

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

realized *only in ultimate union with God*. variously designated Seeing God Face to Face, Blessedness, The Beatific Vision, Life Everlasting. (Note the following comment with respect to the Beatitudes, (Matt. 5:3-10): "Beware of preaching the gospel of temperament instead of the Gospel of God. Numbers of people today preach the gospel of temperament, the gospel of 'cheer up.' The word 'blessed' is sometimes translated 'happy,' but is a much deeper word; it includes all that we mean by joy in its full fruition." It strikes this writer that a more realistic definition would be "bliss," "heavenly bliss," "rapture," etc.

The natural and proper absolutely ultimate extrinsic end of man is, of course, the glory of God.

Isa. 46:9-11, Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure. Isa. 45:25—In Jehovah shall all the seed of Israel be justified, and shall glory. Isa. 33:11—The counsel of Jehovah standeth fast for ever, The thoughts of his heart to all generations. Phil. 2:9-11, Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. 1 Cor. 15:24-28, Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. . . . And when all things have been subjected unto him, then shall the Son also be subjected to him that did subject all things to him, that God may be all in all. Rev. 7:12 —[The song of the redeemed before the Great White Throne], Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. Rev. 21:23—And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. 1 Tim. 6:14-16, until the appearing of our Lord Jesus Christ, which in its own times he shall show, 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 power eternal. Amen.

In the Glorious Consummation of all things, the glory of God will be seen to include redeemed humanity. Indeed Jesus makes love for our fellows (mankind) an integral part of our love for God.

Matt. 22:35-40, And one of them, a lawyer, asked him a question, trying him: Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt

1. Oswald Chambers, *Biblical Psychology*, 116.

GENERAL INTRODUCTION

love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets. [Cf. also Matt. 25:31-46, Deut. 6:5, Lev. 19:18, 1 John 4:7-11].

This cosmos in which man has his abode is neither *heliocentric*, *geocentric*, nor *anthropocentric*: it is *theocentric*. God Himself is the source and end of all things. His glory is the proper extrinsic end of His whole creation; any other end would be unworthy both of the Creator and of His creatures. But the ultimate intrinsic end of every human being—the end for which he has been put on the earth as its lord tenant—is *union with God*. This is evident from the fact that by his natural impulses he seeks happiness, or, specifically, that which he seeks as the fulfilment of a desire and which he considers to be a form of happiness. *Never does a human being seek to be permanently miserable*: such an objective seems to be contrary to the very nature of man. The fact is not to be wondered at, therefore, that in all the higher systems of faith and practice (“religion”) which have appeared in the course of human history, the concept of some kind of union with the Divine is envisioned as man’s ultimate destiny. In Oriental systems this union is said to be reabsorption into Brahma, Tao, Unity, described by some as “the ocean of undifferentiated energy,”—after many reincarnations, of course; life is said to be “illusion” (*maya*), and “salvation” is escape from it by the complete suppression of every aspect of individuality. Certainly, Nirvana is not thought of as a state of *personal* continuance beyond the grave. Someone has said rightly that *reincarnationism is not a hope, but a nightmare*. In Biblical religion, however, this ultimate union is revealed as a never-ending *fellowship* with the personal living God who is the divine Other to all persons (others), and life is declared to be a divine gift and man’s greatest good. This does not mean the suppression of individuality, but rather the enhancement of it, the self-realization of each person’s potentialities by his sharing of the mind of Christ and the indwelling Spirit of God.

Phil. 2:5—Have this mind in you, which was also in Christ Jesus. 1 Cor. 2:16—But we have the mind of Christ. Rom. 5:5—the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. 1 Cor. 3:16—Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 6:9—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. 2 Cor. 6:16—And what agreement hath a temple of God with idols? for we are a temple of the living God, etc. 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. Gal. 5:25—If we live by the Spirit, by the Spirit let us also walk. Rom. 8:11—But if the Spirit of him that raised up Jesus from

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

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.

Obviously, any syncretism of such antithetical—Oriental versus Biblical—concepts, is not only not desirable, but actually impossible.

In Scripture this ultimate union with God is described as seeing Him “face to face.”

Matt. 5:8—Blessed are the pure in heart; for they shall see God. I Cor. 13:12—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. 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. 1 John 3:2, 3—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. 2 Pet. 1:3, 4—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; that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world by lust. 2 Pet. 3:18—But grow in the grace and knowledge of our Lord and Savior Jesus Christ.

(It should be noted that “seeing God face to face” connotes not what we call physical “vision,” but rather spiritual knowledge, illumination, by means of which we shall continue to grow as we are “transformed into the same image,” that is, the image of Christ, “from glory to glory” (2 Cor. 3:18), and so become partakers of the divine nature. We must not lose sight of the fact that *the essential principle of life is growth*. Surely this growth will continue *spiritually* even in the experience of eternal life, in the Kingdom of Glory!)

In Scripture this ultimate Union with God, as we have noted, is described as seeing God “face to face” (Matt. 5:8, 1 Cor. 13:12, 1 John 3:2-3, 2 Cor. 3:18, Rev. 22:1-5). Such an ultimate oneness will surely consist of the complete union of the human mind with the mind of God in knowledge and the complete union of the human will with the Will of God in love, together with the accompanying illumination that such union can never be broken, that is, with the sense of its everlastingness. Again, since this occurs in God’s realm, this experience—the Beatific Vision—is not just stretched-out time, but *timelessness*, and is therefore to our poor human minds inconceivable. Indeed, eye hath not seen, nor ear heard, neither has it entered into the imagination of man, to conceive of the things which God has

GENERAL INTRODUCTION

prepared for those who love Him (1 Cor. 2:9). This is—we repeat—the Vision of God, Beatitude, Blessedness, Perfection, Wholeness (Holiness), Life Everlasting (Matt. 5:48, John 5:48, John 3:16, Psa. 116:15, 1 John 5:18-20, Rev. 14:13, 21:1-4, 22:1-5). This final illumination surely will vouchsafe to God's saints the certainty of their own unalienable possession of God; not that they will be *as gods*—deity and humanity are necessarily of different *rank*, not just matters of degree—but that they will be partakers of the divine nature to the degree that they have made themselves partakers of the benefits of His grace (2 Pet. 1:4, Matt. 5:48, Eph. 5:1, Col. 1:28, Jas. 1:4, 1 Pet. 1:15, Rom. 1:4; Heb. 12:10, 14; 1 John 2:5, 4:12). In the final analysis, *Heaven is where God is, and Hell is where God is not* (2 Thess. 1:7-10). To these ultimate ends every human being is ordained by the Creator Himself. The only alternative view is that of the utter purposelessness and consequent futility of all existence, the view that

The world rolls round for ever like a mill,
It grinds out death and life and good and ill;
It has no purpose, heart, or mind or will.¹

To such an ultimate end, moreover, man has been disposed by the Divine implanting within him of a will that seeks only a good (in the broad sense, that which fulfils a desire) in its every activity. The human will was never known deliberately to seek ultimate and permanent evil (unhappiness). Even when it pursues an evil, it does so for the purpose of gaining what the person believes to be an ultimate good: the saint gives his body to be burned because he regards the temporary evil as a stepping-stone to ultimate bliss. Man errs when he mistakes and misuses *apparent* goods for *real* goods. *Spiritual discernment is the wisdom to put first things first*. Ignorance of his proper ends in life, and of the proper means of attaining them, is undoubtedly the prime source of man's faults and follies. (Cf. Matt. 6:33-34, John 8:31-32, Gal. 5:16-25).

Herein, too, consists the real meaning of *good* and *evil*, or *right* and *wrong*. Those human acts are *good* which perfect the character in virtue; those are *bad* which fail to do so (2 Pet. 1:5-9). Similarly, those acts of a man are *right* which tend to lead him toward the attainment of his proper ultimate ends, and those are *wrong* which lead him in the opposite direction or

1. James Thomson, "The City of Dreadful Night."

which keep him from attaining his proper ultimate ends (Matt. 7:13-14). *Goodness* has reference to *suitability* to the perfection of a person, to his growth in holiness; *rightness*, to the direction in which he is going morally and spiritually (Heb. 12:14, 2 Thess. 2:13, 1 Pet. 1:2), in relation to his ultimate ends.

Now it follows that, since man's ultimate end is union with God, in preparation for such an end he must be justified, purified, and sanctified, for the simple reason that a holy God (John 17:11) can have no concord with impurity of heart (Matt. 5:8). Indeed, in the very nature of things, only the pure in heart could ever hope to apprehend, to know, to realize the possession of, God. This, I repeat, is true because it is in accord with the very nature of things (Matt. 6:24, 1 Cor. 10:21, 2 Cor. 6:14-18). The "nature of things," moreover, is determined by the Will of God who is all-consistent, whose Will is the constitution of the universe—the cosmos—both physical and moral. Hence, it follows unquestionably that the God who, in Creation, determined man's ultimate ends and ordered him to the attainment of them, must have, by the same edict of His divine Will, and in the light of His omniscience, determined and ordered the necessary *means* to his attainment of these ends. For our God, the God of the Bible, is a purposeful God; and being omniscient, He knows perfectly how to adapt proper means to their respective ends. The whole cosmos is characterized throughout by this perfect adaptation of means and ends, even as it is characterized by mathematical exactness in all of its processes: or in the words of Pythagoras of old, "Things are numbers." (Cf. Isa. 46:9-11, Acts 17:24-31; Psa. 33:6-9, 148:5-6).

Therefore, on the principle of the perfect adaptation of means to ends, characteristic always of the activities of our living and true God, it follows that the one essential prerequisite of the individual man's attainment of his proper ultimate ends is *the life with the Holy Spirit*. Such a life is indispensable to the acquirement of that *holiness* or *wholeness* "without which no man shall see the Lord" (Heb. 12:14; cf. Eph. 4:24, 2 Pet. 1:4, Col. 1:12, Rom. 14:17). The same principle holds good in the present natural life: to be able to appreciate poetry one must cultivate this appreciation, to be able to enjoy a great symphonic production, one must cultivate the appreciation of this kind of music, etc. Similarly, to be able to appreciate ultimate Union with God, one must cultivate the Spiritual Life in the here and now. And, because appreciation in any area of human experience is necessarily based on *knowledge*, so appreciation of God, and

GENERAL INTRODUCTION

of Union with God, must be based on a person's cultivation of the Mind of Christ who is the revelation of God (Phil. 2:5, 1 Cor. 2:15-16; John 1:14, 14:6-9). No truer statement was ever uttered than the well-known saying that "heaven is a prepared place for a prepared people."

Now this Spiritual Life—the life that is "hid with Christ in God"—embraces three phases, as follows:

1. The *purgative* phase, as designated in its various aspects as conversion, remission, forgiveness, justification, regeneration, reconciliation, etc., the cleansing of the inner man from the body of the guilt of sin (which is spiritual circumcision, Col. 2:11-12, Rom. 6:1-14).

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. John 3:5—Except one be born of water and the Spirit, he cannot enter into the kingdom of God. John 5:24—He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed from death into life. Rom. 6:4—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. 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. Eph. 2:8—for by grace have ye been saved through faith; and that [salvation] not of yourselves, it is the gift of God. Gal. 2:20—I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live by faith, the faith which is in the Son of God, who loved me, and gave himself up for me. Gal. 3:27—For as many of you as were baptized into Christ did put on Christ. 1 John 5:12—He that hath the Son hath the life; he that hath not the Son of God hath not the life. Heb. 9:14—how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [A.V., *purge*] your conscience from dead works to serve the living God? 1 Cor. 5:7—Purge out the old leaven, that ye may be a new lump, even as ye are unleavened.

2. The *illuminative* phase: on the human side, this is *perseverance*, and on the divine side *sanctification*.

Rom. 12:2—Be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Phil. 2:12—work out your own salvation with fear and trembling. 2 Pet. 1:10—give the more diligence to make your calling and election sure. 2 Pet. 3:18—But grow in the grace and knowledge of our Lord and Savior Jesus Christ. 2 Pet. 1:11—for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ. 2 Cor. 3:18—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. [Each human being—each person—is the image of God *personally*; the Lord Jesus, however, while in the flesh, was the "the very image of God's substance" (Heb. 1:3),

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

that is, not only the personal, but the *moral* image of God as well, that is, "one that hath been tempted in all points like as we are, yet without sin," Heb. 4:15]. 1 John 1:9—If we [as God's redeemed] confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. [All Christians are sinners saved by grace.] 1 Cor. 15:58—Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord. 2 Pet. 1:5—For this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, self-control; and in your self-control, patience; and in your patience, godliness; and in your godliness, brotherly kindness; and in your brotherly kindness, love, etc. (Note that the eternal rewards are promised only to the Overcomers, Rev. 1:7, 11, 17, 26; 2:5, 12, 21.)

3. Finally, the *unitive*: as the final phase of redemption, the putting on of immortality (resurrection, transfiguration, glorification). This will surely include the union of the mind of the redeemed person with the mind of God in knowledge, and the union of his will with the will of God in love.

1 Thess. 5:23—And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Rom. 8:28-30, We know that to them that love God all things work together for good, to them that are called according to his purpose. For whom he foreknew, he also foreordained to the conformed to the image of his Son. . . . 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. 15:54—But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Rom. 8:23—And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. 2 Cor. 5:4—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. [Cf. 1 John: 3:2-3; Rev. 3:5, 3:12, 3:21, 21:1-7, 22:1-5.]

Finally, the beginning of this life with the Holy Spirit must be, in accordance with Scripture and again with the very "nature of things," in the change that is described as *union with Christ*, a change which is variously designated, in Scripture, from as many different points of view, conversion, regeneration, remission, justification, salvation, reconciliation, etc. Moreover, the New Testament teaches clearly that this change, this union with Christ, is consummated, for the repentant believer, in the institution of Christian baptism. Note the following: Rom. 10:10—"with the heart man believeth unto righteousness" (justification); 2 Cor. 7:10—"godly sorrow worketh repentance unto salvation"; Rom. 10:10—"with the mouth confession is made unto salvation"; Gal. 3:27—"for as many of you as were bap-

tized into Christ did put on Christ." Hence, baptism—the baptism of the Great Commission (Matt. 28: 19-20) is Scripturally designated explicitly, "the washing of regeneration" (Tit. 3: 5-6; cf. John 3: 5, Eph. 5: 26, Acts 22: 16). In the sixth chapter of Romans, the Apostle makes this fundamental truth too clear for any possible misunderstanding by any person who is intellectually honest with God and with himself. "Are ye ignorant," says he, "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," etc. (Rom. 6: 4-7). It is in the *likeness* of Christ's death, that is, in baptism, which *most certainly* is a burial in water followed by a raising up therefrom—and *not anything less than this*—that the penitent believer is betrothed to Him, later to be literally married to Him, the Bridegroom, whose Bride the Church is (Rev. 19: 6-9).

2 Cor. 11:2—For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin unto Christ. John 3:29—He that hath the bride is the bridegroom. Gal. 4:26—But the Jerusalem that is above is free, which is our mother. Eph. 5:22ff.—Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is head of the church, being himself the savior of the body, But as the church is subject to Christ, so let wives also be to their husbands in everything. Husbands, love your wives, even as 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, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their wives as their own bodies. He that loveth his own wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church.

There has been a tendency in all ages for unbelief to rail at the church. But the church, although made up of human beings, many of whom are at times decidedly *human*, still and all is a divine institution *per se*, with a divine foundation, a divine head, a divine fellowship, and a divine destiny: these are facts that nothing can change. It was not until Saul of Tarsus lay blinded and prostrate on the ground before the gates of Damascus that he realized for the first time that in persecuting

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

the church he had been persecuting Christ (Acts 9:3-7, 22:6-16, 26:12-19). The simple fact is that, as Augustine has put it precisely, "He cannot have God for his Father who refuses to have the church for his mother."

Heb. 12:22—but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, etc. Also v. 23—to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of a new covenant, etc. Rev. 3:12—I will write upon him [the Overcomer] the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. 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. Also vv. 9, 10—And he [the angel] spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, etc. (Cf. Gen. 2:20-24, Hos. 2:19. Heb. 11:8-10, 1 Thess. 4:13-17, 2 Thess. 2:13-15; Rev. 21:11-27, 22:1-5). 2 Pet. 3:10-13, 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. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. [Cf. also Acts 3:19-21, Rev. 21:1, Rom. 8:21; Isa. 60:15-22, 65:17-25; also the entire Song of Solomon.]

Obviously, Christian baptism must embody a death and resurrection in order to serve as a complete testimony (witness) to the facts of the Gospel: cf. again Rom. 6:17 and 1 Cor. 15:1-4). Not that the water of baptism itself washes away sin—of course not; but that in baptism, as in every ordinance of God of a visible character, human faith meets Divine Grace in the appointment divinely designated; and where such a meeting takes place, the blessing connected by the word of God with the particular appointment is always conferred upon the obedient believer. This is *always* the case, for the simple reason that God keeps His promises. Now the divine blessing expressly connected by the word of God with Christian baptism, for the penitent believer, is remission of sins (Acts 2:38); and when sin is remitted—the pardon takes place, of course, in the Mind of God—then the union of the believer with Christ is the perfectly natural consequence. It is the blood of Christ, as the all-sufficient Atonement (Covering) that cleanseth from sin (1 John 1:7, Tit. 2:14, Heb. 9:14, Rev. 7:14, Rom. 3:26, John 1:29); the place divinely appointed for the believer to meet the ef-

ficacy of the Blood is the grave of water (John 3:5, 19:34; Tit. 3:5).

We therefore summarize here, as follows: 1. Man's ultimate intrinsic end, the end to which he is ordained by his Creator, is Union with God, Beatitude, Life Everlasting. 2. His ultimate extrinsic end is the glory of God (Matt. 25:34-40, Isa. 43:7, Rev. 4:11). 3. The one essential prerequisite or means to the attainment of these ends is the life with the Holy Spirit. 4. The beginning of this life with the Holy Spirit—the Spiritual Life—is in Union with Christ on the basis of the terms of pardon, namely, faith in Christ, repentance toward Christ, confession of Christ, and baptism into Christ. 5. The Spiritual Life embodies the three phases as described above—the *purgative*, the *illuminative*, and finally the *unitive*; and the end product is the fully redeemed person, redeemed in spirit and soul and body (1 Thess. 5:23). These five fundamental propositions, on which the Scriptures speak with uniform consistency and clarity, constitute the framework of the present series of studies of the Holy Spirit and His operations.

5. Difficulties of Our Subject

Certainly if the truth regarding the person and work of the Holy Spirit is to be preserved and disseminated at all, it will have to be done by the Church. The "world," said Jesus, cannot receive the Holy Spirit, "for it beholdeth him not, neither knoweth him" (John 14:17). The "world" simply is not interested in the Holy Spirit, in fact, the "world" cannot be expected to be interested in Him. Speculative theologians, analytical critics, demythologizers, and all their kind, like the disciples whom Paul found at Ephesus (Acts 19:2), seem not to realize that there is a Holy Spirit, or at least choose deliberately to ignore the claims He makes for Himself in Scripture. In the very nature of things, the Church alone—the true evangelical Church—can be looked to, to keep alive in the hearts of men whatever knowledge they may possess of the Spirit's being and activity (1 Tim. 3:15). Why, then, is the doctrine of the Holy Spirit so generally neglected by the Church of our time?

Undoubtedly one reason for this neglect is *the press of secularism on the spiritual life of the Church*. We are living in an age of things: gadgets of all kinds, visible and tangible things, physical things, mechanical things; things shaken up, pressed