

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-

SPIRIT IN GOD

forter is come, whom I will send unto you from the Father, even the Spirit of truth . . . he shall bear witness of me.

6. [He *reveals*.] 1 Cor. 2:9-10: Whatsoever things God prepared for them that love him . . . unto us God revealed them through the Spirit. John 16:13-14; Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth . . . 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.

7. [He *leads* and *forbids*.] Matt. 4:1—Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Acts 16:6-7: And they [Paul and Timothy] went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not.

8. [He *comforts*.] Acts 9:31—So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

9. [He *searches*.] 1 Cor. 2:10—the Spirit searcheth all things, yea, the deep things of God.

10. [He *strives* with men.] Gen. 6:3—And Jehovah said, My Spirit shall not strive with man for ever. John 16:7-8: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.

In these passages the Holy Spirit is said to hear, to speak, to testify, to quicken the memory, to reveal, to guide, to lead, to forbid, to comfort, to search the mind and heart, to strive with men, etc. These are things that can be done only by a person.

Having ascertained what the Holy Spirit does, let us now seek out the attributes, powers, or faculties, which the Holy Spirit has. In this connection, He is said to have the following:

1. [*Mind*.] Rom. 8:27—He that searcheth the hearts knoweth what is the mind of the Spirit.

2. [*Knowledge*.] 1 Cor. 2:11—even so the things of God none knoweth, save the Spirit of God.

3. [*Affection*.] Rom. 15:30—Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me.

4. [*Will*.] 1 Cor. 12:11—but all these worketh the one and the same Spirit, dividing to each one severally as he will.

5. [*Goodness*.] Neh. 9:20—Thou gavest also thy good Spirit to instruct them.

6. [*Holiness*.] Psa. 51:11—Take not thy holy Spirit from me. Isa. 63:10—But they rebelled, and grieved his holy Spirit. Luke 11:13—How much more shall your heavenly Father give the Holy Spirit to them that ask him? Eph. 4:30—And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

These several endowments—mind, knowledge, affection, will, and goodness or holiness—all are essential attributes of personality. By no stretch of the imagination can they be ascribed to a mere impersonal energy or influence. Someone has rightly

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

said that "these five characteristics form the fingers of the hand of certainty by which we grasp the fact of the personality of the Holy Spirit."

Again, we find that the Holy Spirit is said to suffer slights and injuries such as can be suffered only by a person:

1. [He can be *grieved*.] Isa. 63:10—But they rebelled, and grieved his holy Spirit; therefore he was turned to be their enemy and himself fought against them. Here the prophet describes the sins of ancient Israel against the Spirit of God. [Eph. 4:30 again]: And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

2. [He can be *despited*.] Heb. 10:29—of how much sorer punishment, think ye, shall he be judged worthy, who has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? [To do despite is to act with malice, contempt, or scorn.]

3. [He can be *blasphemed*.] Matt. 12:31—Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. [To blaspheme, as the word is used in this context, is to ascribe an exercise of the Spirit's power to the agency of Satan, thus manifested spiritual blindness that can arise only from a hopelessly perverted will; hence to treat the Holy Spirit in an impious and irreverent manner.]

4. [He can be *lied to*.] Acts 5:3-4: But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? . . . Thou hast not lied unto men, but unto God. [To lie to an inspired man, who is a man of the Spirit (as Peter was in this instance), is made equivalent here to lying to the Holy Spirit.]

5. [He "can be" *resisted*.] Acts 7:51—Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit.

6. [Men can *speak against* the Spirit, *sin against* Him, and *rebel against* Him.] Matt. 12:32—whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Mark 3:29—whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin. Isa. 63:10—But they rebelled, and grieved his holy Spirit.

Obviously it is impossible to lie to a mere personification. It is impossible to grieve or vex, or to wound in any way, an impersonal energy or influence. These are slights that can be experienced only by a person.

Again, the various offices and works ascribed to the Holy Spirit in Scripture clearly indicate His personality. He is presented as acting in the following capacities:

1. [As *Revealer*.] John 14:26—But the Comforter, even the Holy Spirit . . . he shall teach you all things, and bring to your remembrance all that I said unto you. John 16:13-14 again: Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth . . . 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. Luke 12:12—for the Holy Spirit shall teach you in that very hour what ye ought to say. [These are all sayings addressed by Jesus Himself to the men who were to become His Apostles.] I Pet. 1:10-12:

SPIRIT IN GOD

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. 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 Cor. 2:10-12: But unto us God revealed them [*i.e.*, the things God prepared for them that love him] through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God." [The "we" in this passage has reference, of course, to the Apostles.]

2. [As *Teacher*.] Luke 12:12—for the Holy Spirit shall teach you in that very hour what ye ought to say. John 14:26—But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, etc. 1 Cor. 2:13. 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. [As *Witness*.] John 15:26-27: But when the Comforter is come . . . even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. John 16:14—He shall glorify me; for he shall take of mine, and shall declare it unto you. Rom. 8:16—The Spirit himself beareth witness with our spirit, that we are children of God, etc. 1 Pet. 1:11—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.

4. [As *Guide*.] John 16:13—when he, the Spirit of truth, is come, he shall guide you into all the truth.

5. [As *Comforter*, literally, *Paraclete*. This is the New Testament name for the Spirit, which signifies in a special sense His relations with the Apostles. It is a name that is difficult to translate; it seems to connote such meanings as Advocate, Counselor, Helper, etc.] John 14:16-17: I will pray the Father, and he shall give you another Comforter . . . 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, etc. 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 16:7—for if I go not away, the Comforter will not come unto you, etc. [It must be always kept in mind that these promises incorporated in the fourteenth, fifteenth and sixteenth chapters of the Fourth Gospel, were promises made by our Lord to the Eleven only, that is, to the men who were to become His Apostles. Recognition of this fact by Bible exegetes in the past would have prevented a great deal of the confusion which exists today in regard to the office and work of the Holy Spirit.]

6. [As *Intercessor*.] 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

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

according to the will of God. Eph. 6:18—with all prayer and supplication praying at all seasons in the Spirit, etc.

7. [As *Demonstrator*, or Worker of Miracles.] [The Father is primarily the Source of *faith*; the Son, of *doctrine*; the Spirit, of *evidence*. *Revelation* has always been attested by *demonstration* or miracles.] Matt. 12:28—But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. 1 Cor. 12:4-11: Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will. Heb. 2:4—God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will. [The reference here is, primarily, to the miracle-working powers of the Apostles.] [Cf. 1 Cor. 2:4-5, the words of Paul]: And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

8. [As *Administrator* of the Church.] The Holy Spirit came on the day of Pentecost, to act as the Vicegerent of Christ, to abide with the Church throughout the present Dispensation. His activity is paramount throughout the history of the Church in apostolic times as recorded in the book of *Acts*. So many instances of His direct leadership are given that it would protract this section to undue length to record all of them here. A few examples, therefore, will suffice.] Acts 8:29—And the Spirit said unto Philip, Go near, and join thyself to this chariot. Acts 8:39—the Spirit of the Lord caught away Philip. 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. 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 15:28—[the decisions of the first general church council of apostles and elders held at Jerusalem, as set forth in a letter dispatched to the surrounding congregations]: For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things, etc. [Note that the authority of the Holy Spirit was claimed for these decisions.] Acts 16:6-7: [here we are told that Paul and Timothy] went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not, etc. Acts 20:28—[the words of Paul to the elders of the church at Ephesus]: Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you overseers, to feed the church of the Lord which he purchased with his own blood. Acts 21:4—And having found the disciples we tarried there seven days: and these said to Paul through the Spirit, that he

SPIRIT IN GOD

should not set foot in Jerusalem [cf. vv. 10-11]. (Cf. also Acts 1:8, 2:1-4, 4:8, 4:31, 5:3, 5:9, 5:32, 6:3, 6:5, 6:10, 8:14-24, 9:17, 9:31, 10:44-47, 11:12-18, 11:24, 11:28, 13:9-10, 13:52, 15:6-9, 19:1-7, 20:22-23, etc.).

Thus it will be seen that, in His capacity as Administrator of the Church, the Spirit is said to have called certain persons to perform certain tasks, to have qualified them with proper credentials for their respective tasks, and to have sent them forth to accomplish the tasks which He had commissioned them to perform, and even to have accompanied them personally and in many instances to have given them the added powers necessary to accomplish the tasks which He had assigned them. All these offices and works clearly indicate His personality.

Dr. Strong summarizes clearly as follows:

That which searches, knows, speaks, testifies, reveals, convinces, commands, strives, moves, helps, guides, creates, recreates, sanctifies, inspires, makes intercession, orders the affairs of the church, performs miracles, raises the dead—cannot be a mere power, influence, efflux, or attribute of God, but must be a person.

Again:

That which can be resisted, grieved, vexed, blasphemed, must be a person; for only a person can perceive insult and be offended. The blasphemy against the Holy Ghost cannot be merely blasphemy against a power or attribute of God, since in that case blasphemy against God would be a less crime than blasphemy against his power. That against which the unpardonable sin can be committed must be a person.¹

Again, the Holy Spirit is invariably presented in Scripture in association with some other person or persons in such a way as to imply His own personality.

[E.g., Acts 15:28 again]: For it seemed good to the Holy Spirit, and to us, to say lay upon you no greater burden than these necessary things, etc. [As already pointed out, these words occurred in the letter dispatched to the churches following the council of apostles and elders at Jerusalem.] [Acts 8:29 again]: And the Spirit said unto Philip, Go near, and join thyself to this chariot. [In this case Philip was one of the seven "deacons" of the Jerusalem congregation (Acts 6:1-6) who had now turned evangelist (Acts 21:8).] Acts 10:19—And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, etc. [Passages in the book of Acts in which the Holy Spirit is described as having been a companion and guide to the leaders of the early church are numerous, as we have already seen. The Holy Spirit is presented as having been in a special sense a Companion and Guide to the Apostles. This special relationship, moreover, is indicated by a special name, Paraclete, translated—imperfectly—Comforter.] [See again Luke 24:44-49; John 14:16-17, 14:26, 15:26, 16:7-14, 20:21-23; Acts 1:1-8, 2:1-4, etc.]

1. A. H. Strong, *Systematic Theology*, One-Volume Edition, 324.

The Spirit is also presented as being in association with the Father and the Son, and on a footing of equality with them.

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. 1 Pet. 1:2—according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Jude 20-21: But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. [And especially the baptismal formula], Matt. 28:19—baptizing them into the name of the Father and of the Son and of the Holy Spirit.

According to the Great Commission, as given by our Lord Himself "through the Holy Spirit" (Acts 1:2), we are, first, to make disciples (i.e., learners, believers, followers) from among all nations; then we are to baptize these believers (i.e., those who have been made disciples) "into the name of the Father and of the Son and of the Holy Spirit." Baptism is transitional: by means of it, as a Divine appointment, a change of state is effected: the believing penitent is translated out of the kingdom of darkness (John 8:44, Acts 26:18) into the kingdom of God's son (Col. 1:13). This change of state is essentially a change of *relationship*. Baptism is the ordinance Divinely appointed as the means wherein the penitent believer formally yields himself in body, soul, and spirit, to the authority of the Father, Son, and Holy Spirit. Now it is admitted by all Bible students that the Father and Son are distinct persons. True it is, of course, that some will deny the deity of Jesus, but no intelligent person would think of questioning His personality. It follows, therefore, that if the Father and the Son are distinct Persons, this baptismal formula clearly indicates that the Holy Spirit is also a Person distinct from both the Father and the Son. If the Holy Spirit be merely a force, virtue, attribute, or impersonal emanation of some sort, these words are meaningless. Moreover, "name," in this text as elsewhere in the Scriptures, signifies *authority*: hence to be baptized into the name of the Father and of the Son and of the Holy Spirit, is to own the authority of all three Persons, the fulness of the Godhead. If in baptism we yield to the authority of the Father and of the Son as Persons—and authority inheres only in personality; an impersonal power or influence could not possibly have or exercise authority—it follows that in the same act of faith we also yield to the authority of the Holy Spirit as a Person. Apart from the fact of the tripersonality of God the baptismal formula is unintelligible.

Moreover, the Holy Spirit is said to have been sent, according to promise, by the Father and by the Son (cf. again Luke 24:45-49; John 14:26; 15:26; 16:7; Acts 1:1-5). To think that either the Father or the Son sent Himself, in fulfilling this Promise, is simply out of the question. The Holy Spirit is said to have *proceeded*, i.e., gone forth in time, from God (John 15:26). And Jesus told the Eleven explicitly that the Father would give them *another* Paraclete (John 14:16-17), that is, one distinct from Jesus Himself (John 16:7). Again, in Romans 8:26-27, as we have seen, the Spirit is said to make intercession for the saints: certainly this cannot mean that the Spirit intercedes with Himself. Finally, the pronouns used in reference to the Holy Spirit clearly indicate His personality. *E.g.*, John 14:17—"ye know *him*, for *he* abideth with you." John 14:26—"he shall teach you all things." John 15:26—"he shall bear witness of me." John 16:8—"and *he*, when *he* is come," etc. As a matter of fact, the evidence respecting the Spirit's personality is piled so high in Scripture that "wayfaring men, yea fools, shall not err therein" (Isa. 35:8). It is doubtful that the doctrine could have been set forth more clearly than it is in the teaching of Jesus and the Apostles.

We can only conclude that the Holy Spirit is presented in the Scriptures, not as an impersonal force, influence, efflux, or emanation, but as a Person. He is said to do things that only a person can do. He is said to possess faculties and endowments that only a person can possess. He is presented as suffering slights and injuries such as only a person can suffer. Men are described as sustaining attitudes and relations toward Him such as are possible only toward a person. He is given only such designations as imply personality, and He is represented as being associated with other persons in such terms as to indicate His own personality. Therefore the Holy Spirit must be a Person.

This conclusion is further corroborated by Scripture teaching regarding the Spirit's work in connection with the Church of Christ. He is represented as being the Agent of Christ in administering the affairs of the Church, that is, of the true Church, which takes in all of God's elect in the present Dispensation. As such He is said to indwell the Church and to govern it. As John Owen has written:

If a wise and honest man should come and tell you, that in a certain country where he has been, there is an excellent governor who wisely discharges the duties of his office; who hears causes, discerns right, distributes justice, relieves the poor, and comforts the distressed;

would you not believe that he intended by this description, a righteous, wise, diligent, intelligent person? What else could any living man imagine? But now suppose that a stranger, a person of suspicious character and credit, should come and say that the former information which you had received was indeed true, but that no man or person was intended, but merely the sun, or the wind, which by their benign influences, rendered the country fruitful and temperate, and disposed the inhabitants to mutual kindness and benignity; and therefore that the whole description of a governor and his actions, was merely figurative, though no such intimation had been given you. Must you not conclude, either that the first person was a notorious trifler, and designed your ruin, if your affairs depended on his report; or that your latter informer, whose veracity you had reason to suspect, had endeavored to abuse both him and you? It is exactly thus in the case before us. The Scriptures tell us that the Holy Ghost governs the church, appoints overseers of it; discerns and judges all things; comforts the faint; strengthens the weak; is grieved and provoked by sin; and that in these and many other affairs, he works, orders, and disposes all things, according to the counsel of his will. Can any man discredit this testimony, and conceive otherwise of the Spirit, than as a holy, wise, and intelligent person?¹

In conclusion, the personality of the Holy Spirit is a truth which must of necessity be apprehended by faith. Because of this fact, men have found it difficult not to hold the idea in question; or possibly more convenient, let us say, to substitute therefore more materialistic notions of the Spirit as an impersonal efflux, influence, or energy. The doctrine itself is so profoundly spiritual that the human intellect experiences difficulty in taking hold of it. We do not find it difficult to conceive of the Son of God as a Person, for the simple reason that we are able to view Him objectively, so to speak, that is, as a historical personage, Jesus of Nazareth, the Word who became flesh and dwelt among men. Nor do we find it such a strain on the imagination to conceive of our Heavenly Father in terms of personality, as One who thinks and feels and wills, in some manner even as we do these things; as One whom we approach in our petitions with the familiar words. "Our Father who art in heaven" (Matt. 6:9). *Indeed the notion of the brotherhood of man is predicated upon the fact of the Fatherhood of God, and the Fatherhood of God, in turn, upon the personailty of God.* How could there be Fatherhood apart from Personality? But to grasp the idea of the Holy Spirit's personality necessitates a mode of thinking so far transcending ordinary processes of thought that many have been inclined to reject the doctrine altogether. As H. Wheeler Robinson has written:

We have no single historical figure with which to identify the

1. *A Discourse Concerning the Holy Spirit*, abridged by George Burder, 43-44.

SPIRIT IN GOD

Holy Spirit, no complete and perfect example (apart from Jesus Christ) of what He is in Himself. But, instead, we have a wealth of revelation that overwhelms us by its immensity. Through the centuries, from countless lives of the most varied type, He has been reflecting Himself, as if in the myriad flashing jewels on the wavelets of a sunlit sea. . . . God Who is present with men is present as Spirit, and the Holy Spirit Who is God's presence active with the fulness of Christ's personality cannot Himself be less than personal.¹

Let us be content, therefore, to accept the fact of the Spirit's personality as a matter of faith and a sublime reality; as one of those "things that were freely given to us of God." For in the final analysis of the case, God the Eternal is Spirit, and they that worship Him must worship in spirit and truth.

God Who is present with men as Spirit, and the Holy Spirit Who is God's presence active with the fulness of Christ's personality cannot Himself be less than personal. Our metaphors of a quasi-personal energy break down utterly when we try to conceive an "ether" itself endowed with the love whose expression it serves to transmit. If the Spirit were but a means of transmission, or a mediating "energy," then the cardinal assumption or conviction of the real presence of God with us would be denied, and we should be left with a distant and inaccessible God.²

How profoundly encouraging, then, to the faith of the saints is this conviction of the Spirit's personality! How thrilling becomes Paul's declaration that the Christian's body is a temple for the Spirit's indwelling (1 Cor. 6:19)! How vital this to the growth of the saints in righteousness and holiness! In the light of this sublime truth, the life with the Holy Spirit becomes truly a life of fellowship with God and with Christ, through the abiding presence in the souls of the redeemed, of this Divine Counselor, Companion, Guide, and Advocate. In Tennyson's well-known words,

Speak to Him thou, for He hears, and Spirit with
Spirit can meet —
Closer is He than breathing, and nearer than hands
and feet.³

4. The Deity of the Holy Spirit

It will be agreed by all Bible students, I think, that in so far as we are informed by revelation and by experience, there are three, and only three, orders of persons, namely: (1) those Persons who constitute the Godhead, to whom alone the term

1. *The Christian Experience of the Holy Spirit*, 277-278.

2. *Ibid.*, 278-279.

3. "The Higher Pantheism."