

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).

A final word here, in passing, regarding the significance of *feeling* in Christian faith and practice. Christianity is pre-eminently the religion of joy that comes from love and service toward God and toward our fellows. *He who puts feeling before the doing* puts the cart before the horse. We are reminded of the story of the farmer who, one wintry day, was passing his neighbor's stretch of timberland afoot, and seeing the latter standing knee deep in the snow at the base of a tree with an axe in his hand, shouted "Is there anything the matter, neighbor?" "nothing at all," was the reply. "Then why do you stand there in the snow doing nothing?" "Oh," replied the other, "I am waiting to get warm. When I do get warm, I'll cut down this tree." "Silly fellow," said the passer-by, after a pause, "Why don't you light in and start chopping, and you'll soon get warm!" The point is that both Scripture and experience confirm the fact that *feeling good follows the doing good*. Christianity, again we say, is *par excellence* the religion of joy; the Christian faith is the truly triumphant faith. "This is the victory that hath overcome the world, even our faith" (1 John 5:4). I do not find in Scripture any statement to the effect that "he that believeth and feeleth alright shall be saved." The question always asked is, "What must I do?" (Acts 2:38, 11:14, 16:30, 22:10). Moreover, in all these cases of conversion reported to us in Acts, in which special mention is made of *rejoicing*, it should be noted that the rejoicing is, without exception, said to have followed baptism (Acts 2:41ff.; 8:18, 12; 8:39; 16:14-15; 16:30-34; cf. 9:17, 18). Why so? Obviously, because it was made clear in apostolic preaching that pardon, remission, justification, etc., *follows, but does not precede, baptism*. Hence, in accord with John 3:3-7 and Matt. 28:19-20, Christian baptism is Scripturally designated the "washing of regeneration" (Tit. 3:5).

## 7. The Language of the Spirit

In the Book of Nature, as it has already been stated, we may find revealed God's "everlasting power and divinity."

Psa. 19:1, 2—The heavens declare the glory of God; And the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. Psa. 8:3, 4—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

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the son of man, that thou visitest him? Psa. 89:5—And the heavens shall praise thy wonders, O Jehovah. Rom. 1:20—For 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.

This natural revelation, however, is insufficient to meet all the needs of man's nature. Neither human reason nor intuition can throw much light on certain matters the knowledge of which is indispensable to man's quest for salvation and to his attainment of his natural and proper end, which is ultimate union with God in knowledge and love, Beatitude, the Life Everlasting. Among such matters are the following: the tripersonality of God, atonement, pardon or remission of sin, the proper means and modes of worship, survival after death, and personal immortality. Man is a creature. He has nothing to do with his being in the world, and very little to do with his going out of it; and while he is in the world, he is completely dependent upon Nature and Nature's God for the food that he eats, the water that he drinks, the air that he breathes, and even the very ground on which he walks. Moreover, man is imperfect; he is in sin, and he knows it; no honest person would ever think of denying the fact. Man is in sin, and natural religion is powerless to point the way out. The tenets of natural religion are at best but guesses at the riddles of the universe.

Natural revelation fails utterly to make known to us the higher attributes of Spirit. Professor Wm. James has well said:

If there be a divine Spirit of the universe, nature, such as we know her, can not possibly be its ultimate word to man. Either there is no Spirit revealed in nature, or else it is inadequately revealed there; and, as all the higher religions have assumed, what we call visible nature, or *this* world, must be a veil or surface-show whose full meaning resides in a supplementary unseen or *other* world.<sup>1</sup>

In view, therefore, of the inadequacy of natural revelation, the special revelation of God's love and mercy, in the unfolding of the divine Plan of Redemption for man, became a necessity. This revelation complements, confirms, and enlarges the knowledge of God that is to be derived from nature. It remedies the defects of, and throws light upon, the problems of natural religion. The character of this final revelation was that of a continuous historical development; that is to say, it was—and is—progressive: "first the blade, then the ear, then the full grain

1. Wm. James, art., "Is Life Worth Living?" in *International Journal of Ethics*, Oct., 1895. Quoted by A. H. Strong, *Systematic Theology*, One-Volume Edition, p. 111.

in the ear" (Mark 4:28). In early ages, it was given only in germ, then was more fully unfolded as the race became better prepared to receive it. It will be consummated in the ultimate production of a holy redeemed race—the final phase of the whole Creative Process.

This revelation was wrought out first in the arena of human history. It embraced such events as the following: (1) the mysterious oracle that the Seed of the Woman should bruise the Serpent's head (Gen. 3:15),<sup>1</sup> (2) the lives and experiences of the antediluvians, especially those of the line of Seth, (3) the Call of Abraham and the Abrahamic Promise, (4) the organization of the Hebrew Theocracy under Moses, (5) the work of the Hebrew Prophets culminating in the ministry of John the Baptizer, (6) the sequence of typical and allegorical events and institutions of the entire Old Covenant which had only "a shadow of the good things to come, not the very image of the things" themselves (Heb. 10:1), (7) the Incarnation, Ministry, Miracles, Atoning Death, Resurrection, and Ascension of the Messiah, (8) the descent of the Holy Spirit on Pentecost and the incorporation of the Body of Christ, and (9) the subsequent preaching of the Gospel for a testimony unto all the nations (Matt. 24:14). Whereas the record of this revelation came to an end with the apostolic writings, the revelation itself goes on, in the lives of the saints. As the personal Christ was the incarnation of God in the world, so, throughout the present Dispensation, the Church is the incarnation of Christ. As Paul, writing of all Christians, puts it: "Ye are our epistle, written in our hearts, known and read of all men." To this he adds:

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).

Or, as some have stated the same fundamental truths, from Adam to Abraham we have the Gospel in the *purpose* of God, at best only in intimation; from Abraham to Isaiah, we have the Gospel in *promise*, that is, in the Abrahamic Promise; from Isaiah to Malachi, we have the Gospel in *prophecy*; throughout the personal ministry of Jesus, we have it in *preparation*; but since Pentecost A.D. 30, we have the Gospel in *fact*. The facts of the Gospel, we are told expressly, are the death, burial and resurrection of Christ (1 Cor. 15:1-4). These facts were proclaimed

1. Jesus of Nazareth is the only Person who ever came before the world claiming to be the Seed of a Woman exclusively. Never in all His teaching does he refer to anyone but God Himself as His Father.

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for the first time *as facts* on the Day of Pentecost, at the inauguration of the New Institution, the Christian System (Acts 2:22-36). The truth to be remembered especially is that *all the events in this divine unfolding have been, or are being, wrought in the fields of human activity and history.*

Now in considering this progressive revelation, there is also the *record* of it to be considered. "Revelation" is a term which as we use it, may have reference either (1) to the series of pertinent events in themselves, that is, the events in the unfolding of the divine Plan of Redemption throughout human history; or (2) to the record which embraces the description of those events and the disclosure of their significance for man. This record, as it has already been made clear, has been embodied by the agency of the Spirit of God, through the instrumentality of inspired men, in written and accessible documents. These documents, some sixty-six in all, constitute our Bible. This we may properly designate the secondary or *documentary*, as distinguished from the *historical*, revelation.

This documentary revelation is, moreover, the product of *inspiration*. Inspiration is the name given to that activity of the Spirit whereby He has communicated to us the Thought of God (which is the expression of the Will of God) essential to our salvation and to the attainment of our ultimate end, and has in addition supervised the embodiment of that Thought in the written documents which make up our Bible, thereby guaranteeing the trustworthiness of those documents. The word "inspire" itself derives from the Latin verb, *inspiro*, the infinitive form of which is *inspirare*, meaning "to breathe into." The greatest literary works of all time are, despite their excellence, but the products of human genius. Scripture, on the other hand, is unique: it is *God-breathed* literature.

2 Tim. 3:16, 17—Every scripture inspired of God is also 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 Thess. 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.

It is not my intention to put forward here any particular theory of inspiration. That subject hardly comes within the scope of the present treatise. Suffice it so say, however, in this connection, that *inspiration* may, in the first place, have issued forth in the revelation of new truth to mankind. It may, in the

second place, have brought about the quickening of men's minds to recall and to properly interpret truths already communicated. This latter phenomenon we call *illumination*. Both of these functions are clearly indicated in the words of Jesus to the Apostles:

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 14:26).

Again:

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 (John 16:13, 14).

Or again, inspiration may, in the third place, signify only a *supervisory* activity sufficient to guarantee the inspired writer against error. In Luke's Gospel, for example, we have an instance of *supervisory* inspiration. Luke states expressly that his work is essentially a history; that he has obtained the material which he presents from those "who from the beginning were eyewitnesses and ministers of the word." And at the close of his Preface he vouches in no uncertain terms for the trustworthiness of what he writes. He says:

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).

In any case, inspiration is fundamentally the guarantee of trustworthiness, and is to be evaluated not so much from the viewpoint of method as from that of result. It is the warrant of the infallibility of the inspired writer and of the trustworthiness of his writings.

Obviously, then, it is in accord with the nature of things that both *revelation*, especially in its documentary form, and the *inspiration* whereby that revelation was handed down to man, should have been distinctively the work of the Spirit of God. Again, as the Apostle Paul puts it, "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" (1 Cor. 2:11). Moreover, in the very nature of the case, the communication of God's Thought to man must have been accomplished through the medium of words, which, in their proper and meaningful arrangements, constitute language. Indeed, lan-

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guage is the only known means of communication among persons, exclusive of course of such inferior and spatially limited means as facial expressions, gestures, etc. (It naturally follows that the Spirit of God, who is pure Person, *i.e.*, incorporeal, would not employ such means, because they are essentially of a corporeal character.) Even communication in the form of suggestion, from one subconscious mind to another, as, *e.g.*, from a hypnotist to his subject, has to be in words. The words or commands may be expressed vocally or sub-vocally: in any case the suggestion must be formulated in words. Hence, if Scripture was communicated to man by inspiration of the Spirit, that communication must have been made through the medium of words, and it follows that the language in which the revelation was given originally must have been *the language of the Spirit*. By the same token, it is the Word of God. This, precisely, is the claim which the Holy Spirit Himself makes for His own Book.

It is well and good to assert that by inspiration only the Thought of God was imparted. I am utterly at a loss, however, to understand how thought—on any level of being—can be communicated except by means of words. This is precisely what the Apostle Paul affirms:

We [*i.e.*, 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 (1 Cor. 2:12, 13).

That is to say, spiritual realities are made known to man, insofar as they can be made known in human language, by means of the proper words or symbols chosen by the Revealer, the Spirit of God. And is not this equally true of the converse operation of the Spirit? Are we not told that the Spirit of God, who indwells the Christian, takes the unutterable longings and petitions of the latter's spirit, bears them up to the Throne of Grace, and presents them to the Heavenly Father in the language appropriate to heavenly communication?

Rom. 8:26, 27—And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but 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.

In view of these facts, it must be concluded that the language in which God's revelation was embodied originally is the language of the Spirit and therefore the word of God. "No prophecy," we

are told, "ever came by will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). And in this epistle addressed to the young preacher, Timothy, Paul affirms that "every scripture inspired of God is also 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" (2 Tim. 3:16, 17). And to the Thessalonian Christians, the Apostle writes: "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" (1 Thess. 2:13).

In view of all these Scripture passages, how important it is that Christians of both pulpit and pew should under all circumstances "hold the pattern of sound words," that is, call Bible things by Bible names, as the Apostle expressly charges them to do. "Hold the pattern of sound words," he says, "which thou hast heard from me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). But—sad to say!—the Church on earth, though divinely obligated to be "the salt of the earth," "the light of the world," the "city set on a hill" (Matt. 5:13, 14), and "the pillar and ground of the truth" (1 Tim. 3:15), has failed to heed this apostolic injunction. For her history shows that in all ages she has been guilty of tampering with the language of the Spirit. The church has, in many instances, substituted *transliteration* for *translation*, thus obscuring the content of the original revelation; and she has repeatedly adulterated that content by "interpreting" it in terms and phrases of Greek philosophical thought. The net results are the creeds and divisions of modern Christendom.

Anyone familiar with the "gobbledygook" resulting from the early development of Christian "theology" knows that the favorite pastime of Latin writers, and of Latin ecclesiastical writers especially, was that of taking over words bodily, so to speak, from the Greek language into the Latin; whence by the same process these words ultimately made their way into English versions of the Bible. Take the Greek word *presbyteros*, for example. Anyone who has a smattering of Greek knows that this word never meant anything in that language but "an older man" or "elder." This is true of the word in both classical and ecclesiastical Greek. And it is so translated correctly, in Acts 11:30, Acts 20:17, 1 Tim. 5:19, and elsewhere. But for some strange reason, in 1 Tim. 4:14, the kindred word *presbyterion*

is rendered "presbytery." Here, obviously, the word is transliterated and not translated at all (probably as a concession to the Latin transliterated word, *presbyterium*). Had the word been translated it would read, as it should, the "eldership." There is really no justification for the appearance of the word "presbytery" in the New Testament. Another example of the case in point is the Greek word *episkopos*. This word derives from the verb *episkopeo*, which means literally, "I look out upon," or "oversee." Hence, *episkopos*, if translated, would simply mean "overseer," and nothing else. It was transliterated, however, into the Latin as *episcopus*, then vulgarized into *ebiscopus*, whence in the course of time, and solely by the process of transliteration, by way of the Anglo-Saxon *bisceop*, arose our English word "bishop." A third and probably the most outstanding example of the substitution of transliteration for translation is in the case of the Greek verb, *baptizo*. It never means anything in Greek but "dip," "immerse," or metonymically, "overwhelm," and should be translated wherever it occurs. But, unfortunately, it was not translated, either into the Latin or into the English. In every case it has been transliterated, the Greek *baptizo* becoming the Latin *baptizo* (which appears frequently in Tertullian, Augustine, Hieronymus, and others), and ultimately our English word "baptize." The result has been untold, and wholly unnecessary, confusion and controversy.

Language is of course the only means of communication among persons. At the same time, however, the improper use of language is often a source of great confusion. And nowhere is this more obvious than in Christian theology. Take, for example, the Greek word *ekklēsia*. In the original it means "an assembly of citizens summoned [called out] by the crier." It is the word used invariably in classical Greek for the so-called popular assembly of the Greek city-state, of which the New England town meeting might be cited as the modern counterpart. It should therefore be translated the "assembly," "community," "society," etc. that is, of Christians. How, then, did the word "church" come to be used for the Greek *ekklēsia*? Evidently the word "church" came into our language from Teutonic sources (Old Teutonic, *kirika*; Old English, *cirice*; Modern High German, *kirche*). With the conversion of the Teutonic nations the word "church" was assumed as the proper equivalent of the Greek *ekklēsia* and Latin *ecclesia*, and therefore appears in all English versions of the New Testament. Fortunately, this



happens to be a case in which the substitute word is not altogether unsatisfactory, although it must be admitted that the original *ekklēsia* had not the faintest connotation of hierarchical institutionalism which has come to be associated in denominational Christianity with the English word "church." A case may be cited, however, in which the appropriated word is very unsatisfactory, namely, that of the word "ghost," as in the "Holy Ghost" of the Authorized version. Now our English word "spirit" comes directly from the Latin *spiritus*, which the Latin writers used for the rendering of the Hebrew *ruach* and Greek *pneuma*. The word "ghost" is, however, from Teutonic sources (Old Frisian, *gast*; Old English, *gaest*; Old Dutch, *geest*; modern High German, *geist*.) The word was rarely used prior to the middle of the sixteenth century, but after that time came to be used in English versions as the conventional equivalent for the Latin *spiritus*, especially in passages in which the sense is that of a "blast" or "breath." But "Holy Ghost" is misleading as a name for the Spirit of God; hence the superiority of the American Revised Version with its rendering, "Holy Spirit."<sup>1</sup>

But perhaps the greatest iniquity committed by churchmen against the language of the Spirit has been that of corrupting it with terms and phrases borrowed from the ancient Greek philosophical systems, chiefly Platonism, Aristotelianism and Neoplatonism. This "business" began with Origen, who seems to have been as much of a Neoplatonist as a Christian. It was zealously pursued by Augustine, who was so enamored of Neoplatonism that he insisted upon "interpreting" Scripture passages in terms of the Neoplatonic nomenclature. The business reached its climax, however, in the Scholastic philosophy and theology of the Middle Ages, which was basically Aristotelian, even though clothed in the outer garments of Christian thought. The net result of all this intermingling of pagan and Christian thought was speculative theology, creed-making, apostasy, division and denominationalism, much of which survives to our own day. I am convinced that had the theologians heeded the injunction of the Apostle Paul to "hold the pattern of sound words," much of this confusion would have been avoided, and that to the unifying of the Church and to the glory of God.

Attention has already been called to the fact of the inadequacy of human language as a vehicle for divine revelation.

1. For the etymology of these words, see *A New English Dictionary: On Historical Principles*, edited by Sir James Murray. Clarendon Press, Oxford, 1888-1928. Commonly called "The Oxford English Dictionary."

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And especially in the realm of pure Spirit, which is that of the very being of God, there must inhere a great many mysteries which lie too deep for words. How great, then, must have been the difficulties which the Holy Spirit faced when first He essayed to reveal to men something of the nature of His own being and activity! Obviously the communication had to be made, in the first place, in the language of the people to whom it was to be addressed. And in the second place it had to be made in words and terms sufficiently simple for them to comprehend, that is, if the revelation was to be of any value to them. Certainly there was one thing—be it said in all reverence—which the Holy Spirit could *not* do: He could not find a word in any language that would convey to their minds a mental image of Himself. For a mental image of a purely spiritual (*i.e.*, noncorporeal or non-physical) entity would be a contradiction, both in terms and in fact. In view of this fact there seems to have been one course, and only one, open to Him: and that was to resort to metaphors, to metaphors that would have meaning, in the light of their own experience, for those receiving the revelation. This is precisely what the Spirit did. He selected words that would convey to their minds, in a metaphor, some conception, however inadequate, of the nature of His own being and activity. He selected the Hebrew word *ruach*, and later the Greek word *pneuma*, both of which in their crude meaning signify “wind” and “breath.” These metaphors have no allusion of course to the Divine essence; they are but the imagery by which the Holy Spirit has seen fit to represent to us the character of His presence and approach to men.

By means of the metaphor, Wind, the Holy Spirit teaches us that His activity on occasion takes the character of an invasive energy sweeping in upon men from the supernatural realm. This was the character of His activity in the Creation, when He “moved upon the face of the waters.” That is to say, by a “brooding” and “stirring,” just like that of a great mother-bird, He energized and impregnated the hitherto lifeless primordial matter and brought it from chaos to cosmos. This was not infrequently the character of His activity when He “moved” or “came mightily upon” tribal and national leaders in ancient times, to qualify them with superhuman powers needed to meet emergencies.

E.g., Judg. 13:25—And the Spirit of Jehovah began to move him [Samson] in Mahaneh-dan. Judg. 14:6—And the Spirit of Jehovah came mightily upon him [Samson], and he rent him [a young lion] as

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he would have rent a kid; and he had nothing in his hand. Judg. 14:19—And the Spirit of Jehovah came mightily upon him [Samson], and he went down to Ashkelon, and smote thirty men of them, etc. Judg. 15:14, 15—When he came unto Lehi, the Philistines shouted as they met him [Samson]; 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 hands 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. 1 Sam. 10:6—And the Spirit of Jehovah will come mightily upon thee [Saul], and thou shalt prophesy with them, and shalt be turned into another man. 1 Sam. 10:10—And when they came 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. 1 Sam. 11:6—And the Spirit of God came mightily upon Saul when he heard these words, and his anger was kindled greatly. 1 Sam. 16:13—Then Samuel took the horn of oil, and anointed him [David] in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward.

This was likewise the character of His activity at the beginning of the Regeneration, on the Day of Pentecost. The Apostles "were all together in one place" somewhere in Jerusalem, probably in the Temple.

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 (Acts 2:1-4).

This was the fulfilment of the promise of Jesus: "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). For the immediate result of this type of the Spirit's activity was invariably an energizing, either physical or mental or both. And under this metaphor the Spirit is to be apprehended as the Spirit of Power.

The metaphor, Breath, is especially meaningful. "The Holy Spirit," writes W. E. Biederwolf, "is called 'the breath of God' with reference to His mode of subsistence, proceeding from God as the breath from the mouth." By this metaphor, too, the Holy Spirit makes it known to us that His activity is the source of life—of all life, natural, spiritual, eternal. As long as one continues to breathe, one is alive; but when breathing ceases, one dies. Although the breath is not the source of natural life, it is the manifestation or assurance thereof. But the activity of the Spirit, as the Breath of God, is the source, as well as the

1. *A Help to the Study of the Holy Spirit.* 18.

proof and pledge, of life on every level of being—in the Kingdom of Nature, in the Kingdom of Grace, and in the Kingdom of Glory. As Elihu said to Job: "The Spirit of God hath made me, and the breath of the Almighty giveth me life" (Job 33:4). The "life" alluded to here, of course, is the *natural* life which man enjoys in this present state. "He that hath the Son," writes John, "hath the life; he that hath not the Son of God hath not the life" (1 John 5:12). Jesus Himself said: "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" (John 5:24). The "life" described in these texts is that divine gift which is possessed by the Regeneration, by those who have been "born again" into the Kingdom of Grace (John 3:3-5). This *spiritual* life, if properly cultivated and allowed to fructify, will ultimately bud and blossom into the life *eternal*. "He that soweth unto the Spirit," says Paul, "shall of the Spirit reap eternal life" (Gal. 6:8). Hence it is said of all the saints that they are "sealed with the Holy Spirit of promise," which is the "earnest" of their inheritance, that inheritance being the Life Everlasting (Eph. 1:13, 14). Thus the activity of the indwelling Spirit is the pledge or surety of man's attainment of his proper ultimate ends.

Now, in Acts 9:1, we read that Saul of Tarsus, prior to his conversion, was "breathing threatening and slaughter against the disciples of the Lord" in Jerusalem. Just *how* was Saul thus "breathing threatening and slaughter"? *In words*, most assuredly. Breathing necessarily accompanies the propulsion of words from the mouth; in fact the very breathing signifies that they are the living words of a living person. In like manner, the Breath of God issues forth *with*, and *in*, the living and life-giving Word that proceeds out of the mouth of God. The Spirit and the Word go forth together. It is the Spirit-power in the Word that makes it the living and life-giving Word. Hence, said Jesus: "The words that I have spoken unto you are spirit, and are life" (John 6:63). And to Satan, on the Mount of Temptation, He said, quoting Deuteronomy 8:3, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). And the writer of *Hebrews* tells us that "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" (Heb. 4:12). In view of these Scripture affirmations, how meaningful becomes the act

of Jesus that is narrated in the twentieth chapter of John's Gospel. Here we read that on the evening of that memorable first day of the week, the day of the Resurrection, Jesus appeared to the Eleven who, because of their fear of the Jews, were meeting behind closed doors. We read that

Jesus came and stood in the midst, and said, Peace be unto you. And when he had said this, he showed unto them his hand and his side. The disciples therefore were glad, when they saw the Lord. 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* (John 20:19-23).

In this manner Jesus symbolically pointed forward to, and authorized, the subsequent descent of the Spirit on the Apostles to clothe them with authority and infallibility. Thus He *signified* (e.g., *sign-ified*) that the Spirit at His coming on Pentecost would bring to them, and through them to all mankind, the living and life-giving Word that was designed to be inscribed upon the fleshly tables of the human heart (2 Cor. 3:3)—that Gospel which "is the *power* of God unto salvation to every one that believeth" (Rom. 1:16). Again we are reminded of certain fundamental truths, namely, that the Thought-power, Spirit-power, and Word-power of God are one; that the Spirit and the Word go forth together from the mouth of God; and that the Word of God is living and active and powerful because of the presence and power of the Spirit in it. The Word of God is the Seed of Spiritual Life; and the life principle in that Seed is the presence and power of the Spirit of God (Luke 8:11). All this is implied in the meaningful metaphor, the Breath of God. Under this metaphor, the Spirit is apprehended as the Spirit of Life and the Spirit of Truth.

Finally, in Ezekiel's famous Vision of the Valley of Dry Bones, we find these metaphors of the Spirit combined and intermingled in a manner that is most illuminating. Says the prophet:

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. And he caused me to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you,

and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah. So I prophesied as I was commanded; and as I prophesied, there was a 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 said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, 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 (Ezek. 37:1-10).

Fortunately, we are not left in any uncertainty as to the meaning of this vision. For the prophet goes on to interpret it for us:

Then said he unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophecy, and say unto them, Thus said the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. *And I will put my Spirit in you, and ye shall live,* and I will place you in your own land; and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah (Ezek. 37:11-14).

H. Wheeler Robinson comments on this famous passage of Scripture most eloquently, as follows:

To the prophet of the exile there came a grim vision—a valley that was a charnel-house, full of the bones of the dead, from which the very flesh had long since rotted away. Then, at the prophetic word, a strange scene enacted itself before his horrified eyes—those ancient bones jarred and rattled from disorder into order, bone to his bone, and they became articulated, though unstrung, skeletons. The sinews were stretched upon them, the flesh was packed around these, and the skin drawn over each inanimate figure, but it remained a figure of death. Once more, at the word, a blast of wind swept through the valley and filled the bodies of the dead men and they lived and sprang to their feet, an exceeding great army, on an ancient battlefield which had once been the scene of their overthrow. The difference between death and life, the secret of vitality, was that 'wind' of God which in its Old Testament name cannot be distinguished from the 'Spirit' of God. To those men whose fathers had been desert-dwellers, the wind that swept the sand resistlessly before it was the very breath of God, and the power that so strangely moved men beyond their own power was the 'wind' of God. Whatever else the Spirit of God may mean in the Old Testament, it means the difference between death and life, it means vitality.<sup>1</sup>

A wind of God, an invasive energy having the sweep and onrush of a hurricane! The Breath of God, issuing forth in the Word—source, proof, and pledge of Life! Such is the activity of the Spirit. He is the Spirit of Power, the Spirit of Life, and the Spirit of Truth.

1. *Op. cit.*, 5, 6.