

Him? Not even Omnipotence can compel men to love Him; that must come freely from their own hearts. As Lecomte du Nouy says:

It is clear that God abdicated a portion of his omnipotence when he gave man liberty of choice. Man—according to the second chapter of Genesis, and to our hypothesis—possesses a real independence, willed by God, and which becomes, in the human species, the tool of selection. It is no longer the strongest, the most agile, the fittest physically who must survive, but the best, the most evolved morally. The new supremacy can only manifest itself in man if man is free to choose his path. This is, therefore, an apparent limitation of the omnipotence of the Creator, consented to by Him in order to bestow freedom upon the chosen species, so as to impose a final test. Having been endowed with conscience, man has acquired an independence of which he must show himself to be worthy, under pain of regressing toward the beast.

As we shall see later, this self-determination, self-direction, purposiveness, characteristic of spirit in man, is also characteristic of Spirit in God.

Finally, the power of the human spirit, evident in every people in every age of human history, to apprehend and to enjoy such intrinsic realities as Truth, Beauty, Goodness and Love, points unmistakably to the Spirit of God, in whom such realities, such values, if they exist at all—and they surely do, otherwise the human race would have destroyed itself long ago—must have their source and being. The Eternal Spirit Himself is in the fullest sense of all these terms Truth, Beauty, Goodness and Love. Our God is Himself Love, and He is Spirit.

John 4:24 [the words of Jesus]: God is a Spirit, and they that worship him must worship in spirit and truth. John 14:6 [again the words of Jesus]: I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 1 John 4:8—He that loveth not knoweth not God; for God is love.

In this manner do we reason from the human spirit, the image of God, to the Divine Spirit, very God. The attributes and powers of the human spirit become clear intimations to us of the attributes and powers of the Divine Spirit. And the Divine Spirit becomes knowable to us in terms of the potencies of the human spirit. Then, turning to the Scriptures, we find the voice of reason and experience corroborated, as is always the case, by the testimony of revelation. Nature and revelation are never contradictory.

## 2. The Triune Personality of God

Our approach to the study of Spirit in God, as that subject

1. *Human Destiny*, 197.

is revealed in Scripture, is necessarily by way of the doctrine of the triune personality of God. Hence it becomes necessary at this time to summarize the teaching of the Scriptures on this latter subject—by correlating the various passages in which the doctrine is set forth—in as brief a manner as possible.

This doctrine is commonly designated the doctrine of the "Trinity." The word "Trinity," however, does not occur in the Bible.

The doctrine may be stated summarily as follows: Our God, as to essence, is one and unique; this unity of essence, however, embraces a "trinity" of Persons. That is to say, speaking by way of analogy from human experience, this "trinity" is—I take it—to be conceived as an "organic" rather than as mathematical unity. Nor is this statement to be dismissed as an absurdity, for, as Leonard Hodgson says:

We have no actual experience of any existing unity in this world of space and time which is not of the organic type. . . . If either of the two types of unity is to be called a figment of the human imagination, the absolutely simple and undifferentiated unity of the mathematician has the greater claim to that status.<sup>1</sup>

And again:

The difference between the two ideas of unity is this. The mathematical is so simple that one instance is enough to establish the fact that it cannot exist in mutually differing varieties of itself, as triangularity can exist in three and only three. In contrast with both these mathematical ideas, the idea of internally constitutive unity is so complex that we have to be continually revising our opinion of what content it will admit of in different instances of itself. Only by studying the empirical evidence in various instances can we determine the possible range of contents of an atom, a crystal, an animal, a man, a nation or a work of art.<sup>2</sup>

The same author concludes:

This world is the world wherein the ultimate unities of reality are made known to us not in their unity but in their multiplicity. Why, then, should we be surprised that in His revelation of Himself to man on earth God makes Himself known in His multiplicity, that He should be revealed to us as Father, as Son, and as Spirit, but that clear understanding of His unity should be beyond our ken?<sup>3</sup>

As Professor James B. Green has written:

When we say that there are three persons in the Godhead, we mean to deny Unitarianism. Unitarianism is the belief that God is one essence or being without distinction in the mode of His being; that He is a monad in every sense—a unit and not a unity. Again, when

1. *The Doctrine of the Trinity*, 94.
2. Hodgson, *op. cit.*, 108. z
3. *Ibid.*, 108.

we affirm that there are three persons in the Godhead we mean to deny Sabellianism. Sabellianism is the doctrine that Father, Son and Spirit are names not of three persons, but of three relations or functions of one and the same person. We are not tritheists, as the Unitarians affirm and the Sabellians fear. We are monothelists. We are as monotheistic as the Unitarians or the Sabellians. We believe in one God, but in a God whose mode of being is such that He can say with reference to Himself, "I," "Thou," "He." The Father can say, "I will send Him, the Spirit, through Thee, the Son." This is the catholic or commonly accepted Christian doctrine of God. No man, as Denney says, means all that a Christian means by "God," unless he puts into "God" all that is meant by the separate terms "Fathers," "Son," "Spirit."

In this connection, one might cite the triune liturgical ascription before the Throne of God in Heaven: "Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory" (Isa. 6:3). Again, "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come" (Rev. 4:8).

In Old Testament times God sought constantly to impress upon the minds of His chosen people the fact of His *uniqueness*. "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:4-5). There is nothing, however, in this affirmation of monotheism to exclude the fact of God's triune personality. Obviously this Old Testament pronouncement, that our God is one God is essentially the affirmation of His uniqueness as the one living and true God. Cf. *Jerusalem Bible* on Deut. 6:4—

Another translation sometimes adopted, "Listen, Israel: Yahweh is our God, Yahweh alone," but it is more likely that we have here a declaration of monotheistic faith. This verse was later to be used as the opening words of the *Shema*, a prayer still central to Jewish piety.

This idea of uniqueness (that is, "I am Yahweh, and there is none else," etc.) is emphasized through both the Old and New Testament Scriptures.

Cf. Deut. 4:35—Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him. Deut. 4:39—Know therefore this day, and lay it to thy heart that Jehovah he is God in heaven above and upon the earth beneath; there is none else. Isa. 43:10—Before me there was no God formed, neither shall there be after me. Isa. 45:5-6: I am Jehovah, and there is none else; besides me there is no God. I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me; I am Jehovah, and there is none else. Isa. 46:9-11: 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. . . . yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it.

1. *Studies in the Holy Spirit*, 35-36.

And in the New Testament, we read that when one of the scribes on occasion questioned Jesus as to the greatest commandment in the Law, Jesus answered: "The first is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Whereupon the scribe answered: "Of a truth, Teacher, thou hast well said that he is one; and there is none other but he" (Mark 12:28-34). Language could hardly be more explicit. Hence the significance of such phrases as the "true God," the "living God," found throughout the Bible:

Jer. 10:10—Jehovah is the true God; he is the living God. John 17:3—This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ [the words of Jesus]. 1 Thess. 1:9—how ye turned unto God from idols, to serve a living and true God. Josh. 3:10—Hereby ye shall know that the living God is among you, etc. Psa. 84:2—My heart and my flesh cry out unto the living God. Matt. 16:16 [the Good Confession required of all who become Christians]: Thou art the Christ, the Son of the living God. Acts 14:15—that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is. 2 Cor. 3:3—the Spirit of the living God.

These are just a few of the many passages in which these phrases are used in Scripture. Their significance is obvious, Our God, the living and true God, is the *only* God; there is no other.

The fact remains, however, that the triune personality of the Divine Being was not clearly revealed in Old Testament times; it was only intimated. In the Old Testament, we have God, the Spirit of God, and the Word (or Wisdom) of God, as, e.g., in the first chapter of *Genesis*; but nowhere in the Hebrew Scriptures are they revealed as distinct subsistences. The reason is evident: God's elect were not yet prepared for such a disclosure. Had the revelation been made to the children of Israel, surrounded on all sides as they were by heathen polytheisms, undoubtedly they would have prostituted their religion into a tritheism, that is, a worship of three Gods. Hence it is not until we come into the clear light of the New Testament revelation that God, the Word of God, and the Spirit of God of the Old Testament, become the Father, Son, and Holy Spirit. It is significant, too, that it was Jesus Himself who first revealed this truth in its fulness. In giving the Great Commission, He said to His Apostles: "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 the Holy Spirit," etc. (Matt.

28:18-20). In other words, one immersion brings the penitent believer into the name, *i.e.*, into or under the *authority*, of the Father, Son, and Holy Spirit. Why the singular—"name"? Obviously, because the Three are in essence One; they have but one name, one rule, one authority. Incidentally, this very fact—the use of the singular "name," rather than "names"—invalidates so-called "trine immersion" or three dippings, which is erroneously practiced by certain sects of Christendom.

The Scripture doctrine of the triune personality of God may be summarized in the following propositions:

1. *In the Scriptures there are Three, each of whom is recognized as God.*

(1) The Father is recognized as God. For example:

John 6:27—for him the Father, even God, hath sealed. Matt. 6:9—After this manner therefore pray ye: Our Father who art in heaven, etc. Eph. 1:3—Blessed be the God and Father of our Lord Jesus Christ. 1 Pet. 1:2—according to the foreknowledge of God the Father. [Scripture passages in which the Father is recognized as God are numerous.]

(2) The Son, whose eternal name is the Word (Logos), is also recognized as God.

(a) John 1:1, 2, 14—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. . . . 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. [Here the inspired writer is explicit: In the beginning, he says, the Word was *with* God, that is, there were *two*; then, lest anyone get the notion that the Word was inferior to God, he adds, *and the Word was God*.] [That is, as to essence, the Word is deity as truly as God is deity. Note also the omission of the article here: the Word was not *a* God, but God, for there is only one God.] Now the Word of God, the inspired writer goes on to tell us, became the Son of God through the mystery of the Incarnation: *The Word became flesh, and dwelt among us*. [This doctrine of the Logos is fully treated in a subsequent section.] (b) 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, [that is, declared His will, revealed Him to mankind; this was the specific mission of Logos who Himself said]: *He that hath seen me hath seen the Father* (John 14:9). [In the foregoing passage, many ancient authorities read, "God only begotten," instead of "the only begotten Son." [Cf. the words of Jesus in His great intercessory prayer]: "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). (c) John 20:28—Thomas answered and said unto him, My Lord and my God. [The fact that Jesus accepted this ascription of deity to Himself, without a word of reproof, is *prima facie* evidence of His inherent right to it.] (d) Rom. 9:5—whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. [That is, although Jesus received His human nature from the seed of Abraham through Mary, who was the passive instrumentality of His incarnation; yet in His eternal nature He is *God blessed for ever*.] (e) Heb. 1:8-9: But of the Son he saith, Thy throne,

## SPIRIT IN GOD

O God, is for ever and ever; And the sceptre of thy uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows. [In this passage the inspired writer quotes Psalm 45:6-7 as referring expressly to the Son of God. This is a clear declaration of the deity of Jesus which can hardly be challenged from any point of view] (f) John 8:58—Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. [Here Jesus is represented as taking unto Himself the great and incommunicable Name of the Deity, cf. Exo. 3:13-15. No wonder His Jewish contemporaries charged Him with blasphemy! Jesus was either everything He claimed to be, or He was the greatest impostor who ever appeared before the world!]

Again, there are many Scriptures in which the attributes of Deity are ascribed to the Son, such as, for example:

[(a) *Infinite Life.*] John 1:4—In him was life, and the life was the light of men. John 14:6—I am the way, and the truth, and the life; no one cometh unto the Father, but by me. John 5:26—For as the Father hath life in himself, even so gave he to the Son also to have life in himself. John 11:25—Jesus said unto her, I am the resurrection and the life. Rev. 1:17-18: I am the first and the last, and the Living One. [(b) *Eternity.*] John 17:5—Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Col. 1:17—and he is before all things, and in him all things consist. Rev. 21:6—I am the Alpha and the Omega, the beginning and the end. [(c) *Self-Existence.*] John 8:58—Before Abraham was born, I am.” John 5:26—For as the Father hath life in himself, even so gave he to the Son also to have life in himself. John 10:17-18: Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. Heb. 7:16—[here we are told that after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life. The reference is to the priesthood of Christ.] [(d) *Immutability.*] Heb. 13:8—Jesus Christ is the same yesterday and today, yea and for ever. [(e) *Omnipresence.*] Matt. 28:20—Lo, I am with you always, even unto the end of the world. Eph. 1:23—the church, which is his body, the fulness of him that filleth all in all. [(f) *Omnipotence.*] Matt. 28:18—All authority hath been given unto me in heaven and on earth. Rev. 1:8—I am the Alpha and the Omega . . . who is and who was and who is to come, the Almighty. [The context shows that it was the sovereign Christ who was speaking here to John.] [(g) *Omniscience.*] John 2:25—for he himself knew what was in man. Acts 1:24—And they prayed, and said, Thou, Lord, who knowest the hearts of all men, etc. [(h) *Infinite truth.*] John 14:6—I am the way, and the truth, and the life. John 6:63—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. John 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. [(i) *Infinite love.*] John 15:13—Greater love hath no man than this, that a man lay down his life for his friends. 1 John 3:16—Hereby know we love, because he laid down his life for us. [(j) *Infinite holiness.*] Luke 1:35—Wherefore also the holy thing which is begotten shall be called the Son of God. John 6:69—And we have believed and know that thou art the Holy One of God. Acts 2:27—Neither wilt thou give thy Holv

## THE ETERNAL SPIRIT — HIS PERSON AND POWERS

One to see corruption" [a quotation of Psa. 16:10]. Heb. 7:26—For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens.

In the third place, the Scriptures ascribe to the Son the works of Deity, such as the following:

[(a) *Creation.*] John 1:13—All things were made through him; and without him was not anything made that hath been made. Col. 1:16-17: 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. 1 Cor. 8:6—Yet 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. Heb. 1:8-10—But of the Son he saith . . . Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are works of thy hands. [(b) *Conservation of the physical creation.*] Col. 1:17—in him all things consist, [i.e., are constituted, or hold together.] Heb. 1:3—upholding all things by the word of his power. [(c) *Raising the dead to life, and (d) Judging the world.*] John 5:25-27: Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment, because he is a son of man. John 11:26—Whosoever liveth and believeth on me shall never die. Matt. 25:31 ff.—But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. 2 Thess. 1:7-8: 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.

In the fourth place, there are Scriptures which represent the Son as receiving honor and worship which should be given only to the Deity. For example:

John 5:22-23: For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. 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. Eph. 1:22-23: God put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. 1 Pet. 3:22—Jesus Christ, who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him. Rev. 5:12-13: . . . saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the

## SPIRIT IN GOD

glory, and the dominion, for ever and ever. [Many passages of like character may be found throughout the New Testament.]

In the fifth place, there are Scriptures in which the Son's equality with the Father is explicitly declared. Jesus declared it Himself.

John 5:17-18: But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

And the Apostle Paul testifies, by inspiration of the Spirit:

Phil. 2:5-8: Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but 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.

That is to say, the Logos, the Son of God, did not count His "being on an equality with God a thing to be grasped," *i.e.*, to be taken hold of and clung to—simply because it was His by nature and by right. For He was not only *with* God "in the beginning," but He *was* God. He "emptied himself," we are told, "taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Perhaps it should be explained at this point that the doctrine of the Kenosis or Humiliation of the pre-incarnate Logos during the period of His incarnation clarifies certain other Scriptures which might seem to militate against the fact of His equality with the Father. The passages in question indicate that He was subject to certain limitations throughout His public ministry. It should be understood, however, that these limitations were not concomitants of His original and eternal nature; nor were they forced upon Him, but rather were self-imposed in adaptation to His incarnate nature. For instance, He limited Himself with the frailties of the flesh, such as hunger, fatigue, exhaustion and the like, *E.g.*, John 4:6—"Jesus, therefore, being wearied with his journey, sat thus by the well." There are numerous Scriptures of like import. He also limited Himself with our human emotions, thus making Himself subject to the mental depression and anguish such as He experienced in Gethsemane, when he prayed, "My Father, if it be possible, let this cup pass away from me" (Matt. 26.39). Of like import was His great mental anguish, occasioned by an overwhelming sense of alone-ness, when He hung on the Cross: "My God, my God, why hast thou



forsaken me?" (Matt. 27:46). His mental anguish, however, was not sin. Sin is transgression of the law of God (1 John 3:4), and at no time during those terrible hours in the Garden and on the Cross did Jesus manifest the slightest inclination to disobey the Will of the Father. His prayers invariably ended on the note of complete submission: "Nevertheless, not as I will, but as thou wilt" (Matt. 26:39). Again, He limited Himself in certain items of knowledge. For instance, He said on one occasion, concerning His second advent: "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark 13:32). It should be understood of course that any manifestation of ignorance on Jesus' part did not involve error; while at times His teaching may have been incomplete, it was never false. He never stated an untruth. Moreover, He always answered His opponents with finality and His answers admitted of no further controversy. The whole stage of human history was before His mind constantly like a vast panorama; He could look back to the dawn of Creation, or forward to the events connected with His second coming and the end of our age. And He could discern infallibly the thoughts and intents of the hearts of all those with whom He conversed. Finally, He limited Himself *officially*, during His three years in the flesh, subordinating Himself to both the Father and the Holy Spirit:

John 14:28—the Father is greater than I. John 5:43—I am come in my Father's name. John 6:38—For I am come down from heaven, not to do mine own will, but the will of him that sent me. Acts 1:2—after that he had given commandment through the Holy Spirit, unto the apostles whom he had chosen. Heb. 9:14—Christ, who through the eternal Spirit offered himself without blemish unto God.

All these self-imposed limitations were in adaptation to His earthly mission as the God-Man; it was essential that He identify Himself with us mortals in order that He might qualify Himself for the High Priesthood which He was to assume after His resurrection from the dead. He became a partaker of our fleshly nature in order to enable us to become partakers of the Divine Nature, through the efficacy of the Atonement which He provided for us. And while we are on the subject of the Humiliation of the Logos, let us not overlook the fact that there is a like Humiliation of the Holy Spirit in each instance that He condescends to indwell a penitent believer. In fact, the Spirit's indwelling of the Body of Christ is a universal Condescension which should move our hearts to profound

thankfulness and cause us to keep our bodies pure, that they may serve as fit receptacles for His abiding presence.

Know ye not, says Paul, 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 Cor. 6:19-20). Cf. 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. Cf. also 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. [And finally], Eph. 2:19-22: 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 fact must not be overlooked that *these promises are addressed only to God's saints.*]

(3) In the New Testament, the Holy Spirit is also recognized as God. (This phase of the subject is fully treated in a subsequent section.)

*2. These Three—Father, Son, and Spirit—are so presented in Scripture that we are compelled to think of them as three distinct Persons.*

(1) The Son distinguishes the Father from Himself. John 5:37—"And the Father that sent me, he hath borne witness of me." The New Testament abounds in passages of like import.

(2) The Son prays to the Father. The entire seventeenth chapter of the Fourth Gospel is the "intercessory" prayer of the Son addressed to the Father.

(3) The Son is distinguished from the Father as the Begotten and the Begetter. John 1:14—"and we beheld his glory, glory as of the only begotten from the Father." John 3:16—"For God so loved the world, that he gave his only begotten Son," etc. Heb. 1:5—"Thou art my Son, This day have I begotten thee"; a quotation of Ps. 2:7, applied explicitly to Jesus Christ.

(4) The Father is distinguished from the Son as the Sender from the One Sent.

John 10:36 [the words of Jesus]: Say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? John 5:30—I seek not mine own will, but the will of him that sent me. John 20:21—[Jesus speaking to the Apostles]: As the Father hath sent me, even so send I you. Gal. 4:4—But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law.

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

(5) The Son distinguishes the Spirit both from the Father and from Himself.

John 14:16-17: 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, etc. 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 16:7, 13—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. . . . Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth.

(6) The Spirit is said to proceed from the Father.

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.

(7) The Spirit is said to be sent both by the Father and by the Son.

John 15:26—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, etc. John 14:26—But the Comforter, even the Holy Spirit, whom the Father will send in my name, etc. [And in Acts 1:4, we read that the risen Christ, being assembled together with His Apostles], charged them not to depart from Jerusalem, but to wait for the promise of the Father. [The promise of the Father was the promise that Holy Spirit should be sent to them to guide them into all the truth.] Cf. Gal. 4:6—And because ye are sons, God sent forth the Spirit of his Son into our hearts, etc. [Now is the Holy Spirit is a Person, as we shall see later that He is, then He must be a Person in some sense distinct from either the Father or the Son.]

Thus in the conversation between Jesus and the Eleven in the Upper Room, after the Last Supper, as recorded in the fourteenth, fifteenth and sixteenth chapters of *John*, the Son, one Person, is represented as praying to the Father, another Person, to send the Holy Spirit, a third Person, upon the Apostles to guide them into all the truth, that is, to qualify them with authority and infallibility as ambassadors of Christ.

(8) The same differentiation is made by the Spirit Himself, speaking through the Apostle Peter, on the Day of Pentecost.

Acts 2:32-33: 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.

That is, the Father raised the Son, and the Son, having been exalted, poured forth the Spirit; the Three exist simultaneously, and each sustains His own peculiar relation to man.

(9) The distinctness of the three Persons appears also in the account of the Annunciation to Mary.

## SPIRIT IN GOD

Luke 1:30-35: And the angel 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 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.

The same distinctions appear also in the account of Christ's conversation with Nicodemus:

John 3:1-15: 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. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, 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 answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven, etc.

(10) Finally, these Three—Father, Son, and Holy Spirit—are represented as capable of dissociating themselves in such a way as to be in separate places at one and the same time. Following the baptism of Jesus, for example, the Son is pictured as standing on the bank of the Jordan River, while at the same time the Spirit is descending through the air "as a dove, and coming upon him," and the Father is speaking from heaven to say, "This is my beloved Son, in whom I am well pleased" (Matt. 3:16-17).

Despite these obvious distinctions of person, however, the fact should not be lost sight of that this doctrine of the triune personality of God is not a tritheism. There are not three Gods: there is but one God as to essence, but this essence comprises, in some inscrutable manner, three Persons. The Father is not God as such, because God is also Son and Holy Spirit. The Son is not God as such, because God is also Father and Holy Spirit. The Spirit is not God as such, because God is also Father and Son. That is to say, there are three Persons, each of whom as to essence is God, but no one of whom is the fulness of the Godhead without the other Two. "No man means all that a Christian means by 'God,' unless he puts into 'God' all that is meant by the separate terms 'Father,' 'Son,' 'Spirit.'"

3. *The Three Persons—Father, Son, and Spirit—must be re-*

*garded as equal.* They are associated on a footing of equality in Scripture:

(1) [In the baptismal formula, the words of Jesus Himself], Matt. 29:19—baptizing them into the name of the Father and of the Son and of the Holy Spirit. (2) [In the apostolic benediction], 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. (3) [In the address and salutatory of *First Peter*, 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. (4) [In other passages in the apostolic writings.] 1 Cor. 12:4-6: 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. 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. Rev. 1:4-5: John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

Again, the three Persons are represented as being distinct in their subsistences to such an extent that distinct operations are ascribed to each in relation to the others. For example:

(1) The Father is said to know and to love the Son, and the Son is said to “see,” to know, and to love the Father.

Matt. 11:27—no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. John 3:35—The Father loveth the Son, and hath given all things into his hand. John 5:20—For the Father loveth the Son, and showeth him all things that himself doeth. John 6:46—Not that any man hath seen the Father, save he that is from God, he hath seen the Father. John 7:28-29 [the words of Jesus again]: 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 14:31—that the world may know that I love the Father, and as the Father gave me commandment, even so I do. 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.

(2) The Spirit is said to search and to reveal the “deep things of God.”

1 Cor. 2:10-13: 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.

(3) The Father is said to give, to send, and to command the Son in the latter’s capacity as Redemer and Mediator.

## SPIRIT IN GOD

John 3:16-17; For God so loved the world that he gave his only begotten Son . . . for God sent not his Son into the world to judge the world, etc. John 3:34—For he whom God hath sent speaketh the words of God. John 3:35—The Father loveth the Son, and hath given all things into his hand. John 5:37—And the Father that sent me, he hath borne witness of me. John 5:36—for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. John 8:28-29: 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. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing unto him. 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. Gal. 4:4—but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law. 1 John 4:9—Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

(4) And both the Father and the Son are said to have actuated the Spirit's activities as Organizer, Administrator, and Sanctifier of the Body of Christ.

John 14:16-17: 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. 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—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 16:7, 13, 14—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. . . . 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 so ever 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 20:22-23: And when he had said this, he breathed on them [the Eleven], 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 1:4-5: and being assembled together with them [the Eleven], 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 shall be baptized in the Holy Spirit not many days hence. [Cf. the fulfilment of all this, in Acts 2: 32-33]: 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. [The Holy Spirit entered upon His official duties, with the incorporation of the Church or Body of Christ on the Day of Pentecost. The present Dispensation is that of the Spirit.]

In these numerous Scriptures an inter-relation and inter-communion of the three Persons of the Godhead is clearly indicated. Furthermore, the Holy Spirit in His capacity of Administrator of the Christian Church is said to have called certain

persons to do each a certain work, to have furnished them with the proper credentials for their task, and to have sent them to perform it.

*E.g.*, Acts 13:1-4: 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. 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 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. Arise, and get thee down, and go with them, nothing doubting: for I have sent them.

This fact alone is conclusive evidence of the Spirit's own personal nature.

Finally, if each of the three Persons is, as to essence, God, it follows that they must be equal; from our human viewpoint at least, there can be no degrees in deity.

4. *This tripersonality of God is inherent and eternal*, even though it was not fully revealed in Old Testament times. This is evident from the following Scriptures:

(1) Those Old Testament passages in which the plural form *Elohim* is used, with a singular verb, for the Deity.

Gen. 1:1—In the beginning *Elohim* created the heavens and the earth. Gen. 1:3—And *Elohim* said, Let there be light. Gen. 1:27—And *Elohim* created man in his own image. [And so on, in many, many passages throughout the entire Old Testament.]

(2) Those Old Testament passages in which inter-communion within the Godhead is intimated.

Gen. 1:26—And God said, Let *us* make man in *our* image, after *our* likeness. Gen. 3:22—And Jehovah God said, Behold, the man is become as one of *us*, to know good and evil, etc. Gen. 11:6-7: And Jehovah said . . . Come, let *us* go down, and there confound their language. Isa. 6:8—And I heard the voice of the Lord, saying, Whom shall I send, and who will go for *us*?

(3) Those passages which assert the eternal pre-existence of the Word (or Wisdom) of God, the Word who became flesh and dwelt among us.

Prov. 1:20—Wisdom crieth aloud in the street. Prov. 8:1—Doth not wisdom cry, and Understanding put forth her voice? [So throughout the book of *Proverbs*.] John 1:1-3, 14—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. . . . 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 1:18—No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him. John 8:58—Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. 1 Cor. 1:24—Christ the power of God, and the wisdom of God. Gal. 4:4—But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, etc. John 17:5 [the words of Jesus Himself]: And now, Father, glorify thou me with thine own self *with the glory which I had with thee before the world was*. Col. 1:16-17—In him were all things created, in the heavens and upon the earth . . . all things have been created through him, and unto him; and he is before all things, and in him all things consist. Phil. 2:6-8: Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but 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. [Here we have the *fact* of the Word's *Kenosis* clearly affirmed.] Heb. 2:14-15: Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same: 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. [In this passage the function or *purpose* of our Lord's *Kenosis* is stated.] Heb. 1:1-3: 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, 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. 1 Tim. 3:16—And without controversy great is the mystery of godliness: 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. [The Mystery of Godliness is, of course, the God-Man, Immanuel, the Eternal Logos who became flesh and dwelt among men.]

(4) Those passages which identify the Spirit of God of the Old Testament with the Holy Spirit of the New Testament.

2 Sam. 23:1-2: Now these are the last words of David. David the son of Jesse saith . . . The Spirit of Jehovah spake by me, And his word was upon my tongue. [Cf. Matt. 22:43-44]: He saith unto them, How then doth David in the Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet? [a quotation of David's Psalm 110:1]. Acts 1:16, 17, 20—"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. For he was numbered among us, and received his portion in this ministry. . . . For it is written in the book of Psalms, Let his habitation be made desolate, And let no man dwell therein, and, His office let another take [quotations of Psalm 69:25 and Psalm 109:8.] Heb. 3:7 ff.—Wherefore, as the Holy Spirit saith, Today if ye shall hear his voice, Harden not your hearts, as in the provocation, Like as in the days of the trial in the wilderness, Where your fathers tried me by proving me, And saw my works forty years, etc. [This is a quotation, in substance, of Psalm 95:7-11.] 1 Sam. 16:13—and the Spirit of Jehovah came mightily upon David from that day forward.

[Again] Heb. 9:14—the eternal Spirit. 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. 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.

These various passages show conclusively that the Spirit of God, Spirit of Jehovah, Spirit of Christ, and Holy Spirit are all one and the same Eternal Spirit. The Spirit of God who inspired the Old Testament prophets, beginning with Enoch, "the seventh from Adam" (Jude 14), and terminating with Malachi, is the Holy Spirit who inspired the apostles and prophets of the New Testament revelation. There is but one Spirit (Eph. 4:4).

5. *This triune personality of God is inscrutable.* Numerous suggestions of "trinities" in nature have been made by churchmen in all ages. And while it is apparent that these analogies are inadequate, and often far-fetched, yet it has to be admitted that the triune principle does prevail quite generally. In logic, for example, we have thesis, antithesis, and synthesis; in metaphysics we have a trinity of subject, object, and subject-object; in the family we have the social trinity of father, mother, and child. As Raymond Calkins writes:

All through the fabric of the world and of human life there has been a threeness. In the physical world there are three dimensions; in human life, three functions—mind, will, and feeling. Just so in the Godhead, the sum of all existence, Christian thinking has found permanent place for Father, Son, and Holy Spirit.<sup>1</sup>

Tripersonality in God, however, is to a large extent inscrutable to human reason; the doctrine is, and must continue to be, essentially an article of faith, that is to say, a product of Divine revelation. Such a conception of the Deity could hardly have arisen in finite mind *per se*.

6. *The fact of the triune personality of God underlies both Divine revelation and human redemption.*

It is essential to a correct understanding of God. The God who loves must make common cause with the object of His love. It has been rightly said that "love is an impossible exercise in a solitary being." We need not only a God who is eternal

1. *The Holy Spirit*, 125.

## SPIRIT IN GOD

and sovereign, but a God as well who "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). The fundamental fact of the Old Testament revelation is that God created man in His own likeness; the fundamental fact of the New Testament revelation is that God Himself, in the person of the Son, entered into human flesh and became the likeness of man, that "God was in Christ reconciling the world unto himself" (2 Cor. 5:19).

It is essential to a proper revelation of God. If there are not three Persons, then there is no Son who can adequately reveal the Father. Herein lies the emptiness of Unitarianism: it has no perfect revelation of God. Certainly no mere man could ever say, in truth: "He that hath seen me hath seen the Father" (John 14:9). And if there is no Holy Spirit, the self-communication of the Divine Being to a human being is impossible. (Cf. again Gen. 2:7 and 1 Cor. 2:6-15).

The doctrine of the triune personality of God is essential to the Scheme of Redemption. If God is one, solitary and alone, then there can be no mediation, no atonement, no intercession, no redemption. The gulf between God and man is not one of degree, but one of kind; it is infinite. Only One who is God can bridge that gulf and effect a reconciliation (1) by the vicarious sacrifice of Himself (for only a Divine offering can satisfy the claims of Eternal Justice upon the Divine Government, thus sustaining the majesty of the Divine law which was violated by man, and thus providing an atonement for man's sins); and (2) by the vicarious sacrifice of Himself as a demonstration of God's immeasurable love for man, an offering of love sufficient to overcome the rebellion in man's heart and to woo him back into covenant relationship with his Creator. This is precisely what the Son of God has done for us by His voluntary offering of Himself upon the Cross. He "humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:8). "His own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness" (1 Pet. 2:24). Without a Redeemer, redemption and reconciliation are meaningless terms, and religion is a vain exercise.

The doctrine of the triune personality of God is essential to all true worship of God. Worship, says Jesus, is the communion of the human spirit with the Divine Spirit, on the terms and conditions as revealed by the Spirit in the Word

(John 4:24). Therefore, without both Spirit and Word there can be no true worship.

The doctrine is also essential to any adequate Christology. Rejection of this doctrine suffices to explain the inadequacy of all Unitarian and so-called "modernistic" views of Jesus. If Jesus was just a man, and not the Word who became flesh and dwelt among us, not Immanuel, the God-Man, then He cannot be the Savior of mankind. If He was just a teacher, a "divinely illumined" philosopher and ethical teacher, and no more, then His teaching, like all philosophy, is just another guess at the riddle of the universe, and the world is back where it was two thousand years ago, floundering in the muck and mire of pagan superstition.

The doctrine of the tripersonality of God is essential to any perfect pattern of human life and conduct. We believe that Jesus was truly "God with us" (Matt. 1:23). Therefore His teaching and conduct are the perfect norms for us to follow if we would be like God or godlike. Without the Son to reveal and to live the perfect life, the life that God would live and have us live, then we are without an Exemplar; there is no Way, no Truth, no Life.

In fact, every fundamental doctrine of the Christian System is rooted deeply in the fact of the triune personality of God.

Moreover, to speak of so-called heathen "trinities" in the same breath with the Biblical triune God is to manifest a mind blinded by prejudice and a perverted will. In the first place, what are commonly called "trinities" in heathen mythologies are not trinities at all; that is, not *three in one*, but *three separate ones* for whom no unity of essence was ever conceived or claimed. In the second place, these so-called "trinities" of paganism are, in most cases, vague and unidentifiable; they are invariably surrounded by other "gods" regarded as equally powerful. In the Vedas, there were Dyaus, Indra, and Agni. In Brahmanism, there were Brahma, Vishnu, and Siva, the last-named being the principle of evil and destruction. These, among the oldest of the deities of "natural religion," more nearly approximated a trinity than any similar groups; yet in either case the three were regarded as separate deities. In Egyptian mythology, there were Osiris, Isis his consort, and Horus their son. But there were many other great gods in Egypt, in addition to these three, who were a comparatively late development in Egyptian history. Nor is there any well-defined triad in Greek mythology. Was it Zeus, Poseidon, and Hades, who were

reputed to have divided the Cosmos among them, the first-named taking the earth, the second the sea, and the third the underworld? Or was it Zeus, Hera, and Athene? Or Zeus, Athene, and Apollo? Instead of a triad, the ancient Greeks generally referred to their twelve great gods. The same is generally true of the Romans. The Romans had gods for everything: the making of gods, as Augustine pointed out so eloquently, was the chief business of the superstitious Roman people. According to a witticism of Petronius: "Indeed, our land is so full of divine presences that it is easier to meet a god than a man."<sup>1</sup> Then, in addition to all this, the gods of heathen mythologies were crude, grossly anthropomorphic, and downright immoral. Every great god had his female consort—in the case of Zeus, Hera was his sister-wife—and as many mistresses, including even ordinary women, as his passions might impel him to appropriate. Zeus was perhaps the most assiduous philanderer of the lot; he stopped at nothing, including incest, rape, kidnaping, and treachery of every kind. There is absolutely nothing of this character in the Biblical presentation of the triune personality of God of the Judean-Christian revelation. It is entirely void of anthropomorphism. The inter-relations among Father, Son, and Holy Spirit are wholly incorporeal and spiritual. It is significant, moreover, that there is no word for goddess in the Hebrew Scriptures. In fact, the only relations sustained by the three Persons of the Biblical Godhead, of a semi-earthly character, are those sustained with men spiritually and for man's redemption. These relations are signified by the two terms, the "begetting" of the Son and the "procession" of the Spirit. The term "begetting" in reference to the Son, describes an event—the Incarnation—which took place *in time*, and through the passive instrumentality of the Virgin Mary. Prior to His incarnation, His name was The Word. By the miracle of the Incarnation He became the Only Begotten Son of God (Luke 1:35, John 3:16), the Mystery of Godliness (1 Tim. 3:16). The same is true of the "procession" of the Spirit. That, too, is an event which, whenever it occurs, occurs *in time* (time being, of course, coetaneous with the Creative Process), and for specific divine ends, as, for example, the coming of the Spirit on the Apostles on the Day of Pentecost (Acts 2:1-4). To speak of the inter-relations among the three Persons of the Biblical Godhead in corporeal, or even in anthropomorphic, terms is a gross perversion of the truth. And by no stretch of

1. Petronius, *Satyricon*, 17, 5.

the imagination can any resemblance be found between the variously associated deities of heathen myth and legend and the triune personality of the God of the Bible. For our God is a Spirit, and "they that worship him must worship in spirit and truth" (John 4:24). This means, of course, that in their eternal and unoriginated being, all three Persons—Father, Son, and Holy Spirit—are essentially spiritual: that is, no corporeal relations are sustained among the Three. In the words of an old Catechism: "We call God a Spirit because He has understanding and free will, but no body."

### 3. The Personality of the Holy Spirit

The only proper method of ascertaining the essential nature of the Holy Spirit is to find out from the teaching of the Bible, and of the New Testament in particular, what the Holy Spirit does. The man who presides in a classroom is a schoolteacher; one who practices law is a lawyer; one who tills the soil is a farmer; and so on. We can ascertain what a man is by what he does. And so, although the analogy is far from precise, we can ascertain the nature of the Holy Spirit by finding out what the Holy Spirit does. On looking through the Scriptures we find that the Holy Spirit is represented as doing certain things, as follows:

1. [*He hears.*] 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.

2. [*He speaks, i.e., communicates thought by words.*] 1 Tim. 4:1—But the Spirit saith expressly, that in later times some shall fall away from the faith, etc. [Here the Spirit is said to speak through the inspired writer, the Apostle Paul.] 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. [I take it that in these two instances the Spirit spoke in audible tones, or at least in words addressed to the subconsciousness of the recipient. Now a speaker, one who uses language intelligibly, must be a person. No mere personification or impersonal influence can speak.]

3. [*He teaches.*] Luke 12:12—For the Holy Spirit shall teach you in that very hour what ye ought to say. 1 Cor. 2:13—which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth.

4. [*He quickens the memory.*] 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.

5. [*He bears witness, testifies.*] John 15:26—But when the Com-