

SPIRIT IN GOD

present world, if she is to be in deed and in truth His Bride, His Counterpart, His Spouse.

May I close this section, therefore, with Andrew Murray's eloquent prayer:

Most Holy God! In adoring wonder I bow before Thee in presence of this wondrous mystery of grace; my spirit, soul, and body Thy temple.

In deep silence and worship I accept the blessed revelation, that in me too there is a Holiest of all, and that there Thy hidden Glory has its abode.

O my God, forgive me that I have so little known it.

I do now tremblingly accept the blessed truth: God the Spirit, the Holy Spirit, who is God Almighty, dwells in me.

O my Father, reveal within what it means, lest I sin against Thee by saying it and not living it.

Blessed Jesus! to Thee, who sittest upon the throne, I yield my whole being. In Thee I trust to rise up in power and have dominion within me.

In Thee I believe for the full streaming forth of the living waters.

Blessed Spirit! Holy Teacher! Mighty Sanctifier! Thou art within me. On Thee do I wait all the day, I belong to Thee. Take entire possession of me for the Father and the Son. Amen.¹

In the words of the old hymn,

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme, and reign alone.

5. Spirit in the Godhead

"There is a spirit in man," said Elihu to Job, "and the breath of the Almighty giveth them understanding" (Job 32:8). This "spirit" in man is, as we have learned, personal life with all its potentialities. But man is the image or likeness of God: so there is Spirit in God. Spirit in God, however, is personal life in all its actuality, in all its metaphysical and moral *wholeness*, that is, Holy Spirit. "God is a Spirit" (John 4:24), and the Spirit of God is the Eternal Spirit (Heb. 9:14).

Speaking in strictly metaphysical terms, of course, the Father is also, as to essence, Spirit; hence He is said to be the "Father of spirits" (Heb. 12:9). And the Son likewise is, in His eternal nature, as to essence, Spirit: "the Lord is the Spirit" (2 Cor. 3:17). That is to say, they are both incorporeal and of the same metaphysical essence as the Holy Spirit, who is Himself the Eternal Spirit. We must keep in mind always that

1. *Op. cit.*, 240-241.

it takes Father, Son, and Spirit, to make up the Being of our God who is essentially Spirit. The term "Spirit" with reference to the Godhead in general ("God is a Spirit," John 4:24) seems to mean simply that no physical or corporeal—but exclusively psychical and moral—relations are sustained among the three Persons who constitute our God.

Certainly our God, if He is to meet the deepest aspirations of the human heart, must be a holy Spirit. Human outreaching could hardly be satisfied with anything less in deity. Indeed, it was the prophet Isaiah, writing several centuries before the advent of the Messiah, harking back to the rebelliousness of God's ancient people under Moses, gave expression to the following exquisite bit of literature:

But they rebelled, and grieved his holy Spirit: therefore he [Jehovah] was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy Spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the waters before them, to make himself an everlasting name? that led them through the depths, as a horse in the wilderness, so that they stumbled not? As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest: so didst thou lead thy people, to make thyself a glorious name (Isa. 63:10:14).

And it was Isaiah who, at least seven centuries before Christ, was privileged to behold, in a wondrous Vision, "the Lord sitting upon a throne, high and lifted up, and his train filled the temple"; and to hear the words of the heavenly anthem to which John the Beloved was also privileged to listen, some eight hundred years afterward, on the barren isle of Patmos: "Holy, holy, holy, is Jehovah of hosts" (Isa. 6:3, Rev. 4:8). In similar vein, the Psalmist cried out unto God saying, "Teach me to do thy will; For thou art my God: Thy Spirit is good; Lead me in the land of uprightness" (Psa. 143:10), and again, "Cast me not away from thy presence, and take not thy holy Spirit from me" (Psa. 51:11). And in the great day of national rejuvenation under Nehemiah the prince and Ezra the priest-scribe, the intercessory prayer of the Levites for the people, contained these words with reference to the experience of their fathers under Moses: "Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst" (Neh. 9:20). Indeed, I am convinced that God's saints, from the earliest dawn of human history, have known full well that God is essentially holy Spirit.

According to Scripture, the relation of the Spirit to the

Godhead may be stated in three basic propositions, as follows:

1. *God IS Spirit, or a Spirit* (John 4:24). That is to say, God is, as to essence, Spirit or spiritual (pure thought, will, love, being); hence, *not* physical or corporeal. This is equally true of all three Persons of the Godhead in their eternal and unoriginated nature. Ordinarily we describe God, therefore, as *Pure Spirit*, that is, "without body or parts, but having intelligence and free will." I might point out, however, that this designation does not necessarily exclude the idea of His existing in some form of what has been called "psychical ether," far subtler than matter. Comprehension of the essence of God is, of course, completely beyond our ken. As Knudson writes:

The word "spirituality" as applied to God has at least three distinct meanings. It means that God is a spirit as distinguished from material or physical existence. It means that he is free from the weakness of flesh, and is a supramundane power, superior to the forces of nature. It means also that there is an inner side to his personality, a rational and ethical side, and that it is here that his essential nature is to be found. He is not primarily substance or force, but a rational and ethical Being, who seeks to control men not by the sheer exercise of power but by appeal to their reason and intelligence, and who consequently, when worshiped, must be worshiped in spirit and in truth.¹

Since our God is a Spirit, any move to conceive Him, to represent Him, or to worship Him, in the form of a material object, or even in the form of a natural object—such as a tree, river, plant, or animal, or the sun, moon, earth, or any other heavenly body, or even Nature as a whole—is manifestly unspiritual and false. Hence, the Second Commandment of the Decalogue: "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God," etc., and there follows here the Biblical statement of the *law of heredity* (Exo. 20:4-6). Idolatry, animism, or nature-worship of any kind—all are derogatory of our God. There is but one Eternal Being—God—and He is a Spirit, or, to put it conversely, the Spirit who is Eternal is God.

2. *God HAS Spirit*. To have Spirit, of course, is to have the attributes and powers of Spirit. (In studying the nature and work of the Holy Spirit, one must always be careful to distinguish between the Spirit Himself, a Person, on the one hand, and His attributes, powers, gifts, influences, etc., on the other hand. Failure to make such a distinction has been a prolific source of

1. A. C. Knudson, *The Religious Teaching of the Old Testament*, 93.

confusion in the past.) Such designations as "My Spirit" ("The Spirit of Me"), "Thy Spirit" ("The Spirit of Thee"), "His Spirit" ("The Spirit of Him"), "The Spirit of God," "The Spirit of Jehovah," etc.—all imply the same thing, namely, the Spirit *belonging to God*, the Spirit *belonging to Jehovah*, etc. As man has spirit "in him," so God has Spirit in Him. Job 32:8—"There is a spirit in man." 1 Cor. 2:11-12: "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."

3. *God GIVES Spirit.* That is to say, God gives to men the gifts (influences, powers, endowments) that ensue from the procession, presence, and power of the Spirit.

Matt. 7:11—If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Luke 11:13—How much more shall your heavenly Father give the Holy Spirit to them that ask him? Eph. 4:8—When he [Christ] ascended on high, he led captivity captive, And gave gifts unto men [cf. Psa. 68:18; Neh. 9:20; Acts 5:32, 15:8; Rom. 5:5; 2 Cor. 1:22, 5:5; 1 Thess. 4:8; 1 John 3:24, 4:13.]

Obviously, no man knows, indeed no man is capable of knowing, all that Spirit in God comprehends. In this present life at least, this knowledge is beyond the range of the human intellect. The most we can do, therefore, in this connection, is to summarize the teaching of the Scriptures on this phase of our subject, keeping in mind at all times that the Bible is the Book of the Spirit. This we shall now undertake to do, as follows:

1. *Spirit in God means Power.*

Indeed one of the Scriptural names of the Spirit is "The Power of the Most High." From the words of the Annunciating Angel to the virgin Mary we read the following: "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" (Luke 1:35).

Spirit is the *dynamis* ("power"), the *energeia* ("activity") of God. Spirit-power is the ultimate source of both "physical" and "psychical" energy; and, as we have already noted, the line separating these two kinds of energy has been drawn so fine in recent years, in scientific thought, as to become almost non-existent. Hence, the activity of the Spirit is said, in Scripture, to result in the heightening, in some instances of the physical, in others of the psychical, powers of men. Such activity is always

exerted, of course, for the realization of some Divine purpose. Thus the Spirit of Jehovah "came mightily upon" Samson, to endow him with extraordinary physical strength for the deliverance of his people from their enemies (Judg. 14:6, 15:14). And thus their infilling by the Spirit qualified Bezalel and Oholiab with extraordinary artistic talent to construct and to adorn the furnishings of the Tabernacle (Exo. 31:1-11, 35:30-35); and thus the coming of the Spirit upon them qualified other divinely-chosen leaders of God's ancient people with special abilities for civil and military direction (*e.g.*, Othniel, Judg. 3:10; Gideon, Judg. 6:34; Jephthah, Judg. 11:29; Saul, 1 Sam. 10:10; David, 1 Sam. 16:13, 2 Sam. 23:1-2). Again, David, we are told, received from the Spirit the plans and specifications for the Temple (1 Chron. 28:12), which plans he handed down to his son Solomon for execution. And thus the inspiration of the Spirit endowed men of God, from beginning to end of the unfolding of the Plan of Redemption, with foreknowledge of subsequent events, especially of the circumstances of the life and work of the Messiah and of the future trials and triumphs of the Church. (Cf. 2 Sam. 23:2, 2 Pet. 1:21, 1 Pet. 1:10-11; Rev. 1:10.) Needless to say, too, that the presence of the Spirit in a human individual is the source of great moral power. No wonder then that the Apostles, filled as they were with the Spirit of God, "with great power . . . gave their witness of the resurrection of the Lord Jesus" (Acts 4:33). Had not Jesus told them, before His return to the Father: "Behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high" (Luke 24:49)? And again: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8)? Whether in these various cases additional physical, psychical or moral power was imparted to those persons who were being utilized as special instruments of the Spirit's activity, or whether that Divine activity only heightened the powers already inherent in those persons, we have no means of knowing; in any case, the results were the same. Where the Spirit is, God is; and where God is, there is Power—inexhaustible Power—physical, psychical and moral. There is no such thing as "entropy" in the Spirit of our God.

As a matter of fact, the Scriptures clearly teach that Spirit-power is the ultimate Source of the energy which, by self-transmutation into gross matter, goes to make up our physical

universe and all its parts. Gen. 1:1-2: "In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." Atomic power itself, of which we hear so much in these days, is but the manifestation of the power of God; the same is true of all forms of electromagnetic radiation. All forms of so-called "physical" energy have their primary source in the activity of the Divine Spirit, who is Pure Being, Pure Actuality. They are His "creations" or "projections"—which, we do not know, nor does it make a great deal of difference whether or not we do know. As H. Wheeler Robinson writes:

Analogies are perilous, but perhaps we should get near to the shifting lights and colors of the *New Testament* use of "Spirit" and "spirit" if we thought of it as the "spiritual" counterpart of an encompassing and penetrating psychical ether, far subtler than "matter," yet quasi-material, and nucleated, as it were, into specialized centres of *energy*, both in men, angels and God, to all of whom in such varying degrees belong those qualities we call "spiritual." In many ways modern theories of physics approximate to ancient theories of "spirit" though this does not justify us in the unguarded use of physical analogies for the formation of a modern theory of Spirit.¹

In a word, all individuals and individual objects are but media of the Divine Energy which created and which sustains our *one* world. So-called "material" objects are, as centers of this energy, but evanescent indeed, ever-changing symbols whereby spirits or persons—who constitute that aspect of the Cosmos which alone may properly be designated *reality*—preserve themselves in being and communicate with one another, to the achievement of their natural and proper ultimate ends. Our one world is, at its roots, so to speak, that is, stripped of its externality or sensible aspects, the World of the Spirit. Truly, in the Eternal Spirit of God—in His activity, in His actualization of all being, we, as persons, and indeed all sub-personal things as well, "live, and move, and have our being" (Acts 17:28); that is, in a purely *natural* sense. In a *moral* sense, of course, persons—and persons only—can and do live in neglect of God and in open rebellion against His Will. Hence, but in a *moral* sense only, persons and persons alone are capable of living outside God, that is, outside covenant relationship, outside fellowship with Him. Moreover, to live in God morally, which is to live the life of the Spirit, is to live *naturally*, to live as God orders us to live in order to attain our natural and

1. *Op. cit.*, 229.

proper ultimate ends as human beings. For the Will of God is the constitution—that which constitutes—all Nature. On the other hand, to live outside God morally, outside covenant relationship or fellowship with Him, is to live *unnaturally*. Sin is acting and living contrary to God's Will; all sin, therefore, is *unnatural*. The whole kingdom of darkness, in its every aspect, is unnatural; it lies wholly outside Nature, the Realm of the Good. It is the kingdom which has been thrust into the natural order of things by Satanic and human rebellion. We read that at the conclusion of the physical creation, "God saw everything that he had made, and, behold, it was very good" (Gen. 1:31). It became bad subsequently, only when sin entered into the moral order, when man allowed himself to be seduced by Satan. Satan's throne is the throne of the arch-rebel, the prince of darkness; and all his duped satellites from among angels and men, all of whom seek to prostitute liberty into license, make up the constituency of his rebel rule. This rebel kingdom will ultimately, and quite naturally, gravitate to its proper place, the place of its eternal segregation—to Hell, the penitentiary of the moral universe. And, as the Scriptures assure us, the Kingdom of Heaven under the reign of the Anointed, will, in the finality of temporal events, become co-extensive with the New Heavens and New Earth wherein dwelleth righteousness.

Cf. Matt. 28:18 [the words of the risen Christ]: All authority hath been given unto me in heaven and on earth. 1 Cor. 15:25-26: For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. [Cf. Isa. 65:17, 66:2; 2 Pet. 3:13; Rev. 21:1-3.]

Note the marvelous unity of Bible teaching that is presented in these Scripture. Hence, the only perfectly natural life for a human individual to live is not the life of gratification of animal impulses and desires, but the life with the Holy Spirit, which is the life of righteousness, joy and peace. "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). "Man," Jesus tells us, "shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4, cf. Deut. 8:3). It follows, therefore, since the Son was the incarnate Logos, that "he that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:12). True life is the life of the Spirit in the human heart, the life of fellowship "with the Father and with his Son Jesus Christ" (1 John 1:3).

Spirit-power, again, is the power which actuates and sus-

tains all the processes of nature. It is the unchanging Reality which persists through all outward appearance and change. The problem of change is one of the most profound problems confronting human experience and thought. That, in order to make change possible, there must be something that persists throughout the continuous, never-ending flux of this world of time and space and place, is obvious. To repeat an illustration used previously: A log, for example, is thrown into the fire-place; in a short time it has "changed" into ashes and gases. But there must be something that remains itself throughout this process of change; otherwise, there is not change at all, but an annihilation followed by a creation. So it is with respect to all change. If something does not persist as *the same* throughout all change, then our world is simply a sequence of annihilations and creations. But such an interpretation violates our reason: it implies a continuous process, if indeed it could be called a process, of passing into nothing and becoming out of nothing; instead of an original creation commonly described as *ex nihilo*, we have an infinitely repeated creation *ex nihilo*. The only reasonable conclusion we can reach, therefore, is that there is an abiding, timeless, never-changing Something which is the source and cause of all things, the Principle of Unity and of Generation, and which persists throughout all their changing appearances. That Something, moreover, must be dynamic; it would be utterly absurd to conceive it as static. That Something, we Christians contend, is the Activity, the *Energeia* of God— Spirit-power, which actualizes every form of energy in the Totality of Being. In the words of the old hymn:

Swift to its close ebbs out life's little day;
 Earth's joys grow dim, its glories pass away;
 Change and decay in all around I see;
 O Thou who changest not, Abide with me!

Spirit-power is the power which effectuates, *i.e.*, makes operative, all natural physical and moral law. "The law," said Aristotle, "is reason unaffected by desire." Said Abraham Lincoln: "Law is the expression of the will of the lawgiver." Thomas Aquinas defined moral law as "an ordination of reason for the common good, by him who has the care of the community, and promulgated." The essential elements of law are (1) a lawgiver, or authoritative will (authority being the moral right to use force); (2) a prior exercise of reason, for law is essentially purposive; (3) subjects, or beings toward whom the authoritative will is directed; (4) a general command or edict,

the expression of the authoritative will; (5) the power of enforcing the command; and (6) a penalty for the violation of the law, for law would not be law, but merely counsel or wish, without a penalty for its violation. Law, because it is without exception an expression of reason and will, presupposes an intelligent lawgiver, one who has the power not only to promulgate the law but to enforce it as well. (That is, *just* law is the expression of reason and will. Law that is the expression of arbitrary will alone, is apt to be unjust. Law that is the expression essentially of reason, uninfluenced by ambition, prejudice, or emotion, is most apt to be constructive and just.) This is as equally true of physical as of moral law. Force of any kind, in fact, that operates in a uniform manner, presupposes an authoritative intelligence and will. Now our world, in its general framework at least, is not a Chaos, but a Cosmos. *Kosmos*, in Greek, means "order." It signifies that ours is a world of order, hence that it is an *ordered* world, that is, a world ordered by a Supreme Intelligence and Will. If our world were not a Cosmos, there never could have been, nor could there ever be, a *science*, for science is simply man's knowledge—or interpretation, to be precise—of the order that prevails in the various departments of Nature. In fact, if our world were not a world of order, human beings—or any other living creature, for that matter—could not live in it. If men were not reasonably sure that day and night, seedtime and harvest, summer and winter, would come and go in orderly sequence, tomorrow as in the manner of yesterday, they could not plan to live or even live at all. Life would be utterly impossible in a chaotic, unpredictable world. Hence, in its very use of such terms as "cosmos," "cosmology," "laws of nature," "natural laws," "science," and the like, human science, consciously or unconsciously (it makes no difference with respect to the fact itself) recognizes the existence and operation of a Sovereign Intelligence and Will,—God. As Strong has put it: "Physical science, in her very use of the word 'law' implicitly confesses that a supreme Will has set general rules which control the processes of the universe." To use a simple illustration: According to the law of chemical affinity, two atoms—and two only—of hydrogen invariably unite with one atom—and one only—of oxygen, to form a molecule of water. Obviously, this "law," expressed in the formula H_2O , merely describes *how*, or in what proportions, these atoms unite to form water; any variation from this formula, in the

1. A. H. Strong, *op. cit.*, 533.

number of the respective kinds of atoms uniting, would result not in water but in some other substance. But the significant question is, *Why* do they so unite without exception? What *causes* the atoms to unite in such fixed proportions? To assume the positivistic position and blithely assert that they *do* so act and that ends the matter in so far as our knowledge extends or can extend, is simply burying one's head, ostrich-like, in the sands of ignorance. It is simply to ignore efficient causality altogether. The assumption of such an attitude is nothing but a will-act whereby a canon is set up arbitrarily to restrict any further attempt to know the answer to the *why*. Had science always followed this technique, throwing away altogether "the music and the dream" of life, we should still be living in the environment of the Stone Age; for science, as truly as art, is the product of man's creative imagination. Not even science can afford to imprison itself by such a method; in so doing it would destroy itself. In the final analysis of the case, positivism is sheer *wilful* ignorance, ignorance that is stifling—and nothing more can be made of it. Besides, the human spirit will never be content to remain imprisoned in a positivistic cage; its natural habitat is the great intellectual out-of-doors. We are all Colum-buses, and the pull of the horizon beckoning us into the mysteries of uncharted seas, is a force which human nature has ever found to be irresistible; indeed this instinct for penetrating the secrets of the "more beyond" is of the very essence of progress. And so the human mind will go on asking, *why?*—nor will all the self-styled "positivists" under the sun ever be able to change it. Indeed most psychologists will agree, I think, that the *exploratory* tendency in man is instinctive, *i.e.*, innate. *Why*, then, do two atoms of hydrogen invariably unite with one atom of oxygen to form a molecule of water? What *causes* Nature, in her various aspects as known to science, always to act thus, uniformly? What causes Nature to operate according to well-defined "laws"? What is the Power back of all the operations of Nature? What activates these operations? The answer is clear: The *ultimate* Cause is the intelligently self-determined Will of God; the *proximate* Cause is Spirit-power. No other intelligent answer to the question of the WHY of things is conceivable. And to attribute such uniformity to mere chance—whatever that term may signify—is about the most unintelligent answer imaginable.

To ignore efficient causality with reference to the Cosmos is to be blinded by wilful ignorance—the worst form of ignorance

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conceivable. That there has to be a Creative Power sufficient to account for the natural world and all its parts and creatures is too obvious to be open to question. And both Reason and Revelation agree in affirming that Creative Power or Efficient Cause to be the Spirit-power of God.

Now Spirit-power being the Power which sustains the processes of Nature, it follows quite logically that Spirit-power is the only Power which can, in a particular time and place and for a special Divine purpose, supersede the ordinary processes of Nature in the specific instance, and thus effect what is described in Scripture as a *miracle*. And, inasmuch as right human reason and Divine revelation are always in accord, the Bible, throughout, witnesses to the truth of this statement.

Luke 1:35, 37—[the words of the angel Gabriel to Mary]: 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. . . . For no word from God shall be void of power. Matt. 12:28—[the words of Jesus]: But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. Luke 24:49—[here the risen Jesus says to the Eleven]; And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. Acts 1:8—[the risen Christ again speaking to the Eleven]: Ye shall receive power, when the Holy Spirit is come upon you, etc. Acts 2:22—[from Peter's sermon on the Day of Pentecost]: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know. [That is, mighty works—miracles—which God, by the agency of the Spirit, wrought in and through the Son, Jesus Christ, who possessed the Spirit without measure [John 3:34]; indeed the personal spirit of Jesus was so possessed by the Holy Spirit that, in Scripture, *Spirit of Christ* (1 Pet. 1:11), *Spirit of Jesus* (Acts 16:7), and *Holy Spirit* are interchangeable terms.] Acts 10:38—Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. Acts 8:18-19: Now when Simon saw that through the laying on the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. [The allusion here is to the miracle-working power by which the early church was strengthened in the faith; cf. 1 Cor. 12:4-11.] Rom. 15:18-19 [Paul writing]: For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit. 1 Cor. 2:4-5, [Paul again]: 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. Heb. 2:3-4: How shall we escape, if we neglect so great a salvation? which having at first been spoken through the Lord, was confirmed unto us by them that heard; 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. 1 Cor. 12:11—but all these [miracles] worketh the one and the same Spirit, dividing to each one severally even as he will.

Thus it will be seen that Spirit-power is, according to Scripture, the power that necessarily enters into the working of a miracle, an event which is Scripturally designated, as to rank, a "mighty work"; as to its effect upon spectators, a "wonder"; and as to its purpose in the economy of God, a "sign" (Acts 2:22). Miracles cease to be a problem once it is realized that the Will of God is the constitution of the universe and that Spirit-power is the Efficient Cause of every form of being.

A fundamental truth needs to be stated, in this connection, as follows: *Spirit-power cannot be dissociated from either Thought-power or Word-power in God. Thought-power is the expression of Spirit-power, and Spirit-power is the actuation or realization of Thought-power.* Descartes' celebrated dictum, "I think, therefore I am," the beginning-point of all philosophy, is equally true stated conversely, "I am, therefore I think." Being and thought cannot be dissociated in a person. *Word-power, moreover, is equivalent either to Spirit-power or to Thought-power. The power of the Spirit is in the Word, and both Spirit and Word actuate the Divine Thought and Will with respect to created things.* Hence, Christ the Incarnate Logos is said to be "the power of God and the wisdom of God" (1 Cor. 1:24). *God's Spirit and His Word go together. All of which adds up to the mighty truth that, in God, Spirit-power, Thought-power, Word-power, and Will-power are essentially one. For this reason, we often find the terms used interchangeably in Scripture: what is said to be effected by one is said also to be effected by the others, and so on.* In studying the nature and work of the Spirit, and especially the relationship between the Spirit and the Word, it is exceedingly important to keep these facts in mind.

2. *Spirit in God means Vitality.* Where the Spirit is, there is life, for He is the Spirit of Life. This is the great truth made crystal clear in Ezekiel's Vision of the Valley of Dry Bones (Ezek. 37:1-14): whatever else the coming of the Spirit of God into this charnel-house meant, it certainly meant the difference between death and life. Spirit-power it is that actuates every form of life in the total Hierarchy of Being. Thus the Spirit of God, at the beginning, brooded like a great Mother-Bird over the "deep" of infinite Space, generating the primal forms of energy, actuating and cherishing incipient life, and the universe with its myriads of species of living things marched into being (Gen. 1:2). Thus the Spirit brooded over the first corporeal human form and implanted therein the attributes and

powers of a person, and the first creature Divinely fore-determined to be a likeness of God was constituted, by the Breath of God, "a living soul" (Gen. 2:7). Thus the Holy Spirit, the Power of the Most High, "came upon" and "overshadowed"—brooded over again, as at the Creation—the pure Virgin Mary, and the holy thing that was begotten in her womb was the Son of God, Divine Life Incarnate (Luke 1:26-38). As the Son Himself said, later: "I am the Way, and the Truth, and the Life" (John 14:6), and again, "I am the resurrection and the life . . . whosoever liveth and believeth on me shall never die" (John 11:25-26). In like manner, the Holy Spirit superposes the richness of His Divine Life upon the mental processes of the receptive human individual in regeneration—upon the "honest and good heart" (Luke 8:15),—and literally begets in him a new life, a new spiritual life (John 3:3-6), the life that "is hid with Christ in God" (Col. 3:3); literally recreates him, makes him over, into a new creature in Christ Jesus. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). Thus does the Spirit transform the one-time alien to God's commonwealth and covenant, into a fellow-citizen with the saints and a member of the household of God (Eph. 2:19); thus does He transform the old *natural* personal life, into the new *spiritual* personal life of unhindered access to, and fellowship with, God.

1 John 1:3—our fellowship is with the Father, and with his Son Jesus Christ. 1 John 4:12-13—If we love one another, God abideth in us, and his love is perfected in us; hereby we know that we abide in him, and he in us, because he hath given us of his Spirit. 1 John 3:24—hereby we know that he abideth in us, by the Spirit which he gave us. 1 John 5:12—He that hath the Son hath the life; he that hath not the Son of God hath not the life.

Regeneration, however, is only the beginning of the Spirit's activity in relationship with the saints: He takes up His abode in their hearts, and continues His work of sanctification throughout their earthly lives, thus fitting them for their proper inheritance of which His very indwelling is the earnest or pledge—the inheritance "incorruptible and undefiled, and that fadeth not away, reserved in heaven" for them (1 Pet. 1:4). (Cf. Eph. 1:13-14, also 2 Cor. 1:21-22.) And not only does the Spirit thus make the saints "meet"—in holy habits, disposition and character—"to be partakers of the inheritance of the saints in light"

(Col. 1:12), but at the end of their earthly lives He actually leads them into the possession of this eternal inheritance, into glory and honor and immortality—the Life Everlasting. “But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you” (Rom. 8:11). And so in this manner, line upon line, precept upon precept, here a little, there a little—for the Christian life is a process of continuous growth in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18)—the Holy Spirit transforms the spiritual personal lives of the saints on earth into their eternal personal lives in the Bosom of God—the Life Everlasting. The *natural* progression for human beings (persons), under the aegis of the Spirit, is from natural to spiritual to eternal life; from the Kingdom of Nature, through the Kingdom of Grace, into the Kingdom of Glory, there to be conformed to the immortalized image of God’s Son (Rom. 8:29).

Life is activity, and activity presupposes an *actor* and the *power* to act. The Spirit-power of God is God in action, and the ultimate source of the Life Force which preserves and perpetuates the race in its present or “natural” mode of being. As the Seer of the Apocalypse puts it: “And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb” (Rev. 22:1).

Every form of life in the total Hierarchy of Being—from the lowest to the highest, from that of the lowly cell to that of the immortalized saint—is actualized by the Spirit-power of God, and hence is a Divine gift. The Holy Spirit of God is the Spirit of Life, because He is the Spirit of the *living* God. 2 Cor. 3:3—“ye are an epistle of Christ, ministered by us, written not with ink, but with *the Spirit of the living God*.” Our God is not a thing carved out of wood, stone or marble. He is not any of the things of the Nature which surrounds us—not sun, moon, earth, star, plant, tree, bird or beast. Nor is He identical with the whole of Nature, as the pantheist would have it; on the contrary, Nature is His handiwork. And even though His Spirit-power is back of, and pervades and sustains, all Nature, yet He Himself is the Almighty Other than Nature and all her creatures including man. He is the living and true God, the eternal Spirit who is the Source and Cause of all things, in whom, *i.e.*, through whose power and activity, we live and move and have our being. (Cf. Acts 17:24-31, 14:15-17.)

The Second Commandment of the Decalogue is specifically a prohibition of all forms of idolatry and nature-worship. "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them" (Exo. 20:4-5). This prohibition was designed to preserve the knowledge of the *living* God in the world, as distinguished from the dead gods of so-called "natural religion," gods worshiped in the form of images or as personifications of the forces of Nature. The same fundamental truth is made explicit in the Christian credal formula: "Thou art the Christ, the Son of the *living* God" (Matt. 16:16). Our God is alive, vitally active; *He gets things done*; He accomplishes whatever He purposes to do (Isa. 46:9-11). He is the true and *living* God; hence Jesus Christ, His Son, is the Son of the *living* God; and the Holy Spirit, the Spirit of Life, is the Spirit of the *living* God.

Where the Spirit of God is, there is Vitality, Life. And Vitality is activity, actuality, creativity. Every kind of life in the universe is the gift of the Spirit of God.

3. *Spirit in God means Personality.*

The great and incommunicable Name of our God the eternal Spirit is The I AM, HE WHO IS.

Exo. 3:13-15: And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Let us compare, in this connection, the words of Jesus to the unbelieving Jews: "Verily, verily, I say unto you, Before Abraham was born, I am" (John 8:58). Thus did Jesus appropriate unto Himself the great and incommunicable Name of the Deity. No wonder the Jews, regarding Him to be a blasphemer, took up stones and cast them at Him. Obviously, He was either all that He claimed to be, or else He *was* a blasphemer, and not only that, but the greatest impostor who ever appeared in the world. But this latter conclusion is impossible, in the light of His unimpeachable life and character.

"I AM THAT I AM . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Name of

our God—the God of Abraham, Isaac, and Jacob, and the God and Father of our Lord Jesus Christ (Eph. 1:3, 1 Pet. 1:3; etc.)—is I AM, HE WHO IS. I AM THAT I AM signifies I AM, BECAUSE I AM; that is, *self-existence*, a Being whose ground of subsistence is within Himself, a Being unoriginated and eternal, without beginning or end. I AM signifies *timeless* Being: with our God, it is always NOW: “Behold, now is the acceptable time; behold, now is the day of salvation” (2 Cor. 6:2). I AM THAT I AM signifies I AM WHO I AM, that is, *self-conscious* Being. I AM THAT I AM signifies I WILL BE THAT I WILL BE, that is, *self-determining*, *self-directing* Being. To sum up: The Name I AM signifies all the attributes and powers of a person, of a unique, eternal, solitary Divine Person. (Cf. Deut. 4:35, 39; Isa. 43:10-11, 45; 5-6, 46:9-11.)

It is utterly inconceivable that such a profoundly spiritual conception of deity, or such an exclusively spiritual Name for the Deity, could have arisen spontaneously in the mind of a people or an individual, living at such an early age of human history and surrounded on all sides by the grossest forms of idolatry, polytheism, and nature-worship, as the Jews were throughout their entire national existence from the time of Moses to that of Ezra or even to that of John the Baptizer. Human reason itself proclaims that this great and incommunicable Name could never have sprung from the unaided human intelligence or imagination alone; that indeed it must have been a direct revelation from God Himself to His great servant and lawgiver, Moses, as the Scriptures affirm. This very Name, in and of itself, accounts for the preservation by the Hebrew People of the concepts of the uniqueness, personality and spirituality of God throughout their entire national history, although the Name was never given its full signification until Jesus Himself interpreted it in these meaningful words: “God is a Spirit; and they that worship him must worship in spirit and truth” (John 4:24).

Herein, too, lies the fundamental superiority of the God of the Judaeo-Christian revelation over the God of Greek philosophy and indeed of all philosophical thought. Whereas the latter, the God of human philosophical speculation, is usually conceived in pantheistic terms, as That Which Is, the God of the Bible is Pure Spirit or Person, I AM, HE WHO IS. Our God is not a *scientific probability*,—He is indeed a *metaphysical necessity*.

Now Person is the highest category of being of which we

have knowledge; certainly, then, it would be the height of unreason to assign God to a category inferior to that of Person. This does not mean, of course, that He is Person in the limited sense that human beings are persons, or, as Gilson puts it, that He is an anthropomorphic God; on the contrary, it is to be taken for granted that Person in God embraces infinitely greater attributes and powers than it embraces in man. But if God were less than Person, less than what that term signifies to us, then certainly He would be inferior to man in attributes and powers. And this is unthinkable, in Deity. Hence revelation, which invariably supplements the voice of reason, presents our God to us as a Spirit, as the eternal Spirit, as The I AM, HE WHO IS. Spirit implies personality in some form; therefore our God is a personal God. And because our God is a Spirit or Person, He can enter into fellowship with us, and we with Him, because we too are persons created in His image. 1 John 1:3—"Our fellowship is with the Father, and with his Son Jesus Christ." Whatever more Person may be in God than in us, and surely it is infinitely more, the fact remains that if God were less than Person, our fellowship with Him would be impossible. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). Therefore we come to Him in faith, the only avenue indeed by which we can approach God; we "believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6).

4. *Spirit in God means Everywhere-ness.*

As vital force permeates every part of a living organism, so Spirit-power permeates and pervades the Cosmos and its parts and creatures.

Psa. 139:7-10: Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in Sheol, behold, thou are there. If I take the wings of the morning, And dwell in the uttermost parts of the sea, Even there shall thy hand lead me, And thy right hand shall hold me. Jer. 23:23-24: Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah. Acts 17:27-28: that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; for in him we live, and move, and have our being. Rom. 11:36—For of him, and through him, and unto him, are all things. Eph. 4:6—one God and Father of all, who is over all, and through all, and in all.

Perhaps this doctrine of the immanence of God can best be presented by resort to Aristotle's well-known Four Causes. According to Aristotle, every entity in the universe has four causes or grounds of "explanation," namely: (1) a *material* cause—the matter or stuff of which the thing is made; (2) a *formal* cause—that which gives to the matter the specific form it assumes in the object; (3) an *efficient* cause—that which unites the form and the matter, thus giving the object concrete existence; and (4) a *final* cause—the function or end the object is designed to serve in the scheme of nature. For example, the *material* cause of a given desk is the wood of which it is made; the *formal* cause is the idea of the desk in the mind of the builder, the idea (pattern) which gives to the matter the precise form (a desk) which it has; the *efficient* cause is the cabinet-maker who joins the form to the matter, thus giving the desk concrete existence as a desk; and the *final* cause is the purpose which the desk serves, in an office, store, classroom, etc., the use to which it is put. Now when we say that Spirit-power (God) is everywhere, actualizing all things that exist, we do not mean that Spirit-power (God) is either the formal or material cause of the Cosmos: that would be pantheism, in that it would identify God with either matter or form (idea), or both, as indeed Spinoza does in his pantheistic doctrine of Substance. We mean, rather, that God is the *efficient*, hence *extrinsic*, cause of all things. Many modern philosophers have striven desperately to eliminate efficient causality from the universe (scientists ignore it)—but in vain. Without it there is no adequate explanation of anything. It is regrettable indeed that with most of these "thinkers" the wish seems to have been father to the thought.) Although Himself extrinsic to, other than, all things and the world as a whole, nevertheless His Spirit-power actualizes all things. As Thomas Aquinas has put it: "Created being is the proper effect of God, just as to ignite is the proper effect of fire." "The reason is," writes Garrigou-LaGrange, elucidating Thomas' arguments on this point.

that God is essentially being. Thus He is the cause of participated being. For the proper effect is that which necessarily and immediately depends on its proper cause. The proper effect is like a property manifested *ad extra*, for it is related to its proper cause, as a property is related to its essence; but it is external to its cause. Thus the killer kills (for there can be no one killed without a killer); so also the builder builds, the painter paints, the singer sings. Thus God brings things into existence and preserves them in being. Indeed, as St. Thomas says more explicitly, the more universal effects must be reduced to the more universal and prior causes. But among all effects

SPIRIT IN GOD

the most universal is being itself. Hence it must be the effect of the first and most universal cause, and that is God.¹

To quote Aquinas again: "God is in all things, neither as part of their essence (matter or form) nor as accident, but as an agent is present to that upon which it works."² These statements remind us of the words of the Psalmist: "O Jehovah, how manifold are thy works! In wisdom hast thou made them all; The earth is full of thy riches. . . . Thou sendest forth thy Spirit, they are created; And thou renewest the face of the ground" (Psa. 104:24, 30). The Spirit-power which proceeds from the Being of God is the ultimate cause of every form of energy and life which permeates the structure of our universe. Hence Spirit-power is everywhere, actualizing, supporting, renewing every created thing. (What better proof of this statement could be offered than science's own laws of the conservation of energy and of matter?)

The Spirit is everywhere, too, in the sense of being wholly unrestricted by time or space. Even lesser spirits, including men, as we have already seen, are not themselves necessarily limited to any locale; their thought soars out beyond all the limits of distance, space or time, both in their dreams and in their waking hours; and subconscious communication—telepathy—is wholly independent of the distance separating the communicator and the recipient. Persons *as such*, that is, as *spirits*, are capable of roaming the universe, so to speak, even though their bodies are confined to a definite location. And if this attribute of "everywhereness" is characteristic of created persons, how much more so of the Persons of the Godhead.

Cf. Matt. 4:5, 8—[in the account of the Temptation of Jesus]: Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, . . . Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them. [In like manner, the Spirit of God is frequently represented in Scripture as transporting God's servants from one place to another, seemingly without regard to the distance involved.] 1 Kings 18:12—[here Obadiah, meeting Elijah, says to him]: It will come to pass, as soon as I am gone from thee, that the Spirit of Jehovah will carry thee whither I know not. [Also 2 Kings 2:16; Ezek. 3:12, 3:14-15, 8:3, 11:1, 37:1, 43:5; 2 Cor. 12:2-4 (Cf. Acts 14:19); Acts 8:39-40 8:29, 0:19-20, 16:6-7.] The passages in Ezekiel, however, obviously imply a great deal more: they imply movement of persons independently of corporeal relations or relations of time and space. They imply that the Spirit of God can, at any one time, be at any place, or in all

1. Reginald Garrigou-LaGrange, O.P., *The One God*, trans. by Dom. Bede Rose, 255-256. Cf. St. Thomas Aquinas, *Summa theologica*, I a, q 45, art. 5.

2. Quoted by Garrigou-LaGrange, *ibid.*, 254.

places, where He may will to be. It should be noted, however, that here again, in attempting to expound the doctrine of His everywhere-ness, we are greatly handicapped by the inadequacy of human language.

Finally, the fact of the everywhere-ness of the Divine Spirit is implicit in the oft-repeated solemn affirmations of Scripture that the Thought-power of God constantly penetrates the most secret places of the individual human heart. (Cf. 1 Sam. 16:7; Luke 16:15; Heb. 4:12-13; Tim 5:24; 2 Cor. 5:10; Rev. 20:12-13.) No man can possibly escape the everywhere-ness of the Spirit of God.

5. *Spirit in God means Inexhaustibleness.*

This attribute is closely related to that of the Spirit's everywhere-ness. Spirit-power not only operates at will *everywhere* throughout the Cosmos, but also operates everywhere *in whatever measure* may be necessary to the accomplishment of the Divine purposes. Whereas in the realm of Matter, the whole is equal to the sum of its parts, in the realm of Spirit quite the reverse is true; in Spirit any "part"—to speak by way of analogy—is equivalent qualitatively to the "whole." The life, for example, that pervades my organism is present in equal measure in every part of it; there is as much of total organic life in my little finger as in my stomach or in my big toe or in any other part of my body. Similarly, life is present, in whatever qualitative measure each species may require for its own specific mode of being, in the myriads of organisms which go to make up the totality of the animate creation. And what is true in the realm of "natural" life is equally true in that of spiritual life. The Scriptures inform us—and every sincere Christian knows it to be true—that the Church, the Body of Christ, is the habitation of God in the Spirit (Eph. 2:22). That is to say, God in the Person of His Holy Spirit indwells every obedient believer in Christ, every member of the Body; and thus by indwelling and infilling the individual members, the Spirit indwells, unifies and vitalizes the whole "organism."

The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us (Rom. 5:5). Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? (1 Cor. 6:19). Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? (1 Cor. 3:16). Eph. 1:22-23: He gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. Eph. 4:4—There is one body, and one Spirit, even as also ye were called in one hope of your calling.

Individual saints are, so to speak, the cells who go to make up the Mystic Person, of which they constitute the Body, and of

which Christ Himself is the Head, the whole mystic organism being unified and vitalized by the Holy Spirit-Life of God. And the wonder of it all is that this universal and timeless expenditure of Spirit-power in so many different forms of energy and life never results in the decrease, much less in the depletion, of the original total supply. The Reservoir which is the source of this Power remains undisturbed by any or all expenditures of it in any form. The River of the Water of Life which proceeds "out of the throne of God and the Lamb" (Rev. 22:1) never runs dry; quite the contrary, it is always at flood tide. This River proceeds from a bottomless Spring—the Being of God.

Cf. John 4:14 [the words of Jesus to the Woman of Samaria, at Jacob's well]: Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall become in him a well of water springing up unto eternal life. John 7:37-39: Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. [Also Psa. 42:1-2, 63:1; Isa. 55:1; Rev. 22:17.]

Whatever else our God may be, whatever else Infinity may be, one thing He is, we may be sure: *inexhaustibleness*, richness of power, of spiritual nourishment and refreshment.

6. *Spirit in God means Creativity.*

Whether creativity is simply the re-combination of elements which constitute the Cosmos a *plenum*, in which case the "new" is simply the offspring, so to speak, of the potencies of "seeds" pre-existing or already *given*, or whether it is the oft-repeated addition, or emergence, of new elements in a dynamic and rapidly expanding Cosmic Process, is purely an academic question, a question indeed which philosophers have argued pro and con from time immemorial. To speak truthfully, this is just another one of those circular arguments which have harassed philosophic thought from the time of its inception. The fact of the matter is that insofar as the Spirit of God is involved the solution is irrelevant. That is to say, whether Spirit-power created *ex nihilo*, or effected re-combinations of potencies already given, the point to be remembered is that it was the Spirit-power of God which engendered the original potencies and which effected the ultimate results, namely, the creation and preservation of the Cosmos and its creatures.

In the present treatise, the entire Cosmic Process is viewed as a progressive development, with new increments of power

coming in from the Creator at the different stages which mark off the various levels in the Hierarchy of Being. (This is true, whatever *yom* may mean in the Creation Narrative.) The coming in of these new increments of power, each progressively higher in qualitative characteristics than its predecessor, resulting first in successive forms of energy and matter, then in plant life, animal life, and personal life, in the order named, was, in each case, the result of the procession of Spirit-power from the Being of God. This general view of the Creative Process is, as we shall see later, fully corroborated by the Scriptural account of the physical or natural Creation as given in the first and second chapters of the book of Genesis.

Dr. Louis Berman, a distinguished physician as well as an author, writes of the universe as a "psychocontinuum," in certain respects an apt phrase. Calling attention to the fact that the purely inanimate part of the Cosmos is characterized, apparently at least, by a process of entropy, he advances the thesis that the Life Process itself is, however, the anti-entropic phase of the total structure.

Energy is like an electric bulb slowly dimming its light, because it is discharging its power without replenishment. In fact light is the very prototype of all energy and of its fate. All cosmic energy moves at the same speed as light and has the same vibratory constitution. Radiation is a form of energy and the melodic rhythms of the different wave lengths, or frequencies, of radioactivity are its spectrum. There is a great continuous range of radiating frequencies comprising all its known forms. . . . Energy, whether liberated from the embrace of matter, radiating as light waves, heat waves, electrical waves, or as chained in the bonds of repulsion and attraction which are organized as the ultimate units of the atoms and molecules of matter, is the primeval essence of the cosmos, out of which all things are made and to which all things return. It appears in all the manifestations and transformations of the universe. It may appear as solid or liquid particles, as the incandescent gas of the stars and nebulae, as beams of light, as a consuming fire, as the purposeful mind of man, or as the profoundly brooding psychoactivity of the universe. But for all and equally alike the inexorable law is the law of entropy. It can be predicted that the time will come when there will be no more energy to waste. All energy will then exist at the same level, so to speak, from which nothing can be lifted and nothing can fall. Such will be the end of the world: a universe in which nothing will happen because there will be no energy left for happenings. After its eons of stormy activities, the cosmos will be for a long while viscous and slow, like a tired old man, and then there will come an eternal stillness, the rest of death.¹

Is this what will happen eventually? Probably so, according to the physicists—unless there is some sort of a counter-process.

1. *Behind the Universe*, 219-221.

Dr. Berman believes that there is such a process, namely the Life Process itself. He writes:

A universal cosmic consciousness begetting a continuing life-personality is embedded in the roots of the universe. It is growing and driving through the eons of time toward some apparently entirely ineffable and incomprehensible goal. And it embraces within itself all the vast extent and range of time and space, matter and energy.¹

This is all reminiscent, of course, of Bergson's *Élan Vital*.

What is this "universal cosmic consciousness," after all, but the living God, the eternal Spirit? And what is this force, which grows and drives through the eons of time toward some "ineffable and incomprehensible goal," but the Spirit-power of God? (Why are scientists so afraid of the word, "God"?—for their writings prove that, in spite of their reluctance to use the designation, they do have a "God.") All this points clearly to the fact that the Life Force is creative, that it is constantly ushering in new and higher forms of being. There seems to be a side of the Divine Being which is never satisfied short of reaching outside Him, short of the constant expenditure of Spirit-power in creative effort; otherwise there would be no accounting for the universe and its myriad forms of life. Creativity is of the very essence of the Spirit of God. Therefore, we may conclude that the Life Process is driving "toward some apparently entirely ineffable and incomprehensible goal."

That the Life Process is driving toward an ineffable goal, we heartily agree. But with Dr. Berman's assertion that the goal is entirely incomprehensible, we cannot agree. That it is incomprehensible to unaided human reason, of course, may be admitted. But revelation, in this as in every like instance, supplies what reason, because of its natural limitations, lacks of ascertainment. "The only goal of man," says LeComte Du Nouy, "should be the attainment of human dignity with all its implications."² This goal, according to the Scriptures, is ultimate Wholeness or Holiness: the creation of a holy, redeemed race to inhabit a wholly renovated or, so to speak, redeemed Cosmos—an environment purged both of the guilt and of the consequences of sin, an environment that is all Good. Nothing short of this could effectuate fully the attainment of human dignity, that of a creature created in the image of God.

Rev. 21:1-4: And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

1. *Op. cit.*, 226-227.

2. *Human Destiny*, 244.

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away. [Also Matt. 5:8; Rev. 3:5; 7:14-17, 22:1-5.]

Thus it will be seen that a new creation has taken place, as a result of the procession of Spirit-power from God, at every forward step in the onward and upward surge of the Life Process. At every forward step new increments of power have come in from the Being of God. The final advance, in so far as this earth is concerned, occurs in the creation of the Body of Christ, consisting of redeemed—recreated—persons, new creatures in Jesus Christ.

Rom. 8:1-2: There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. Eph. 2:10—For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. 2 Cor. 5:17—Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. [(Also John 3:3, Gal. 6:15, Rom. 6:4, Col. 3:9-10, Eph. 4:23-24, Tit. 3:5.)]

The final phase of the Creative Process occurs in the creation, by the Spirit-power of God, of spiritual bodies for the redeemed saints, bodies adapted to their celestial environment in the ultimately renovated Cosmos.

John 14:2-3: In my Father's house are many abiding-places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. [Undoubtedly the "many abiding-places" alluded to here are those spiritual bodies which await the saints at the moment of their resurrection.] Rom. 8:23—Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. [Also Phil. 3:20-21; 2 Cor. 5:1-4, not that we would hope to become disembodied spirits, but rather become "clothed upon" with spiritual (ethereal?) bodies. Cf. esp. Rom. 8:11, 1 Cor. 15:20 ff.]

How important, in view of all these considerations, is the Christian doctrine of immortality—that of the resurrection and glorification of the bodies of God's saints that "they may be conformed to the image of his Son" (Rom. 8:29)! How essential the doctrine is, to a proper understanding of the Plan of the Universe! Regeneration, sanctification, and immortalization are the supreme manifestations of that creativity which is of the essence of the Spirit-power of our God.

7. *Spirit in God means Sociality, Fellowship, Service.*

This truth becomes clear especially in the light of the New Testament revelation.

"Spirit" surely signifies sociality in man. Although psychologists, for the most part, reject the view that gregariousness is an instinct in man, the fact remains, nevertheless, that normal persons do constantly seek the fellowship of their kind. Experience teaches them early in life, though perhaps unconsciously, that they cannot satisfy even their basic organic drives, much less their intellectual outreachings, in a word, that they cannot realize their potentialities and thus attain fulness of being, as persons, short of association with kindred spirits in the various fields of human endeavor. Otherwise, how account for the vast number of clubs, lodges, guilds, unions, societies and associations which characterize the history of man upon earth? Professor Goldhamer of Stanford University, for example, who has collected voluminous statistics on voluntary associations in the United States, estimated that there are some 15,000 such different associations in Chicago alone. Think what a vast number there must be, then in the world at large! Associations there are of every kind and description—athletic, recreational, educational, literary, professional, occupational, social, political, agricultural, military, youth, ethical, missionary, religious, and so on, almost *ad infinitum*. And besides all these more or less casual or impermanent groupings, there are also the basic social *institutions* of human history to be taken into account, those which have been defined as "organized, established ways of satisfying certain basic human needs," and which, therefore, are found in some form or other practically among all peoples in all ages. These are the family (biological), the state (political), the corporation (economic), and the church (religious) or its equivalent. With the development of private property, of course, and the increase of abundance of material goods generally, the business corporation, with all its ramifications, has superseded the older family and feudal economic organizations, and has become the paramount economic institution of modern commerce and finance. Economic organization there has been, however, of one kind or another, from the very dawn of human history, and even extending back into prehistory.

From these facts it is evident that sociality in man is a part of the natural order of things, an ordination of Nature's God for man's general well-being. This is true whether or not

1. Ogburn and Nimkoff, *Sociology*, 555.

gregariousness is an instinct in man. Sociality must be regarded as a necessary and natural fact of the order of personal beings, for persons (or spirits) alone are capable of proper personality integration and development only through association with other persons. There is no getting around the fact that spirit in man includes the attribute of sociality. Therefore, since man is the image of God, we may reasonably conclude that Spirit includes sociality in God also. Perhaps this attribute of Spirit in God accounts for the Creative Process itself; perhaps that process is the inevitable outlet for that side of the Divine Nature which craves holy fellowship with kindred creature-spirits, that side of the Divine Nature which is Love. As a matter of fact, it is difficult for us to see how Divine Love could have found adequate expression except in fellowship with creatures made in His own image, and more particularly in such acts as atoning for, redeeming, forgiving, and sanctifying one-time lost sinners. And it is equally difficult to see how Divine Love could have wooed and won rebellious man back into covenant fellowship with Himself by any means other than a supreme sacrifice—the Supreme Sacrifice, in fact—intelligible to man in terms of human experience; in a word, by dying as an innocent man, would die, willingly and freely, for the salvation of the guilty. “Greater love that no man than this, that a man lay down his life for his friends” (John 15:13), but the love of God for man is greater than the love of man for man ever could be, for God willingly gave His Son, and the Son willingly gave His life, not only for His friends, but for His enemies as well. And Jesus, dying on the Cross, prayed for those who were putting Him to death: “Father, forgive them; for they know not what they do” (Luke 23:34). Be that as it may, vicarious sacrifice is still the noblest manifestation of love within the scope of human experience. That the accomplishment of such an end as reconciliation required in turn that Divine Love condescend to share our human nature with its frailties, temptations, and needs, is obvious. Thus it will be seen that the mysteries of the Trinity, the Incarnation, the Atonement, and the Resurrection—the fundamental doctrines of Christianity—are all closely bound up with the activity of the Holy Spirit in the regeneration, sanctification, and immortalization of the saints. Not one of these doctrines can be omitted without destroying the whole Christian System. Moreover, under the view presented here, the Christian System is the final phase of the Plan of the Universe, that is, of the whole Creative Process itself. Under this view, too, the physical

world becomes God's medium for the shaping of human souls to be meet for the inheritance of the saints in light, an end that can be achieved only by the superposition of the life of the Spirit upon the natural personal life of man. As the writer of the *Epistle to the Hebrews* puts it so clearly:

But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise (Heb. 2:9-12).

Human redemption, effected by the death and resurrection of our Christ, is realized and applied by the work of the Holy Spirit.

Throughout the Old Testament Dispensations, the Patriarchal and the Jewish—the period of preparation—the activity of the Spirit was exerted exclusively through *individuals*, men chosen by God to be special instruments for the execution of His eternal purpose. These holy men of old, men of great faith, enjoyed conscious fellowship with God through the immediacy of Spirit-power in them and exerted through them. Such a man especially was Enoch, "the seventh from Adam" (Jude 14), who "walked with God; and he was not; for God took him" (Gen. 5:24). Such also were Noah, "a preacher of righteousness" to his generation (1 Pet. 3:18-22, 2 Pet. 2:5); Abraham, called "the friend of God" (Jas. 2:23, 2 Chron. 20:7, Isa. 41:8); Isaac, Jacob, and Joseph; Moses, the mediator of the Old Covenant, and his successor, Joshua (Heb. 3:1-6, Num. 11:16-17, Num. 27:18-25, Deut. 34:9-12); and the Judges, civil and military dictators, chosen and used by God for the leadership of His people, at successive intervals throughout the long chaotic period of the Conquest (Judg. 3:10, 4:4, 6:34, 11:29, 13:25, 14:6, 15:14, 1 Sam. 3:19-21, 1 Sam. 9:6, etc.). Of the kings, David especially, the sweet singer of Israel, enjoyed intimacy of personal communion with God (1 Sam. 16:13); among David's last words were these: "The Spirit of Jehovah spake by me, And his word was upon my tongue" (2 Sam. 23:2). And the Hebrew Prophets—that illustrious line which began with Samuel and terminated with John the Baptizer—were in a very special sense "men of that Spirit," men who walked with God and who spoke for Him (1 Ki. 20:28; 2 Kings 4:25, 5:14; Isa. 6:1-5; Ezek. 2:2, 3:12;

Luke 1:15; 2 Pet. 1:21, 1 Pet. 1:10-12, etc.). To all these great men of faith, the immediacy of the Spirit meant personal fellowship, sweet and holy fellowship, with God.

Under the present Dispensation, the Church or Body of Christ is in a special mystical sense a holy *fellowship* with God the Father and with his Son Jesus Christ (1 John 1:3), through the mutual sharing by its members of the presence, gifts and powers of the Holy Spirit. No longer is the immediacy of Spirit-power confined exclusively to chosen leaders; it is shared, in various measures corresponding to respective ends, by all members of the Body. The Church is "the communion of the Holy Spirit" (2 Cor. 13:14). Hence, each member's physical body is described in Scripture as a temple that is indwelt by the Spirit (1 Cor. 3:16, 6:19), and all members of the Body collectively are said to be "as living stones, built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (1 Pet. 2:5), "builDED together for a habitation of God in the Spirit" (Eph. 2:22), that is, in the Person of the Spirit who indwells them. The Christian Church is described as "the elect . . . according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:2). It is the one Body vitalized and unified by the one Spirit (Eph. 4:4); hence its members are bound together in Christ by the communion—the mutual sharing—of the Spirit (2 Cor. 13:14). Both the love of God and the efficacy of Christ's Atonement are mediated to the members of the Body through the Holy Spirit which is given unto them, Rom. 5:5). In the one Spirit are they all baptized (*i.e.*, incorporated) into one body, and are all made to drink of one Spirit (1 Cor. 12:13). They are sealed by the Spirit, the Holy Spirit of promise, which is the earnest of their final inheritance, Life Everlasting (Eph. 1:13-14, 2 Cor. 1:22). By the help of the Spirit they put to death the deeds of the body, and live spiritually (Rom. 8:13). They are led by the Spirit, they walk by the Spirit, they live by the Spirit, and they bring forth the fruit of the Spirit which is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:16-25). The Spirit in them is the ever-present agent of their sanctification, and, at the end of their pilgrimage through this present world, because the Spirit of Him that raised up Jesus from the dead dwelleth in them, He that raised Christ Jesus from the dead shall give life also to their mortal bodies through His Spirit that dwelleth in them (Rom. 8:11). And in

this manner their fellowship with God the Father and with the Lord Jesus Christ and with one another, mediated in this life through the Holy Spirit dwelling in them, will become full and complete—an ineffable fellowship—around the very Throne of God and of the Lamb. George MacDonald's exquisite lines might well serve as the prayer of God's saints from day to day:

Leave me not, God, until; nay, until when?
 Not till I am with Thee, one heart, one mind,
 Not till Thy life is light in me, and then
 Leaving is left behind.

The consciousness of a new and joyous fellowship, a oneness with the Father and with the Son and with one another, through their mutual sharing of the Divine Presence in the Person of the Holy Spirit, was certainly most intense in the hearts of those men and women who constituted the first Christian *ekklesia* at Jerusalem, on and immediately following the Day of Pentecost. At the heart and center of that fellowship were, of course, the Apostles themselves, who had received the Holy Spirit in baptismal (overwhelming) measure. To them were added on that first day of Gospel preaching, by the Lord Himself as the Head of the Body (Acts 2:41, 47), some three thousand souls (Acts 2:41), who too were vitalized by the regenerative measure of the Holy Spirit's power. Thus the Body of Christ was created, incorporated, and vitalized by the Presence who had come down from heaven, as the Agent of both the Father and the Son, for the very purpose of incorporating the Body and taking up His abode therein. To those first Christians, this Presence brought the realization of a rich and joyous fellowship. And anyone who reads the early history of the Church as recorded in the book of Acts cannot fail to realize that this sense of the Divine Presence with them and in them was especially characteristic of the saints throughout the apostolic age. As H. Wheeler Robinson writes:

To the men whom Jesus had trained in the ways of the Spirit there came at Pentecost a new discovery, the discovery of a *fellowship* with one another and with Him, that made Him still present with power in their midst. They spoke of the Presence in their fellowship as an unquestioned reality: It seemed good to the Holy Spirit and to us (Acts 15:28). Their discovery (which was God's revelation) created an epoch. The new fellowship had the distinctive marks of its new creation, for it was marked by reverence, mutual helpfulness, joy, and a graciousness that won men by its life more than by its speech. Thus to the love of God that had issued in the grace of Christ there was added the fellowship created by the Holy Spirit.¹

1. *The Christian Experience of the Holy Spirit*, 7.

That this early Christian fellowship expressed itself characteristically in joyous service is evident from Luke's account of it in the book of *Acts*. The inspired historian tells us, for example, that on the Day of Pentecost, following Peter's sermon and exhortation, "they then that received his word were baptized; and there were added unto them" (literally "put together" or "added together") "in that day about three thousand souls." "And," he goes on to say, "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (*Acts* 2:41-42). It is interesting to note that the Greek word *koinonia*, here rendered "fellowship," in certain other New Testament passages is translated "contribution." (E.g., *Rom.* 15:26, *2 Cor.* 9:12-13, *2 Cor.* 8:4.) Obviously, in these various passages the word has reference specifically to the contributions of tithes and offerings for the relief of poor and distressed brethren. That this is one of the primary connotations of the word in the second chapter of *Acts* also, is clear from the verses that immediately follow verse 42, in which it is first used with reference to the Jerusalem *ekklisia*. Vv. 43-47 read as follows:

And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added together day by day those that were saved.

In a word, this first Christian fellowship manifested itself primarily in unity and in liberality: it was essentially a *fellowship of joyous service*. And so we read in *Acts* 4:32-35;

And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

Thus it becomes quite clear that this first Christian fellowship, that of the Church of Christ in Jerusalem, manifested itself in a voluntary, spontaneous outpouring of love (there is not one iota of evidence that it was done in obedience to any command of the Apostles or of anyone else), a spontaneous outpouring of

love in the form of joyful *service*. We have been told repeatedly in recent years, by self-styled "forward-looking brethren," that we must look to the future for the ideal church, never to the past. It strikes me, however, that it would be difficult for any congregation of Christians to excel the standard set by that first *ekklesia* in Jerusalem, in unity, in liberality, and in service. As a matter of fact, I am convinced that if any local church, as large numerically as was that Jerusalem church, could be found anywhere in the world today, of which it could be reported truthfully, as it was of that church, that the multitude of them that believe are of one heart and soul, and that not one of the members considers aught that he possesses as his own, but they have all things common; and of which it could be reported further that the members have actually sold their possessions and goods and made distribution unto each, according as every man had need—I am quite sure, I repeat, that if such a church could be found today, it would make the front page, and in bold headlines, of every metropolitan daily in the world. I am equally sure that I myself would go a long way to visit such a church in order to share its fellowship, if only temporarily, if indeed such a church could be found. That Jerusalem church stood at the very fountain-head of Christianity. By its spontaneous manifestations, in joyful service, of the fellowship which it enjoyed as a result of its consciousness of the Divine Presence in its midst, that church, I contend—a thesis I stand ready to defend at any time, anywhere—made itself a *pattern*—a *norm*, if you please—of Christian ecclesiastical fellowship for all time to come.

Moreover, judging from the record given us in the book of *Acts*, we must conclude that *joyful service* continued to be the outstanding characteristic of Christian fellowship throughout the entire apostolic age. Those early Christians were never content short of sharing their spiritual joy with others. In many instances, as in those indicated in the foregoing paragraph, this service took the form of voluntary contribution of tithes and offerings for the relief of the poor and distressed saints. In others, it took the form of personal evangelism. For example, when the members of the Jerusalem church "were all scattered abroad throughout the regions of Judea and Samaria," by persecutions instigated by Saul of Tarsus, "they therefore that were scattered abroad," we are told, "went about preaching the word." Now it must be remembered that these very first Christians were all Jews: thus did love, engendered by the Divine Presence in their hearts, break down the age-old "middle

wall of partition" between Jew and Samaritan. And so we find Philip, who had previously been set apart as a "deacon" of the Jerusalem church (Acts 6:1-6), down in the city of Samaria proclaiming unto the once-despised Samaritans, the Christ. And when the people of that city, we are told, "believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:1-12). "And there was much joy in that city" (v. 8). The fact is that whatever form this joyous service of the *Koinonia* took in apostolic times, it was invariably a service of love. Hence, in later years, when the saints at Corinth began to give too much weight to religious excitement and enthusiasm, in the form of public displays of "spiritual gifts" (tongues, prophesies, superhuman knowledge, healings, etc.), it became necessary for the Apostle Paul to reprove them and to set them back on the right track. This he did his first *Epistle to the Corinthians*. Although he does not disparage spiritual gifts, and indeed urges them to "desire earnestly the greater gifts" (1 Cor. 12:31), yet he goes on to say:

And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and I have all faith, so as to remove mountains, but have not love, I am nothing.

And he concludes with the well-known words, "But now abideth faith, hope, love, these three; and the greatest of these is love" (1 Cor. 12:31, 13:1-13). The most excellent way of life, the Christian way, is the way of love. Thus did the Apostle rebuke them for their spiritual exclusiveness, for their narrow horizon and littleness of spirit, in their exploitation of their miraculous powers as evidence of their high standing with God. Thus did he call their attention sharply to the fact that those gifts of the Spirit are superior which issue in *Service*, that the way of the Spirit is essentially the way of loving service, not only to those of the household of the faith but to all mankind. "To Paul it was given to know and preach the nobler realities of spiritual experience, and to call men from the debauch of religious emotion to the inspiration of duty."¹

In like manner, the fellowship of the saints in all ages, with God the Father and with his Son Jesus Christ and with one another, mediated by the consciousness of the Divine Presence—the Holy Spirit—in their hearts, issues forth in pure worship,

1. H. W. Robinson, *op. cit.*, 8.

in Spirit and truth, including the proper observance of the Christian ordinances; and in joyous service, the service of love. Thus, through the avenues of pure worship and loving service, do God's people always find within themselves reservoirs of spiritual power upon which they can draw constantly for moral, spiritual, and even physical strength; and thus are they "strengthened with power through his Spirit in the inward man" (Eph. 3:16).

For, to the saints in all ages the Communion of the Spirit has always meant strength—moral, psychological, and even physical. As a result of their sense of the Spirit's indwelling, they have ever found within themselves reservoirs of power, of hitherto unused power, wells of living water. They have discovered themselves to be but channels through which the Divine Energy courses, and issues forth in joyful service. These facts are evident from their many recorded testimonies (Zech. 4:6; Psa. 23:1-2; Isa. 30:15, 35:4-10; John 14:1, 16:33; Phil. 4:13; Eph. 6:10; 1 Pet. 1:5, 8; Rom. 14:17; 1 John 1:4, 5:4). The Communion of the Spirit is the life of joyous service, which is joy unspeakable and full of glory.

The impulsion of Spirit-power does not send great spiritual leaders into seclusion behind monastic walls, but rather urges them out into the highways and byways of pulsating everyday life, there to seek and to save the lost. This was the lesson which our God sought to impress upon the minds of the Apostles Peter, James, and John in the course of the Transfiguration of Christ. It will be remembered that frail impulsive Simon Peter, moved to rapture by the sublimity of that mountain-top experience, burst forth into speech, saying to Jesus: "Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah." We read, however, that "while he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; *hear ye him*" (Matt. 17:1-6). What was this but a kindly rebuke to Peter, a patient reminder that this work of Jesus and His disciples was not to be done on the mountain-top but down in the valley where dwelt the hungering and thirsting—and lost—souls of men? And so we read (v. 9) that "as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead." Yes, *they came down from the mountain*, down to the fields that were white unto the harvest, into the regions

inhabited by the toiling sons of men whom Jesus came to seek and to save. In a word, the fellowship of the Spirit means superabundant energy, activity, loving service, all tempered with profoundly practical rationality.

8. *Spirit in God means Holiness.*

This sublime truth was apprehended by individual saints in olden times. *Psa.* 51:11, "Take not thy holy Spirit from me." *Isa.* 63:10-11: "his holy Spirit." *Neh.* 9:20—"thy good Spirit." It is in a special sense, however, a New Testament revelation.

Holiness means *Wholeness*, *i.e.*, completeness, perfection, of being. Negatively, it is the absence of lack; there is no power, virtue or excellence lacking to the Being of our God. He is infinite (inexhaustible) Truth, Beauty, Goodness, Love, and Justice. Moreover, because Wholeness embraces the orderly relationship of all parts or powers, Holiness means *Order*, and the *love of Order*. In God there is perfect order, perfect equilibrium of all powers, perfect ordering of all things to their proper ends. In Him there is no conflict, but only perfect harmony, of intellect and will, of thought and purpose, of love and justice, of goodness and power. In God "mercy and truth are met together; righteousness and peace have kissed each other" (*Psa.* 85:10). "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory" (*Isa.* 6:3). "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come" (*Rev.* 4:8): this is the celestial anthem which is continuously lifted up by voices of praise before the Throne of God.

The New Testament Scriptures especially make it very clear that Spirit-power is the dynamic which effects miracles, including miracles of healing of the physical body. This power of God was manifested through holy men of old (*e.g.*, Elisha and the Shunammite woman's son, *2 Kings* 4:32-37); and through Jesus especially, who possessed the Holy Spirit without measure, *i.e.*, in the fulness of His powers and influences (*John* 3:34); and finally through the Apostles, who possessed the Spirit's power in baptismal measure (*Acts* 1:4, 5, 8; 2:1-4): that is to say, the power to make men and women *whole* physically. (*Vide* *Matt.* 9:12, 9:20-22; *Luke* 7:2-10; *John* 5:6, 14, *John* 7:23; *Acts* 4:8-10; 9:34, 20; 7-12, 28:1-6, etc.).

The fact should be kept in mind, of course, that the Spirit-power which effected these miracles of healing was essentially *psychical*. If subconscious thought (suggestion) in man has control over the bodily functions, as we have seen that it does, who can successfully gainsay the fact that this power in the

Divine Spirit has *absolute* power over corporeal things and functions?

Again, the Spirit makes men whole *personally* by writing in their inward parts, by inscribing in their hearts, the Word of Christ, which is the expression of the Mind and Thought of Christ. (*Vide* Jer. 31:33, Heb. 8:6-13; 2 Cor. 3:2-3, Phil. 2:5, 1 Cor. 2:16; Col. 3:16; Rom. 8:2, note that the Word of Christ is designated here, "the law of the Spirit of life in Christ Jesus." God's people have "the mind of Christ" as mediated by the Spirit.

Commenting on the phrase, "the mind of Christ," Cruden says:

We who are endued with the Spirit, have an experimental knowledge of God's will, and of spiritual divine things, revealed to us by the Spirit, who is our teacher, and knows the mind of Christ, and reveals it to us.¹

Jesus Himself says: "The words that I have spoken unto you are spirit, and are life" (John 6:63). And it will be remembered that Jesus said to the men who were to become His Apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). Again: "When he, the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for *he shall take of mine, and shall declare it unto you*" (John 16:13-14). And Paul testifies: "But we [the Apostles] received, not the spirit of the world, but the spirit which is from God: that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (1 Cor. 2:12-13); that is, communicating or revealing spiritual realities in spiritual terms. Thus the Word of Christ is that Word which is revealed in the New Testament by the Spirit, and to receive that Word into the heart, to digest it and assimilate it, to turn it into one's spiritual blood, so to speak, is to acquire the Mind of Christ. *And so by implanting within the saints the Mind of Christ, the Spirit integrates their personalities around the Person of Christ, and makes them whole personally.*

1. A. Cruden, *Concordance*, s.v.

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

Eph. 4:11-16: And he [Christ] gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

The Apostle is envisioning, in this passage, the integration, not only of the individual personality, but also of the entire Mystic Personality (the Church), around and into the Person of Christ.

Cf. Heb. 12:1-2: Let us . . . lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. 2 Pet. 3:18—But grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Jesus Christ is the focal point or object around whom the spiritual life is integrated.

The vast majority of psychologists will agree, I think, that the unflinching criterion of a mature personality is a unifying philosophy of life. Dr. Gordon W. Allport, for example, writes as follows:

Religion is the search for a value underlying *all* things, and as such is the most comprehensive of all the possible philosophies of life. A deeply moving religious experience is not readily forgotten, but is likely to remain as a focus of thought and desire. Many lives have no such focus; for them religion is an indifferent matter, or less a purely formal and compartmental interest. But the authentically religious personality unites the tangible present with some comprehensive view of the world that makes this tangible present intelligible and acceptable to him. Psychotherapy recognizes this integrative function of religion in personality, soundness of mind being aided by the possession of a completely embracing theory of life.¹

Or, to put the same fundamental truth in another form: Biological science of recent years has had a great deal to say about "adaptation to environment." But what does it mean by "environment"? What does "environment" include? Just the immediate family in which one grows up? Or the immediate family *plus* the community in which one is reared? Or does "environment" take in both these factors, and, in addition, the national state of which one is a citizen and for the preservation of which he may be called upon to give his life? As a matter of fact, it

1. *Personality: A Psychological Interpretation*, 226.

takes in all of these—family, community, and state—and infinitely more. The total environment in which a personality is integrated is the whole wide world: every human being is an inhabitant of the Cosmos itself. And no man is fully adapted to his environment until he has satisfied himself with respect to the whence and whither of his own being; that is to say, with respect to his relations to the Totality of Being of which he is himself an integral part. In the sense that every person is the center of his own world, that world which he constructs for himself by his formulation of a unifying philosophy of life, the world may rightly be said to be anthropocentric. Furthermore, any unifying philosophy of life must be, in the nature of the case, essentially a Faith. Even though it may, and indeed should, be based on necessary inferences drawn from rational observation and experience, still it remains a Faith, for it is bound to embrace elements which lie beyond all possibility of experimental proof or disproof. Such a unifying philosophy of life is, however, the principal criterion of a mature personality.

I am reminded here of the concluding paragraph of H. A. Overstreet's excellent little book, *The Mature Mind*. The paragraph reads as follows:

Where there is no vision, we are told, the people perish. Where there is no maturity, there is no vision. We now begin to know this. We realize that the evils of our life come not from deep evil within us but from ungrown-up responses to life. Our obligation, then, is to grow up. This is what our time requires of us. This is what may yet be the saving of us.¹

There is a world of truth in these lines. Truly we need to grow up! But most of all do we need to grow up, to integrate our personalities, around the proper Object, the proper Focus. Now the Focus of the Christian life—the life of the Spirit—is a Person, Jesus Christ of Nazareth, the Incarnate Word, the Son of the living God, and The One Altogether Lovely (Song of Sol. 5:16). Christ is Christianity, and Christianity is Christ. And the true Unifier of the human personality, around Christ as the Focus, is the Spirit of God. The specific mission of the Spirit on earth, in the present Dispensation, is to bear witness of Christ, His life, death, resurrection, glorification, and sovereignty. Said Jesus Himself with respect to the Spirit's mission: "He shall glorify me; for he shall take of mine, and shall declare it unto you" (John 16:14). Now the testimony concerning Christ, the testimony necessary to beget faith in Christ—for "belief cometh of

1. *Op. cit.*, 292.

hearing, and hearing by the word of Christ" (Rom. 10:17)—and to effect the integration of the human personality in Christ, is presented by the Spirit, through the prophets, apostles, and other inspired writers, in the Scriptures—and nowhere else, I might add—and particularly in the New Testament which is the Word of Christ—His Last Will and Testament—communicated to men by the agency of the Spirit. (See again John 15:26-27, 16:7-14; 1 Cor. 2:6-13; 2 Pet. 1:21; 1 Pet. 1:10-12; 1 Thess. 2:13, etc.). This testimony was begun through holy men of old, who were moved by the Spirit; it was continued through the Hebrew Prophets, who were in a special sense "men of the Spirit"; it was brought to completeness through Jesus, who possessed the Holy Spirit without measure (John 3:34), and through His Apostles, who were guided into all the truth by the same Spirit (John 16:13). This testimony of the Spirit was at the first communicated orally to men, in the present Dispensation, by the Apostles and early evangelists; before the death of the latter, however, it was embodied by them in permanent form in the New Testament canon. The New Testament canon, revealed by the Spirit through the inspired Apostles and evangelists, is in a special sense the Word of Christ. By means of this written Word, the Apostles are themselves witnessing for Christ "unto the uttermost part of the earth" (Acts 1:8), just as Jesus told them that they would do while He was yet with them in person. Moreover, to the extent that this Word is presented to men "through the foolishness of preaching"—by means of which it is God's good pleasure to save them that believe (1 Cor. 1:21)—and accepted into their hearts and assimilated into their thoughts and lives, they, too acquire the Mind of Christ; and to the extent that they acquire the Mind of Christ, their personalities become integrated around Him and in Him, and they become *personally whole*. This consummation is said to be realized, of course, by the agency of the Spirit, for the Spirit is in the Word and exercises His powers of regeneration and sanctification through the Word. God's Spirit-power and Word-power always go together.

The temporal mission of the Holy Spirit in all ages has been, and is, to glorify Christ (John 16:14).

Again, through this same process of integrating the personalities of men around and in Christ, and making them whole personally, the activity of the Spirit effects also their *moral* wholeness, that is, their oneness with God. Regeneration and sanctification are in a special sense works of the Holy Spirit,

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works by which He actualizes the efficacy of the love of God and the grace of the Lord Jesus Christ in the lives of the saints. In regeneration, the Spirit begets in them—through the instrumentality of the Word—a new life, a new moral and spiritual life of covenant relationship with God. As Jesus said to Nicodemus: “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. Marvel not that I said unto thee, Ye must be born anew” (John 3:5-7). Again, in progressive sanctification, the Spirit nurtures this new moral and spiritual life in the saints—again through the instrumentality of the Word—and thus effects their moral and spiritual growth, growth in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18). Now to grow in the grace and knowledge of Christ is to grow like God or godlike; for it was an important part of the mission of Christ to reveal God the Father to mankind. “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 1:18). And Jesus Himself said: “He that hath seen me hath seen the Father” (John 14:9). And the writer of *Hebrews* tells us that Christ the Son is the effulgence of the Father’s glory and the very image of the Father’s substance (Heb. 1:3). In this manner, that is, by this continuous process of nurture on the Divine side and growth on the human side, the Spirit brings the minds of the saints into oneness with the Mind of God in knowledge and their wills into oneness with the Will of God in love. The ultimate result is their complete oneness with the Divine. The man whose mind and will are one with the Mind and Will of God is *morally* whole or holy. He is fully prepared for the inheritance of the saints in light; prepared to see God “face to face,” to enter into Everlasting Life.

There is yet one work, however, for the Spirit to do as the vicegerent of Christ, in order to make complete His activity in behalf of the saint, in order to make the latter perfectly *whole*. That work is to make him *spiritually* (*metaphysically?*) whole, by clothing him in his spiritual body (1 Cor. 15:35-58); by fashioning anew this body of our humiliation, that it may be conformed to the glorified body of Christ—the body, for example, in which our Lord appeared in the Transfiguration scene (Matt. 17:2), and in which He appeared later to Saul of Tarsus on the Damascus road, Acts 9:1-9, 26:12-15). For God, we are told expressly, will thus give life to our mortal bodies *through His Spirit that*

dwelleth in us (Rom. 8:11). Redemption begins in the redemption of the spirit from the guilt of sin; it becomes complete in the ultimate redemption of the body from the consequences of sin (Rom. 8:20-23). When the redeemed saint shall appear in the Judgment purified in spirit and clothed in glory and honor and immortality, he will then be spiritually, metaphysically, *absolutely whole*. He will lack nothing of wholeness, nothing of perfection, in body, soul, and spirit. As the Apostle puts it: "And the God of peace himself sanctify you *wholly*; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (1 Thess. 5:23).

The Spirit-power of God makes men whole—physically, personally, morally and spiritually. Spirit in God means Holiness, Where the Spirit of God is, there is order, unity, wholeness, perfection. Where the Spirit of God is not, there is disorder, disunity, disintegration, and imperfection or lack.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

6. Personality in God

On the subject of personality in God and in man, Dr. Edgar Sheffield Brightman summarizes as follows:

God and man both enjoy complex self-experience, *qualia* (including ideal norms) which low grade selves are not conscious of, a wide range of temporal and spatial consciousness, time-transcendence and space-transcendence, free purposive self-control, rational awareness of meaning, free response to environment, and privacy of consciousness. All these traits belong to the essence of personality.¹

The essentials of personality enumerated here may—it seems to me—be reduced to the four traditionally given, namely, (1) self-consciousness, (2) self-determination (purposiveness), (3) individuality (uniqueness, otherness, "privacy," *i.e.*, separate and distinct existence), and (4) transcendence (of time and space). Personality in God embraces all these characteristics.

1. *Personality in God, as in man, includes self-consciousness.* Self-consciousness is the ability to become subject and object, knower and known, at one and the same time. It is the ability to say, I am, with rational awareness of the meaning of the saying. Personality, therefore, is explicit in the very Name of our God, I AM. "And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel,

1. *A Philosophy of Religion*, 363.