldtime preacher once put it: What they were to repent for, they were to be baptized for, and what they were to be baptized for, they were to repent for. Therefore, what the Holy Spirit hath joined together, let no "theologian" put asunder.

3. If one is a *penitent believer*, as Saul of Tarsus was, when Ananias visited him, the command is: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:16), that is, on the name of Christ.

4. If one is a *baptized penitent believer*, a Christian, the command is: "Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:10-11).

5. Finally, if one is an *erring Christian*, a backslider, as was Simon the sorcerer in Samaria, the command is: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee" (Acts 8:22). For if we who are Christians confess our sins to God in prayer, "he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Baptism is the last step, the consummating act of obedience, in the process of becoming united with Christ, even as it is the last phase of the Divine process of regeneration. Hence, in every case of New Testament conversion in which it is stated that the converted person "rejoiced," in the knowledge of the pardon of his sins, it is made explicit that *this rejoicing followed his baptism*. On the Day of Pentecost, all those who

received the Word and were baptized (Acts 2:41), "continued steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 2:46-47). The joy of these first Christians was so overwhelming that they "had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need (Acts 2:44-45). This was a spontaneous outpouring of brotherly love in genuine Christian stewardship. Again, it is explicitly stated that the Ethiopian eunuch, after his baptism by Philip, "went on his way rejoicing" (Acts 8:39). And the Philippian jailer and his household, after their baptism, brought Paul and Silas, the evangelists, up into their house; and the jailer "set food before them, and rejoiced greatly, with all his house, having believed in God" (Acts 16:33-34). Why did their rejoicing follow their obedience in baptism? Because they had God's promise that upon the conditions of their repentance and baptism they would receive the remission of their sins; and they took God at His Word. What a change would be wrought in the Church today if all professing Christians would just follow their example!

One last word, in this connection: The Holy Spirit, through His divinely appointed apostolic messengers (John 17:6-18, 20:21-23) tells us clearly what men must do in order to receive remission of sins and the indwelling of the Holy Spirit. He has made it abundantly clear that those who would enter the New Covenant relationship must do so on certain conditions. These are; that they accept Jesus as the Christ, the Son of the living God; that they turn from their evil ways—from their sins both public and private—and forsake them; that they confess the Lord Jesus, that is, Jesus as Lord, in the presence of witnesses; and that they be buried with Him in baptism and raised to walk in newness of life, thus witnessing to the unsaved that He too was buried, but in a literal grave and was literally raised from that grave and crowned King of kings and Lord of lords (Phil. 2:9-11). These are the terms laid down in His revelation vouchsafed mankind through the Apostles whose teaching is embodied in the New Testament canon. Now, having written us this letter, so to speak, do we not impugn His integrity if we demand that He give us, in addition, a *telegram* (a special visitation in the form of a

mystical experience) to authenticate His letter? *Why cannot we take Him at His word and believe what He tells us?* Cf. Luke 16: 24-31, Rom. 10: 6-10, 1 Thess, 2: 13, 2 Tim. 3: 16-17, etc. Does not the Apostle Peter inform us positively that "divine power hath granted unto us all things that pertain unto life and godliness" with the completion of the New Testament canon (2 Pet. 1: 2-4)? Does not Jude state unequivocally that we should "contend earnestly for the faith which was once for all delivered unto the saints" (v. 3?) What more do we need? (Cf. Matt. 12: 38-41, 16: 4; Luke 11: 29-32.) The canon of the New Testament was closed with *Revelation*, just as we have it today.

6. Spiritual Circumcision

Deut. 10: 16, 30: 6; Jer. 4: 4, 9: 25-26. Cf. Rom. 2: 28-29, Phil. 3: 3, Acts 7: 51, Gal. 3: 27-28, 2 Cor. 3: 2-6, Col. 2: 9-13. The Scriptures teach expressly that there is such a thing as "circumcision of the heart." But what does "heart" (Heb. *leb*, Gr. *kardia*) mean in Scripture? This we can determine by what the "heart" is said to do, to experience, to suffer, etc., namely, it *thinks* (Gen. 6: 5, Deut. 15: 9, Prov. 23: 7, Matt. 9: 4, Heb. 4: 12); it *reasons* (Mark 2: 8, Luke 5: 22); it *understands* (Matt. 13: 15); it *believes* (Rom. 10: 8-10); it *loves* (Matt. 22: 37); it *knows* (Deut. 29: 4); it "breaks" with sorrow (Jer. 8: 18; 23: 9); it can be *grieved* (Deut. 15: 10); it can be *troubled* (John 14: 1); it can be *fearful* (John 14: 27); it *rejoices* (Psa. 16: 9, 28: 7; Acts 2: 26); it can be *comforted* (Eph. 6: 22); it *wills*, "purposes," "determines" (Dan. 1: 8, 2 Cor. 9: 7, 1 Cor. 7: 37); it can *lust* (Matt. 5: 28, Rom. 8: 6-7); it *obeys* (Rom. 6: 17, Eph. 6: 6); it *approves* and *condemns* (Rom. 2: 14-16, Acts 2: 37, 1 John 3: 19-22). From all these texts we must conclude that the Scriptural "heart" includes intellect, feeling, conscience, and will. It is the entire "inner man," everything that is not included in the phrase, "flesh and blood" (John 3: 6, 1 Cor. 15: 50, 2 Cor. 4: 16, Rom. 7: 22, cf. 1 Pet. 3: 4—"the hidden man of the heart").

1. There is such a thing as spiritual circumcision, "a circumcision not made with hands." The Bible leaves no room for doubt on this matter.

2. Fleshly (physical) circumcision of the Old Covenant was designed to be a type of spiritual circumcision under the

New. Hence, as the circumcision ordained in the Old Testament was a seal stamped upon the flesh, it follows that the circumcision ordained in the New Testament must be a seal stamped on the *mind* or *spirit* of man, the true "inner man" (Cf. John 3:1-8, Acts 2:38, Jer. 31:33, Ezek. 11:19).

Whitelaw writes that fleshly circumcision was designed (1) to be a sign of the faith that Christ should be descended from Abraham, and (2) to be a symbolic representation of the putting away of the filth of the flesh and of sin in general; therefore, it served the following uses: "(1) to distinguish the seed of Abraham from the Gentiles, (2) to perpetuate the memory of Jehovah's covenant, (3) to foster in the nation the hope of the Messiah, (4) to remind them of the duty of cultivating moral purity (Deut. 10:16), (5) to preach to them the gospel of a righteousness by faith (Rom. 4:11), (6) to suggest the idea of a holy or spiritual seed of Abram (Rom. 2:29) and (7) to foreshadow the Christian rite of baptism (Col. 2:11, 12)."

There can hardly be any disagreement about the first six of the "uses" of fleshly circumcision listed above. The one exception is the last-named. One of the errors that has caused untold confusion in Christian teaching and practice is this oft-recurring claim that fleshly circumcision of the Old Covenant was the type of which baptism is the antitype under the New Covenant. There is no Scripture warrant for this view.

There are many "clergymen" who still cling to the threadbare argument that baptism as "spiritual circumcision" under the New Covenant has taken the place of fleshly circumcision, the seal of the Old Covenant; hence, they contend, that as infants were inducted into the Old Covenant by fleshly circumcision (Gen. 17:9-14, cf. Jer. 31:31-34, Heb. 8), so infants are to be inducted into the New Covenant by "baptism" (as a matter of fact, by sprinkling), which, according to the theory has "taken the place of" the old fleshly circumcision. *Their errors are those of making baptism the seal of the New Covenant, and identifying baptism with spiritual circumcision.* We reply to this argument as follows:

1. *Baptism is not a seal.* In New Testament teaching there is not the slightest intimation that baptism is the seal of anything. On the contrary, it is expressly stated that the seal of the New Covenant is the indwelling Holy Spirit (2 Cor. 1:22;

Eph. 1:13-14, 4:30; Rom. 5:5; 1 Cor. 3:16-17, 6:19-20; Rom. 8:14-17, etc.). True, the reception of the Holy Spirit by the repentant believer is connected in Scripture with baptism; however, it is not baptism. It is the Holy Spirit who seals us as members of the Covenant (Acts 2:38, Gal. 3:27, Tit. 3:5). If someone should ask, How can we know that the baptized believer is sealed by the Spirit? or, What is the certain proof? The answer is obvious, namely, the principle enunciated by Jesus Himself, "each tree is known by its own fruit" (Luke 6:43-45), or "by their fruits ye shall know them" (Matt. 7:16-23). The baptized believer who is truly sealed by the Spirit will bring forth in his life the fruit of the Spirit (Gal. 5:22-25; Jas. 1:22-27, 2:14-26; Matt. 7:11-27, 25:31-46).

2. *Baptism is not spiritual circumcision.* If baptism under the New Covenant has "taken the place of" fleshly circumcision of the Old Covenant, it follows that, since only male infants received fleshly circumcision under the Old (and that "when eight days old," Gen. 17:12), so only male infants can be properly subjects for what the "pedobaptists" call "baptism" under the New Covenant. As stated above, there is such a thing as "spiritual circumcision" (Rom. 2:28-29, Phil. 3:3, 2 Cor. 3:2-6, Col. 2:9-13), a "circumcision not made with hands." Moreover, as the fleshly circumcision of the Old Covenant was designed to be a type of spiritual circumcision under the New, and hence, that as the circumcision ordained under the Old Covenant was a seal stamped on the flesh, so the circumcision ordained in the New Covenant must be a seal stamped upon the *mind or spirit*, the inner man.

3. *Spiritual circumcision consists in the cutting off—from the interior man—of the body of the guilt of sin.* Rom 6:6—"our old man was crucified with him, that the body of sin might be done away" (1) This is done by the Spirit of God at the time of His entrance into the human heart to indwell and to sanctify it; although this occurs in connection with the penitent believer's baptism into Christ, still it is not baptism itself. (Acts 2:38; Gal. 3:2, 5:16-26; John 3:3-8, Tit. 3:4-7, etc.). The remedy for sin is the blood of Christ, and the place divinely appointed for the repentant believer to meet the efficacy of this blood is the grave of water (1 John 1:7, Rom. 6:1-10, John 3:1-8, Col. 2:9-12): here divine grace and human faith meet, and the pardon, remission, justification,

etc., takes place in the Mind of God; the entrance of the Holy Spirit at the same time cuts off the body of the guilt of past sin: this guilt will be put away as far as the east is from the west (Psa. 103:11-12, Rom. 6:6, Col. 2:9-12). (2) The Spirit of God, as He continues to indwell and to possess the heart of the true Christian as the Agent of the latter's sanctification, is the *seal* of his participation in the privileges and responsibilities of the New Covenant, and is at the same time the *earnest* or pledge of his eternal inheritance, the rest that remaineth for the people of God (1 Pet. 1:3-5, Eph. 1:13-14; Acts 20:32, 26:18; Rom. 8:18-23; Col. 1:12; 2 Cor. 1:22, 5:5; Heb. 4:9, 9:15, 11:13-16, 10:28-31; Rom. 5:5, 14:17; 1 Thess. 5:19). (3) In a word, spiritual circumcision is, in its essential nature, identical with regeneration, the process which begins with the reception of Christ into the human heart by faith (Gal. 4:19; Col. 1:27; Rom. 10:17, 8:1-11; 1 Pet. 1:22-25; Jas. 1:18), and is consummated in the penitent believer's birth from the water of his final act of "primary obedience" (conversion): John 3:37 ,3:1-9; Tit. 3:5; Eph. 5:25-27; Acts 2:38, 22:16; Heb. 10:22). (4) Thus it will be seen that baptism as the consummating act of the process variously designated in Scripture as conversion, adoption, justification, regeneration, etc. (*i.e.*, the consummating act on the human side) as associated with it the entrance of the Spirit into the obedient believer's heart, to possess and to mould his inner spiritual life. (It must be emphasized here that *only those who believe and repent are proper subjects for Christian baptism*. What is commonly designated *change of heart* must precede baptism (Luke 13:3, 1 Cor. 7:10, Acts 16:29-34, Rom. 10:9-10, Luke 24:46-47). One who does not have this change of heart will go down into the baptistry a dry sinner and come up a wet sinner (Rom. 6:17). However, *it is the indwelling Spirit, and not baptism, that is the seal of the Christian, stamping him as set apart for participation in the blessings and responsibilities of the New Covenant. And it is the operation by the Spirit of excising the body of the guilt of sin, at His entrance into the newly-made saint's interior life—and not baptism—which is designated in Scripture spiritual circumcision. Baptism and spiritual circumcision are associated in God's plan, but they are not identical* (Col. 2:9-14). As a matter of fact, to identify baptism *per se* with spiritual circumcision is to vest the ordinance, that is to

say, the water itself, with magical properties. Certainly, to present infants—or anyone incapable of faith—for such a rite as what is generally called “infant baptism” (sprinkle, pouring) is not only unscriptural—it is antiscriptural. If there is any efficacy in such an act, obviously it cannot be in the state of the child’s heart, but would have to be in the water: this would be sheer magic. There is no warrant in the New Testament for such an esoteric concept. Moreover, the attitude of the parents in such a practice cannot in any way affect the child’s salvation. There is no such thing in Scripture as *salvation by proxy*.

But, someone may be asking, *what about the salvation of infants?* We answer as follows: (1) According to Scripture teaching, sin is a personal act, and responsibility for the guilt of sin is *personal* (Ezek. 18:19-20: here we have the doctrine of the *guilt* of sin, as distinguished from that of the *consequences* of sin as stated in Exo. 20:1-17; Prov. 24:12; Matt. 16:27; Rom. 2:6; 1 Cor. 3:13; 2 Cor. 5:10, 11:15; Eph. 6:8; Col. 3:25; Rev. 2:23, 20:12, 22:12). As there is no such thing as salvation by proxy, so there is no such thing as sinning by proxy. “Original sin,” in the sense of original *guilt*, is just another fabrication of the theological mentality. True it is that the human race is suffering the consequences of Adam’s sin (of which the most frustrating is physical death, Gen. 3:17-19, Heb. 9:27) and of the sins of the fathers, but there is no evidence from Scripture, experience or common sense that any person will be held *guilty* before God for what Adam did or what his own forebears have done. Such a notion impugns the justice and goodness of the Heavenly Father. All this “theological groundwork” for the practice of what is called “infant baptism” (true infant baptism would be infant immersion) thus turns out to be nothing more than a house of cards. The infant does not sin for the simple reason that it *can not sin*; hence, said Jesus, “to such belongeth the kingdom of heaven” (Matt. 19:14). (2) Whatever the human race lost through the disobedience of the First Adam, it has regained through the obedience of the Second Adam (Rom. 5:19, 1 Cor. 15:45-49), regained *unconditionally* for the innocent and the irresponsible, but regained *conditionally* for all accountable human beings, that is, on the terms and conditions of the Last Will and Testament of our Lord Jesus Christ (“the keys of the kingdom of

heaven," Matt. 16:19, Acts 2:37-38). Our Lord atoned for the innocent unconditionally by His sacrifice of Himself on the Cross, the Lamb of God who "taketh away the sin of the world" (John 1:29, 1 Cor. 5:7). The infant is in need of salvation from the consequences of sin only; it is in need only of the redemption of the body, that is, salvation from mortality itself (Rom. 8:22-23, 2 Cor. 5:4). The spiritual progression for accountable persons is from the Kingdom of Nature, through the Kingdom of Grace (John 3:1-8), into the Kingdom of Glory (Rev. 20:11-14, 22:1-5). The spiritual progression for those who die in infancy, we may surely believe, is *directly* from the Kingdom of Nature, by means of the Covering of Grace, our Lord's Vicarious Sacrifice, into the Kingdom of Glory (Rom. 8:29; 1 Cor. 15:20, 23; Col. 1:18-23; Heb. 12:23).

(3) Infant sprinkling, pouring, christening, etc., reverses the order specified in the Great Commission (Matt. 28:18-20). The order demanded by the Commission is (a) *go*; (b) *make disciples*, that is, learners, believers; (c) *baptize* those who have been made disciples, believers, by the preaching of the facts, commands, and promises of the Gospel; (b) *nurture* those who have been baptized into Christ and have the right to wear the name Christian, that is, nurture them in the most holy faith, the Spiritual Life. The pedobaptist order is (a) *go*, (b) "*baptize*," and then (c) *teach*, or *make disciples*; in a word, "*christen*" them in infancy and require "*confirmation*" at about the age of twelve. Those who practice this sequence are simply bringing over into the New Testament the sequence prescribed in the Old Testament. The Old Abrahamic Covenant took in those born in Abraham's house and those heathen servants bought with his money, all of whom had to be taught to *know Jehovah* after their induction into the Covenant by fleshly circumcision. But God states explicitly, with respect to the promised New Covenant, that "they shall teach no more, every man his neighbor, and every man his brother, saying, Know Jehovah: *for they shall all know me*, from the least of them unto the greatest of them," etc. The New Covenant is not a covenant of *flesh*, but a covenant of *faith*. Those who would enter the New Covenant must, as Jesus states expressly, be "*born anew*," literally "*born from above*," "*born of water and the Spirit*," "*born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*" (John 1:12-

13, 3:3-5). God's law is put in their inward parts, written in their hearts, in order for them to be born again, and so to enter the Covenant. (Cf. 2 Cor. 3:1-7). Suffice it to say that there can be no spiritual birth without a prior spiritual begetting, and there can be no spiritual begetting without faith. Infant christening, "baptism," sprinkling, pouring, etc., ignores this teaching *in toto*; not only ignores it, but contradicts it in every particular. Infant christening, infant "baptism," infant affusion, infant aspersion, infant dedication, infant church membership, etc., not one of these things, nor all of them together, can be substituted, in the Gospel Plan of Salvation, for spiritual birth (regeneration). These are all forms of so-called "baptismal regeneration," a dogma which the present writer rejects flatly. *Baptism is an act of faith, or it is nothing.* My personal conviction is that the term *kingdom* (literally, *reign*) in Scripture is more comprehensive than the term *church*, in that it takes in all who, in the very nature of the case, cannot belong to the church; that is, infants and irresponsibles generally, and in all probability the elect of prior Dispensations. (Cf. Luke 17:21; Mark 10:24; Matt. 18:3; Mark 10:15; Luke 18:15-17; Matt. 21:43; Heb. 11:4, 5, 8-16, etc.)

(4) Other objections to the pedobaptist practice of following the Old Covenant pattern are the following: It contradicts New Testament teaching regarding the design of baptism (1 Pet. 3:21, Rom. 6:17). It belies the plain teaching of the New Testament that Christian baptism is more than a physical act. It tends to fill the church with unconverted, unregenerated persons; that is, with those who would make of their Christianity nothing but vain ritual observances. It ignores altogether man's God-given power of choice. Finally, it tends to obliterate the distinction between the church and the world, and the distinction between church and state as well. How many professing "Christian" parents use the practice of christening pretty largely for the credentials by which birth certification can be established? Moreover, so-called "infant dedication" is misleading: the popular tendency, so great is the general ignorance of the Bible, is to identify it with infant sprinkling. If the act is simply a dedication, why use water in the observance of it?

To summarize: the equating of Christian baptism with spiritual circumcision is one of the most egregious fallacies that

has ever been perpetrated on the Christian world. We repeat that baptism is an act of faith, "the appeal of a good conscience toward God" (1 Pet. 3:21)—or this nothing. Spiritual circumcision is the excision of the body of the guilt of sin by the entrance of the Spirit into the human heart to take possession of it and thus to make it, little by little, a partaker of the divine nature and meet for the inheritance of the saints in light (2 Pet. 1:4, Col. 1:12, Heb. 9:11).

7. Questions for Review of Part Seventeen

1. List the effects which the Holy Spirit is said to accomplish by His indwelling of the saints, which are also said to be accomplished by the Word. What general conclusion do we draw from these correspondences as to the relation between the Spirit and the Word?
2. Explain what conversion includes, according to Scripture teaching. What is the name given to the same process of change on the Divine side?
3. How, that is, *by what means*, does the Spirit move men to repentance and obedience that results in conversion to Christ?
4. What are the steps psychologically by which this change known as conversion takes place, *i.e.*, according to the Scriptures?
5. Does the Spirit operate *directly* upon the person to be converted, that is, *independently* of the Word? Explain your answer.
6. Why do we reject the view that the Spirit operates on the person to be converted *in addition to* the Word?
7. By what general name is this *direct-operation* theology known? On what grounds do we reject it?
8. Why can we not depend on *feeling* as furnishing a reliable evidence of acceptance with God?
9. Why do we insist that the Spirit operates only through the Word in the conversion of sinners?
10. Name some of the "by-products" of the Word through which He may operate in the conversion of sinners.
11. State the facts to be believed, the commands to be obeyed, and the rewards to be enjoyed, through the Gospel Plan of Salvation.
12. Give the evidence from the Scriptures that the Spirit of God has striven with men through the Word as communicated to them through men of great faith, to lead them in the ways of righteousness.
13. Is there any evidence in Scripture that the Divine Spirit will strive with men for ever? What did God say about this in the Age before the Flood?
14. What is the all-embracing mission of the Spirit throughout the present Gospel Dispensation? In what two ways does He accomplish this mission?
15. Is there any evidence in the New Testament that the Spirit operated directly on the hearts of men, in some *mystical* manner, to turn them to God?
16. In what two instances in the book of Acts did He operate to bring the evangelist and the person (or persons) together, that the

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- latter might hear the preaching of the Gospel? In what cause did the Lord Himself appear *personally* to an individual, after His resurrection, and why did He do so in this instance?
17. Explain the problem in the account of the conversion of Lydia and her household, Acts 16:14.
 18. Through what media is the Spirit said to have revealed "the deep things of God"?
 19. Distinguish between God's *general* providence and His *special* providence.
 20. Distinguish between *accidental* circumstances and *providential* circumstances. Would you agree with the view of Dr. Brents on this problem? Explain your answer.
 21. To what particular realm (kingdom) of God does natural personal life belong? To what realm does the order of sainthood belong?
 22. Explain the *three* phases of the process of human *salvation*. From what are men saved in each of these three categories?
 23. What is the "natural progression of man from glory to glory"? What is "the putting on of immortality" according to Scripture teaching?
 24. What is the role of the Holy Spirit in assisting man to achieve this progression from the natural realm to the realm of immortality?
 25. Distinguish between mere *survival* and *immortality*. In this connection, explain 1 Corinthians 15:35-58 and 2 Corinthians 5:1-8.
 26. To Whom are we indebted for all that we can know about God and His Eternal Purpose for man?
 27. Explain what is meant by the term *regeneration*.
 28. In what sense does Christ Himself become "incarnate" in the Christian?
 29. To what extent does the Mind of Christ participate in this incarnation and how does the individual Christian become familiar with the Mind of Christ?
 30. Explain the phrase, "Christ in you, the hope of glory" (Col. 1:27). Correlate with this phrase the teaching to be found in 2 Cor. 3:18 and 4:17.)
 31. Is there any way whereby a "moral" man can become a spiritual man simply "by tugging at his own bootstraps"? Explain your answer.
 32. How does Jesus define this process of being *born again*?
 33. Why do we say that there must be a *begetting* before there can be a birth? By what means, then, does *spiritual begetting* take place?
 34. What is the spiritual seed that engenders spiritual begetting?
 35. Into what kind of soil must this seed be planted to engender a spiritual begetting?
 36. Who is the primary *Source* of this spiritual begetting? Who acts as the *agent*? What is the *means*? Who is the usual *instrumentality*?
 37. How may the world *know* that a person has been spiritually begotten?
 38. What is the consummating act in regeneration? What is the relation of spiritual birth to spiritual begetting?
 39. What is the *element*, according to the teaching of Jesus, from which spiritual birth takes place? What, then, is the Divine institution ordained for this purpose?

THE ETERNAL SPIRIT — HIS WORD AND WORKS

40. In what sense is Christian baptism the "washing of regeneration"?
41. Explain all that the new birth definitely *is not*.
42. In what sense is the new birth a "birth of water and the Spirit" at one and the same time?
43. Why is it that in every case of conversion recorded in *Acts* special mention is made of preaching (or hearing) as the first step and of Christian baptism as the consummating act?
44. Explain the prerequisites of Union with Christ. Relate the language of the Apostle in Galatians, chapter 3, verses 26 and 27 to this subject.
45. To the question of what one must do to be saved, what is the Scriptural reply of (1) the non-believer, (2) the believer, (3) the penitent believer, (4) the baptized penitent believer, (5) the erring Christian. Cite examples from the New Testament.
46. Why is it that anything less than a burial in water and a resurrection therefrom cannot be a proper witness to the facts of the Gospel and hence cannot be Scriptural baptism? Explain, in this connection, the language of the Apostle in the sixth chapter of Romans.
47. Why do you suppose it is, that in every case of conversion recorded in the book of *Acts*, where rejoicing on the part of the person or persons baptized is mentioned, it is always said that they rejoiced *after* their baptism, not before?
48. In view of the fact that the Spirit has given us a revelation (a letter) telling mankind what to do to be saved from their sins, are they justified in asking Him for a *telegram* (some mystical experience, so called, or an emotional upheaval of some kind) to authenticate the letter? Explain your answer.
49. Why do men refuse to take the Spirit at His Word by refusing to accept fully what He told some three thousand believers on the Day of Pentecost (*Acts* 2:38) to do, in order to receive remission of sins and the indwelling of the Spirit?
50. Review fully the entire process of *spiritual birth*. On what grounds may we rightfully think of the Holy Spirit as the Spirit of Life?
51. Explain what is meant by *spiritual circumcision*. What is meant by the "heart" in Scripture language? What powers of man does the term include?
52. What was *fleshly circumcision* designed to signify in the Old Testament Dispensations?
53. What are the fallacies involved in the identification of spiritual circumcision with Christian baptism?
54. What is spiritual circumcision? When and how does it occur? What is the relation of the activity of the Holy Spirit to spiritual circumcision?
55. What are the fallacies involved in so-called "infant baptism"? What do we mean by saying that there is no *salvation by proxy*?
56. What provisions have been made for the salvation of those not old enough to believe in, and to obey, Christ and the terms of the Gospel Covenant?
57. Explain the statement that the innocent (infants) need to be redeemed only from the consequences of sin. What is the most formidable and frustrating consequence of sin?
58. Distinguish the import of Exo. 20:1-17 and Ezek. 18:19-20.

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59. Do the Scriptures teach that we inherit the *guilt* of the sins committed by our ancestors or of those committed by Adam? Explain.
60. Why do we affirm that so-called "infant baptism" is unscriptural? Why do we affirm that the practice is essentially a form of magic?
61. Is it possible Scripturally to baptize one who is not old enough to believe? Explain your answer.
62. What according to the New Testament is the necessary motivation for baptism?
63. Explain how "infant christening," "infant baptism," etc., reverse the order laid down in the Great Commission.
64. Show how these practices cannot be "the appeal of a good conscience" toward God.
65. Show how they serve to obliterate the distinction between the church and the world, and between church and state.
66. In what sense is the Kingdom probably more inclusive than the Church?
67. What fundamental error is involved in this predobaptist procedure with respect to membership in the New Covenant?
68. Where is the Divine Purpose of the New Covenant found in the Old Testament? Show how the language of this Divine Promise indicates the distinctions between the Covenants.

PART EIGHTEEN

THE SPIRIT
OF HOLINESS:
SANCTIFICATION

1. The Administration of the Spirit

The Holy Spirit's administration as the Agent of the God-head on earth, began with His descent on the Day of Pentecost, A.D. 30, and will continue to the Second Coming of Christ, the sublime event with which the present Dispensation will terminate.

This Dispensation is, in fact, the Dispensation of the Holy Spirit.

The Spirit's administration takes in, as we have learned, two general classes of works, as follows:

1. His works which were as to nature, *extraordinary*, and as to duration, *temporary*, and which were confined in point of time to the infancy of the Church His extraordinary works may be enumerated as follows: (1) He clothed the Apostles with authority and infallibility, that they might bring to completion God's revelation of His Eternal Purpose to mankind (cf. 1 Pet. 1:10-12, Eph. 3:1-12, etc.). (2) He incorporated the Body of Christ by conferring the overwhelming measure of His gifts and graces, first upon the Apostles, and later upon Cornelius and his household, thus breaking down forever the middle wall of partition between Jew and Gentile. (3) He endowed the Apostles and their co-laborers in the Gospel, and the primitive churches and Christians generally, with the evidential measure of His gifts and graces, for the twofold purpose of establishing them in the faith and confirming the Word by the signs which followed. (4) Through His works of inspiration and demonstration, He provided and attested a body of Scripture known as "the apostles' teaching" (Acts 2:42), which was designed to serve as a Book of Discipline—as, in fact, the exclusive Book of Discipline—for all congregations of Christians in all ages. Eph. 4:8-12: "When he [Christ] ascended on high, he led captivity captive, And gave gifts unto men. . . . And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." These things were all done by our Lord, as Head of the Church, through the agency of the Spirit. As the Son, during His three years' ministry in the flesh, was the Representative of God the Father upon earth, so the Spirit, throughout the

present Dispensation, is the Representative of both the Father and the Son. He executes the Last Will and Testament of our Lord through the instrumentality of the Word which He provided through the Apostles for the government of the Body of Christ. This Word, this Book of Discipline, is the canon of the New Testament Scriptures. In this Book of Discipline, the Spirit has handed down by precept and precedent the perfect pattern for all Christian congregations with respect to name, creed, terms of admission, essentials of worship and service, in fact everything pertaining to Christian faith and worship. We need no other Book of Discipline, because all things pertaining to life and godliness have been given in the one authoritatively provided for us by the Spirit. I venture the assertion that no problem could arise in a local church for which a satisfactory solution, or method of solution, cannot be found in the New Testament Scriptures. The New Testament covers the ground of Christian administration fully; no other discipline is needed.

2. His works which are as to nature, *ordinary*, in the sense that they are wrought in and through ordinary instrumentalities and in ordinary, regular ways; and which are, as to duration, *permanent*, in the sense that they shall continue throughout the present Dispensation. These ordinary works of the Spirit are of two general kinds: (1) those wrought through the organization, officiary, worship and activity of the local churches, with their evangelists, elders and deacons (cf. 1 Tim. 3:1-13, Tit. 1:5-9, etc.). Cf. Paul's charge to the elders of the church at Ephesus: "Take heed unto yourselves, and to all the flock, *in which the Holy Spirit hath made you overseers*, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). (2) Those works wrought for and within the saints themselves as individuals, the works of regeneration and sanctification, including such subordinate works as the sealing of the Spirit, the communion of the Spirit, the intercession of the Spirit, the witness of the Spirit, the earnest of the Spirit, and so on. These are age-abiding works of the Spirit in His capacity as Indweller and Sanctifier of the Body of Christ. As the human body without the spirit is dead, so the Body of Christ without the Holy Spirit would be a mere shell, lifeless and powerless.

THE SPIRIT OF HOLINESS: SANCTIFICATION

A word of caution is necessary at this point. I do not want to be misunderstood in my use of the word "ordinary" in reference to the works of the Spirit. I have chosen this term for want of a better one. I use it, moreover, only in a relative or comparative sense; that is, by way of contrast with the *extraordinary* measure and extraordinary endowments of the Spirit which characterize the infancy of the Church. I do not mean to leave the impression that any work of the Spirit is to be depreciated or minimized. No work of the Spirit is ever ordinary in its results; it may be said to be ordinary, however, in its mode of accomplishment. The works of the Spirit are all—to some degree—inscrutable, and in this respect out of the ordinary. Those connected with His permanent administration of the Body of Christ are ordinary only in the sense that they are not *miraculous*—that is, in the sense of the Bible meaning of the term "miracle" or "sign"—but are wrought through the ordinary administration of spiritual law, the Word of Truth, as this, in turn, is preached, taught and lived by ordinary human instrumentalities, namely, God's saints. Again I insist that this is not a question of *power*, because the Spirit is able to do what He will to do. It is simply a question of *fact*, that is, of how the Spirit has seen fit to exercise His powers for the accomplishment of various Divine ends; a question which can properly be studied, and concerning which conclusions can properly be arrived at, only in the light of Scripture truth. I insist again that the only proper source of knowledge regarding the Holy Spirit and His work is the Bible itself, and not the emotions or opinions of men.

2. Sanctification

The overall work of the Spirit in and through the members of the Body of Christ is what is known in Scripture as sanctification. 1 Cor. 6:11—"But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Rom. 15:16—"that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit." 1 Pet. 1:2—"according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and

sprinkling of the blood of Jesus Christ." 2 Thess. 2:13—"for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." Sanctification, like regeneration, is distinctively a work of the Holy Spirit.

Sanctification is not a work wrought instantaneously by the Spirit of God in the human heart. It is, rather, the result of continuous activity of the Spirit, and is equivalent, on the human side, to Christian growth or growth in holiness. All life is growth; the essential property of life is growth, and the new spiritual life begotten in the human heart in regeneration is no exception to this rule; that life indeed is a continuous growth in "the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Sanctification is properly defined, therefore, as that process by which the work of the Holy Spirit begun in the human heart in regeneration, is continued therein—in the nurturing and developing of the new spiritual life thus begotten—as the saint grows in Divine grace and knowledge through the active co-operation and communion of his own spirit with the Spirit of God. The life of sanctification is the life lived personally with the Holy Spirit, which becomes, little by little, as the saint is transformed from glory unto glory (2 Cor. 3:18), the life of the Spirit Himself in man. On the human side this requires abiding, that is perseverance, stedfastness.

Sanctification, then, is accomplished by the co-operation of the human spirit with the Divine Spirit. The Holy Spirit, through the Word of Truth, instructs, guides and leads the Christian; and the latter responds to this Divine instruction, guidance and leadership, by feeding upon, digesting and assimilating the Word. The result is growth in holiness, without which no man shall see the Lord (Heb. 12:14). 1 Pet. 1:16—"It is written, Ye shall be holy; for I am holy" (cf. Lev. 11:44, 19:2, 20:7). The saints can become holy only by becoming like God, Godlike, and they become Godlike only by becoming Christlike (John 14:6-9).

This necessary cooperation of the human spirit with the Divine Spirit in sanctification is clearly set forth in Scripture. Jude 21—"Keep yourselves in the love of God": in this Scripture we have the human side. Jude 24 "Now unto him that is able to guard you from stumbling, and to set you before the

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presence of his glory without blemish," etc.: here we have the Divine side. Phil. 2:12—"Work out your own salvation with fear and trembling"—the human side. Phil. 2:13—"for it is God who worketh in you both to will and to work, for his good pleasure." There are many other Scriptures of like import. Now this co-operation between the Spirit of God and the human spirit is achieved through the medium of the Word, that Word which, says Paul, "is nigh thee, in thy mouth, and in thy heart" (Rom. 10:8). Cf. again the words of the Promise of the New Covenant: "I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more" (Jer. 31:33-34). Both regeneration and sanctification are mediated to men through the instrumentality of the Divine Word.

The influence exerted by the Spirit of God in regenerating *human* nature and in nurturing therein a *divine* naure is exerted through the living Word of truth. The Holy Spirit does not indwell the Christian for the purpose of providing him with other motives and incentives to godliness than those found in the Word. Nor does the Spirit dwell in God's saints to communicate to them new revelation, for revelation ended with the Apostles. Nor does He dwell in them to illumine their minds with supernatural knowledge or with superhuman ability to interpret the Scriptures. On the contrary, in the conviction and conversion of sinners, and in the sanctification of the saints, the Spirit operates through the Word, written or spoken, addressed to the rational faculties of man. God deals with His people *after they have become His saints* through the same psychological means that He employed in dealing with them *to make them His saints*. The active Agent of the Godhead in the sanctification of the saints is the Holy Spirit who dwells in them, and the means through which the Spirit operates to their sanctification is the Word.

Two kingdoms exist side by side on this earth in moral conflict, namely, the Kingdom of God and the "kingdom of darkness." The subjects of the former are called "children

of God" (1 John 3:1); the subjects of the latter are called "the sons of the evil one" (Matt. 13:38), "the sons of this world" (Luke 16:8), etc., and are all included in the term "world" which, says Jesus, cannot receive the Holy Spirit (John 14:17). Nor is there anything strange about this fact. How could any man expect to receive the Spirit as long as he continues to dwell in the "kingdom of darkness," working for and serving, his father, the Devil? *They who would receive the Spirit of God must first become son of God and members of His family.* Not until then do they receive adoption as sons, and with that adoption also "*the Spirit of adoption*"—*the Spirit of the Divine Family*—entitling them to the privilege of calling God their Father. Children of the world, those who have never accepted and obeyed the Gospel, who have never been adopted into the Household of the Faith, who have never become citizens of the Kingdom of Christ, have not the right to call God their Father, because their father is the Devil. Jesus Himself said, John 8:44—"Ye are of your father the devil, and the lusts of your father it is your will to do." On the other hand, all those who have been Scripturally adopted, by union with Christ, do have the right to say, "Abba, Father" (Rom. 8:14-17). From the viewpoint of the Church as the Household of God (Eph. 2:19), all true Christians are children of God by adoption.

The Church is God's Family. We enter it as "babes in Christ." 1 Cor. 3:1—"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ." (Cf. Eph. 4:14). As newborn babes in Christ, we are nourished upon the sincere milk of the Word. 1 Pet. 2:2—"As new-born babes, long for the spiritual milk which is without guile." As we continue to grow spiritually, the time comes when we can endure meat or sound doctrine. Heb. 5:12-14: "For when by reason the time time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercises to discern good and evil." By thus eating the Bread of Life, by feeding on the Word as their spiritual food,

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contrary it is a long, gradual process of development and the children of God are, little by little, filled with the Spirit.

This, I repeat, is not an instantaneous change. On the growth—as someone has said, figuratively of course, it is the process of “growing a soul.” The conflict between the flesh and the spirit does not end with conversion: it goes on unceasingly. Matt. 26:41—“The spirit indeed is willing, but the flesh is weak.” Gal. 5:17—“For 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.” Rom. 7:22-23: “For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.” This was Paul’s experience. In fact he expected the battle to go on throughout the rest of his life, until death should release him from the propensities of the flesh. He exclaims: “Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord” (Rom. 7:24-25). *Faith takes away the love of sin; repentance eradicates the disposition to commit sin; baptism transfers the alien sinner out of his old sinful relationship; pardon removes the guilt of sin; but only resurrection and glorification can take us out of the presence of sin.* It is only by feeding on the Word of Life inspired by the Spirit, by keeping the appointments of the Spirit as laid down in the Word, and by following the precedents and precedents of the Word revealed by the Spirit, that men become partakers of the divine nature, grow in the grace and knowledge of their Lord and Savior Jesus Christ, and thus escape the corruption which is in the world through lust. By feeding on, following, and living by, the Word, they drink deeply of the Spirit who, little by little, transforms them from glory to glory—as they acquire, more and more, the Mind of Christ—and finally presents them before the Throne of Eternal Grace redeemed in body and soul and spirit.

“If we take a child of Indian parentage,” writes Dr. T. W. Brents, “and adopt it into a family of civilization and refinement, it ceases to imbibe the spirit of the family from which it is adopted. It henceforth manifests a different disposition and speaks a different language. Its manners, habits, occupa-

tion, every thing, save its personality, undergoes a corresponding change. So, when a person is taken from 'the world' and adopted into the family of God, he or she ceases to imbibe the spirit of the world, and hence to 'conform to the world,' and imbibes, 'drinks into' that measure of the Spirit which the Father promised to His children by living in the Father's family, receiving His instruction, and being governed by His laws."¹ Rom. 8:15-17: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

3. Drinking of the Spirit

Paul writes: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and *were all made to drink of one Spirit*" (1 Cor. 12:13). How do God's people drink of the Spirit, i.e., of the gifts and graces of the sanctifying measure of the Spirit? In different ways, and by different means, as follows:

1. *By studying and meditating upon the Word.* The amazing ignorance of the Bible which prevails everywhere today, not only among the unsaved but among Christians as well, is tragic. In this shallow, superficial age, the vast majority of people seem to be utterly indifferent to the Word of God. Even with the great majority of "church-members," the Bible is merely a trade-mark of respectability, fit to grace the library table when the "pastor" makes a social call, but otherwise as much of a dead letter as it was in the Dark Ages when it was buried inside the walls of convents and monasteries. I venture the statement that ninety per cent of all professing Christians of our day could not, if their lives depended on it, name the books of the Bible, much less tell when, by whom and for what the purpose they were written. And there are literally thousands of people, even in the United States, which is supposed to be a "Christian" nation, have never looked inside the Bible. This condition, I repeat, is

1. T. W. Brents, *The Gospel Plan of Salvation*, 647.

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tragic; it underlies the spiritual dearth which prevails throughout all Christendom. For where the Word does not go, the Spirit does not go; where the Word does not prevail, the Spirit does not prevail; where the Word does not dwell, the Spirit does not dwell. *God's Spirit and God's Word go together, act together, and together effectuate the Divine purposes on earth.* As the human body without the spirit is dead, so the Body of Christ without the Holy Spirit is without vitality or power. This is not only true of the Church universal, but it is equally true of the local congregation. Where the pulpit is given over to topics of sociology, philosophy, politics or even ethics, the pew will be void of spirituality. A great many local churches, not only in the big cities, but in the rural districts as well, are spiritless and lifeless, because of the insipid, colorless messages which emanate from their pulpits. They who worship God, says Jesus, must worship Him *in spirit and truth.* (John 2: 24). True worship is not only the communion of the human spirit with the Divine Spirit, but it is also this communion according to the Truth, that is, according to the teaching of the Word of Christ. The latter part of this Divine definition of worship is all too frequently ignored by both pulpit and pew. The Holy Spirit indwells the hearts of God's saints through the instrumentality of the Word, and where the Word is not preached, not wholeheartedly accepted, not assimilated into the daily life, there the Spirit does not dwell, simply because He can not do so. A church may have wealth, culture, pedigree, refinement, or even pulpit histrionics, but without the life-giving Word in its purity and simplicity, it cannot have spirituality. There is no gainsaying these truths: they are proved by ordinary observation and experience.

2. *By obeying and following the Word.* "Every time the faithful child obeys the command of the Father, he drinks or imbibes a measure of the Spirit connected with this service. It matters not whether it were the service of the Lord's Day, worship in the family, visiting the sick, relief of the poor, or any other service required by the Father of his children, He has connected Himself through the Spirit with His service, and he who faithfully serves Him received the Holy Spirit as an earnest of the promised inheritance."¹ John 7:31—"If ye abide in my word, then are ye truly my disciples." John 15: 10—"If ye keep my commandments, ye shall abide in my love;

even as I have kept my Father's commandments, and abide in his love." John 17:17—"Sanctify them in the truth: thy word is truth." I John 3:24—"And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us." 1 John 4:13—"hereby we know that we abide in him and he in us, because he hath given us of his Spirit." No human being on earth, no matter how vociferous his profession of Christianity, was ever led by the spirit to act contrary to the Word, nor can any man disregard the Word and at the same time have the Spirit.

3. By keeping faithfully the ordinances and appointments authorized by the Word, because the ordinances and appointments of the Word are also those of the Spirit, and those of God the Father as well. The Spirit is in them and is connected with them. Prayer, for instance, is an appointment of the Spirit. The Christian is instructed to "pray without ceasing," and "in everything give thanks" (1 Thess. 5:17-18). No man can have the Spirit who fails to commune personally and privately with the Father. The Christian life is a life of prayer and the Christian Church is the Temple of prayer. Every house of worship dedicated in the name of Christ is a house of prayer. He who prays much, prays earnestly, prays unselfishly, prays wholeheartedly, and prays in faith, drinks deeply of the Spirit. Christian worship is another appointment of the Spirit. The Lord's Day (Rev. 1:10) is the Day of worship, the Lord's house is the house of worship, and the Lord's Supper is the central institution of Christian worship. No man can have the Spirit who neglects these Divine appointments. The devoted Christian assembles with his brethren in the Lord's house on the Lord's Day. There he enjoys sweet fellowship with his fellow-disciples in the Lord and he feels the ties of heavenly love that bind them together in one Body. He joins with them in singing psalms and hymns and spiritual songs; and as he makes melody in his heart unto the Lord, he envisions that blood-washed throng in Heaven singing the songs of the redeemed, in sweeter tongues than mortal tongues can make.

1. T. W. Brents, *op. cit.*, pp. 647-648.

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A lesson of instruction is read from the Word of the Lord "whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature," 2 Pet. 1:5. Are we made partakers of the divine nature by the precious promises of the Lord? Then, what has He promised? Nay, what has He not promised us? Eye hath not seen, nor ear heard, neither has it entered into the heart of man to conceive the things which God has reservation for them that love Him; and though God has revealed them by His Spirit, language is beggared when called up to furnish the drapery in which to present them. He has promised that He will never leave nor forsake His children; that He will comfort and support them while crossing the deep, rolling river; that He will quicken their moral bodies by His Spirit that dwelleth in them, and give them bodies fashioned like unto the glorious body of His Son; that their homes shall be in the city of God, where God and the angels shall be their associates; that they shall have a right to the tree of life, and drink of the pure water of life that flows from beneath the throne; that they shall bask in the sunny smiles of God's eternal love forever and ever. Oh, great, *exceeding great and precious promises!* Who can contemplate them without partaking of the divine nature; nay, without drinking copious draughts of the Holy Spirit that is ever present with them? When the disciple eats of the bread and drinks of the wine which symbolizes the broken body and shed blood of a crucified Savior, who died that he might live, his memory fastens by faith upon the scenes of Calvary, and his heart swells with gratitude and is stirred with deepest emotion as he feels the love of God shed abroad in his heart by the Holy Spirit which is given to him through the appointments of the Lord. He prostrates himself at the golden altar and offers thereon the incense of a humble and devoted heart. Feeling his unworthiness, he pleads for mercy through Jesus Christ. Truly grateful for favors received, he humbly, yet in faith, asks his Father for blessings and protection in time to come. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered," Rom. 8:26. Thus God's children are "strengthened with might by His Spirit in the inner man" (Eph. 8:16) by the service of the Lord's Day at the house of worship. Oh, precious season of refreshing from the presence of the Lord! Surely it is good for them to be there, that they may sit together in heavenly places in Christ Jesus, and drink of that measure of the Holy Spirit with which God designed to comfort and strengthen His children amid the persecutions and trials incident to their pilgrimage through life.¹

We can now see clearly that the ordinary measure—the sanctifying measure—of the Spirit is imparted to the saints, and nurtured in them, by their obeying and following the Word, by their studying the Word and meditating upon it, and by their keeping the ordinances, appointments, and services authorized by the Word. In sanctification, as in the other works of the Deity, we find the Spirit and the Word intimately linked together.

1. T. W. Brents, *op. cit.*, 648-650.

4. The Works of the Spirit in Sanctification

The works of the Spirit in connection with the sanctification of God's saints are numerous and varied, although they are all directed toward, and productive of, the same general effects, namely, sanctification and final glorification. 1 Pet. 1:2 —“according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” Let us examine briefly the different things which the Spirit is said, in Scripture, to do for the saints of God by His indwelling of them.

1. Christians are said to have the “spirit of adoption,” that is, the Spirit of the Divine family. The alien who complies with the terms or admission or incorporation into the Body of Christ is thereby adopted into God’s family, the Household of the Faith. Rom. 8:14-15: “For as many as are led by the spirit of God, these are sons of God. For ye receive not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father.” The adopted person thus becomes an heir of God and joint-heir with Jesus Christ. After his adoption, not before, he has the right, according to the Will of God, to call God his Father; he has the privilege of wearing the family name, the name *Christian* (Acts 11:25); he has the hope of the Heavenly Inheritance; and he may rightly claim to have the Spirit of the Divine family. Gal. 4:5—“that he [Christ] might redeem them that were under the law, that we might receive the adoption of sons.” Eph. 1:5—“having foreordained us unto adoption as sons through Jesus Christ unto himself.”

2. This privilege of adoption carried with it *the witness of the Spirit*. Rom. 8:16,17—“The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ.” This is all very clear. The Spirit bears witness *with* our spirits, not *to* our spirits. The Spirit, through the Word, instructs us regarding what we must do to be saved and to continue in a saved state, and our spirits tell us whether or not we have complied with His instructions. Therefore His Spirit and our spirits bear witness *with* each other, *to* one and the same truth, namely, that we are children of God. No man can deceive his own spirit. There is no intimation here that

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the Spirit leads His people in some mysterious, incomprehensible manner; on the contrary, the inference is that He leads them by the teaching of the Word. He who is led by the Word is led by the Spirit; he who does not follow the teaching of the Word is *not* led by the Spirit; and he who has the Word—the Mind of Christ—in his heart and life has also the Spirit. I John 3:23-24: "And this is his [God's] commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us." Our abiding in Christ, and His indwelling us, is predicated on our keeping His commands. When we keep those commandments, Christ dwells in us "by the Spirit which he gave us." Therefore, "as many as are led by the Spirit of God, these are the sons of God . . . and if children, then heirs: heirs of God, and joint-heirs with Christ." This teaching is all in harmony with our fundamental thesis that the Spirit indwells the people of God *through faith*.

3. God's people under the New Covenant are also said to have the *seal of the Spirit*. Eph. 4:30—"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption," that is, of the redemption of the body. Eph. 1:13-14—"in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." These words are addressed to Christians. They teach clearly that all who put their trust in Christ, having heard the Word of truth, believed it, and obeyed it, are sealed with the Holy Spirit. The indwelling Spirit is the Corporate Seal of the Body of Christ; it stamps every member as being God's own possession. 1 Cor. 6:19,20—"Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." Cf. Paul's words to the Ephesian elders, Acts 20:28—"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the church of the Lord which he purchased with his own blood."

4. The Spirit is also said to aid the saints of God in their intercessions. Rom. 8:26,27—"And in like manner the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Here we learn that the indwelling Spirit assists our infirmity in prayer, makes intercession for us according to the will of God. He takes our petitions, the deepest longings of our souls, clothed in our own poor human language, and prepares them for proper presentation at the throne of grace. One of the problems that has ever confronted God is that of clothing His revelations to men in terms of human comprehension. Likewise, one of the essential works of the Spirit is ever that of taking the prayers which are made by Christians, and clothing them in terms possessing the proper dignity and grace to be addressed to the Maker of Heaven and earth. As the spirit, in revelation, translates the language of earth into that of earth, so, in intercession, He translates the language of earth into that of Heaven. The Christian, therefore, has two Intercessors or Advocates: the One, Christ Himself, seated at the right hand of God; the other, the Holy Spirit within his own heart. This truth should be a source of great encouragement and comfort to all the saints.

5. The members of the Body of Christ are said also to share the communion of the Spirit. 2 Cor. 13:14—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." This is the well-known Apostolic Benediction. The word rendered "communion" in this text means literally a *sharing together*, a *having in common*. In the light of this meaning, it becomes clear that the Apostle is praying here that the Corinthian Christians, and all other Christians as well, may share equally the sanctifying measure of the Spirit, to the end that they may in common manifest the fruit of the Spirit in their lives. It is this sharing together and sharing alike of the Holy Spirit that makes the Church one Body. It may be said with equal force that, on the contrary, divisions, factions and schisms are evidences of carnality or lack of the Spirit. "Our fellowship," writes John, "is with the Father, and with his Son Jesus Christ" (1 John 1:3). This fellowship with the Father and

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the Son is made possible—is realized—only through the communion of the Spirit. Such communion or fellowship perpetuates and guarantees the oneness of the Body. Cf. Eph. 4:4-6: “There is one body, and one Spirit, even as also ye were all in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.” Cf. Eph. 2:22—here we are told that God “inhabits” the Church through His Spirit. By strict allegiance to the seven essentials of Christian unity here enumerated, the saints are to “keep the unity of the Spirit in the bond of peace” (Eph. 4:3). It is evident that “keeping the unity of the Spirit in the bond of peace” and maintaining “the communion of the Spirit” is a matter of adhering strictly to the teaching of the Word of Christ. To this I might add that it is equally obvious that present-day denominationalism is the result solely of the introduction of human authority into the Church of Christ.

6. The indwelling Spirit is also said *to transform the saints from glory to glory*. 2 Cor. 3:17,18—“Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.” Again, it will be seen that this transforming activity is wrought through the Word of Christ. The Word is that mirror which reflects the image of God in the Person of His Son Jesus Christ, who is “the very image of his substance” (Heb. 1:3); hence, by gazing into this mirror and feeding our souls upon the living Word reflected therein, we become partakers of the divine nature ourselves. And thus the Lord—the Logos—and the Spirit become in effect *one* in us, as the Spirit transforms us “from glory to glory.” Christian growth is, after all, entirely a matter of becoming *like Christ*.

5. The Spirit and the Word in Sanctification

We can now see clearly that the ordinary or sanctifying measure of the Spirit is imparted to the saints, and nurtured in them, by their obeying and following the Word, by their studying the Word and meditating upon it, and by their keeping the ordinances, appointments and services authorized by

the Word. In sanctification, as in other works of the Godhead, we find the Spirit and the Word intimately linked together. Alien sinners receive the "spirit of adoption" through obedience to the Scripture terms of pardon and consequent union with Christ, in which union the Life of the Spirit begins in them. They are sealed with "the Holy Spirit of promise" by hearing and accepting the Word of truth, the Gospel of their salvation. They enjoy the "communion of the Spirit" through the Word, and to the degree that the Word dwells in them richly, directing their actions and moulding their lives. And they are transformed by the Spirit from glory to glory, by gazing into that Word which, like a mirror, reflects the image of God in the Person of His Son, and by gazing into which they become, little by little, like Him. In fact it is impossible to draw any line of demarcation between the Spirit and the Word in the activities of the Godhead.

I do not mean to imply by these statements, of course, that the Spirit and the Word are identical, that the Spirit is the Word, or that the Word is the Spirit. Indeed not — the Spirit is one, the Word is another. Moreover, the Word is both personal and stereotyped. Jesus Christ, the Son of the living God, is the personal Word, the Logos; the Scriptures constitute the stereotyped Word, in which the personal Word is reflected as in a mirror. We have already seen that the Holy Spirit indwelt the Personal Word without measure. The Holy Spirit also indwells the written Word; hence it, too, is living and active and powerful. The Holy Spirit is the Source and Author of this written Word, his personality is in it, and His powers and influences are dispensed through it. His spirituality is in it, and His powers and influences are dispensed through it. His spirituality saturates it, to such an extent that what is said in Scripture to be done by the Word is said also to be done by the Spirit, and vice versa.

Nor am I saying here that men receive the Spirit merely through knowledge of the Word. A man may know the doctrine of the Word quite well, and still remain a hardened sinner or confirmed hypocrite. Some of the worst reprobates the world has ever known were thorough students of the letter of the Word. There is a world of difference between the mere knowledge, or intellectual comprehension, of the Word, and the acceptance of it to the extent that it possesses us and moulds our

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lives. If we would be led by the Spirit we must take the Word into our hearts, we must cherish it, we must make it the essential part of our very being. We must abide in it, and it must abide in us, before we can claim to be led by the Spirit.

The sainted David Lipscomb writes: "The words of the Bible are God-inspired. Spoken by God, they are impregnated with the Spirit of God. These words received into the heart of man, the Spirit with which they are impregnated finds a home in the heart. That heart, 'dead in trespasses and in sins,' is quickened by that Spirit through the word of truth. Cherished in the heart, the whole heart, in all its emotions and desires, is gradually moulded by the Spirit; the character is transformed into the likeness of the character of God and the life is brought under the rule of the Spirit of God." Again: "There is no antagonism between the idea of the Spirit of God accomplishing results and the Word of God doing the same. Were a great operator or writer to present a new system of State policy and the people of our state were all changed and converted by that speech, would it detract from the honor and glory of that author to say that his speech had wrought a wonderful revolution in public sentiment? All would understand that what was done through the speech, spoken or written, was done by the author of the speech. Praise of the speech would be honor to its author. We who placed his thoughts and spirit in that speech produced the results and was the recipient of the glory and honor attributed to the speech. So the Spirit of God is the author of the word of God, and everything attributed to the Word of God is really attributed to the Spirit of God, who gave that Word and breathed into it all the power and efficacy contained in that word. The thought that power and efficacy attributed to the Word of God detract from the honor, glory and efficacy of the Spirit of God, is absurd, and, in any other department of life than the domain of religion, would mark him so contending as deficient in mental poise."¹

I am unable to convince myself that there in any *mystical* impartation of the Divine Spirit to the human spirit either before or after repentance and baptism. Mysticism, that is, reliance upon feeling or "experience" instead of relying upon God's Word, has wrought nothing but confusion in the Church in all ages. As a matter of fact, our feelings may evidence that

¹1. David Lipscomb, *Salvation from Sin*, p. 99.

which is done in us or done by us, but neither feeling nor "experience" can prove that which is wrought in us by another who is not visible to us. Pardon does not take place in us; it takes place in the Mind of God, the offended Party; and hence we cannot attest the fact of pardon by our feelings. The legitimate feeling of joy comes only from *doing* what God through the Spirit tells us to do in order to enjoy the blessings of the New Covenant. Let us abandon mysticism, therefore, in all its forms. Let us put our confidence in the Word, follow it, obey it both in letter and in spirit, and walk in the life and light and love which it sheds abroad in our hearts. Humanity will be divided in just two classes in the final Judgment, namely, those who shall have conformed their lives to the Word of Christ, and those who shall not have done so (Matt. 7:24-27). Those who, by following the Word, shall have conformed their lives to the Mind of Christ and thus become Christ-like, will be presented by the Spirit Himself before the Throne of Grace, clothed in white garments of righteousness, a prepared people ready to inherit a prepared place. Those who shall not have followed the Word, hence not having the Spirit, will cry out "to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" (Rev. 6:16-17).

6. The Fruit of the Spirit

The possession of the ordinary measure of the Spirit, imparted through the obedience of faith, enables the Christian to bear spiritual fruit. Jesus said, Matt. 7:16-20: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." How may the world know, then, that a man has been born of the Spirit and is being led by the Spirit? The answer is unmistakable: *By his fruits.* Hence, says Paul, Gal. 5:22-25: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-

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control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof. If we live by the Spirit, by the Spirit let us also walk." It is held by some, of course, that the term "spirit" as used in this passage has reference to the human spirit, and that the "fruit of the Spirit" here refers to the fruit of the spiritual part of man, in contrast to the "works of the flesh" enumerated in the preceding verses 19-21. I regard the contention as irrelevant, for it is obvious that without the indwelling of the Divine Spirit by faith, the human spirit would be utterly incapacitated to bring forth such "fruit" as enumerated here, under the category of "spirit." And what a list of sublime, yet everyday excellences it is! Love, joy, peace, long-suffering, kindness, goodness, meekness, self-control. One who contemplates this list of spiritual virtues is moved to exclaim: How miserably we Christians fail!

The indwelling of the saints of God by the Spirit makes them partakers of the Divine nature (2 Pet. 1:4). We can now understand what is meant by *spirituality*. To be spiritual is to have the Spirit, and to have the Spirit is to bring forth the fruit of the Spirit. Jude 18-20: "that they [the Apostles of our Lord Jesus Christ] said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." Spirituality is not measured in terms of psychic powers and manifestations, vociferous professions, sanctimoniousness, long and laborious prayers, or ritualistic strictness. Spirituality is measured in terms of love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control. In the light of this Divine standard, how many professing Christians are genuinely spiritual?

We now understand something of what Paul meant when he exhorted the Thessalonian Christians to "quench not the Spirit" (1 Thess. 5:19). If we are filled with the Spirit, and strengthened by the Spirit in the inward man, by feeding upon the Word, by following the precepts and precedents of the Word, and by keeping the appointments authorized by the Word, it follows that the opposite course of conduct must result in the depleasing or quenching of the Spirit. We

quench the Spirit within us when we fail to read and study the Word, when we disregard the commands of the Word, or when we fail to keep the Divine appointments authorized by the Word. Because many of the Corinthian Christians had become guilty of absenting themselves from the Lord's Supper, or, worse yet, of desecrating the Holy Feast by turning it into a pagan orgy, Paul said to them: "For this cause many of you are weak and sickly, and not a few sleep" (1 Cor. 11:30). The Christian who absents himself from the stated assembly of the saints, who habitually disregards the Lord's Supper, who neglects his obligations to God and to his brethren, is slowly but surely quenching the Spirit.

There are many things that will quench the Spirit. Worldliness, pride, ambition, selfishness of every kind, love of dress, levity, cynicism, revelings, carnal thinking—any one of these things, and many others, will, if given access to our hearts, quench the Spirit within us. Neglect of cultivating the Christian graces, neglect of prayer, neglect of Bible study, neglect of public worship, neglect of careful watchfulness over the issues of the heart, will ultimately lead to the quenching of the Spirit. In view of the fact that the blessings of Divine Grace included under the Redemptive work of Christ, are all realized in the hearts of the saints by the Holy Spirit, He is named in Scripture *the Spirit of grace*. Hence, to keep on quenching the Spirit until one apostatizes from the faith altogether, which is to crucify the Son of God afresh and put Him to an open shame, and to count the blood of the covenant wherewith one has been sanctified an unholy thing (Heb. 6:4-6, 10:29), is to do *despite unto the Spirit of grace* (Heb. 10:29). This is the most terrible tragedy of all—for "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Yet how many times is this tragedy enacted under the very eyes of the minister of the Gospel! We hear men and women make the Good Confession and we see them enter upon the Christian Way apparently in all sincerity. For a time they are faithful, they "continue stedfastly." But by and by they grow careless in their attendance at Divine worship and perfunctory in all their Christian observances; they begin to absent themselves from the Communion Service with increasing frequency; and finally they become utterly cold and indifferent to the things of the Spirit. In such cases the seed

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of the Kingdom has fallen among thorns. They have heard it and received it into their hearts, but "as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). Church membership rolls are filled with names of men and women who are little by little quenching the Spirit. To once have had the Spirit of adoption, to have been sealed with the Holy Spirit of promise, to have possessed the Spirit as earnest of the heavenly inheritance, to have enjoyed the benefits of the intercession of the Spirit,—then to make an about-face, and through neglect, through the obstruction of material interests, through indifference and procrastination, through the putting of secondary things first in life, to quench the Spirit, to stifle His influence in the soul, and finally to do despite unto Him by spurning His fellowship and love altogether—oh, what an admixture of pathos and tragedy!

Incidentally, in this connection, to be so calloused, so dead in conscience and so utterly perverted in will, as to blindly attribute to diabolic power a work wrought by the Spirit before one's very eyes—this is *to blaspheme the Spirit*. And for this sin, said Jesus, there is no forgiveness, "neither in this world, nor in that which is to come" (Matt. 12:31-32; cf. 1 JoJhn 5:16).

I should like to say at this point, too, that we as Christians should not think so much in terms of *our own possession of the Spirit*, thus running the risk of becoming proud and puffed up, as those Corinthian Christians were, who possessed His special gifts and graces in abundance, which they paraded openly and improperly; as we should think in terms of *the Spirit's possessing us*, using us, shaping our lives and directing them into channels of Christian service, making us indeed and in truth living epistles of Christ, "known and read of all man . . . written not with ink, but with the Spirit of the living God, not in tables of stone, but in tables that are hearts of flesh" (2 Cor. 3:2-3). This attitude of complete surrender to the Spirit and entire submission to His leadership will come in the measure that we present our bodies "a living sacrifice, holy, acceptable to God, which is our spiritual service" (Rom. 12:1).

Paul says, 1 Cor. 6:19-20: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have

from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body." A funeral procession once passed through the streets of Carlisle, Pennsylvania. It was the cortege of John Hall Mason, son of the eminent Dr. Mason, one of the most eloquent preachers the United States has ever produced. The son was distinguished likewise for his ability and piety, and his death cast a gloom over many hearts. A vast crowd gathered for the funeral service, from far and near, particularly a great number of young men. After the services had been held at the home and the pallbearers had taken up the casket, the crowd obstructed the entrance and considerable commotion resulted. The bereaved father, following the pallbearers, observed the congestion, and exclaimed in solemn, impressive tones, "Tread lightly, young men, tread lightly! You bear the temple of the Holy Ghost!" The words acted as an electric shock. The crowd fell back at once and left the passage-way clear. It is said that through the influence of these words a great revival of Christianity had its beginning and swept the whole surrounding country.

Ot, my brethren, I pray you, Quench not the Spirit! Do not despite unto the Spirit of grace! Grieve not the Holy Spirit of promise by whom you have been sealed unto the Day of Redemption! Stifle not the Spirit of holiness!

And sinner friend, resist not the Spirit longer! Listen to His pleadings! Open your heart to Him in penitence and obedience! Make the way clear for Him to enter into your soul through the implanted Word and abide there! Make this —now—the accepted time and the day of your salvation!

7. Questions for Review of Part Eighteen

1. When did the Administration of the Spirit on earth begin? Why may our Dispensation be properly called the Dispensation of the Spirit?
2. What events mark the beginning and the end of our Dispensation?
3. How are the works of the Spirit categorized generally in this Dispensation?
4. What are included in the *extraordinary* works of the Spirit in this Dispensation?
5. What do we mean by the *ordinary* works of the Spirit, and what are they in the present Dispensation?
6. What do we mean by the ordinary administration of spiritual law?

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7. Explain what is meant by *sanctification*.
8. If we define it as *growth in holiness*, how is this accomplished?
9. Give Scriptures that teach clearly that the human spirit must co-operate with the Divine Spirit in achieving sanctification.
10. How is the influence of the Spirit exerted in *regenerating* human nature and *nurturing* in its stead a divine or Godlike nature?
11. What is the relation between the Spirit and the Word in bringing about this growth in holiness?
12. What means does the Spirit use in achieving this holiness for His elect, both before they become His saints and after they have become His saints?
13. What must His saints do *first* if they would receive the Spirit of God?
14. In what respects is the Church to be considered God's family or household?
15. How do the New Testament writers describe this growth in holiness? What two kingdoms are in a moral struggle for the souls of men?
16. How does the Apostle Paul describe this unceasing conflict between the "flesh" and the "spirit"?
17. How is this spiritual progression described in terms of growing from "babes in Christ" to mature saints able to endure sound doctrine?
18. Does this occur instantly or is it a long-drawn-out development spiritually, according to apostolic teaching. What does this growth require on man's part?
19. In what sense are Christians said to have the *Spirit of adoption*?
20. God's people under the New Covenant are said to have the *seal* of the Spirit. What does this signify?
21. Explain what is meant by the *witness* of the Spirit.
22. Explain what is meant by the *intercession* of the Spirit.
23. Explain what is meant by the *communion* of the Spirit.
24. What is meant by the *transforming activity* of the Spirit?
25. What is the relation between the Spirit and the Word in sanctification?
26. Is there any Scripture evidence of a "mystical" impartation of Spirit-Power to produce spiritual growth? Explain.
27. What is Scripturally said to be "the fruit of the Spirit"? How do we drink of Spirit-Power?
28. Explain what is meant by *spirituality*?
29. How do Christians become "strengthened by the Spirit in the inner man"?
30. How does the process of *quenching* the Spirit take place?
31. How do men *grieve* the Spirit of God?
32. How do men *do despite* unto the Spirit of grace?
33. What is the tragic inward state of a man that causes him to blaspheme the Spirit?
34. We have said that Christian growth is a matter of growing in the Mind of Christ. Explain fully.

THE THIRD AND FINAL PHASE
OF THE CREATION
THE SPIRIT OF GOD IN
THE KINGDOM OF GLORY

PART NINETEEN

THE SPIRIT OF GLORY:
IMMORTALIZATION

1. The End of the Temporal Process

According to Scripture, the final work of the Spirit in the realization of the Divine Plan of Redemption will be that of immortalizing God's saints, that is, raising them (their bodies) from the dead and clothing them with their immortal bodies. This work apparently will include both *resurrection* and *glorification*. It will mark the culmination and perfection of the whole Creative Process. With the performing of it, the Kingdom of Nature and the Kingdom of Grace will both give way to the everlasting Kingdom of Glory—"new heavens and a new earth" (2 Pet. 3:13, Isa. 65:17, Isa. 66:22)—and the temporal process itself will give way to the Life Everlasting. Mortality itself will be "swallowed up of life" (2 Cor. 5:4).

In the subhuman living creature, gross matter itself is lifted up and refined. In the natural human person who employs his reason to control his appetites and to direct his will, living matter is brought under the control of reason and further refined. In the order of sainthood, human reason is brought under the direction of the Mind of Christ and the body of flesh itself is crucified, subsumed and still further refined. The final gathering up of the bodies of the saints into the Kingdom of Glory will mark the complete refinement and "spiritualization" (etherealization?) of matter. This final renovation of matter, moreover, will be universal; it will evidently include even the matter of the physical universe. Nothing short of such a grand Consummation would be properly manifestative of the Wisdom and Love of our living and true God.

The last and no doubt the greatest work of the Holy Spirit in connection with the Church, the Body of Christ—the consummating work of His administration—will be, according to His own promise, the final *glorification* of the saints. He will quicken their mortal bodies, and present them fully redeemed to the God and Father of all and to the Lamb who sitteth with Him upon the Throne, that is, redeemed in spirit and soul and body, 1 Thess. 5:23, clothed in glory and honor and immortality. Paul says, Rom. 8:11—"But 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 give life also to your mortal bodies through his Spirit that dwelleth in you." He

also says, writing of Christ, who is now at the right hand of the Father: "He that descended is the same also that ascended far above all the heavens" (Eph. 4:10). What is said here of the Son may be said also of the Spirit. When He—the Spirit—shall have accomplished His temporal mission upon earth, He, too, will return to the Father, and to the Son also. And when He ascends to Heaven He will take the Body of Christ with Him,—the one new man which shall have been formed, as a result of His redemptive work, of both Jews and Gentiles. He will present the Bride to the Bridegroom, who will take her unto Himself in glory. "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17).

The Patriarchal era was the Dispensation of the Father, the Jewish that of the Son. The present Dispensation is that of the Holy Spirit.

The Holy Spirit descended to earth on the first Pentecost after the Resurrection of Christ. He began at once His great work of forming the Body of Christ. He came to indwell that Divine Body. The Church is, and will continue to be, as long as time lasts, the "habitation of God on the Spirit" (Eph. 2:22). The Church will continue to be God's Sanctuary until Jesus comes to meet her in the clouds and to receive her, as His Bride, into loving personal everlasting communion with Himself in glory.

We no longer pray for the Holy Spirit to come down from Heaven. He came—almost two thousand years ago. He has been here throughout all the intervening years. He will be here to the end of time, indwelling the Church, vitalizing her members, sanctifying them, renewing them from day to day, preparing them, collectively as His Bride, to meet the Bridegroom when He comes again.

2. The Earnest of the Spirit

The Scriptures teach that the indwelling Spirit Himself is to the Christian the *earnest* or *pledge* of that heavenly inheritance to which he shall ultimately attain as a child of the Heavenly Father: the pledge on the Father's part that

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He, the Father, will give him this inheritance. 2 Cor. 1:21, 22—"Now he establisheth us with you in Christ, and anointed us, in God; who also sealed us, and gave us the earnest of the Spirit in our hearts." Eph. 4:30—"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." The redemption of what? The redemption of our bodies, of course, the putting on of immortality,—the redemption of our bodies from the very consequences of sin, without which Redemption would not be complete. Eph. 1:13, 14—"Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." Rom. 8:23—"Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the *redemption of our body.*" These Scriptures clearly teach that God's saints have been sealed with the Holy Spirit of promise, marking His possession of them in body, soul and spirit; and that the indwelling Spirit is the earnest or pledge that they shall ultimately take possession of that "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for them (1 Pet. 1:4).

Now what is this eternal inheritance with respect to which the saints are heirs of God and joint-heirs with Jesus Christ (Rom. 8:17)? The Apostle Paul, by inspiration of the Spirit, makes it very clear what this inheritance shall be, 2 Cor. 5:1-5: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." The "earthly house of his tabernacle" alluded to here is evidently the *physical body*, which is subject to dissolution. The "building from God" obviously refers to the *spiritual body*. He continues: "For verily in this we groan, longing to be clothed upon with our habitation which is from heaven; if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed [surely we do not want to be bodiless as Oriental mysticism would have it], but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit." Thus it is made clear that the heavenly inheritance to which the saints of God shall ultimately fall

heir, is *immortality*. (*Immortality, in Christian doctrine, has reference strictly to the ultimate resurrection and glorification of the body. That part of man which is now mortal, and which may be made immortal by the working of that mighty power which God wrought in Christ when he raised him from the dead (Eph. 1:19-20), is the body. Immortality (incorruption) must not be confused with mere survival.*) The indwelling Spirit is to the Christian a pledge on God's part of that eternal redemption, or putting on of immortality, which is one of the rewards of the Christian faith.

Christianity is unique in that it promises us, not only the reconciliation of our spirits with the Divine Spirit, but also the redemption of our bodies. There is no other Faith in the whole world which holds out such a hope. Phil. 3:20, 21—“For our citizenship is in heaven: whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.” The same idea is conveyed in those well-known words of Jesus to the Eleven, John 14:2—“In my Father's house are many mansions.” What are the “mansions”—literally, “abiding-places”—alluded to here? Evidently the spiritual bodies with which the saints are to be clothed in the day of glorification. The same idea is taught throughout the entire fifteenth chapter of First Corinthians. Here the Apostle writes: “If there is a natural body, there is also a spiritual body. . . . The first man is of the earth, earthly: the second man is of heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. . . . But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory” (1 Cor. 15:35-57). The Apostle is contending here for the bodily resurrection and glorification of the saints. Their eternal inheritance is immortality. The indwelling Spirit is to them God's pledge that they shall ultimately come into possession of their spiritual bodies, that they shall put on glory and honor and incorruption (Rom. 2:7) and dwell forever with the Lord.

This is all prefigured under the Old Covenant. Under the Law of Moses, fleshly circumcision was the sign or token of

Covenant relationship. It was to the fleshly seed of Abraham the earnest of the Divine promise that they should eventually come into possession of Canaan, the Land of Promise. So, under the New Covenant, the indwelling Spirit—spiritual circumcision—is the seal, and at the same time the earnest or pledge to all Christians that God will bring them, in the fulness of time, into the heavenly Canaan, the rest that remaineth for the people of God (Heb. 4:9). Canaan, the home of Abraham's fleshly seed, is, throughout the Scriptures, the type of Heaven, the eternal home of Abraham's spiritual seed.

3. The Holy Spirit and Glorification

We come now to the last and probably the greatest work of the Holy Spirit in and for the saints of God—the consummating act of His temporal administration. Rom. 8:11 again: "But 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 give life also to your mortal bodies through his Spirit that dwelleth in you." The final work of the Holy Spirit for the saints of God will be the *quickenning of their mortal bodies* preparatory to their final presentation to the Lord in glory.

The same Spirit who seals us, who indwells us, who is in us as the earnest of our inheritance, who transforms us from glory to glory, who intercedes for us with groanings which cannot be uttered, will never leave us—provided, of course that we do not quench the Spirit—until He shall have raised our bodies from the dead and transformed them into spiritual bodies, like unto the body of our glorified Redeemer ("conformed" them unto the image of the Son, in *body* as well as in spirit, Rom. 8:29). This work of the Holy Spirit is known in Scripture as *glorification*. Rom. 8:30—"whom he foreordained" in His Eternal Purpose, "them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Nor is there anything unbelievable in this doctrine. The human spirit, as the organism is now constituted, is the vital principle which holds the matter of the body together and unifies it; when the spirit leaves the body, the latter falls apart, decomposes, resolves itself into its original elements. Now if

the spirit can attract unto itself and fuse together the particles of the material body—much in the manner that a magnet attracts and holds to itself iron filings—the body adapted to this present environment; then certainly the sanctified, Spirit-filled human spirit can attract to itself the ethereal particles essential to the constitution of the spiritual body adapted to its needs in its future celestial environment. For aught we know, the elements of the ethereal body may be present in the body of this flesh which we now wear, and the saint may emerge from his physical tabernacle, at death, in his spiritual body, just as a butterfly emerges from its cocoon. The Scriptures seem to indicate, however, that in the resurrection the Spirit-filled human spirit will re-assemble and re-unify the elements of its spiritual body, from whatever place or places they may have been reposing in the meantime. Spirit is energy, and energy fully capable of transforming the natural into the spiritual body; such a refinement of matter, by the agency of the Spirit, is entirely reasonable. It would seem reasonable, too, that with the disappearance of the faculties of the objective mind, including the physical senses and sensation, along with the transformation of the physical body into the spiritual, that the saints will know God intuitively in the next state and will conform intuitively to Divine suggestion. Hence, with the disappearance of free will, the very possibility of sin will have been eradicated from the universe.

It matters little where our bodies are buried. They may be stored away in some unknown burial-ground; they may lie somewhere in a crowded city cemetery; they may repose in the dark, unfathomed caves of the ocean; they may have long since disintegrated and mingled with the dust. Our last resting-place may be covered with weeds; it may be unmarked by any stone or epitaph; it may be somewhere, where no friend can find it, where no loved one can place a flower of remembrance upon it. Humanity may have lost all knowledge of its whereabouts. But we can be assured that this final resting-place has never been lost sight of by the Spirit of God; and from our ashes, whether on land, or on mountain peak, or under the sea, He will quicken our moral bodies by assembling their constituent ethereal elements, and present them in all

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their celestial glory, to the Lord and Master at His appearing. In the words of the Psalmist:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou are there:
If I make my bed in Sheol, behold, thou are there!
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me."

—Psalm 139: 7-10.

4. The Ascension of the Spirit and Bride

When is this work of glorification to be wrought? When the Holy Spirit shall have consummated His work on earth.

We learn from Acts 15:14 that, during the present Dispensation, God is visiting the Gentiles "to take out of them a people for his name." It is indeed significant that this Divine name was bestowed first upon *Gentile Christians*. Acts 11:26—"The disciples were called Christians first in Antioch." Dr. A. J. Gordon says: "It was not by accident and as a term of derision that the first believers received their name: but the disciples were *divinely* called Christians first in Antioch. This was the name pre-ordained for them, that 'honorable name' by which they are called (James 2:7)."¹ It follows, therefore, that when this work of gathering out a people wearing the Divine name, is accomplished, the administration of the Spirit will come to an end. This people will then be translated to be one with Him; the Head will receive the Body unto Himself; the Bridegroom will receive the Bride "as Christ also the Church" (Eph. 5:29).

The Holy Spirit who came down on the Day of Pentecost to form the Divine Body on earth, will, when Jesus comes again, return with the Body to Heaven whence He originally came. He will present the Body to the Head as a Bride adorned and made ready to meet the Bridegroom. He will present her to Him "a glorious church, not having spot or wrinkle or any

1. A. J. Gordon, *The Ministry of the Spirit*, p. 206.

such thing . . . holy and without blemish" (Eph. 5:27). This glorious event may properly be termed the Ascension of the Spirit, followed by the Marriage Supper of the Lamb (Rev. 19: 7).

This event is described in detail by the Apostle Paul, in 1 Thess. 4:13-17, to which passage we again turn at this point: "But we would not have you ignorant, brethren, concerning them that fall asleep: that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. *For this we say unto you by the word of the Lord,* that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." It should be observed that the Apostle makes these sublime affirmations "*by the word of the Lord,*" that is, by the authority of Christ and by inspiration of the Spirit. Let us never forget that when we stand upon the promises of Jesus, our feet are planted on the Rock of Ages. This hope is indeed an anchor to the soul, both sure and steadfast.

It will be noted also that the Apostle has in mind two distinct classes, in this Scripture: First, the "dead" in Christ *i.e.*, those whose bodies are in the grave; second, "that are alive, that are left"—in other words, the saints who shall be living on earth when this glorious Consummation shall take place. The dead in Christ shall rise first, he says, and those saints who may happen to be living at the time, shall, together with the resurrected dead, be caught up in the clouds to meet the Lord in the air. The same general idea is presented in another well-known Scripture, 1 Cor. 15:51-54. Here the Apostle says: "Behold, I tell you a mystery: we all shall not sleep, but we shall be changed." That is, while undoubtedly there will be saints living on the earth at the time this happens, they, together with all those saints whose bodies shall have been raised from the dead, *shall all be changed.* They shall all be changed "in a moment, in the twinkling of an eye, at the last

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trump: for the trumpet shall sound"—that is, the Divine Decree that time shall be no more, shall be spoken—"and the dead shall be raised incorruptible, and we" (i.e., the living) "shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality." The reason for the "must" is given in a preceding verse, v. 50—"Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The Apostle goes on to say: "But when this corruptible" (those saints whose bodies are to be raised) "shall have put on incorruption, and this mortal" (those saints who may be living *in Christ* at the time) "shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." Those saints whose bodies are in the grave will put on incorruption by *resurrection* and accompanying transfiguration; and those saints living at the time all this shall take place will put on immortality by *transfiguration* alone.

In this manner the Spirit will quicken our mortal bodies before He presents us to the Lord. But again we find that the means through which He will operate will be the Word. Such expressions as "the Lord shall descend from heaven with a shout," "the voice of the archangel," "the trump of God," "at the last trump," "the trumpet shall sound," etc., are metaphors indicating that *the Word of God shall be spoken*. He will speak the Word, proclaiming that the temporal process is at an end, and *it will be done*, as in the Creation. The Word of God will be spoken and the miracle will be wrought, "in a moment, in the twinkling of an eye." What profound meditation this teaching engenders in our minds and hearts!

This shall be the glorious consummation of the Spirit's mission upon the earth. It is referred to pointedly in numerous scriptures.

[Eph. 4:30]: Grieve not the Holy Spirit of God, in whom ye were sealed unto *the day of redemption*. [Rom. 8:23]: Even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. [Rom. 8:19]: For the earnest expectation of the creation waiteth for the revealing of the sons of God. [Acts 3:20, 21]: even Jesus, whom the heaven must receive until the times of restoration of all things, etc. [1 John 3:2] Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. [1 Cor. 15:24]: Then cometh the end, when he [Christ] shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and all power.

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[As the Son, our Lord, shall ultimately turn back His Kingdom and His authority to the Father, that *God may be all in all* [1 Cor. 15:28], so the Holy Spirit shall yield His administrative office to the Son, when the latter shall appear to gather the Church unto Himself in glory.]

Throughout all these intervening centuries, the Spirit and the Bride have been looking forward hopefully, yearning for the appearing of our Lord. This hope is expressed in the closing words of the New Testament: "And the Spirit and the Bride say, Come. . . . Come, Lord Jesus" (Rev. 22:17, 20).

The sublime events connected with the Ascension of the Spirit are prefigured in the Hebrew Scriptures in the pre-nuptial experience of Isaac and Rebekah. This story is one of the beautiful idylls of the Old Testament. Abraham, as the story goes, at the command of God, took his son Isaac to the top of the mountain of Moriah, which he reached after a three days' journey; bound his son, laid him upon the sacrificial altar specially prepared for the occasion, and actually lifted his knife to kill his unresisting son—when suddenly the voice of the Angel of Jehovah interrupted the proceedings and bade the patriarch take a ram caught by its horns in a near-by thicket and sacrifice it as a substitute for Isaac. Thus Abraham received his son back from the altar in a typical resurrection. Isaac then temporarily disappears from view. By and by, Abraham calls his servant, Eliezer, and commands him to go forth and find a bride for Isaac. The servant makes a journey into the far country of Mesopotamia, and there he finds Rebekah, drawing water from a well. He enters with her into the house of Laban, her brother, takes out the precious gifts sent by Abraham in the name of Isaac his son, and shows them to Rebekah. She consents to become Isaac's bride. Eliezer, the servant, leads her forth to meet him, talking to her about him as they proceed on their journey. Then suddenly, unexpectedly, unheralded, Isaac himself appears, having come forth to meet his bride and to take her unto himself (Gen. 24).

Two thousand years later, on the very spot where Isaac was offered and received back in a figure, the Son of God was offered and received back from the dead *in fact*. He offered Himself as a propitiation for the sins of the world, and was raised up from the dead the third day. For two thousand years, he, like Isaac, has disappeared from mortal view. But during that time, the Holy Spirit, like Abraham's servant, having

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come forth from the Father in the name of the Son, has been seeking and preparing a bride for the Son. She is called by his name "Christian," meaning "of Christ." The Spirit has found her at the Old Gospel well—the well of living water, glad tidings of salvation. One by one, as we accept Christ on the terms of the New Covenant, we become members of His spiritual Body, we are those "belonging to" Him. The Spirit enters our fleshly lives as Eliezer entered the house of Laban, and unfolds the precious gifts and privileges of adoption sent by the Father in the name of the Son. The Spirit is leading us along the highway of time, talking to us constantly through the Word of the One Altogether Lovely, the absent and unseen Bridegroom. Then suddenly, unexpectedly, unheralded, He will appear. He will come in the clouds to receive His Bride, the Church, unto Himself in glory. Thus it will be seen that the story of Eliezer's seeking out a bride for Isaac, and the coming forth of Isaac to meet Rebekah, is typical in every detail of the Spirit's work in preparing the Church and presenting her as the Bride to the Bridegroom, the Lord Jesus Christ, who will suddenly appear in the heavens and take her unto Himself.

"Come, Lord Jesus!"

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" (Rom. 11:33).

ADDENDA

EXCURSIS: THE "MYTH" AND THE "MYTHOS"

by C.C.C.

We certainly need here to look at a word, the careless and uncritical use of which has caused untold confusion in the area of Biblical interpretation—the word “myth.” This is one of the most ambiguous words in the English language. What does it mean? It has come to mean just about all things to all men, but with certitude for none. (1) According to the dictionary definition, the function of a myth is to account for the origin of natural phenomena (including especially the astronomical), of ethnic groups, and of social institutions; hence, myths are usually classified as cosmogonic, ethnogonic, and sociogonic, respectively. Astronomical (celestial) myths are generally solar, lunar, or meteorological. (2) In common parlance myths are generally looked upon as purely imaginary fabrications, that is, *sheer fictions*. (3) By many persons the myth is regarded as a literal device which embraces practically all forms of symbolism. Under such a view, however, the fact is often overlooked, that a symbol, in order to be a symbol, has to be a symbol of *something*; that is, it must point to a referent that has some measure of real existence. Hence, if a symbol is in some sense a myth, the myth cannot be a sheer fiction.

(4) It is my conviction that the term “myth” is not legitimately usable in the sense of a sheer fiction; that confusion is to be avoided only if the word is used to designate the *personifications* both explicit and implicit in the ancient pagan polytheisms. These certainly were, in every legitimate sense of

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the term, mythological systems. Much of this pagan mythology, it will be recalled, centered around ideas of the "Sun-father" and the "Earth-mother" (*Terra Mater*). Dr. Yehezkel Kaufmann, for example, lists the chief characteristics of the gods of the ancient polytheisms as follows: (a) They are subject, in the last analysis, to a primordial realm or fate which allocates, both to the gods and to men, their respective "portions" in life. (The Greek word *moira*, "portion," had this exclusive meaning, and is found throughout all Greek literature.) (b) They are personifications of "seminal" forces of this primordial realm in which there are manifold powers or "seeds," such as water, sky, light, darkness, life, death, etc. (They are sometimes personifications of virtues and vices, as Athena, for example, was the goddess of wisdom.) (c) their genealogy occurs through what men would call natural processes (cf. the *Theogony* of Hesiod, a Greek poet of the 8th century B.C.); hence subject to powers and differences of sex. Pagan mythologies abounded with goddesses as well as gods. (d) They are wholly anthropomorphic, subject to all temptations and passions to which men are subject (only more so because they are of the divine order rather than of the human); hence, as stated heretofore, they are guilty of every crime in the category—incest (Zeus' consort was Hera, his sister-wife; in Rome, they were Jupiter and Juno), rape, murder, deceit, treachery, torture, kidnaping, and indeed what not? As a matter of fact, these ancient systems simply reeked with all forms of phallic worship, ritual prostitution, and like perversions. After calling attention to the chief features of these pagan "religions," Dr. Kaufmann contrasts the God of the Bible as follows:

The basic idea of Israelite religion is that God is supreme over all. There is no realm above him or beside him to limit his absolute sovereignty. He is utterly distinct from, and other than, the world; he is subject to no laws, no compulsions, or powers that transcend him. He is, in short, non-mythological. This is the essence of Israelite religion, and that which sets it apart from all forms of paganism.

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He then goes on to say, with respect to the store of Old Testament narratives, that these narratives

lack the fundamental myth of paganism: the theogony. All theogonic motifs are similarly absent. Israel's God has no pedigree, fathers no generations; he neither inherits nor bequeaths his authority. He does not die and is not resurrected. He has no sexual qualities or desires and shows no need of, or dependence upon, powers outside himself.¹

(Parenthetically, and regrettably, it is apparent that the statement above, "He does not die and is not resurrected," is a reflection of the typically Jewish rejection of the death and resurrection of the God-Man, Jesus Christ. Cf. Jn. 1:11—"He came unto his own, and . . . his own received him not.").

Is it not significant that the Hebrew language provided no specific word for *goddess*? The word translated "goddess" in 1 Kings 11:5, 33 ("Ashtoreth, the goddess of the Sidonians") is the Hebrew *elohim*. These are the only two instances of the use of this Hebrew word in the Old Testament to indicate pagan divinities, a fact which certainly points up the certainty that the Hebrew tongue lacked any such word. (Cf. also the plural form, "the Ashtaroth," Jdg. 2, 13; 10:6; 1 Sam. 7:3, 4. See also under Asherah in *Harper's Bible Dictionary*.) The Hebrew name Ashtoreth, the Phoenician Astarte, the Anatolian Cybele, the Babylonian Ishtar, the Egyptian Isis, the Greek Aphrodite, the Roman Venus, the Teutonic Oestra, the Anglo-Saxon Eastre (whence our word "Easter"), etc., obviously are various ethnic designations for the "Earth Mother" (*Terra Mater*), the worship of whom was the heart and core of the Cult of Fertility which dominated all ancient pagan "religion." Throughout the history of Israel of old, this was the Cult against which their spiritual leaders had to struggle constantly (e.g., the prophet Elijah's conflict with Jezebel). In many instances these female designations became titles, as in the case of the male Baalim. It is astounding that in the midst of all this idolatry which surrounded the Hebrew people, no specific word for *goddess* ever made its way into their language!

1. *Op. cit.*, 60, 61.

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The whole issue here may be summed up, I think, in one transcendent distinction, namely, the God of the Bible is pure *personality* (Exo. 3:13-15), whereas the gods of the pagan mythologies were *personifications*. In his comprehensive treatment of this subject, Dr. Kaufmann is emphasizing the obvious, namely, that mythology, in the legitimate sense of the term, is conspicuously absent from the Old Testament Scriptures. (And to this, I might add, conspicuously absent from the New Testament writings as well.)

However, we are all aware of the experience of "thoughts that lie too deep for words," of ideas which the vocabulary of man is inadequate to communicate. (Indeed, in ordinary life, there are words, especially those which name qualities, which defy definition, except perhaps in terms of their opposites. For example, how can I describe "red" or "redness" in such language that others can know they are seeing what I see? The fact is that I cannot describe redness—I experience it. Of course, the definition could be provided by physics in terms of vibrations, refractions, frequencies, quanta, etc. But about the only way one could define "sour" is by saying it is the opposite of "sweet," or define "hot" by saying that it is the opposite of "cold," etc. Such is the woeful deficiency of human language (Isa. 64:4, 1 Cor. 2:9-10). Why, then, should we be surprised that the Spirit of God should have had to resort to something more than propositional language to reveal God's thoughts and purposes to man? We read in Rom. 8:26-27, that oftentimes in prayer it becomes necessary for the Holy Spirit to take the "unutterable longings" of the soul of the saint whom He indwells (1 Cor. 3:16, 6:19) and bear them up to the Throne of Grace "with groanings which cannot be uttered." Need we be surprised, then, that the Spirit should have resorted to the richness of *poetic imagery* at times in order to communicate the ineffable; paradoxically, to describe the indescribable? I might add here that this is precisely what Plato meant by the *mythos*: in his thinking the *mythos* was the "likely story" designed to be *instructive*; the use of poetic imagery to communicate truth so profound that it cannot be communicated in any other way. We do have just such instances of poetic imagery in the Bible (although this figurative device must not be confused with *apocalyptic symbolism*: they are similar in some respects, but not identical). The sooner

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we abandon the use of the word "myth" in Biblical interpretation, the sooner will confusion in this area of human thinking be dissipated. We shall call attention to instances of this type of poetic imagery as we proceed with the study of the text of Genesis.

The following comment by Dr. John Baillie about the Platonic *myth* sets forth clearly, it seems to me, the function of poetic imagery in Scripture:

When Plato warns us that we must be content with a "myth," he is very far from meaning that *any* myth will do, or that one myth is as good as another. No, all readers of the *Republic* know that Plato entertained the very strongest opinions about the misleading tendency of some of the old myths and that he chose his own with greatest care. If we tell a myth, he would say, it must be "a likely story (*eikota mython*)"—a myth that suggests the right meaning and contains the right moral values. The foundation of myth and apocalypse, then, can only be the possession of some measure, however small, of true knowledge.¹

However, I am inclined to repeat, for the sake of emphasis that the ambiguity of the word "myth," as it is currently used, makes it quite unsuitable for use in the interpretation of Scripture.

1. Baillie, *And the Life Everlasting*, 243.