

indwell every obedient believer (1 Cor. 3:16-17, 6:19-20; Acts 2:38; Gal. 3:2-3), these obedient believers are said to be "living stones, built up into a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Pet. 2:1-5).

The Holy Spirit is not a derivation from philosophical speculation nor from scientific theory. All branches of purely human wisdom are as silent as the grave with respect to His existence, His being, His presence and power. What we know of the Holy Spirit and His work we must learn from one, and only one Book—the Bible. The Bible is the Book which He Himself has given us. It is pre-eminently the Book of the Spirit.

Little wonder, then, in view of all these superlative excellences of the Christian faith, that Christianity is pre-eminently *the religion of joy*. At the background of its realism (it declares unequivocally that man is in sin, and in need of salvation, without which he is perishing in this world and in the world to come; never does it deceive him one whit) there is always the final optimistic note: "after the tribulation . . . then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:30). Whereas philosophical cults and Oriental mysticisms uniformly reek with pessimism, Christianity declares that *faith* is the victory "that hath overcome the world" (1 John 5:4).

Cf. Luke 2:10 [the words of the angel of the Lord to the shepherds], Behold, I bring you good tidings of great joy which shall be to all the people. John 15:11—These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. John 16:24—Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be made full. Acts 8:8—And there was much joy in that city [Samaria]. Acts 15:3—They passed through Phoenicia and Samaria, declaring the conversion of the Gentiles, and they caused great joy to all the brethren. 2 Cor. 7:4—I overflow with joy in all our affliction. Col. 1:11—strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy. 1 Thess. 1:6—having received the word in much affliction, with joy of the Holy Spirit. 1 Pet. 4:13—but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. 1 John 1:4—And these things we write that your joy may be made full. [Cf. Acts 2:46, 47; Rev. 12:10-12; 19:6-8.]

3. The Book of the Spirit

God has written two Books—the Book of Nature, in which He has recorded the evidences of "his everlasting power and

divinity" (Rom. 1:20), and the Book of Scripture in which He has unfolded the story of His gracious plan for the redemption of fallen man. There may be disagreements between Science, which is man's interpretation of the Book of Nature, and Theology, which is man's interpretation of the Book of Scripture; for where there is human effort, there is always imperfection and liability to error. Between God's two Books themselves, however, there are no disagreements, for the simple reason that Truth never contradicts itself.

The Bible is the Book of the Spirit. As. H. Wheeler Robinson writes:

On its first page there is painted the impressive picture of chaos, when darkness was upon the face of the deep; but the Spirit of God was brooding, like a mother-bird, upon the face of the waters. From the last page there rings out the evangelical challenge of the Church to the world, "The Spirit and the bride say, Come." Between them there is the story of a divine evolution, which is from God's side, revelation, and from man's side, discovery.¹

The presence and power of the Spirit in the Bible gives it a uniqueness all its own. Other great literary works may be the productions of human genius in its moments of loftiest flight, but Scripture is literature that is actually *God-breathed*.

God's revelation of His grace to man was wrought out, not in heaven, but on earth, in successive events in time, beginning with the creation of the Kingdom of Nature, and culminating in the Incarnation, Atoning Death, and Resurrection of Jesus Christ, and in the descent of the Holy Spirit and the incorporation of the Church of Christ on the great Day of Pentecost, A.D. 30. The accounts of these successive events, together with their significance for man, was made a matter of record in the sacred Scriptures, through the agency of the Spirit, for all subsequent generations to read and profit withal. In this work of revelation the Holy Spirit operated, as He seems to do invariably, through the instrumentality of inspired men. Thus did God take men into partnership with Himself in the unfolding of the divine Plan of Redemption. Both the revelation and the recording thereof were begun by the Spirit through "holy men of old" ("patriarchs," Acts 2:29, 7:9; Heb. 7:4), continued through the Hebrew prophets (2 Pet. 1:21, 1 Pet. 1:10-12), and concluded in the teaching of Jesus and the Apostles (2 Pet. 1:2-5).

1 Cor. 2:7-12, 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, . . . as it is written, Things which the eye saw

1. *The Christian Experience of the Holy Spirit*, 5

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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. Eph. 3:3-11—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 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: in whom we have boldness and access in confidence through our faith in him. 1 Pet. 1:10-12, Concerning which salvation 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 into. [Cf. John 3:34, Heb. 1:1-3; John 14:16-17, 14:26, 15:26-27, 16:7-15, 20:21-23; Acts 1:1-8; 1 Thess. 2:13, 2 Tim. 3:16, 2 Pet. 1:21, etc.]

What the Apostle Paul designates in his writings "the eternal purpose of God," "the mystery of Christ," "the mystery which for ages hath been hid in God," "the mystery of God's will," etc., was His purpose *from eternity* to send His Only Begotten Son "when the fulness of the time came" (Gal. 4:4) to make Atonement for sin and to conquer death, to establish the Church and publish the Gospel for a testimony unto all the nations (Matt. 24:14), and to unite both Jews and Gentiles in the one Body or Church of Christ; His ultimate end being that of preparing a holy, redeemed race or order of creatures sanctified by the Spirit and thus fitted to have fellowship with our holy God, and inhabiting a "new heaven and a new earth, wherein dwelleth righteousness," a state in which all that is mortal shall be "swallowed up of life."

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

See again Eph. 3:1-12. Cf. Eph. 1:3-11, 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 the 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; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will. Gal. 4:4, 5—when the fulness 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, Matt. 24:14—And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. Matt. 5:48—Ye therefore shall be perfect, as your heavenly Father is perfect. Col. 1:22—now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him. Eph. 1:4—that we should be holy and without blemish before him in love. Heb. 12:14—Follow after peace with all men, and the sanctification without which no man shall see the Lord. 1 Pet. 1:15—be ye yourselves also holy in all manner of living. 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. Heb. 12:23—the spirits of just men made perfect. 2 Thess. 2:13—for that God chose you from the beginning unto salvation in sanctification of the Spirit, and belief of the truth. Rom. 8:28-30, And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, *he also foreordained to be conformed to the image of his Son*, that he might be the firstborn among many brethren; and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 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 destroy the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.* 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.* 1 Tim. 6:14-16, until the appearing of 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; whom no man hath seen nor can see: to whom be honor and power eternal.* (Cf. 1 Thess. 5:23, Rev. 19:16; Rom. 2:7, 2 Tim. 1:10, 1 Cor. 15:50-56, 1 Thess. 4:7-8, Phil. 3:20-21). 2 Cor. 5:1-4, 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. 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, but that we would be clothed upon, *that what is mortal may be swallowed up of life.* Rev. 22:10.11—Seal not up the words of ¹¹

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prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still.

Finally, in this connection, is it not in accord with the very nature of things that revelation should be, in a special sense, a work of the Spirit of God? How indeed could it be otherwise if our Heavenly Father is a personal God? "For," as the Apostle Paul puts it, "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" (1 Cor. 2:11). "For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10). To the Spirit of God we are immediately indebted for all that is known, or knowable, of God, of the unseen world, or of the ultimate destinies of men. All that ancient or modern pagans pretend to have known or to know of these sublime topics, has either been borrowed from the oracles of the Revealer of secrets, or else is more conceit or conjecture of their own. The simple fact of the matter is, that the truth to be believed by man respecting his own origin, constitution, and proper end, could never have been known but by revelation of the Spirit. How profoundly thankful we should be, then, that our God has not left us in darkness, in that gross darkness in which heathen nations are still struggling and suffering; but has, by His Spirit, revealed His plan for our salvation so clearly that the wayfaring man, though a fool, need not err therein. "Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus Christ [to whom?] be the glory for ever. Amen." (Rom. 16:25-27).

It is obvious that the revelation of this *mystery* in pertinent historical events, together with the account of the revelation as embodied in Scripture, has been in a special sense the work of the Holy Spirit, the One who "searcheth all things, yea, the deep things of God" (1 Cor. 2:10). Moreover, both the revelation and the record were vouchsafed *progressively*, that is, "precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little" (Isa. 28:10), embracing such events under the old Dispensations as the Call of Abraham,

and the Abrahamic Promise; the organization of the Hebrew Theocracy under Moses; and the work of the Hebrew Prophets, and especially that of John the Baptizer, in whom that illustrious line of "men of the Spirit" flowered and terminated (Luke 1:80). In a word, God spent four thousand years—and probably a great many more—preparing the world for the advent of Messiah, and building up a system of type, symbol, and prophecy, all designed to identify Him, beyond any possibility of doubt, upon His appearing in the world. Then "when the fulness 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" (Gal. 4:4-5, Rom. 8:14-17). Finally, when the Redeemer had accomplished the work for which the Father had sent Him into the world, both the revelation and the record thereof were brought to completion in the labors and writings of the Apostles, who served as the executors of His Last Will and Testament. *Revelation, inspiration, and demonstration then came to an end with the termination of the Apostolic ministry: "all things that pertain unto life and godliness" were given (2 Pet. 1:3, Jude 3). No man has ever added, no man could ever add, one jot or tittle to the body of truth, moral and spiritual, set forth in the apostolic writings. They are in themselves sufficient to furnish the man of God "completely unto every good work" (2 Tim. 3:16-17). To every spiritually-minded person the finality of the New Testament revelation and record is self-evident. All subsequent alleged "special revelations"—all of which, incidentally, contradict one another—must therefore be rejected.*

The Bible, from the first chapter of Genesis to the last chapter of Revelation, bears on every page the *imprimatur* of the Spirit of God. It is the account of God's progressive revelation to His rational creatures. This record has been given to mankind by the Holy Spirit through the instrumentality of inspired men. The revelation itself having been one, though progressive, revelation with one foreordained end or goal, it naturally follows that the record of the revelation is one. Hence, although some forty men, and possibly more, participated in the writing of the sixty-six component parts (books) of the Bible, nevertheless the finished product is one. The Bible is the history of redemption: it has one theme running throughout its length and breadth, namely, *redemption in and through Christ Jesus*. The Bible is one Book, even though it is a veritable library of

books. It is a unity because basically it is the work of one Author—the Spirit of God.

4. Man's Ultimate Ends

Man is a creature. Individually or as a race he has nothing to do with his being in the world and very little to do with the time or manner of his going out of it (unless, of course, he resorts to suicide, the ultimate in sheer selfishness); and while he is in it, he is absolutely dependent on nature and on nature's God for the food that he eats, the water he drinks, the air he breathes, and even the very ground he walks on. No amount of self-pride or self-assertiveness on his part can alter these facts, now or ever.

Man is a creature. Neither as an individual nor as a race is he self-sufficient. Moreover, the unfailing criterion of a truly wise man is his own constant recognition of his creaturehood in all his dealings with his God and with his fellows. Humility, as Augustine was wont to reiterate, is the most essential condition to the acquirement of wisdom, wisdom being the constructive application of knowledge to the realization of man's natural and proper ultimate ends.

Hence, as a creature, man, every man, every human being, has his own natural and proper intrinsic and extrinsic ends. (Intrinsic ends are those realized within himself, the fulfilment of his natural potentialities; extrinsic ends are those served by him outside himself, in relation to the totality of being, specifically, in relations with his fellows and with his God.) (An absolutely ultimate end is defined *a priori* as that which leaves nothing further to be desired, that which is desired and sought for itself alone, and that which perfects (actualizes the potentialities of) his personal nature. In this last-named sense it is man's Highest Good, in Latin, the *Summum Bonum*.)

What, then, must be the natural and proper absolutely ultimate intrinsic and extrinsic ends of man, the ends to which he is ordered by the Creator Himself, that is to say, the purposes for which He put him in the world? (Cf. Gen. 1:26-31). There can be only one truly satisfactory answer to each of these questions, as follows: *man's natural and proper absolutely ultimate intrinsic end is perfect happiness* (as designated by Aristotle, *eudaimonia*, and in Latin, *beatitudo*). Perfect happiness, heavenly joy, "exalted happiness," genuine bliss, obviously, is to be