

tures. Moreover, it embraces all the other names by which the Spirit is designated in relation to His various gifts and endue-ments, viz., "The Spirit of Truth," "The Spirit of Wisdom," "The Spirit of Faith," "The Spirit of Grace," "The Spirit of Life," "The Spirit of Adoption," "The Spirit of Power," and "The Spirit of Glory." These various names and titles will be elaborated, in their proper contexts, in our subsequent work. They designate the activities of the Spirit in connection with the New, rather than with the Old, Creation.

3. Symbols and Metaphors of the Spirit

Scripture types, symbols, and metaphors of the Spirit are especially meaningful. They give us deeper insight into His nature and operations than mere language alone could possibly convey. Moreover, we must remember that these symbols and metaphors were selected by the Spirit Himself, largely because of the inadequacy of words, to make as intelligible to us as possible the nature of the Divine Being and the modes of His activities. Among the more significant of these symbols and metaphors of the Spirit, descriptive of His nature and operations, are the following:

1. *Breath.* (1) The metaphor of *breath* suggests primarily the Spirit's mode of subsistence. He is the Breath of God in the sense that, as the breath has a continual emanation from man yet is never organically separated from him, so the Spirit proceeds from God by a continual Divine emanation and yet still abides one with God. (2) This metaphor also designates the Spirit as the Author and Source of Life. Among the ancients, breath denoted the life principle in man; as long as a man breathes, he is alive; when he ceases to breathe, he dies. In like manner, the entrance of the Spirit, as the Breath of God, signifies life or union with God, and the departure of the Spirit signifies death or loss of God. Cf. Gen. 7:22—"all in whose nostrils was the breath [i.e., *neshamah*, the bodily breath] of the spirit [*ruach*] of life, of all that was on the dry land, died." Also Isa. 42:5—"Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath [*neshamah*] unto the people upon it, and spirit [*ruach*] to them that walk therein." In these passages, the bodily breath is explicitly connected with the "spirit of life," and the "spirit of life" is the Spirit of the *living* God, or at least an emanation

from the Spirit of the living God. (3) Thus it will be seen that this metaphor of *breath* suggests also the effects of the Spirit's operations, in His giving of life and breath to all creatures (Acts 17:25); every form of life is, as we have seen, a gift of the Divine Spirit. Thus the original impartation of all the potentialities of personal life to man is described in Scripture as a Divine inbreathing. Gen. 2:7—"And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*." Here we have a graphic picture of the Almighty stooping down and placing His lips and nostrils upon the lips and nostrils of the lifeless body He had just created, and expelling into it *life*—personal life—from His own Being. Anthropomorphic, of course. But where in all ancient literature can be found such an exalted conception,—indeed it must have been a *revelation*, namely, that the River of Life, of the personal life which we ourselves enjoy, has its source in the Being of our God, from whom and by whose Spirit first life was breathed into man at his creation?

Cf. Rev. 22:1—And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb. Gen. 1:27—And God created man in his own image, in the image of God created he him; male and female created he them. Job 27:3—For my life is yet whole in me, and the spirit of God is in my nostrils. Job 32:8—But there is a spirit in man, and the breath of the Almighty giveth them understanding. [As the entrance of the Spirit brings life, so the departure of the Spirit means death.] Gen. 6:3—My Spirit shall not strive with man for ever, for that he also is flesh. 1 Sam. 16:14—Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. [The departure of the Spirit marked the beginning of Saul's downward plunge, ending in suicide.] (4) John 20:21-23: The disciples therefore were glad when they saw the Lord. Jesus therefore said to them again, Peace be unto you; as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

In this manner, Jesus, just before His ascension to the Father, *symbolically* indicated the coming of the Holy Spirit upon the Apostles to qualify them with His own infallibility and authority. The actual advent of the Spirit took place of course a few days later, on the Day of Pentecost (Acts 2:1-4). Moreover, this advent of the Spirit upon the Apostles on the Day of Pentecost marked the beginning of the New Creation, the new spiritual life in Christ enjoyed by all the saints of God. The Church, the Body of Christ, vitalized by the indwelling Spirit, is God's sanctuary throughout the present dispensation (Eph. 2:22). And finally, the communion or "sharing together"

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of the enduements of the Spirit, by the saints, is the bond of their union with God through Christ, hence the earnest of their enjoyment of spiritual life.

1 John 5:12—He that hath the Son hath the life; he that hath not the Son of God hath not the life. Rom. 8:2—For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. Eph. 1:20-22: Christ Jesus Himself being the chief corner stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit. 2 Cor. 1:22—God, who also sealed us, and gave us the earnest of the Spirit in our hearts. 2 Cor. 5:5—Now he that wrought us for this very thing [immortality] is God, who gave us the earnest of the Spirit. Eph. 1:13, 14—in whom [Christ], having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

The Breath of God is the source of every form of life in the universe—corporeal, personal, spiritual, eternal. (5) Finally, this metaphor of *breath* suggests the intimate union existing between the activity of the Spirit and that of the Word: as words accompany the breath from the mouth of man, so the Word accompanies the Spirit from the Being of God. His Spirit and His Word go together; or, to speak more precisely, the Spirit operates through the instrumentality of the Word.

Acts 9:1—Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, etc. [How did Saul *breathe* threatening and slaughter against the disciples? Through words, of course. Thought is communicated by persons through the medium of words.] Psa. 33:6, 9—By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast. Heb. 11:3—By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

Spirit-power of God is in the Word. The expulsion of the Divine Word, revealing the Divine Will, resulted in the physical creation. Thoughts are indeed things. Moreover, as it was with respect to the Old or Physical Creation, so it is with respect to the New Spiritual Creation: the Spirit operates (breathes) through the Word in the begetting of spiritual life. The Gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16), because the Spirit is in it and operates through it.

Luke 8:11—The seed [of the Kingdom] is the word of God. 1 Pet. 1:23—having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. Jas. 1:18—Of his own will he brought us forth by the word of truth. Cf. the words of Jesus, John 6:63—It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are

spirit, and are life. Jas. 1:21—receive with meekness the implanted word, which is able to save your souls.

Finally, *the* communication by the Spirit of Divine thoughts and words to chosen instrumentalities, and through them to all mankind, is described under the same general metaphor. Inspired literature is *God-breathed* literature. Inspiration and consequent revelation are primarily works of the Spirit of God (cf. 1 Cor. 2:9-15).

2. *Wind.* (1) This metaphor of wind or air in motion is descriptive primarily of the Spirit's nature or essence as a pure spiritual or immaterial being. So it is said of God, John 4:24, that He is a Spirit, *i.e.*, of a pure spiritual or immaterial nature, not confined to place, nor regarding any one person or people more than another in His worship, the truth which Jesus especially designs to evince to us in this particular text. (2) This metaphor is also descriptive of the operations of the Spirit which in so many respects resemble those of the wind in the physical world. Wind may come in an onrush, with the impact of a tornado, or it may come in a gentle breeze; so the activity of the Spirit may take the form of an invasive energy (as in Ezek. 37:1-10, Acts 2:1-4), or it may take the form of a gentle vivifying and purifying influence. This general idea may be what Jesus designs to teach in John 3:8 (granting of course that the passage is correctly translated in the recognized versions, which I doubt very much): "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Here we have a parallelism, if this rendering be correct, between the unknown ways of the wind and the unknown points of application to the human spirit of the mighty energy of the living God. The sound of wind in the trees or against barriers, and other effects that the rapid motions of the air produces, provides a lively metaphor of the mysterious working, breathing of the Divine Spirit, whose "voice" or "word" may be heard, whose effects are present to our sense and consciousness, but the beginnings and endings of which are always lost in God. That is to say, the mode of the Spirit's operation in the spiritual world—upon the minds and hearts of men—is best represented by that of the air or wind in the physical world, the principal point of resemblance being that both operations are manifest primarily, not in *themselves* (that is, not in the coming and going of either Spirit or wind), but in their *effects*. (3) The Spirit's advent on the Day of Pentecost was manifested outwardly by "a sound

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as of the rushing of a mighty wind" and by "tongues parting asunder, like as of fire" (Acts 2:1-4). These were evidential manifestations which could be *seen* and *heard* by the people of Jerusalem, as Peter explicitly stated in his sermon on that occasion (Acts 2:33). This entire divine demonstration was metaphorical, of course, of the coming of the Spirit and the Word—or rather, of the Spirit *with* the Word—upon the Apostles in baptismal or overwhelming measure: they were all "filled with the Holy Spirit" (i.e., completely *overwhelmed*, or to speak by way of analogy, *hypnotized*, by Him), and "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). They were completely under the power of the Spirit, even as a subject is under the mental power of a hypnotist; and they spake only the words *suggested* to them by the Spirit. This coming of the Spirit on Pentecost in invasive power is reminiscent of the coming of the wind in a great onrush into the Valley of Dry Bones, in Ezekiel's Vision (Ezek. 37:1-10). Generally speaking, however, the Spirit operates, as in regeneration and in sanctification, with the quietness, yet all-pervasiveness of the atmosphere by which we are surrounded all the time, and which we inbreathe as essential to our physical life. Cf. Zech. 4:6—"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Cf. also the experience of Elijah, 1 Ki. 19:9-14: Jehovah was neither in the strong wind nor in the earthquake nor in the fire, but in "a still small voice." (4) To carry on the metaphor, As the air around us is necessary to our physical life, so the Spirit is necessary to our life spiritually. We cannot grow physically without air, nor can we grow spiritually without the Spirit. When we cease to breathe, we die; and when we yield up the (natural) spirit within us, the body dies (cf. Luke 23:46, John 19:30). And when we quench the Spirit, our spirits die; we separate ourselves from God; this is the second death (1 Thess. 5:19, Rev. 21:8). Nicodemus was inclined to look upon spiritual birth as something unexplainable, even inconceivable. Not so, said Jesus in substance; the Spirit's workings are no more mysterious than the operations of the wind in the world of nature around us. The wind of course is not under our direction nor at our disposal; neither is the Spirit. *There is scarcely any limit to the application of this remarkable metaphor.* In the light of these truths, what infinite wisdom the Spirit Himself manifested in representing Himself and His operations to us under the Hebrew and Greek words, *ruach* and *pneuma* respectively! (See special note on John 3:8 at the end of this part)

3. *The Dove.* (1) Matt. 3:16, 17—"And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." The language here (and in Mark's account also, Mark 1:10-11, which parallels that of Matthew) is somewhat ambiguous. The phrase, "the Spirit of God descending as a dove and coming upon him" (Mark 1:10—"the Spirit as a dove descending upon him") may have reference to the *form* in which the Spirit made His appearance, or it may have reference to the *manner* of the Spirit's descending, that is, as a dove descends gently upon her nest. Fortunately, Luke throws some additional light on this problem in his account of the incident: "The Holy Spirit," he says, "descended in a bodily form, as a dove, upon him." (Vide Luke 3:21, 22). Thus, in the light of this additional bit of information, the language of the Synoptic biographers in describing this incident would seem to have a double meaning, namely, (1) that the Spirit descended, not in the form of a real dove, but in a luminous (shall we say *ectoplasmic*?) configuration resembling the form of a dove; and (2) that He descended not only in this dove-like form but also in the gentle manner in which a dove descends upon her nest. Moreover, in the Fourth Gospel, we have the further testimony of John the Baptizer, that the Spirit not only descended upon Jesus, but also *abode* upon Him. John 1:32-34: "And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." (Cf. Luke 3:2—"In the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.") In any case, this radiant glorious Form both Jesus and John saw descending out of heaven, then, bird-like, sinking, hovering, brooding over the Head of the Sinless One, and then alighting, as it were, upon Him and *abiding* there. In all probability, in likening to a dove this cloud of glory descending through the clear heaven and abiding upon the head of the baptized Jesus, John was recalling the rabbinical comment (in the Talmud) on Gen. 1:2, "The Spirit of God like a dove brooded over the waters." "It was not a real

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dove," writes John Owen, "that appeared, but some ethereal substance, something of a fiery nature, I conceive, in the form of a dove; and this rendered the appearance more visible, heavenly and glorious." Moreover, the motions of a dove—those of whirling, hovering, fluttering, settling down—make the symbolism of this incident all the more vivid.

(2) It should be noted, too, that the New Testament writers are unanimous in affirming expressly that the heavens were opened to make way for the descent of this dove-like Form, the visible symbol of the procession of the Spirit from the Being of God. Cf. John 15:26—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father," etc.

(3) This manifestation of the Spirit, under the emblem of a dove or dove-like form, was the anointing of Jesus to His holy offices of Prophet, Priest, and King. (Only His human nature was thus anointed, however.) This was an official act of the government of Heaven: it was God Himself who thus anointed His Son "with the Holy Spirit and with power" (Acts 10:38). Hence, we read that, immediately following the Baptism and Temptation, Jesus inaugurated His earthly ministry in Galilee.

And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. [Luke 4:14-21; cf. Isa. 61:1 ff.]

Thus it will be seen that Jesus explicitly interpreted the language of Isaiah as having reference to Himself, the Messiah.

(4) This descent of the Spirit in a dove-like form upon Jesus at His baptism points back (a) to the Spirit's "overshadowing" of the Virgin at His Incarnation (Luke 1:35), and (2) to the Spirit's brooding over the primordial Chaos at the beginning of the Creation. Cf. Gen. 1:2—"And the earth was waste and void; and darkness was upon the face of the deep;

1. John Owen, *op. cit.*, 46.

and the Spirit of God was brooding upon the face of the waters." As Milton has put it so vividly:

And chiefly Thou, O Spirit, that dost prefer
 Before all temples the upright heart and pure,
 Instruct me, for Thou knowest; Thou from the first
 Wast present, and with mighty wings outspread,
 Dove-like, sat'st brooding on the vast abyss,
 And mad'st it pregnant.¹

"As at the beginning of the old creation," writes John Owen, "the Spirit of God moved on the waters, cherishing and communicating a prolific, vivifying quality to the whole, as a dove gently moves upon its eggs, communicating vital heat; so at the new creation, he comes as a dove upon him who was the immediate author of it."²

(5) In the descent of the Holy Spirit in a dove-like form upon Jesus at His baptism, there may be an allusion also to Noah's dove. Two times the patriarch sent forth the dove from the Ark, and two times she returned, thus signifying that the earth was not yet fully renovated for the habitation of the righteous (Gen. 8:8-11). But the third time the dove was sent forth, she did not return. Gen. 8:12—"And he [Noah] stayed yet other seven days, and sent forth the dove; and she returned not again unto him any more." Does not this incident teach us that as the dove, the emblem of purity, found her proper habitat only in the renovated earth, an earth purged of all vice and sin, so the Holy Spirit can find His proper habitat only in the pure in heart? Matt. 5:8—"Blessed are the pure in heart; for they shall see God."

The dove is a messenger, especially the homing pigeon. In fact, the ability of the dove to return as a messenger to his home from far distant places is one of the marvels of nature. Thus the dove symbolizes to us the Spirit of God as His messenger, bringing first to our hearts the message of eternal peace. The second time Noah loosed the dove from the window of the ark, it returned with an olive leaf in its beak. The olive leaf is the symbol of peace; and Noah knew by this that the waters of judgment had abated and the dry land had appeared. It was only after the waters of baptism had fallen from the body of Jesus as He rose from the watery grave that the Spirit descended as the messenger upon Him who is the Prince of Peace. In Him, as it is symbolized by His coming forth from the waters in Jordan, the waters of judgment have abated for all who will believe.³

[Again] As John describes the descent of the Spirit in the form of a dove, he distinctly says that the Spirit is to remain as an abiding

1. John Milton, *Paradise Lost*, I.

2. John Owen, *op. cit.*, 46.

3. C. Gordon Brownville, *Symbols of the Holy Spirit*, 22, 23.

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presence in Him. Referring back to the experience of Noah, we remember that when the window of the ark was opened for the third time and the dove sent forth, it did not return but went to its abiding place on the cleansed earth. Thus the Holy Spirit did not go back into heaven, but abode in Jesus in all His fullness. This fullness of the Spirit was His not only at all times in the Incarnation, but eternally; we cannot divide the Trinity or the Godhead. But here it is manifest, that we might believe and understand.¹

Again, on Noah's dove as an emblem of the Holy Spirit, F. E. Marsh writes as follows:

Noah's dove came forth from the ark. God's Dove came from heaven. There are two thoughts suggested by this. As the dove came forth from the ark, the ark being a type of Christ, so the Holy Spirit, because of what Christ is, and has done, comes forth to the earth of man's iniquity; and to tell him of the only ark of salvation, where he can find safety and peace. The lighting of the Holy Spirit on Christ as the Dove proclaims two things, first, He could come as the Dove on the Lamb of God, for there was a correspondence between the spotlessness of God's Lamb and the gentleness of God's Dove. Second, He came upon Christ as the Dove to qualify Him for His ministry, and to act through Him in blessing to others. . . . The dove which came from the ark came to the earth to find a resting place. The Spirit came upon Christ as the Son of Man, for He Himself, in speaking of Himself as the Son of Man says: 'Him hath God the Father sealed' (John 6:27). It is not without significance that the manhood of Christ is specially mentioned when reference is made to the Spirit's coming upon Him. Earth has no sorrow that Heaven cannot cure, because Heaven has come down in the Person of Christ and the Holy Spirit to cure the sorrows of earth. The fact that the Son of God and the Holy Spirit have come into the world, proves beyond all demonstration that the Lord alone can meet the deep necessity of man. Man cannot meet the need of his fellow. Mere morality cannot satisfy the human heart. Ritualism with its gaudy trappings does not remove the ache from the heart, nor the sting from the conscience. . . . The Spirit of God comes to reveal the Christ of God, Who makes known the love of God, Who secures by His blood the forgiveness of love, the peace of Heaven and the joy unspeakable. God's Dove imparts His nature to the believer in Christ, infuses the life which ennobles and the love which inspires. None but Jesus can do helpless sinners good, and none but the Spirit can enable the sinner to trust the Christ Who can meet this need. It is His work to do this, and He delights to do it. [Again]: What were the results from the sending forth of the dove from the ark, and the coming of the Spirit upon Christ? There were three sendings forth of the dove from the ark. The first time it found no rest for the sole of its foot, and returned to the ark. Josephus says that 'the dove came back to Noah with her wings and feet all wet and muddy.' May we not take this as illustrative of the fact that in all the missions of the Spirit, from the Fall to the coming of Christ, He always had to bear testimony to man's sin and iniquity? . . . The second time the dove came back to the ark it came with an olive leaf in its mouth, which is significantly said to be 'plucked off.' The word means, to be freshly torn from the tree. The Hebrew word *taraph* comes from a root which means to tear in pieces, and is generally used to describe the action of wild beasts in rending their prey to pieces. It is rendered 'rent in pieces' in Gen. 37:33, where Jacob takes it for granted that

1. *Op. cit.*, 23.

Joseph has been killed by a wild beast when he sees the blood-stained garments of Joseph. The same root is given 'ravening' in Psalms 22:13, where Christ speaks of the wicked who were surrounding Him like a lot of wild beasts. Rotherham translates the verse: 'They have opened wide their mouth, a lion *rending* and roaring.' Putting these Scriptures together, do they not suggest to us the thought, that as the olive leaf was torn off, and the dove bore in its mouth this emblem of peace, so the Holy Spirit bears testimony to the death of Christ, Who was 'cut off' out of the land of the living for our transgressions, and now proclaims that Christ has made peace by the blood of His cross? The third time the dove came forth from the ark it did not return. It had found a resting place. So with the Holy Spirit. He had gone to and fro from the presence of the Lord, in Old Testament times, finding no resting place, but when He beheld the One in Whom God delighted, then He rested upon Him. The first three gospels mention that the Spirit descended or lighted upon Christ; but John adds, the Spirit 'abode' upon Him. The Greek word *meno* means to dwell, and is so rendered again and again. God rested after His creative work; Christ in figure having accomplished His redemptive work, rests in the satisfaction of God (Heb. 4:10); and now the Spirit rests upon Christ, henceforth to find His permanent abode in Him. All His mission emanates from Christ, all His blessings are found in Him, all His instructions are from Him, all His ministry is toward Him, all His unfolding are about Him, all His aim is to enhance His glory, and all His working in the believer is to reproduce Him. . . . Why is the Holy Spirit given to believers? For the same reason that the dove came to Noah, and the Spirit came upon Christ. First, to assure us that for us the judgment of sin is past, for the storm has burst upon Christ and has exhausted itself upon Him. Second, to take up His abode in the mystical body of Christ through our union with the Head, and to impart His nature and infuse His grace in every part. Tennyson, in speaking of the change which comes to the dragon-fly when it emerges from its grub state, says:

"To-day I saw the dragon-fly
 Come from the wells where he did lie.
 An inner impulse rent the veil
 Of his old husk; from head to tail
 Came out clear plates of sapphire mail.
 He dried his wings; like gauze they grew;
 Through crofts and pastures, wet with dew,
 A living flash of light, he flew."

Mark how Tennyson makes 'the inner impulse' to rend the old husk. It was the life within which brought it into the liberty and sunshine without. The same is true in the Divine life. We can only rise to the dove-like character as we have the fulness of the Dove-like Indweller.¹

(6) Again, the dove is the symbol of purity above all things else, and in this characteristic it is especially emblematic of the Holy Spirit; for wherever the Holy Spirit operates upon, and abides in, an intelligent being, the result is always uprightness and purity of heart. The one characteristic which, above all others, the Holy Spirit produces in Christ and in all those who are united with Him, is *purity*. Hence the Church, which is made

1. F. E. Marsh, *Emblems of the Holy Spirit*, 9-14.

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up of the elect of God under the new covenant, those who have been redeemed by the blood of Christ and sanctified or purified by the Holy Spirit, is frequently described in Scripture as the Bride of Christ (Eph. 5:22-33; John 3:29; Rev. 21:2, 9; Rev. 22:17), a metaphor suggesting affinity, constancy, and in particular, *purity*. And in all likelihood, it was for this very purpose of impressing this truth upon our minds, the sublime truth of the essential purity of the Bride of the Redeemer, that the Spirit inspired the Old Testament poet to speak of Her in such rapturous terms as "My dove, my undefiled!"

Song of Solomon 2:14—O my dove, that art in the clefts of the rock, In the covert of the steep place, Let me see thy countenance, Let me hear thy voice; For sweet is thy voice, and thy countenance is comely. Song of Sol. 5:2—Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night. Song of Sol. 6:8, 9—There are threescore queens, and fourscore concubines, And virgins without number. My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bare her. The daughters saw her, and called her blessed; Yea, the queens and the concubines, and they praised her.

There is indeed but *one* Bride of Christ, *one* Body of Christ, *one* Temple of God, *one* Household of the Faith. Eph. 4:4—There is one body, and one Spirit, etc. The Church, moreover, is the chaste Bride of Christ, She who has been purified by the indwelling Spirit and thus made ready to meet the Bridegroom at His coming.

[Hence Paul writes to the Christians at Corinth]: I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ (2 Cor. 11:2). Rev. 21:2—And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. [Purity, of course, is equivalent to wholeness or holiness.] 1 Pet. 2:5—Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Col. 3:12—Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering, etc.

(7) There are other characteristics of the dove, in addition to that of purity, which make her a fit emblem of the Holy Spirit. One of these characteristics, for example, is *cleanness*.

The very fact that the dove could be offered in sacrifice is proof that it was a clean bird. Two of the characteristics of a clean bird were that it could fly and that it did not feed upon flesh. All grain feeding birds that did not feed upon flesh were clean. The difference between the raven and the dove is plainly seen in the two which were sent out of the ark. The raven did not come back into the ark; it undoubtedly found carrion upon which to feed outside, therefore was content to remain outside; but the dove was forced by the necessity of

hunger to come back to Noah. The Holy Spirit is very particular in the food upon which He feeds. His one aim and ministry is associated with the Word of God. He finds His satisfaction in making known the message God has given Him to reveal. He is the Inditer of the Word, and He is also the Explainer of it.¹

Another characteristic of the dove is *gentleness* of manner. This is clearly indicated by the words of Christ in commissioning the Twelve. "Behold," He said, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). Matt. 5:3, 5, 9—"Blessed are the poor in spirit: for theirs is the kingdom of heaven. . . . Blessed are the meek: for they shall inherit the earth. . . . Blessed are the peacemakers: for they shall be called sons of God." The Spirit of Christ is that of humility, harmlessness, lack of bitterness, compassion: in a word, gentleness. And we are told in Rom. 8:9, that "if any man hath not the Spirit of Christ, he is none of his."

A third characteristic of the dove is *constancy*: it lives, we are told, in the strictest monogamy. And so it is only by yielding up our hearts completely to the indwelling Spirit that we can hope to be constant in our love for Christ.

Rom. 12:1, 2—I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God, 1 Cor. 15:58—Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, yeasmuch as ye know that your labor is not vain in the Lord. Rev. 2:7—To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God (Cf. Rev. 2:11, 17; 3:5, 12, 21). [Think (writes Biederwolf) of the many beautiful characteristics of a dove. How lovely was the character of Jesus because of these dove-like traits, sweet-tempered and gentle, yet just like Him may we be. There is gentleness, tenderness, loveliness, innocence, mildness, peace, purity, patience—all this and more for him in whose heart is made a place for the dove-like Spirit to nestle.] [Cf. Gal. 5:22-25]: But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, and self-control: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk.

(8) Possessing such qualities as purity, gentleness, harmlessness (lack of guile), the dove appears throughout the Old Testament as a term of affection (Psa. 74:19; Song of Sol. 2:14, 5:2, 6:9). The eyes of the beloved are compared to doves (Song

1. F. E. Marsh, *op. cit.*, 18.

2. W. E. Biederwolf, *A Help to the Study of the Holy Spirit*, 178.

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of Sol. 1:15, 4:1, 5:12). Because of its innocence and gentleness, the dove, like the lamb, was frequently offered in sacrifice: in the burnt-offering (Lev. 1:14); in the trespass-offering (Lev. 5:7, 11); in the ceremonial cleansing of the leper (Lev. 14:22, 30); and on other occasions. It was commanded of the mother after childbirth, when the days of her purifying were fulfilled, that she should offer a lamb for a burnt offering, and a young pigeon, or a turtle-dove, for a sin-offering. Lev. 12:6-8, esp. v. 8—"And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering; and the priest shall make atonement for her, and she shall be clean." Joseph and Mary took advantage of this provision of the law and offered according to their poverty (Luke 2:22-24). According to the Law of Moses the only birds allowed in sacrifice were the pigeon and the dove. At the Passover these birds were offered for sale in the courts of the Temple; and Jesus drove out those who sold them at the beginning (John 2:14-16) and again the close of His ministry (Matt. 21:12).

(9) J. W. McGarvey writes:

The dove suggests purity, gentleness, peace, etc. In fact the nature of this bird makes it a fit emblem of the Spirit, for it comports well with the fruits of the Spirit (Gal. 5:22-23). The nations of the earth emblazon eagles upon their banners and lions upon their shields, but He who shall gather all nations into his kingdom appeared as a Lamb, and his Spirit appeared under the symbol of a dove. Verily his kingdom is not of this world. It is a kingdom of peace and love, not of bloodshed and ambition. Noah's dove bore the olive branch, the symbol of peace, and the Holy Spirit manifested Jesus, God's olive branch of peace sent into this world (Psa. 72:7, Luke 2:14, John 14:27, Eph. 2:11-18).²

4. *The Oil of Anointing.* (1) *To anoint*, in Scripture, means basically *to pour oil upon* a person or thing, *i.e.*, as a religious act. The oil used in anointing was pure olive oil. E.g., Psa. 92:10, 104:15, 141:5; also Gen. 28:18-22:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of the city was Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my Father's house in peace, and Jehovah will be my God, then this stone which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee. [Cf. Gen. 31:13—the words of the Angel of God (probably the Second Person of the Trinity) to Jacob in a dream, as reported by the latter]:

1. J. W. McGarvey and P. Y. Pendleton, *The Fourfold Gospel*, 86.

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I am the God of Beth-el, where thou anointed a pillar, where thou vowedst a vow unto me, etc. *Oil throughout both the Old and the New Testament symbolizes the richness and perfections of the gifts and graces of the Holy Spirit.*

(2) Anointing was a Jewish ceremony employed for various purposes, as follows: (a) Anointing of the guest, as a part of the ritual of hospitality (Psa. 23:5, 92:10; Prov. 27:9; Eccl. 7:1, 9:8; Luke 7:46); (b) Anointing in connection with mourning and fasting (2 Sam. 12:20, 14:2; Dan. 10:3; Matt. 6:17); (c) Anointing for burial (Matt. 26:6-13; John 12:1-8, 19:39-40); (d) Anointing for healing (Isa. 1:6, Jer. 8:22, Luke 10:33-34, Mark 6:13, Jas. 5:14-15). It is apparent, however, as indicated by the Scriptures cited, that in some of these types of anointing precious ointments, rather than oil, were used; and in cases of anointing for healing purposes, oil seems to have been used primarily for its medicinal value. Thus the passage from the Epistle of James certainly authorizes the use of medicine by Christians along with "the prayer of faith."

(3) The principal Jewish ceremony of anointing, however, that in which olive oil was invariably used, and that which has special religious significance, was the ceremony by which persons and things under the Mosaic Institution were consecrated or set apart for the service of God. The significance of the use of pure olive oil in this connection is apparent. The rich medicinal qualities of pure olive oil are well known even to this day; hence, olive oil was a most fitting symbol of the healing efficacy of the Divine Spirit and of the richness of the new spiritual life which He engenders in the human heart.

(4) The Holy Anointing Oil of the Old Institution was compounded of five ingredients, namely, flowing myrrh, sweet cinnamon, sweet calamus, and cassia (all of which contributed richness and fragrance), with pure olive oil as the base of the compound (Exo. 30:22-25). At Sinai, the Tabernacle proper and all its separate furnishings and vessels were consecrated to God, and Aaron and his sons were consecrated to the priesthood, with the Holy Anointing Oil (Exo. 29:4-9, 19-21, 29; 30:26-33; 40:9-16; Lev. 8:10-12, 30). Moreover, according to Divine command, the Holy Anointing Oil was to be used thereafter in the ceremony of consecration to the priesthood (Exo. 30:31: the phrase, "throughout your generations," means here, as it invariably means wherever used in the Old Testament, throughout the Jewish dispensation, or as long as that dispensation lasted; cf. Exo. 40:15). This Holy Anointing Oil, compounded as it was of

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fragrant spices and pure olive oil, is especially significant as a symbol of the fragrant richness of the life of the Spirit.

(5) The Divine restrictions placed upon the composition and use of the Holy Anointing Oil are likewise significant. *In the first place, it was not to be poured upon man's flesh, but only upon the person qualified to be so anointed (Exo. 30:32).*

Is not this a very definite warning that an unregenerate nature cannot be reformed? . . . Man's nature is sinful. Paul said: 'I know that in me, that is, in my flesh, dwelleth no good thing' (Rom. 7:18). God does not try to reform, nor to pour the oil of His Spirit upon the old nature. He creates anew. 'If any man be in Christ, he is a new creature; old things have passed away' (2 Cor. 5:17). And we know that this new creation is possible only by the regenerating work of the Holy Spirit. Let us be guarded, then, lest we attempt to apply the Spirit's ministry to those who have not been born again.¹

Cf. John 14:16, 17—"And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: *whom the world cannot receive; for it beholdeth him not, neither knoweth him.*" 1 Cor. 2:14—"Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged." *In the second place, no imitations of the Holy Anointing Oil were to be made (Exo. 30:32-33).*

So many today are following substitutes and imitations, but are getting none of the Spirit Himself. Oh, that men would see that only that which qualifies itself within the formula of God can be the genuine! As in all days, people today are suffering under false delusions and seem not to be able to discern the mind or Person of the Spirit. . . . It was impossible for the formula to be fulfilled, and the oil given, which was its main ingredient, until the olive had been crushed. So also there cannot be a transformation of nature, without co-crucifixion by faith with and in Jesus Christ. [Again]: The last ingredient [of the Holy Anointing Oil], and the one which was the foundation for the others, was olive oil. This, we know, is obtained by crushing the fleshy part of the olive. How symbolical this is of the giving of the Holy Spirit through the crushing or bruising of the Heavenly One. Not until Jesus Christ had been glorified—and He could not be glorified until He was crucified—could the oil of the Holy Spirit be given. Thus the oil of the Spirit has become the base or foundation for all of our blessings in Christ. Surely, when God gave the divine formula, naming the ingredients, He chose them not only because of their costliness and fragrance and purifying powers; but also because they would be so symbolical and typical and emblematical of Himself in the Person and ministry of His Holy Spirit.²

Substitutes for the Holy Anointing Oil were expressly prohibited by Divine command. In like manner, because the Bible

1. C. Gordon Brownville, *op. cit.*, 26-27.
2. C. Gordon Brownville, *op. cit.*, 27, 32.

is the Book, and the only Book, of the Holy Spirit; because the Gospel is the message, and the only message, of the Holy Spirit; because the Church is the dwelling-place, and the only dwelling-place, of the Holy Spirit: *there can be no substitutes for the Bible, the Gospel, or the Church.* The pattern for religious faith, worship and practice is laid down in the Word of God revealed and delivered unto men by the Holy Spirit. The Spirit of God and the Word of God go together. And there is no evidence anywhere in Scripture that regenerating and sanctifying enduements of the Spirit are ever to be enjoyed by men outside the pale of conformity to the Divine pattern laid down in the Word (cf. Exo. 25:40; Acts 1:1-3, 7:38; Rom. 3:1-2; 1 Pet. 4:11; 2 Pet. 1:3; Jude 5).

(6) *The theocratic ceremony of anointing* (that is, theocratic in the sense of having been authorized by God Himself, and hence an official act of the Divine government) was for a twofold purpose: (a) To signify that the person so anointed was divinely set apart to a certain high and holy calling; (b) To signify that this person was endowed with the gifts and graces of the Spirit necessary to the proper execution of the specific ministry to which he had been called. This *official* ceremony of anointing was closely related to all the important offices of the servants of Jehovah under the Old Covenant. Three classes of ministers were officially set apart to their respective offices by this ceremony, namely, *prophets, priests, and kings.* *Priests were thus anointed that the people might know that they were holy unto Jehovah (Exo. 28:36) to minister unto Him in the priest's office.*

Vide Exo. 28:41, 30:30, 40:15; Lev. 8:10-12; Lev. 8:30, 16:32; also Lev. 4:3 [the anointed priest]; Lev. 6:20 [the oblation of Aaron and his sons, to be offered in the day when he is anointed]; Lev. 8:12, 30 [the anointing of Aaron and his sons, by Moses]; Lev. 7:35-36 [the anointing portions of the prescribed offerings were the priests' portions]; Lev. 10:7 [the words of Moses to Aaron and his two sons, Eleazar and Ithamar: the anointing oil of Jehovah is upon you]; Lev. 21:10 [he that is the high priest among his brethren, upon whose head the anointing oil is poured]; Num. 3:1-3 [the names of Aaron's sons, Nadab, Abihu, Eleazar, and Ithamar, the priests that were anointed, whom he (Moses, by the authority of Jehovah) consecrated to minister in the priest's office]; Num. 4:16 [Eleazar appointed to have charge of the anointing oil]. Scripture makes it clear that this ceremony of Consecration to the priesthood by official anointing was to continue throughout the Jewish Dispensation. Exo. 30:31, 40:15: throughout your generations.

Kings were also anointed under the Old Institution.

[The ceremony of the anointing of a king signified (a) that he

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had been divinely selected for the office, and (b) that the Spirit of Jehovah was upon him. Judg. 9:8, the fable of Jothan]: The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. [Cf. the anointing of Saul, by Samuel, as the first king of Israel]: 1 Sam. 9:16-17, 10:1-13, 15:1, 17; 1 Sam. 12:1-5 [here Saul is referred to as Jehovah's *anointed*]. [Cf. also the anointing of David: 1 Sam. 16:3, 11-13 (the anointing by Samuel); 2 Sam. 2:4, 7 (anointed by the men of Judah as king over their house); 2 Sam. 5:3, 17 (anointed by the elders as king over Israel, at Hebron); 2 Sam. 12:7 (the words of Nathan the prophet: Thus saith Jehovah, the God of Israel, I anointed thee king over Israel); 2 Sam. 23:1, 2: Now these are the last words of David . . . the anointed of the God of Jacob, And the sweet psalmist of Israel: The Spirit of Jehovah spake by me, And his word was upon my tongue; Psa. 89:20, I have found David my servant, With my holy oil have I anointed him]. [Cf. also the anointing of Solomon: 1 Kings 1:28-40. Cf. also Solomon's prayer at the dedication of the Temple, 2 Chron. 6:42—O Jehovah God, turn not away the face of thine anointed, etc.] [Again, 1 Ki. 19:15, 16: the words of Jehovah to Elijah]: Go, return on thy way to the wilderness of Damascus; and when thou comest, thou shalt anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel. [The actual anointing of Jehu is narrated in 2 Ki. 9:1-13; Elijah had evidently delegated the task to Elisha, who in turn delegated it to one of the sons of the prophets. The allusions to each of the three great kings of Israel—Saul, David, and Solomon, respectively—as Jehovah's *anointed* are too numerous to be listed here. (E.g., 1 Sam. 24:6, 10; 2 Sam. 23:1, etc.)]

Prophets were also anointed under the Old Institution, to signify that they were set apart as oracles of God to the people.

[Cf. 1 Ki. 19:16, the words of Jehovah to Elijah]: And Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. Cf. v. 19—And Elijah departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed over unto him, and cast his mantle upon him.

A. J. Gordon writes:

No servant of Jehovah was deemed qualified for his ministry without this holy sanctifying touch laid upon him. Even in the cleansing of the leper this ceremony was not wanting. The priest was required to dip his right finger in the oil that was in his left hand and to put it upon the tip of the right ear, upon the thumb of the right hand, and upon the great toe of the right foot of him that was to be cleansed, the oil '*upon the blood of the trespass-offering*' (Lev. 14:17). Thus with divine accuracy did even the types foretell the twofold provision for the Christian life, cleansing by the blood and hallowing by the oil—justification in Christ, sanctification in the Spirit.²

(7) Throughout the Patriarchal Dispensation, which extended from Adam to Moses, each of the patriarchs in turn combined in his own person the offices of prophet, priest and king, in relation to his own household. As prophet, he communicated the

1. A. J. Jordan, *The Ministry of the Spirit*, 88-89.

will of God to his household; as king, he ruled over it; and as priest, he offered sacrifices and in general acted as mediator between his household and Jehovah. Hence, the patriarch in his threefold capacity of prophet, priest and king was fully qualified to be designated one of God's "anointed ones."

Psa. 105:4-15: Seek ye Jehovah and his strength; Seek his face evermore. Remember his marvelous works that he hath done, His wonders, and the judgments of his mouth. O ye seed of Abraham his servant, Ye children of Jacob, his chosen ones. He is Jehovah our God: His judgments are in all the earth. He hath remembered his covenant for ever, The word which he commanded to a thousand generations. The covenant which he made with Abraham, And his oath unto Isaac, And confirmed the same unto Jacob for a statute, To Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, The lot of your inheritance; When they were but a few men in number, Yea, very few, and sojourners in it. And they went about from nation to nation; From one kingdom to another people. He suffered no man to do them wrong: Yea, he reprov'd kings for their sakes, Saying, *Touch not mine anointed ones*, And do my prophets no harm (cf. Gen. 12:17; 20:3, 7; 26:11, etc.).

In this passage, as the context clearly shows, the phrase "mine anointed ones" alludes to the patriarchs of old as persons who were consecrated to God through their possession of the enduements of His Spirit. (Cf. 1 Chron. 16:8-22; Heb. 3:7ff.). In a word, then, to be an *anointed one* of God was to be set apart, by Divine authority, and qualified for a high and holy office under the Divine government. Cf. Ezek. 28:14—"Thou wast the anointed cherub that covereth; and I set thee, so that thou wast upon the holy mountain of God," etc. In this passage, the direct reference was to the king of Tyre; the indirect reference, however, was to Satan, as is evident from the reading of the chapter as a whole. That is to say, Satan, prior to his fall, was an *anointed cherub*, i.e., one of the angels of God who served the Divine government in an official capacity, probably as an archangel. *The fact must not be lost sight of, that anointing, although it usually signified also enduement with the proper gifts and graces of the Spirit, was the official designation of a person, by God Himself, to a specific form of ministry.*

(8) Now there are frequent references in the Old Testament to the ultimate appearance in the world of One who was to be the Servant and the Anointed One of Jehovah in a special sense. It should be explained here that the Hebrew *Messias* and its Greek equivalent *Christos* both mean "The Anointed One." *These are not names, but titles*—a fact which Biblical exegetes have been all too prone to overlook. The title *Christos* derives from the Greek verb *chrio*, which means "I touch gently"

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(the surface of a body), hence "I rub over," "I anoint" (with oil). Messiah, Christ, The Anointed One (of God) was, in line with Old Testament prediction, *the expected king* of Israel, to be appointed by God as His vicegerent. By the New Testament writers these Old Testament prophetic allusions to Jehovah's Anointed are shown to have their fulfilment in Jesus of Nazareth; hence, the burden of the New Testament message, as embodied in the Christian creedal formula (Matt. 16:16), is that Jesus is Messiah long expected by the Jews, Christ, the Son of the living God, Prophet, Priest and King of His people gathered from both Jews and Gentiles,—the King, not of an earthly kingdom, but of the heavenly kingdom whose locale is in the hearts of men (John 18:36). Cf. Acts 2:36—the words of the Apostle Peter, in concluding the first Gospel sermon: "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." These truths are all made explicit in the following correlations of Scripture passages from the Old and New Testaments respectively:

(a) Psa. 2:1, 2—Why do the nations rage, And the peoples meditate a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against Jehovah, and against his anointed, etc. [Turning to the New Testament, we find these words repeated verbatim by the apostolic company in Jerusalem, in their prayer to God for boldness to proclaim the Word of truth in the face of persecution, Acts 4:23-28.] [As a matter of fact, this entire second Psalm is Messianic, and is so interpreted in the New Testament, cf. v. 6 and Heb. 1:5, 5:5; also v. 7 and Acts 13:32-33] (b) Isa. 11:1, 2—And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. Isa. 42:1—Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. Isa. 52:13—Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. [Cf. also the entire fifty-third chapter of Isaiah, the vivid picture of the Suffering Servant of Jehovah; also Isa. 48:12, 13, 16; Matt. 12:15-18. These verses definitely identify the Servant with Jesus Christ. Cf. Rev. 1:17-18, 22:13, also Psa. 102:25-27 and Heb. 1:8, 10-12, with John 1:1-3, Col. 1:15-17, Rom. 11:36, 1 Cor. 8:6, etc. These verses identify the Servant of Jehovah with God: indeed, there is very good reason for thinking that the Servant of Jehovah of the Old Testament is the Second Person of the Trinity (Isa. 41:4, 44:6, 48:12; 1 Cor. 10:1-4, Heb. 11:26, etc.) See also Isa. 61:1-2, Luke 4:16-21. These various Scriptures leave no room for doubt: the New Testament expressly affirms Jesus of Nazareth to be the Suffering Servant and the Anointed One of God, that is to say, God's Christ.]

(9) These prophetic references to the Anointed One were

all fulfilled in the Divine Anointing of Jesus immediately following His baptism in the Jordan.

Luke 3:21, 22—Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased (cf. Matt. 3:16, 17; Mark 1:9-11; John 1:29-34).

As in the theocratic ceremony of anointing in olden times, oil was poured upon those servants of God who were divinely ordained to be His prophets, priests and kings—oil being typical of the Holy Spirit, that is, of the anointed person's enduement with the gifts and graces of the Spirit—so the Holy Spirit descended out of heaven, in a dove-like form, upon Jesus at His baptism. Thus did God anoint His only begotten Son—that is, His human nature specifically—"with the Holy Spirit and with power" (Acts 10:38); thus did He avouch His Son's qualification with the gifts and graces of the Spirit without measure (John 3:34, 35); and thus did He signify to the world His Son's official ordination to His threefold office of Prophet, Priest and King under the New Covenant. Acts 4:27 again: "For a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together," etc. In this connection, it should be noted well that all four Gospel writers are careful to inform us that it was not an actual dove that descended upon Jesus at His anointing; that, on the contrary, the Holy Spirit descended *as a dove* upon Him. Luke is the most explicit of all: he tells us that the Holy Spirit descended upon Him "in a bodily form, as a dove." It has been suggested, with plausibility, that the Spirit descended from Heaven thus—in a visible configuration—that He might make a *sensible* demonstration to men of His own proper place in the Trinity, that is to say, that He might reveal to the world His true being as a *personal substance* and not a mere operation of the Godhead. Certainly we do have here a specific instance in which the Three Persons of the Godhead were, at one and the same time, completely dissociated: the Son was standing on the bank of the Jordan, while at the same time the Spirit was descending through the air in a dove-like form and the Father was speaking from Heaven to say, "This is my beloved Son, in whom I am well pleased." It should be noted, too, that we have in this incident the two elements of the Good Confession, the credal

formula of the Church of Christ (Matt. 16:16), clearly set forth by Divine authority: (1) Our Lord's anointing with the Spirit ("Thou art the Christ"); (2) His avouching by the Father ("the Son of the living God"). As J. Ritchie Smith writes: "The baptism designates Jesus as a man, made under the law; the anointing of the Spirit proclaims him the Messiah; the voice from heaven declares him to be the Son of God." It would seem, moreover, that the anointing of our Lord's human nature on this occasion was not His endowment with the Spirit at this particular time, for the Simple reason that the Spirit of God and the Spirit of Christ, as it has been pointed out previously, are eternally one and the same Spirit; the anointing, rather, was an act of an *official* character; it was to signify to the world that the Anointed One was God's Prophet, Priest and King, who, as such, actually possessed the fulness of powers of the Divine Spirit and who was now, by this act, authorized to utilize those powers henceforth in the execution of His mission upon earth. *Vide* again, in this connection, Luke 4:16-21.) We must never lose sight of the fact, in studying the Spirit of God, that the essential property of His Being is inexhaustibleness.

(10) One more Scripture remains to be investigated, in this connection, viz., Psa. 45:6, 7—"Thy throne, O God, is for ever and ever; A sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows." The question arises here: Does the Oil of Gladness specified in this text have any metaphorical reference to the Holy Spirit? Some commentators have maintained that no such reference is intended, on the ground that "Oil of Gladness" is a figurative expression deriving its significance solely from the well-known Jewish custom of festive anointings at entertainments and on occasions of great rejoicing (cf. Psa. 23:5, 104:15; Prov. 27:9; Luke 7:46, etc.). It is difficult to see, however, how this position can be maintained legitimately, in view of the fact that the writer of the Epistle to the Hebrews quotes this passage, Psa. 45:6-7, verbatim, with the express declaration that it is Messianic in import and has reference to the Son of God Himself. Heb. 1:8, 9—"But of the Son he saith, Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows."

1. J. Ritchie Smith, *The Holy Spirit in the Gospels*, 156-157.

Language could not be more explicit; the words of the Psalmist definitely do have reference to the Messiah. But—do they have reference to the Anointing of the Messiah with the Holy Spirit?

Cruden suggests alternative interpretations as follows: either, "God hath raised and advanced thee far above all men and angels, to a state of joy and endless glory at his right hand; thus anointing signifies the designation or inauguration of a person to some high dignity or employment (Ezek. 28:14)," or, "God hath endowed thee with all the gifts and graces of the Holy Spirit in an eminent and peculiar manner, to the comfort and refreshment of thine own, and all thy people's hearts; and hath solemnly called thee to be the Priest, Prophet, and King of his church."¹

It is impossible to determine which of these interpretations is the correct one. Cf. Isa. 61:1, 3—"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me . . . to appoint unto them that mourn in Zion, to give unto them a garland for ashes, *the oil of joy* for mourning, the garment of praise for the spirit of heaviness." This passage is certainly Messianic and is expressly interpreted by Jesus as having reference to Himself and His ministry on earth (Luke 4:16-21). Obviously it indicates that it is a part of the ministry of Jesus to bring joy to sin-cursed human beings through their obedience to the Gospel and consequent enduement with the sanctifying measure (it is called a "gift," Acts 2:38) of the Spirit's power.

In a word, the passage is descriptive of the transforming power of the Gospel of Christ. 2 Cor. 3:18—But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. [Moreover, the New Testament teaches that the Holy Spirit is the Spirit of joy.] Gal. 5:22—The fruit of the Spirit is love, joy, peace, etc. Eph. 5:18, 19—Be not drunken with wine, wherein is riot, but be filled with the Spirit: speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord. 1 Thess. 1:6—And ye became imitators of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit. [And the Christian life is pre-eminently the life of joy; there is no joy, as saints in all ages have testified, comparable to the joy of conscious fellowship with God the Father and with the Lord Jesus Christ in the Spirit.] 1 Pet. 1:8—Jesus Christ, whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory. 1 John 1:4—and these things we write, that our joy may be made full. [The Holy Spirit is the Author and Realizer of all spiritual gladness in the human heart, and no more appropriate metaphor could be found of the delectable effect of His sanctifying influence than the *Oil of Gladness*.]

(11) Finally, in this connection, the New Testament teaches

1. A. Cruden, *Concordance*, under "Oil."

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clearly that all obedient believers in Christ, all the saints of God, have received an anointing with the Holy Spirit.

2 Cor. 1:21, 22—Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts. 1 John 2:20, 27—And ye have an anointing from the Holy One, and ye know all things. . . . And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him. Rom. 5:5—the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. 1 Cor. 3:16—Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 6:19-20: Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

As we shall see later, there are many passages of like import in the apostolic writings. Now it will be recalled that the anointing of Jesus with the Holy Spirit immediately followed His baptism by John in the Jordan. In like manner, the anointing of the obedient believer with the sanctifying presence and influence of the Spirit is directly connected with his baptism into Christ. This is the Spirit's own testimony, as enunciated through the Apostle Peter, at the conclusion of the first Gospel sermon on the Day of Pentecost. We read that some three thousand persons cried out unto Peter and the rest of the apostles, saying, What shall we do? *i.e.*, What shall we do to be saved? Acts 2:38, 39—"And Peter [who was speaking as the Spirit gave him utterance, Acts 2:4] said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." As will be made clear later in our study, the "gift" of the Holy Spirit promised in this text, on the conditions of prior repentance and baptism, is undoubtedly the permanent sanctifying measure of the Spirit's influence which results from His taking up His abode in the regenerated human heart. The reception of this measure of the Spirit accompanies Christian baptism, that is, the baptism of the penitent believer in water for the remission of his sins. Cf. Gal. 3:1, 2—"O foolish Galatians . . . This only would I learn from you, Received ye the Spirit by the works of the law [*i.e.*, the Law of Moses] or by the hearing of faith?" This entrance of the Spirit into a human heart effects *spiritual circumcision*, which is the cutting off of the body of the guilt of sin from the soul and the subsequent

sealing of it by the Holy Spirit. The Apostle Paul makes it crystal clear that such spiritual circumcision takes place in connection with baptism and accompanying remission of sins, the specific grace or blessing connected by Divine authority with that particular ordinance. That is to say, baptism is *not* itself spiritual circumcision (and hence has *not* taken the place of fleshly circumcision of the Old Covenant, as it has often been erroneously contended); on the contrary, spiritual circumcision is that act of the Spirit Himself which is performed by Him at His entrance into the obedient believer's heart in connection with the latter's baptism. *It is the cutting off of the body of the guilt of sin, effected by the entrance of the Spirit into the obedient believer's heart* (Rom. 6:6).

Col. 2:11-14: in whom [Christ] ye were also circumcised with a circumcision not made with hands; in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross. Gal. 3:27—For as many of you as were baptized into Christ did put on Christ. Rom. 6:2-7: We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away; that so we should no longer be in bondage to sin; for he that hath died is justified from sin. [Cf. again Acts 2:38, Gal. 3:1-2.] Rom. 8:2—For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

This entrance of the Holy Spirit into the regenerated heart in connection with baptism is God's *anointing* of the obedient believer with the Holy Spirit; from that moment, the saint, unless of course he should grieve, despise, and eventually quench the Spirit, is sealed with "the Holy Spirit of promise" (Eph. 1:13). *Moreover, this entire process is typified in the procedure by which priests were consecrated under the Old Covenant.* The following points of resemblance between the *washing of consecration* of priests under the Old Institution and the *washing of regeneration* (Tit. 3:5) of saints under the New Institution, are indeed significant: (a) In the former, the whole body was washed with water (Exo. 29:4, Lev. 8:6), and in the

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latter the whole body is immersed in water (Acts 8:36-39, Rom. 6:3-4, Col. 2:12). (b) The former was to be performed but once; so also is the latter. (c) The former was a part of the ceremony of consecration to the priest's office, and the latter is for a similar purpose. All baptized believers are made kings and priests unto God (Isa. 61:6; Rom. 12:1; 1 Pet. 2:5, 9; Rev. 1:6, 5:10, 20:6; cf. Exo. 19:6). (d) The former was followed by the donning of priestly garments by, and by the sprinkling of sacrificial blood and of the holy anointing oil upon, the persons so washed and purified (Exo. 29:5-9, Exo. 29:21; Lev. 8:6-9, Lev. 8:30). And it is in and through the latter that believers are brought under the efficacy of the atoning blood of Christ, receive the anointing with the Holy Spirit, and thus put on their priestly garment, the fine linen of righteousness.

Tit. 3:5—Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit. Eph. 5:25, 26—As Christ also loved the church, and gave himself for it; that he might sanctify it, having cleansed it by the washing of water with the word. Heb. 10:21, 22—Having a great priest [Christ] over the house of God, let us draw near with a true heart in fulness of faith, having our hearts sprinkled [by the application of the blood of Christ] from an evil conscience, and having our body washed with pure water [in baptism]. Rev. 7:9-14: After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands . . . And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said unto me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb, etc. Rev. 19:8—And it was given unto her [the Lamb's wife] that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints. (Cf. Rev. 3:5, 4:4, 15:4, 19:14, etc.)

For all the saints of God, the life which begins with their anointing with the indwelling Spirit in baptism is the life with the Spirit, the continuously enlarging, intensifying and enriching life which leads ultimately to the Beatific Vision. They are themselves (as anointed ones) kings and priests unto God (1 Pet. 2:5, Rev. 1:6, 5:9), and their great High Priest is the Lord Jesus Christ Himself, "named of God a high priest after the order of Molchizedek" (Heb. 4:14, 5:10), who "now once at the end of the ages hath been manifested to put away sin by the sacrifice of himself" (Heb. 9:27). "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

5. *Oil as the Source of Light.* (1) There are numerous passages in the Old Testament in which oil is described as the source of light. The majority of these are statements concerning oil for the Golden Candlestick by which the Holy Place of the Tabernacle (and later, the Temple) was illumined.

Lev. 24:1-4: And Jehovah spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the tent of meeting, shall Aaron keep it in order from evening to morning before Jehovah continually; it shall be a statute for ever throughout your generations. He shall keep in order the lamps upon the pure candlestick before Jehovah continually. (Cf. also Exo. 25:6, 27:20-21, 35:8, 14; Exo. 39:37; Num. 4:9, 16.). Cf. Exo. 35:28—And the spice, and the oil: for the light, and for the anointing oil, and for the sweet incense [here the oil for the light is clearly distinguished from the holy anointing oil (as also in Exo. 39:37-38 and in Num. 4:16)].

The Candelabrum stood on the south side of the Holy Place of the Tabernacle, over against the Table of Showbread (literally, *Presence-bread*) on the north side (Exo. 25:23-30, 37:10-16). It was wrought or beaten out of a talent of pure gold, and consisted of one upright shaft and six branches, all ornamented with "cups," "knops," and "flowers" (Exo. 25:31-40; 37:17-24). In these lamps pure olive oil burned "continually" (Exo. 27:20-21, Lev. 24:1-4). The Candelabrum was, of course, a dispenser of light, and was therefore a type or symbol of the Word of God by which the Church of Christ, the antitype of the Holy Place, is illumined. This living Word, moreover, shines out into the dark places of earth, and into unregenerated human hearts, through the testimony and the lives of all the saints. The twofold mission of the Church is to preserve this eternal Word and to spread it abroad throughout the earth "for a testimony unto all the nations" (Matt. 24:14), for this Word of God, this Word of Christ alone is the Truth that makes men free.

John 8:31, 32—[the words of Jesus]: If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. Psalm 119:105—Thy word is a lamp unto my feet, And light unto my path. Psa. 119:130—The opening of thy words giveth light. 2 Pet. 1:19—And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts [cf. Rev. 22:16]. John 6:68 [Jesus speaking]: The words that I have spoken unto you are spirit, and are life. Matt. 24:35—[Jesus speaking again]—Heaven and earth shall pass away, but my words shall not pass away. [Hence, Jesus as the incarnate Logos is the Light of the World, the fountain and author of all knowledge both natural and spiritual. He Himself declared]: I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life. (Isa. 42:6, 49:6; Luke 2:32; John 1:7-9; Acts

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13:47, 26:23; 1 John 2:8, etc.). [And as Christ was the incarnation of God, so the Church (both as a whole, and every true Christian individually as well) is the incarnation of Christ.] Matt. 5:14-16: Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

*It should be observed, however, that the Candelabrum of the Tabernacle was only a dispenser of light; it was the oil in the lamps that produced the light. And, as we have already seen, oil, throughout the whole Bible, is used as a common and appropriate symbol of the Holy Spirit. In like manner, the spiritual light which is dispensed through the Word of God, is produced by the Spirit of God, who is invariably the Author and Revealer of Divine Truth, the Truth that makes men free (1 Cor. 2:6-15, 1 Pet. 1:10-12, 2 Pet. 1:21). Hence, Jesus, the Incarnate Word, the Light of the World, possessed the Holy Spirit without measure (John 3:34); that is, He always spoke and acted under the guidance of the Spirit. The whole Church of Christ, moreover, the Temple of God under the New Covenant (Eph. 2:19-22), is illumined by the light of the Word as revealed by the Holy Spirit. And, carrying the analogy to its proper conclusion, the saints themselves are said to be *epistles of Christ* "known and read of all men . . . written not with ink but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh" (2 Cor. 3:2-4). All true Christians are called "sons of the light" (Luke 16:8), "children of the light" (Eph. 5:8). Cf. Phil. 2:15, 16—"That ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life." And in Rev. 21:10-11, we are told that the light of "the holy city Jerusalem [the Bride, the wife of the Lamb] coming down out of heaven from God, having the glory of God" was "like unto a stone most precious, as it were a jasper stone, clear as crystal." That is to say, all true Christians having been brought to the saving knowledge of God and of Jesus Christ (that knowledge which is life eternal, John 17:3) and being enlightened by the Holy Spirit, their lives reflect the fruit of the Spirit—the living Truth—as exemplified in the incarnate life of their Divine Exemplar and Elder Brother, Jesus Christ. The Holy Spirit as the Spirit of Truth (John 14:17, 16:13) is at the same time the Spirit of Light. Finally, it is well worth noting also that *the**

seven lamps of the Candelabrum of the Tabernacle symbolized perfect light, the number seven being the Biblical symbol of completeness or perfection.

Cf. Rev. 1:4—the seven Spirits that are before his throne; Rev. 3:1—he that hath the seven Spirits of God; Rev. 4:5—And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; Rev. 5:6—And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

When we correlate these passages with the description of the sevenfold Spirit of Jehovah in Isa. 11:1-2 (here described as “resting upon” Jehovah’s Anointed), their meaning becomes obvious, viz., that Jesus, Messiah, should possess the fulness of the powers of the Holy Spirit.

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. Isa. 9:6-9: For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

Where the Spirit dwells in the fulness of His powers, there is Wholeness or Holiness. In a word, Being is Truth; that is to say, that which is, to the extent that it is, is Truth. The Divine Spirit is wholeness of Being; hence He is properly named Holy Spirit. And as wholeness of Being, He is wholeness of Truth, Beauty, and Goodness; and this wholeness He contributes to God’s moral creatures who open their hearts to receive His Divine presence and power. (2) Oil is again portrayed as the source of light in Zechariah’s Vision of the Golden Candlestick (Zech. 4:1-12). The prophet’s vision was that of a Golden Candlestick fed by two inexhaustible streams of oil supplied by two living olive-trees growing on either side of the bowl of the Candelabrum. The import of the vision was for Zerubbabel; it was to signify to him that the work of rebuilding the Temple and thus preparing the way for the Church of spiritual Israel, was to be accomplished by relying, not on human resources, however potent, but on Divine grace and power, that is, on the power of the Spirit of Jehovah. Zech. 4:6—“This is the word of Jehovah to Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.” The symbolic im-

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port of Zechariah's vision is very clear. In like manner, the Church, as the preserver and proclaimer of the Word of God, the function of which is spiritual illumination, for the accomplishment of her twofold divine task must depend wholly upon her supply of oil from God, which is the Holy Spirit. When the Church neglects this Divine Source of supply of spiritual illumination and power, and thus vexes, grieves or perhaps quenches the Holy Spirit, she becomes impotent, as indeed the Church has become in many parts of the world today. When she resorts to the wisdom of men, which is mere foolishness with God, and substitutes human philosophy, tradition and ritual for the Truth revealed by the Spirit; when she becomes presumptuous or indifferent to the plain teaching of the Word of God, the Spirit's Word which is the sole dispenser of spiritual light; then she loses her candlestick, even as the Spirit Himself forewarned the church in Ephesus: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will remove thy candlestick out of its place, except thou repent." Returning again for a moment to Zechariah's Vision, we read, Zech. 4:11-14:

Then answered I, and said unto him [the Angel], What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered the second time, and said unto him, What are these two olive-branches, which are beside the two golden spouts, that empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these are? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

The following exposition, by the W. J. Deane, of this remarkable passage is clear and to the point:

The oil that supplies the lamps is the grace of God, the influence of the Holy Spirit, which alone enables the Church to shine and to accomplish its appointed work. The two olive trees are the two authorities [the two anointed ones], viz., the civil and the sacerdotal [the former represented by Zerubbabel, the latter by Joshua the high priest], through which God communicates his grace to the Church; these stand by the Lord because, instituted by him, they carry out his will in the ordering, guiding, extending, and purifying the kingdom among men. The two olive branches remit their oil into one receptacle, because the two authorities, the regal and priestly, are intimately connected and united, and their action tends to one end, the promotion of God's glory in the salvation of men. In Messiah these offices are united; he is the channel of Divine grace, the source of light to the whole world.¹

1. W. J. Deane, *The Pulpit Commentary* (The Book of Zechariah), Vol. 32, p. 42. New Edition.

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

It should be noted, in this connection, that our Lord Jesus Christ was declared to be a high priest after the order of Melchizedek; that is, as the Lord's Anointed, He combines in His own Person, as Melchizedek did, the offices of both King and High Priest (Gen. 14:18; Psa. 110:4; Heb. 6:20, 7:1-28).

(3) In the New Testament, oil is presented as the source of light (symbolic of the Spirit as the Source of spiritual light), in our Lord's Parable of the Wise and Foolish Virgins, Matt. 25:1-13:

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him! Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

Surely the import of this parable is clear: The necessary prerequisite of a man's attainment of his natural and proper end, which is union with God (The Vision of God, Beatitude, Life Everlasting, described here as the Marriage Feast of the Lamb) is his living, in this world, the life with the Holy Spirit (in the language of the parable, his keeping oil in the lamp of his life), the life whereby he acquires the Mind of Christ, which is the Will of God and the Living Word as revealed to him by the Spirit. Just as it is, in the very nature of the case, utterly impossible for one to appreciate a great symphony who has never cultivated music appreciation in his own soul; just as it is utterly impossible for one to stand entranced before a great painting who has never personally cultivated the appreciation of art; just as it is utterly impossible for one to enjoy a great poem who has never cultivated within himself the understanding and appreciation of poetry; so it is equally impossible for one who never reads or feeds upon the Word of God, one who has never received the indwelling Spirit through his union with Christ, who consequently has never experienced the joy of the Spirit's presence and companionship, never cultivated in his own soul love for God and for the things of the Spirit, never

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brought forth in his life the fruit of the Spirit (Gal. 5:22-23)—it is equally impossible, I repeat, for such a one to experience union with God, to see God “face to face,” at the end of his earthly pilgrimage. Paul’s affirmation that “the natural man receiveth not the things of the Spirit of God” (1 Cor. 2:14), is just as true today as it was when the Apostle indited these words on parchment. Only that person who receives into his heart the Word of God revealed by the Spirit, who feels upon that Word, assimilates it into his own being, and thus grows in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18), one whose personality is integrated around Christ the Living Word and whose life is spiritually illumined (enlightened) thereby, and who in this manner prepares himself to experience Beatitude at the end of his life on earth, can hope to enter into the Marriage Feast when the Bridegroom shall appear. This is true for the simple reason that only such a person will be found to have made the necessary preparation for the Vision of God by his cultivation, in the present life, of his own mind and will in appreciation of, and in response to, spiritual realities. In a word, only that person who comes to the Marriage Feast with a sufficient supply of oil in his lamp—that is, of the enlightening and sanctifying gifts of the Spirit in his soul—can expect to enjoy union of his mind with the mind of God in knowledge and union of his will with the will of God in love. This is the long of it, the short of it, and the all of it. As Jesus Himself puts it: “By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore, by their fruits ye shall know them” (Matt. 7:16-20). The Divine law, each after its kind (Gen. 1:11, 21, 25), prevails in the moral just as truly as in the biological realm. Those who come to the Marriage Feast without oil in their lamps will find themselves, by their very lack of spiritual discernment, excluded therefrom. And when once such persons stand in the presence of Infinite Holiness and thus fully realize what they have lost by failing to live the life with the Holy Spirit, they will indeed, in their overwhelming remorse and despair, cry out “to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great

day of their wrath is come; and who is able to stand?" (Rev. 6:16-17). There is but one natural progression in the Creative Process, and that is from the Kingdom of Nature through the Kingdom of Grace into the Kingdom of Glory, "the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11). Gal. 6:8—"For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

Another fundamental truth, which deserves attention here, stands out in this Parable of the Virgins. It should be noted that the wise virgins did not share their supply of oil with the foolish ones. Why not? For the obvious reason that, if the symbolism of the parable is to remain logically sound, they *could not* do so. Oil is symbolic of the Holy Spirit, and the holiness which the enlightening and sanctifying influences of the Spirit engenders in the individual human heart is not something that can be transferred willy-nilly from one person to another. Holiness is an *individual* attainment. There is no such thing in Christianity as justification, regeneration or sanctification by proxy. *Holiness is a qualitative excellence which can be acquired only by the individual as such, by his opening of his own heart to the Spirit's presence and guidance.* No person can attain holiness for another person, nor can any one person transfer his holiness to one of his fellows. Hence, we are told that in the final Judgment, every man will be judged according to *his own* deeds (Matt. 16:27; Rom. 2:6, 14:12; 2 Cor. 5:10; Eph. 6:8; Col. 3:25; Rev. 2:23, 20:12; cf. 1 Cor. 3:13). The Kingdom of Grace is basically as individualistic as the Kingdom of Nature.

We may now sum up the import of this entire section on oil as the source of light, in a single statement, as follows: *As oil was the source of artificially-produced physical illumination, so the Holy Spirit is the Source of divinely-produced spiritual illumination (knowledge) with respect to the things of both Spirit in God and spirit in man; moreover, this spiritual knowledge of which the Holy Spirit is the Source, is dispensed throughout the Church, and by the Church, through her apostles, prophets and evangelists, throughout the world, through the living Word of God, personal (Christ), oral, written or printed.* To the extent that the Word of God is spread abroad in the hearts of men, there is always freedom—freedom from error, from superstition, from anxiety, from lust, from fear; because the

living Word of God, the Word revealed by the Spirit, is the Truth that makes men free.

6. *Water*. In several instances in Scripture, water is made symbolic of the graces and comforts of the Holy Spirit. (1) 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," the inspired writer himself goes on to say, "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." That is, prior to the Messiah's coronation and assumption of universal sovereignty at the right hand of God—in a word, under the Old Covenant—the gifts and comforts of the Holy Spirit were not bestowed upon believers generally, but only certain special gifts were bestowed, and these only upon chosen individuals to qualify them for various types of service in the unfolding of the divine Plan of Redemption. Cf. John 17:7, the words of Jesus to the Eleven: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." Now "living water" is water that engenders life, that is necessary to the generation and sustenance of life; as such it is a fitting emblem of the life-giving and life-sustaining graces and powers of the Holy Spirit. Hence, says John the Revelator, in concluding the account of his vision of the Holy City, New Jerusalem: "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations" (Rev. 22:1-2). Obviously, we have described here in poetic imagery, under the symbol of the River of Water of Life, the continuous process of the Spirit as life-giving Power from the Being of God, that is, of the one Holy Spirit who is the ultimate Source of every form of life in the universe. Undoubtedly, too, the Tree of Life is Christ Himself, the Living and Sovereign Word of God, the bond of union between creature and Creator. Hence, as the Tree of Life, in John's vision, was fed by life-giving streams from the River of Life upon whose banks it grew, so the Living Word was generated and fed by the inner presence and power of the Eternal Spirit. Indeed the Spirit of Christ is, as we have

already shown, the Holy Spirit of God. Moreover, as the leaves of the Tree were, in John's vision, for the healing of the nations, so the sin-cursed human soul is healed, that is, restored to fellowship with God, by receiving into itself the living Word, by feeding upon it, and, so to speak, by digesting and assimilating it into its very being. For the reception of the Word into the human heart is the reception also of the transforming and life-giving powers and comforts of the Spirit. God's Word and God's Spirit go together. Hence, we hear Jesus Himself saying to the woman of Samaria at Jacob's well: "Every one that drinketh of this water shall thirst again; but 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 4:13-14). Language could hardly be more explicit. (2) Hence, exclaimed Isaiah, alluding undoubtedly to the graces and comforts of the Spirit mediated to man through the Gospel: "Ho, every one that thirsteth, come ye to the waters" (Isa. 55:1). Again, picturing Zion's happy future, the joys of fellowship with God under the New Covenant, he says:

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there: but the redeemed shall walk there; and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and singing shall flee away (Isa. 35:5-10). Again: Behold, God is my salvation; I will trust, and will not be afraid; for Jehovah, even Jehovah, is my strength and song; and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto Jehovah; for he hath done excellent things; let this be known in all the earth (Isa. 12:1-5).

These exquisite passages are all in harmony with the prophecy of Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit"

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(Joel 2:28-29; cf. Acts 2:16-21). And the New Testament comes to a close sounding out the Lord's precious invitation: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely" (Rev. 22:17). In all these passages, water is emblematic of the graces, satisfactions and joys bestowed upon men by the Holy Spirit. (3) In Exo. 17:6, we see Moses, at the command of Jehovah, smiting (with his rod) a rock in the wilderness. And out of the rock flowed a stream of water pure and fresh, of which the children of Israel drank and were satisfied. That rock, says the Apostle Paul, was Christ: "For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them; and the rock was Christ" (1 Cor. 10:1-4). That is, the rock smitten by Moses was a symbol of Christ, who was smitten for us (Isa. 53:4-5). Hence the water which flowed from the rock, life-giving and refreshing, becomes a symbol of the graces and comforts bestowed by the Holy Spirit. And so the Apostle, writing to Christians, goes on to say, in a subsequent chapter: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13). (4) In the forty-seventh chapter of Ezekiel, the prophet describes his Vision of Healing Waters flowing out from the Temple on Mount Moriah, swelling into a great river as they flow, carrying life and healing wherever they spread, and finally pouring their healing properties into the waters of the Dead Sea itself. "And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar. Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side" (vv. 1-2). This vision is prophetic of course. No river ever flowed from the actual Temple on Mount Moriah. Obviously, the Temple of Ezekiel's vision is the spiritual temple of God, the Church of redeemed Israel, which was set up in Jerusalem on the Day of Pentecost, A.D. 30 (cf. Isa. 2:2-4).

Hence the healing waters flowing forth from the Temple symbolize the spreading abroad of spiritual light and influence throughout the world, through the world-wide proclamation of the Gospel; the stream of spiritual healing that flowed first in Jerusalem, then in all Judea and Samaria, and finally unto the uttermost parts of the earth (Acts 1:8), causing the wilderness and the solitary parts of the Earth to be made glad and the very desert to rejoice and blossom as the rose. *It should be noted, in the first place, that these healing waters, greatly increasing both in depth and in breadth as they flowed eastward, swelled into a veritable River of Water of Life.*

When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through (vv. 3-5).

In like manner, the stream of spiritual (the Holy Spirit's) influence and life was small at first, but it has become wider and wider, and deeper and deeper, throughout the centuries; and eventually it shall fill the world, and the knowledge of the Lord shall cover the earth as the waters cover the sea. The Scriptures leave no room for doubt that the Gospel of Christ will eventually prevail throughout the earth, if not in the present Dispensation then certainly in that which shall follow the Second Advent. *In the second place, the healing virtues of the waters of Ezekiel's vision are described as very remarkable.*

And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah [desert]; and they shall go toward the sea [the Dead Sea]; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh. And it shall come to pass, that fishers shall stand by it; from En-gedi even unto Eneglaim shall be a place for the spreading of nets; their fish shalt be after their kinds, as the fish of the great sea [the Mediterranean], exceeding many (vv. 6-10).

This [writes Milligan] is a beautiful illustration of the sanctifying and soul-redeeming influences of the Gospel. The world is a sea—a *Dead Sea*. Mankind are all dead in trespasses and in sins. But a

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fountain has been opened in the house of David; a living stream has gone forth from the side of our Redeemer. It has purified the Sanctuary; it has cleansed the temple of God. But it can not be confined within the narrow limits of any one town, city, or continent. It is the remedy which God has provided to supply the wants of a fallen world, and hence he has made it as free as the air or the sunlight of heaven.¹

Only the enlightening, regenerating and sanctifying activities of the Holy Spirit can transform the Dead Sea of this present evil world into a garden blossoming with flowers; and this transformation can become universal only when the knowledge of the Lord, brought to men everywhere by the Spirit through the Word, shall cover the whole earth as the waters cover the sea. It cannot be emphasized too strongly that the chief characteristic of these waters of Ezekiel's vision was their power to give life; and in this respect especially are they symbolic of the Holy Spirit. *In the third place, lest in our optimism we become unrealistic, Ezekiel's Vision forewarns us that the life of the Spirit, mediated through the Gospel, will not be accepted and enjoyed by all men: on the contrary, many will reject it. "But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt" (v. 11).*

The meaning of these words is very obvious from the context. The influence of the Gospel will be felt and enjoyed under the whole heavens; it will cover the whole Earth as the waters cover the sea. But all parts of the Earth will not enjoy it equally. In some places the water will be so shallow and so mixed with clay that they will only produce mire. These localities will still, like the banks of the Dead Sea, remain unproductive. That is, some persons, and probably even some communities, will not receive the Gospel in the love of it. Like the ancient Pharisees and some modern professors of Christianity, they will still continue to make void the law of God by their traditions and their own inventions. . . . And while the world will be a temple filled with sweet incense from a thousand altars, the moral miasma of the sin-polluted Earth will ever continue to rise from a few remaining bogs and quagmires. The saint and the sinner will, therefore, live together during even the Golden Age of Christianity. The tares and the wheat will grow together in the same field till the time of the world's great harvest.² (cf. Luke 8:4-15, Matt. 13:24-30).

Finally, according to Ezekiel's vision, many perennial and fruitful trees, whose fruit shall be for food and whose leaves shall be for healing, will line the banks of this River of Life. "And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the

1. R. Milligan, *Scheme of Redemption*, 563.

2. R. Milligan, *op. cit.*, 564-565.

leaf thereof for healing" (v. 12). The figure harks back of course to the Tree of Life in Eden (symbolic of the Word), which was watered by the river of Eden (symbolic of the Spirit), the fruit of which was designed to counteract man's natural mortality and thus to preserve his physical youth and vigor; that Tree was for a time Heaven's antidote for physical decay, and those who ate of it had no need of any other panacea (cf. Gen. 2:8-10, 3:22-24). That is to say, in the account of the Tree of Life given in Genesis, the symbolism has reference to the operation of the Spirit and the Word in the Kingdom of Nature. This symbolism is repeated on the *metaphysical* level (that is, having reference to the operation of the Spirit and the Word in the Kingdom of Glory) in John's vision of the Tree of Life growing along the banks of the River of Water of life, and fed by life-giving streams from that celestial river, in the New Jerusalem (Rev. 22:1-2). Evidently, in Ezekiel's vision we have the same symbolism, but with reference to the operation of the Spirit and the Word in the Kingdom of Grace; that is, as pertaining to the spiritual life engendered and nourished in God's saints in this present world or prior to their assumption of glory and honor and immortality. As the Trees which lined the banks of the River of Life in Ezekiel's vision were fed by waters issuing out of the Sanctuary, so the means and appointments by which the life of the Spirit is generated and nurtured in men derive their life-giving properties from the Divine Spirit Himself. The food provided by these trees is spiritual food, the Bread of Life provided by the living Word of God; and the leaves of these trees which are for spiritual healing are the gifts and graces and consolations of the Spirit. Hence the fruit of these trees never fail—they are described as bringing forth new fruit every month—because the life-giving resources of the Spirit of God are inexhaustible. The symbolism is exceedingly vivid, spiritual, and fruitful: indeed it "combines spiritual things with spiritual words" (1 Cor. 2:13); it is difficult to express in human language. Suffice it to say, in summing up, that we have here, in Ezekiel's Vision of the Healing Waters, a symbolic representation of the gifts and graces of the Spirit, mediated primarily through the Word and secondarily through the appointments of that Word, viz., the ordinances of the Christian faith, the exercises of Christian worship, and acts of Christian love and service to those of the Household of Faith and to our fellow-men generally. The entire vision is a graphic portrayal of the universal spread—through the proclamation

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and acceptance of the Gospel—of the enlightening and sanctifying gifts and influences of the Spirit of God. (5) There are a few Scripture passages in which water, although not itself made a symbol of the gifts and graces of the Spirit, is nevertheless, as a *symbol of cleansing*, directly associated with the reception of the regenerating and sanctifying operations of the Spirit. The first of these passages occurs in Ezek. 36:24-28:

For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. [Cf. Jeremiah's promise of the New Covenant, Jer. 31:31-34; also Ezekiel's Vision of the Valley of Dry Bones, Ezek. 37:1-14, especially vv. 12-14]. Thus saith the Lord Jehovah: Behold, I will open your graves and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. . . . And I will put my Spirit in you, and ye shall live; and I will place you in your own land; and ye shall know that I, Jehovah, have spoken it, saith Jehovah.

Undoubtedly the cleansing alluded to in the first of the texts cited, as is evident from the context, in which cleansing from the pollution of idolatry is clearly indicated, had reference to the *ceremonial cleansing*, and the term "clean water" to the water of Purification, prescribed by the Law of Moses in Num. 19:17-19. This water was compounded by mixing the ashes of the sin offering (a red or earth-colored heifer "without spot, wherein is no blemish, and upon which never came yoke," Num. 19:3) in running or spring water (v. 17). The preparation was to be sprinkled upon polluted persons or things, with a bunch of hyssop (v. 18), by a clean person, on the third day and again on the seventh day following the occurrence of the pollution, after which the one who sprinkled the water was himself thereby made unclean, and was required to wash his clothes and remain outside the camp until evening (vv. 19, 21). It should be noted that this mixture is specifically named "the water for impurity" (vv. 13, 21), that is, for symbolic pollution of any kind. Cf. Psa. 51:7—"Purify me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow. And it was further specified that any person who wilfully neglected this ordinance, and thus by his presence defiled the Sanctuary, was to be cut off from the congregation as a presumptuous sinner (Num. 19:13, 19:20-

22; cf. Num. 15:22-31, also 1 Cor. 3:17; 2 Cor. 3:7). Now the significant point in the passage from Ezekiel is that this general ceremonial cleansing of the nation, whenever it was to occur, was to be accompanied by a general outpouring of the Spirit upon all the people, the "putting" of the Spirit within them. This makes it difficult for us to interpret the passage (and the Vision of the Valley of Dry Bones as well) as having reference to the restoration of the Theocracy some half-century and more later, under Ezra and Zerubbabel. For the Scriptures certainly make it clear that there was no general outpouring of the Spirit (*i.e.*, upon all obedient believers) under the Old Covenant or prior to the advent of the Spirit on the Day of Pentecost to incorporate, indwell and vitalize the Church (cf. Joel 2:28-32; John 7:37-39, 20:21-23; Acts 1:6-8, 2:1-33, 19:1-2, etc.). Do these two passages from Ezekiel, then, in harmony with Jeremiah's promise of the New Covenant, point forward to the establishment of the Church of Christ, spiritual Israel, and the reception of the Jews into the New and spiritual covenant of faith? If so, the Water of Purification of the Old Covenant must be interpreted as having been a type of Christian Baptism of the New. It is difficult to accept such an interpretation, however, for the following reasons: (a) The water of baptism is simply *water* in its natural form—not "clean water" or the Water of Purification at all. As a matter of fact, there is no specification in the New Testament even that baptism shall be performed in running water. All that is required for baptism is a sufficient quantity of water for an immersion (John 3:23, Acts 8:36-38). (b) Baptism has no ceremonial or ritualistic import whatever. This truth is made crystal clear in 1 Pet. 3:20-21. Here the Apostle expressly declares that baptism is "not the putting away of the filth of the flesh" (*i.e.*, not a ceremonial cleansing, not a mere ritualistic observance), "but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (that is to say, *an act of faith*). In other words, by his dying with Christ in the likeness of Christ's death, in the water of baptism, and then being raised with Christ in the likeness of His resurrection (Rom. 6:3-11), the penitent believer declares to the world his belief in the death, burial and resurrection of Christ—the facts of the Gospel (1 Cor. 15:1-4)—and his belief as well in his own ultimate resurrection. Baptism is essentially an act of faith; otherwise, it is not a baptism at all, but a mere dipping in water. If a candidate does not submit to baptism solely out of his love for

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God and for the Lord Jesus Christ who died for him, and out of his desire to submit his own will and life to the Divine Will, he goes down into the water a dry sinner and comes up a wet one. The Apostle Paul corroborates this fundamental truth explicitly, in Rom. 6:17-18. "But thanks be to God," he says, "that, whereas ye were servants of sin, ye became obedient *from the heart* to that form [pattern or mould] of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Here, the teaching alluded to is, of course, the Gospel with its three facts, viz., the death, burial and resurrection of Christ (1 Cor. 15:1-4), and the pattern or mould of the teaching is baptism (the subject under discussion throughout the chapter), the ordinance in which the death, burial and resurrection of Christ are set forth pictorially to the world. The Apostle is simply expressing his gratitude at knowing that those to whom he is addressing the Epistle have been obedient *from the heart* to the divine ordinance of baptism. Obedience to baptism, as to any ordinance of the Lord, to be genuine must flow out of a heart motivated by faith, hope and love. Hence, throughout the apostolic writings it is made very clear that the necessary pre-conditions of baptism are individual faith and repentance (Acts 2:38, 8:34-39, 16:14-15, 16:31-34; Rom. 10:9-10, etc.). It is a sign of spiritual ignorance to speak of Christian baptism as a "mere rite," "mere outward act," "mere external performance," etc. It is a perversion of Scripture to speak of it even as a *rite*; it is a sacred, solemn, spiritual *act of faith*, or it is nothing. I am convinced that instead of too much having been made of baptism throughout the centuries, by the Church and her Ministry, not enough has been made of it, that is, as an essentially *spiritual* heart act. (c) Again, the *sprinkling* of the Water of Purification under the Old Covenant can hardly typify the *act* of baptizing under the New, for the simple reason that the act of baptizing, in apostolic times, was that of dipping or *immersing* the believer in, and then lifting him out of, the water as the element. I know of no practice in connection with the faith and worship of the early Church that is more generally authenticated, by both the apostolic and the post-apostolic writings, than this fact. (Cf. Matt. 3:13-17; Mark 1:9-11; Acts 8:36-39; Rom. 6:3-4; Col. 2:12, etc.) Therefore, in view of all these considerations, I find it difficult to accept the interpretation of the passages quoted from Ezekiel as pointing forward to spiritual Israel, the Church of the New Covenant. Obviously, *it is a national restoration*

that is prophetically indicated in both of these texts, a national restoration to a national homeland. If the particular national restoration indicated was that which occurred under Ezra and Zerubbabel, then the promise, "I will put my Spirit within you," can mean only, "I will put my Spirit in your midst," that is, in the heart of your nation, in your civil and ecclesiastical leaders, to give them wisdom and strength to lead the nation in the paths of righteousness. I am very much inclined, however, to think that the third interpretation of these texts from Ezekiel is the correct one, namely, that they constitute a prophecy, couched in general terms, of a yet future restoration of the nation of Israel to the Holy Land, a restoration to be consummated with appropriate ceremonial cleansings of a national character, and to be followed, it would seem, by the conversion of the nation as a whole to Christ, and their reception—as individuals—of the Holy Spirit, on the terms of the New Covenant of course, viz., faith, repentance, confession, and baptism. (Cf. Deut., ch. 28; Ezek., chs. 38, 39; Dan., ch. 12; Luke 21:24; Rom., ch. 11; Rev. 16:12-21, etc.)

In the New Testament, however, the water of baptism is clearly indicated to be the visible symbol of the *real cleansing* of the penitent believer's soul from the guilt of sin, and as such is directly connected with the regenerating and sanctifying operation of the Spirit through the Word John 3:3-5, in the conversation between Nicodemus and Jesus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." The subject of conversation here is the *new birth*, which, says Jesus explicitly, is one birth, a *birth of water and the Spirit* at one and the same time. Now, since the only point at which a believer comes into contact with water, in the process of becoming a Christian, is in the ordinance of Christian baptism, it seems too evident to admit of any question that "water," in this great affirmation of Jesus, has reference to baptism. The text itself teaches clearly that the new birth, which is accomplished in the human heart by the agency of the Spirit (by means of the Word, of course, the spiritual and incorruptible Seed of the Kingdom, Matt. 13:23; Luke 8:11-15, 1 Pet. 1:23, Rom. 10:17, etc.) actually takes place in baptism, in which the

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penitent believer actually dies to the old life of sin and rises to walk in the new life of righteousness (Rom. 6:4-11). Water is the element in which the birth takes place; however, because the Spirit is the active Agent of both the Father and the Son in the whole transaction (Scripturally designated *regeneration*, that is, the begetting and bringing forth of a *new creature* in Jesus Christ, 2 Cor. 5:17, Eph. 2:10, Eph. 4:24, Col. 3:10, etc.), the new birth is described as *a birth of water and the Spirit*. All this is in exact harmony with the first public statement of the terms of pardon ("the keys of the kingdom," Matt. 16:19) under the New Covenant, in Acts 2:38. Here we find the Spirit Himself (Acts 2:4), speaking through the Apostle Peter in answer to some three thousand persons who, convicted of their sins, were asking what to do to be saved, and saying: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." These words teach clearly that the gifts of God specifically connected by Divine authority with the baptism of the penitent believer, are remission of sin and the indwelling of the Spirit of God. Now remission is cancellation, full pardon; it is complete removal of the burden of sin's guilt. This pardon, moreover, takes place, not in the penitent believer's mind or heart, but in Heaven itself, at the seat of the Divine government; in a word, the pardon takes place in the Mind of God; He forgives us our trespasses, and when He forgives them, we are told, He forgets them—O wondrous thought! Moreover, this pardon, this removal of the burden of guilt from the penitent's heart, opens the way for the entrance of the Spirit in sanctifying measure into that heart which is purified by faith. Hence, we find Ananias saying to the penitent Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling on His name" (Acts 22:16), that is, on the name of Christ. Not that water itself washes away sin; obviously it does not; there is no magical efficacy in any material element to rid the soul of the burden of the guilt of sin. But that when the Word of God connects, by promise, a certain Divine blessing with obedience on man's part to a specific Divine ordinance, then the man who takes God at His Word and joyfully obeys the ordinance is certain, and *knows* that he is certain, to receive the blessing which the Divine promise has attached to that act of loving obedience. And in this manner Divine grace, by specific appointment, meets human faith. Now, as we have seen, remission of sin and the indwelling Spirit

are the Divine promises specifically attached to the ordinance of baptism. That settles the matter—for the man of faith. Therefore says Paul: "For as many of you as were baptized into Christ did put on Christ" (Gal. 3:27). Again: "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). And on the same grounds Christian baptism is designated "the washing of regeneration" and is specifically connected, in the same passage, with the "renewing of the Holy Spirit" (Tit. 3:5). All this adds up to the fundamental truth, that the water of baptism, as the visible symbol of the actual cleansing of the soul from the guilt of sin, is invariably connected with the regenerating and sanctifying operation of the Holy Spirit in the human heart.

To sum up, under this caption: *Water is life-giving, growth-producing, cleansing, refreshing, reviving, and satisfying; so also is the Holy Spirit whenever and wherever He operates in the human heart and life.*

7. *The Seal.* A seal (*sphragis*), in Scripture, is either (1) an *instrument* (signet, signet-ring) for sealing, *i.e.*, for imprinting a design upon something; or (2) the *impression* made by such an instrument. The ancient Hebrews, like many other more advanced early peoples, wore their seals or signets in rings on their fingers or in bracelets on their arms. *E.g.*, Judah, Jacob's son, left his seal, his bracelet and his staff, as a pledge with Tamar, whom he did not know (Gen. 38:18, 25). Sealing, Scripturally speaking, may be for any one or more of various purposes: (1) It may be the setting of a mark upon letters, books, and other things for purposes of secrecy and security. Deut. 32:34—"Is not this laid up in store with me, Sealed up among my treasures?" Job 14:17—"My transgression is sealed up in a bag, And thou fastenest up mine iniquity." Isa. 8:16—"Bind thou up the testimony, seal the law among my disciples." Dan. 12:4—"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Cf. also Rev. 5:1ff., the Book sealed with seven seals. This was the Book of God's decrees respecting the remarkable things that would happen to His Church throughout the present Dispensation, that is, to the end of the present age; its being sealed signified that the matter contained it was locked up and hence unknown to His creatures. Cf. also Rev. 20:1-3: Here we have John's vision of an angel binding the Old Serpent, the Devil, casting him into the bottomless pit, and then closing and sealing the pit, "that he [Satan] should deceive the nations no more, until the thousand

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years should be finished." This teaches us that the time is coming when the Divine Government will impose a restraint upon Satan, segregate him, and make him absolutely incapable of doing any considerable amount of mischief to the Church throughout the period of one thousand years described in the context. (2) Sealing may also be for the purpose of signifying ownership. Job 9:7—"Him that commandeth the sun, and it riseth not, and sealet up the stars." That is, God has put the stars under His seal, as their owner and governor, and allows them to appear whenever he deems it proper. (3) Again, sealing may be for the purpose of authenticating the genuineness of a person or thing, as, *e.g.*, the Divine sealing of the Messiah Himself (John 6:27). (4) A seal may also have the character of a pledge. Fleshly circumcision, for instance, is described by Paul as "a seal of the righteousness of the faith which he [Abraham] had while he was in uncircumcision" (Rom. 4:11); that is, it was a pledge on God's part, both to Abraham and to his spiritual seed (Gal. 3:29), that He would give them Messias, the Promised Seed, out of the loins of Abraham, and in Him (Christ) accept them as His own people, pardon their sins on the ground of their faith and obedience, cleanse them from their natural corruption, etc., all of which was signified by their cutting off of their foreskins; in a word, fleshly circumcision was a pledge of the Covenant of Grace. (5) A seal may also be the evidence of a contract that has been entered into. Jeremiah, for instance, bought a field in his own country of Anathoth, of a man named Hanamel; he wrote the deed of purchase in duplicate, called witnesses to attest it, sealed one copy of the deed and left the other unsealed; then he put both copies in the hands of his disciple Baruch, and said to him, after invoking the authority of Jehovah in support of the transaction: "Take these deeds, this deed of the purchase which is sealed, and this deed which is open, and put them in an earthen vessel; that they may continue many days" (Jer. 32:6-15). (6) Sealing may also be confirmatory in character. For example, the Apostle Paul, writing to the Christians at Corinth, says: "The seal of mine apostleship are ye in the Lord" (1 Cor. 9:2). That is, Ye are yourselves the evidence of my divine call to the apostleship; my apostolic office has confirmation in you who are the effect of my preaching, as the writing is confirmed by the seal; for how could anyone think that the blessing of God should accompany the Gospel preached by me, to such an extent as to turn you from your pagan idolatry and lewd manner of life,

to the true Christian religion, and to a holy life and conversation, if God had not sent me and been with me? (7) An official seal, such as every government has, signifies that the sealing, and the seal as well, has back of it the authority and power of the particular government. Thus Jezebel wrote letters to the elders of Israel authorizing them to bring about the death of Naboth, and sealed the letters with King Ahab's seal (1 Ki. 21:8-10). And Haman sealed the decrees of King Ahasuerus against the Jews with the king's seal (Esth. 3:12). A state seal impressed upon a contract or other legal document is an official guarantee that the authority and power of government will be invoked to make sure that the provisions of the contract shall be carried out by the contracting parties. In a word, an official seal signifies *authority* (the moral right to use force) and *power* (the actual use of force) to render inviolate contracts, agreements, edicts, etc., officially decreed or sanctioned. (8) In some cases, sealing is for a combination of two or more of these purposes. Thus Nebuchadnezzar sealed the stone placed across the opening to the den of lions into which Daniel had been cast, "that nothing might be changed concerning Daniel" (Dan. 6:17). And in like manner the stone rolled across the entrance to the sepulchre of Christ, at the instigation of the Jewish leaders, was sealed with a Roman seal, in order that the disciples might not be able to steal the corpse, as the rabbis feared they would attempt to do (Matt. 27:62-66). In both of these cases, the sealing was not only for purposes of security, but was also a pledge that the authority and power of government supported the act and would be invoked to punish anyone who might dare to tamper with the official seal. Moreover, the Divine sealing of the Messiah, and the Divine sealing of all the saints of God, with the Holy Spirit of promise, combines, as we shall now see, practically all these various significations.

Now the universe in which we live is a moral government under the sovereign rule of God the Creator and Preserver of all things. Hence, just as every human government has its seal of state (for, because of the divinely-implanted power of reason in man, all human things of value are patterned after the Divine), so God the Sovereign of the universe and Head of the Divine government has His official act of sealing and His official or royal seal. Rev. 7:2—"And I saw another angel ascend from the sunrising, having the seal of the living God" (cf. Rev. 9:4). This Divine seal, moreover, has the authority and power of the Divine government back of it. And even

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though heaven and earth should pass away, "the firm foundation of God standeth, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of the Lord depart from unrighteousness" (2 Tim. 2:19).

It should be made unequivocally clear at this point that Divine sealing is not some mysterious emotion or ecstasy or experience in the heart of the believer. On the contrary, it is an official act of the government of Heaven. The Scriptures state expressly that Christ Himself was sealed; and that all obedient believers in Christ are likewise sealed, with the Seal of God. In the case of the saints, God's official act of sealing accompanies such other Divine acts as pardon, justification, remission of sin, etc. It must be understood of course that, because God is a Spirit, these acts are, speaking by analogy from human experience, mental; that is, they occur in the Mind or Thought of God.

The Divine Sealer in every case is God the Father. This is our Lord's explicit testimony with regard to His own sealing, John 6:27: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed." The saints also are said to be sealed by God the Father. In Ephesians 1:3-14, the Apostle Paul enumerates the Father's loving acts toward all obedient believers in Christ, as follows: He has blessed them with all spiritual blessings in the heavenly places in Christ (v. 3); He has chosen them in Christ before the foundation of the world, that they "should be holy and without blemish before him in love" (v. 4); in His good pleasure He predestinated them to the position of His children (v. 5); He has bestowed His grace freely upon them, in His Beloved Son (v. 6); in the name of His Son, He has enriched them with abundant spiritual endowments (vv. 7-8); He has redeemed them through the blood of Christ and freely forgiven their trespasses (v. 7); He has revealed to them the mystery of His will, His eternal purpose "to sum up all things in Christ" (vv. 9-10); He has displayed His glory in them, through these acts of His love (vv. 11, 12); and He has marked them for His own possession (as His own property) by sealing them "with the Holy Spirit of promise" (v. 13). All these acts are clearly set forth as acts of the Heavenly Father. It is well for us to remember, at this point, that the Father is the Source, the Son the Channel, and the Spirit the Power, of every Divine blessing. Father originates, the Son executes, the Spirit applies and realizes.

God is the Divine Sealer. The Sealed, as it has been stated already, are Christ Himself, and all obedient believers in Christ. Christ was sealed in virtue of what He was in Himself, and obedient believers in Christ are sealed in virtue of what they are in Him. 2 Cor. 1:21, 22—"Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts."

The Sealing of Christ evidently occurred in connection with His baptism in the Jordan (Matt. 3:13-17, Mark 1:9-11, Luke 3:21-22, John 1:29-34). We hear Jesus Himself saying, to the multitude who were thronging Him for the loaves and fishes with which He was supplying them: "Work not for the food which perisheth, but for the food which abideth unto the eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed" (John 6:27). Obviously the sealing of Christ alluded to here was connected with the descent of the Holy Spirit upon Him "in a bodily form, as a dove" (Luke 3:22) immediately following His baptism.

One of the most instructive writers on the Hebrew worship and ritual tells us that it was the custom for the priest to whom the service pertained, having selected a lamb from the flock, to inspect it with the most minute scrutiny, in order to discover if it was without physical defect, and then to seal it with the temple seal, thus certifying that it was fit for sacrifice and for food. Behold the Lamb of God presenting Himself for inspection at the Jordan! Under the Father's omniscient scrutiny he is found to be "a lamb without blemish and without spot." From the opening heaven God gives witness to the fact in the words: "This is my beloved Son, in whom I am well pleased," and then he puts the Holy Ghost upon him, the testimony to his sonship, the seal of his separation unto sacrifice and service.¹

The Sealing of Christ (1) authenticated Him as the true Anointed One of Jehovah; (2) marked Him as possessing the fulness of the Spirit's presence and power (John 3:34); (3) marked Him as God's own possession (1 Cor. 3:20-23: "For all things are yours . . . and ye are Christ's; and Christ's is God's"); (4) marked His separation unto His divine task of obtaining eternal redemption for His people, through the shedding of His own precious blood (Eph. 1:6, 7); and (5) was the Father's pledge or earnest that He would raise Him from the dead (Rom. 1:4) and set Him at His own right hand in the heavenly places, "far above all rule, and aauthority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20-21).

As in the sealing of Christ Himself, so also the Divine seal-

1. A. J. Gordan, *The Ministry of the Spirit*, 77.

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ing of all believers in Christ occurs in connection with their baptism. Gal. 3:27—"For as many of you as were baptized into Christ did put on Christ." Having been baptized *into Christ* and having thereby *put on Christ*, they are sealed in virtue of their being *in Christ*. Their formal translation, by the Father, "out of the power of darkness . . . into the kingdom of the Son of his love" (Col. 1:12-13) occurs in connection with their baptism; in baptism they literally die to the old life of sin, and arise, as new creatures in Christ Jesus (2 Cor. 5:17), to walk in the new life of righteousness (Rom. 6:3-11). Rom. 8:1—"There is therefore now no condemnation to them that are in Christ Jesus." The fact must be kept in mind also that this formal translation or transfer, along with pardon, justification, remission of sin, etc., takes place in the Mind or Thought of God.

The Sealing, on the other hand, although indeed it takes place *officially* in the Thought of God, takes place *actually* in the mind and heart of the obedient believer. In this connection, the following observations may help to clarify this rather difficult subject: (1) All true Christians are Scripturally described as living epistles of Christ, known and read of all men (2 Cor. 3:2), and as vessels or cabinets filled with spiritual treasure (2 Cor. 4:7). (2) Hence, the *wax*, so to speak, upon which the Divine inscription is stamped, in the Divine process of sealing, is the impressionable human heart, which is apt to take any impression. Psa. 22:14—"My heart is like wax; It is melted within me." Cf. 2 Cor. 3:3—"written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." Heb. 10:16—"This is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart, and upon their mind also will I write them" (cf. Jer. 31:31-34). (3) The *design* which is stamped upon the wax is the Mind of Christ, the living Thought and Word of God; this living Word is impressed upon the mind and heart of the believer by the Spirit of God Himself, but invariably through the preaching and acceptance of the facts, commands and promises of the Gospel. There is no more thoroughly established fact in the history of Christianity than the fact that where there is no preaching of the Gospel, no dissemination of the Word written or spoken, there is no operation of the Spirit and no conversion to Christ. The whole missionary enterprise of the Church is predicated upon this basic fact.

Jas. 1:21—Receive with meekness the implanted word, which is able to save your souls. John 16:13, 14—Howbeit, when he, the Spirit

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of truth, is come . . . He shall glorify me; for he shall take of mine, and shall declare it unto you [the words of Jesus]. Phil. 2:5—Have this mind in you, which was also in Christ Jesus, etc. 1 Cor. 2:16—But we have the mind of Christ. 1 Cor. 1:21—it was God's good pleasure through the foolishness of the preaching to save them that believe. Rom. 10:17—So belief cometh of hearing, and hearing by the word of Christ.

As there can be no harvest in the natural world without the sowing of seed, so there can be no harvest in the spiritual world without the sowing of the Seed of the Kingdom, which is the Word of God (Luke 8:11). The Word of God is "living, and active, and sharper than any two-edged sword" (Heb. 4:12), because the power of the Holy Spirit is embodied in it. The Gospel is not a power, nor one of the powers, but "the power of God unto salvation to every one that believeth" (Rom. 1:16), because the Holy Spirit is in it and His power is exercised through it upon the human heart. (4) Hence, the design being the Living Word of God, the Divine Seal which carries the design is the Holy Spirit Himself. Eph. 1:13—"in whom [Christ], having also believed, ye were sealed with the Holy Spirit of promise." Eph. 4:30—"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." Now the Holy Spirit, as we have learned, is a Person. Obviously, one person can dwell in or inhabit another person only by means of influences that are essentially psychical; that is to say, primarily by means of thought. Hence, because Christ was in Himself the Thought and Word of God (the Logos), the Divine Seal in His case was the presence of the Spirit in all the fullness of His power. In the sealing of believers, however, the Divine Seal is the presence of the Spirit—in the living Word, *accepted by faith*—in regenerating and sanctifying power. Therefore, to say that the Divine Seal is the presence of the Holy Spirit in regenerating and sanctifying power (as Cruden calls it, "the grace of sanctification wrought in the soul by the Holy Ghost"), and to say that the Divine Seal is the Spirit Himself, is practically to say one and the same thing. For the Spirit of God is the Power of the Most High, and, the Spirit being a Person, the Power must be essentially *psychical*. Hence, in whatever measure, or for whatever purpose, the Spirit indwells the human heart, He does so as the Power of Divine Thought and Divine Love.

Now, as in the ordinary process of sealing, the wax receives the image, impressed upon it, of the design which is carried by

1. A. Cruden, *Concordance*, under "Seal."

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the stamp or seal, so in the Divine sealing of the saints, they receive in their hearts the Living Word, Christ (who is the very image of the Divine substance, Heb. 1:3), which is the design carried and impressed upon them by the Holy Spirit, the Divine Seal. That is to say, *by faith* they receive in their hearts the mind of Christ, in the process of regeneration, and in so doing, become like Christ, Christlike and hence Godlike. This spiritual resemblance of the believer to Christ, realized by the agency of the Spirit through the Gospel, is the sign of the believer's sanctification. Moreover, the visible evidence of this sanctification is the fruit of the Spirit with which the everyday life of the true Christian abounds. Cf. Matt. 7:20, 21—"By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." And undoubtedly to do the will of the Heavenly Father is to bring forth the fruit of the Spirit in one's life. Gal. 5:22—"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." Now there is a somewhat mysterious passage in 2 Tim. 2:19 which, despite its obscurity, certainly corroborates this teaching. Here the Apostle affirms that, despite the defection and unbelief of some one-time professing Christians of his day, "howbeit, the firm foundation of God standeth, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of the Lord depart from unrighteousness." Whatever else this passage implies, it certainly teaches us that Divine Sealing, which has for its sure foundation the authority and power of the Almighty, signifies two facts: (1) ownership, on God's part—"The Lord knoweth them that are his"; and (2) holiness, on man's part—"Let every one that nameth the name of the Lord depart from unrighteousness." These two facts are here set forth symbolically as *inscriptions* included in the design impressed upon the human heart by the Divine Seal. That is, the two inscriptions, taken together, show forth the two sides of the saint's standing with his God. Those who are sealed are themselves holy, *i.e.*, in the sense that it is their disposition to depart from unrighteousness; and, being holy, God marks them as His own possession. The Sealing is, therefore, a ratification of the covenant relationship existing between God and His people. Let us now examine the *inscriptions* themselves in some detail: (1) "The Lord knoweth them that are his." (This sentence is taken *verbatim* from the LXX.

of Num. 16:5). That is, the Lord marks the true saints as belonging in thought, motive and disposition to Him, marks them for His own possession, as His very own property. As a matter of fact, only God Himself can know those who are really His, for the simple reason that He alone is capable of discerning the thoughts and intents of the human heart. He and He alone is capable of knowing whether or not the person who presents himself to the Christian evangelist for baptism is truly a penitent believer coming to the baptismal pool from pure motives. Hence only the Lord Christ Himself has the proper knowledge, and hence the proper authority, to add believers to His own Body, the Church, and to excommunicate persons therefrom (Acts 2:47, 5:14).

John 10:14—[the words of Jesus]: I am the good shepherd; and I know mine own, and mine own know me. John 10:27 [again the words of Jesus]: My sheep hear my voice, and I know them, and they follow me. 1 Cor. 6:19, 20—Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body. 1 Pet. 2:9—But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, etc. Tit. 2:14—the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. 1 Cor. 3:9—Ye are God's husbandry, God's building. 1 Cor. 3:20, 23—For all things are yours. . . . And ye are Christ's, and Christ is God's.

"When we receive the gift of the Holy Spirit," writes A. J. Gordon,

it is that we may count ourselves henceforth and altogether Christ's. If any shrink from this devotement, how can he have the fullness of the Spirit? God cannot put His signature upon what is not his? Hence, if under the sway of a wordly spirit we withhold ourselves from God and insist on self-ownership, we need not count it strange if God withholds himself from us and denies us the seal of divine ownership. God is very jealous of his signet. He graciously bestows it upon those who are ready to devote themselves utterly and irrevocably to his service, but he strenuously withholds it from those who, while professing his name, are yet "serving divers lusts and pleasures." There is a suggestive passage in the Gospel of John which, translated so as to bring out the antitheses which it contains, reads thus: "Many trusted in his name, beholding the signs which he did; but Jesus did not trust himself to them" (John 2:23, 24). Here is the great essential to our having the seal of the Spirit. Can the Lord trust us? Nay; the question is more serious. Can he trust himself to us? The Holy Spirit, which is his signet ring, can he commit it to our use for signing our prayers and for certifying ourselves, and his honor not be compromised?¹

(2) The other inscription is: "Let every one that nameth

1. A. J. Gordon, *op. cit.*, 79.

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the name of the Lord depart from unrighteousness." It should be noted that this is substantially the same as that upon the mitre of the Jewish High Priest: "HOLY TO JEHOVAH" (Exo. 39:30). The possession of the Spirit commits the possessor irrevocably to a life of separation from sin. Holiness, therefore, the life of the Spirit which is manifested in the fruit of the Spirit, is both the badge of sanctification and the ground on which the sanctified are officially marked as God's own possession. 1 John 1:6—"If we say that we have fellowship with him [God] and walk in the darkness, we lie, and do not the truth." 1 John 3:7, 8—"He that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil, for the devil sinneth from the beginning."

The great office of the Spirit in the present economy is to communicate Christ to his church which is his body. And what is so truly essential of Christ as holiness? "In him is no sin; whosoever abideth in him sinneth not." The body can only be sinless by uninterrupted communion with the Head; the Head will not maintain communion with the body except it be holy.¹

As sinners, men are quickened by the Holy Spirit; as saints, they receive His grace of sanctification.

Finally, the Seal of God in the saints is not only the attestation of His ownership of them, and not only the badge of their own sanctification or separation unto a life of holiness, but also a *pledge* or *earnest* on the part of the Heavenly Father that He will lead them into their eternal inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for them (1 Pet. 1:4). It is the earnest of their ultimate attainment of heavenly glory and honor and immortality (Rom. 2:7). 2 Cor. 1:22—"God, who also sealed us, and gave us the earnest of the Spirit in our hearts." Eph. 1:13, 14—"in whom [Christ], having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." Cf. also Eph. 4:30—"Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." The "day of redemption" alluded to here, the day "of the redemption of God's own possession," is obviously the day of the Lord's return in glory with his holy angels (Matt. 25:31), when He shall raise the dead and translate the living (1 Cor. 15:51-54). For the present, however, His own people, those whom He has purchased with His own precious blood (Acts 20:28) are in this

1. A. J. Gordon, *op. cit.*, 80.

world, and, although the world knows them not (John 1:10, 15:19; 1 John 3:1), He has put His mark upon them, the mark whereby they shall be recognized at His coming.

Cf. Rev. 7:3—Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their forehead. Rev. 14:1—And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. Rev. 22:3, 4—And there shall be no curse any more; and the throne of God and of the Lamb shall be therein; and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads.

(Is not this poetic imagery designed to signify the Mind of Christ, the impression stamped upon the believer's heart by the Divine Seal, the Holy Spirit of promise, whose special mission it is, in the present Dispensation, to communicate Christ the Word to His Church)? And in that great quickening, at the Redeemer's Second Advent, the indwelling Spirit (the presence of the Spirit in sanctifying power, whereby the saints are little by little transformed into the image of Christ from glory to glory, 2 Cor. 3:18) will be the Seal by which Christ's own will be recognized, and not only that, but the Power also by which they shall be taken up to meet the Bridegroom (1 Thess. 4:13-17). This—the personal life with the Spirit—is the essential condition of final quickening, which shall include the redemption of the body, that great change for which God's people now wait in hope (Rom. 8:22-25). Rom. 8:11—"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." "As the magnet attracts the particles of iron and attaches them to itself by first imparting its own magnetism to them, so Christ, having given his Spirit to his own, will draw them to himself through the Spirit." How vitally important it is, then, that all Christians take heed lest they grieve the Holy Spirit of God in whom they are sealed, lest they mar the Seal by which they have been stamped as God's own possession, lest they deface or obscure the signature by which they are to be recognized in the Day of Redemption. For they certainly can, if they will to do so, turn aside into unbelief, worldliness, and genuine irreligiousness, as the dog turns again to his own vomit (Prov. 26:11, 2 Pet. 2:22), and thereby obliterate the Divine Seal once within them; in which case, the Righteous

1. A. J. Gordon, *op. cit.*, 81.

Judge will be compelled to say to them in the Day of Reckoning, according to the dispensation of Divine Justice: "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23; cf. Matt. 25:41).

To sum up: The Divine Sealing of the saints of God with the Holy Spirit of promise (1) confirms the covenant relationship existing between God and His own people, (2) signifies God's ownership of them, (3) signifies their own separation unto a life of holiness, and (4) is God's pledge that He will bring them into heavenly glory and honor and incorruption, eternal life (Rom. 2:5-7).

8. *The Finger of God.* This metaphor occurs occasionally in Scripture and signifies an operation of the Spirit-power of God. Pharaoh's magicians, for example, discerned the power of God in the miracles which Moses wrought at the Egyptian court, and exclaimed, "This is the finger of God" (Exo. 8:7). In affirming such a judgment, these superstitious pagans no doubt gave expression to a truth more profound than they themselves realized. For demonstration, the work of miracles for evidential purposes, is essentially a work of the Spirit of God. Again, the Decalogue delivered by Moses to the children of Israel is said to have been indited by the finger of God upon "the two tables of the testimony, tables of stone" (Exo. 31:18; cf. Exo. 32:16, Deut. 9:10). This means, obviously, that the Decalogue was communicated to Moses by inspiration of the Spirit. This must be true, for the simple reason that the Spirit is invariably the Revealer of Divine truth, for it is He alone, we are told, who searches and knows "the deep things of God" (1 Cor. 2:10-13). Moreover, since an operation of this kind, that is, one of the character of a revelation, is customarily wrought by the Spirit through the instrumentality of an inspired man, we may reasonably conclude that, whereas the Spirit did the inspiring and the revealing, it was Moses himself who actually did the work of inditing or engraving the words of the Decalogue upon the stone tablets, although he—just as the Apostles on the Day of Pentecost hardly realized, if indeed they realized at all, what they were saying (Acts 2:4)—probably at the time of performing the task was unaware that he was doing so. This conclusion is in harmony with Exo. 34:27-28, which reads as follows: "And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat

bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Again, Jesus Himself, according to Luke, made use of this metaphor in connection with His exorcism of demons. Said He to the Pharisees: "If I by the finger of God cast out demons, then is the kingdom of God come upon you" (Luke 11:20). Matthew, however, quotes Him as saying: "But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you" (Matt. 12:28) Thus it is evident that here again the finger of God is a metaphor of the operation of the Spirit-power of God exercised for the purpose of demonstration. That is to say, when God points His finger at a demon, and says, "Go," it must go. The metaphor is indeed expressive.

9. *The Laying on of Hands.* This act, throughout the Scriptures, is a visible symbol (1) of the communication by the Spirit of special gifts and powers for special Divine purposes, or (2) of the approval by the Spirit of the appointment of a person to some form of ministry in the Church, which is under the administration of the Spirit, or (3) of both enduement of a person with special powers and his ordination to a ministry at one and the same time. The outward sign indicated the transfer of inward spiritual power or authority or both. (1) Num. 27:18-23:

And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Jehovah: at his word shall they go out, and at his word shall they come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as Jehovah commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as Jehovah spake by Moses.

Here, evidently, the imposition of hands upon Joshua was for a twofold purpose: to ratify outwardly, in the eyes of all the people, his Divine call to be the successor to Moses; and to signify the Spirit's communication to him of such special inward gifts as might be needed by him in discharging the duties of the office to which he was divinely called (cf. Deut. 34:9). (Cf. Jehovah's "taking of the Spirit that was upon Moses" and "putting it upon" the seventy elders, Num. 11:16-30.) (2) Acts 6:1-6. Here we are told that there arose within the

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church in Jerusalem, not long after its establishment, a "murmuring" of the Hellenistic Jews against the Palestinian or native Jews, that the widows of the former were being neglected in the daily ministration of charity. Whereupon the Twelve (Apostles) "called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word." This apostolic counsel, we are told, pleased the congregation, and forthwith they selected seven men, "whom they set before the apostles; and when they had prayed, they [the apostles] laid their hands upon them." It is worthy of note that the seven "deacons" in this case were first selected (no doubt *elected*) by the members of the congregation themselves; *then the* Apostles laid their hands upon them. It has been contended by some that the imposition of hands here was merely a part of the ceremony of ordination, a symbol of the Spirit's authorization of their appointment as special servants of the local church. That the act had this symbolic import is no doubt true. But, in my opinion, it signified a great deal more, namely, the communication to these seven men of the *charismatic* measure of the Spirit's power, the measure responsible for the extraordinary (commonly called *miraculous*) gifts of the Spirit which characterized the Church generally throughout the apostolic age. That one of these seven men, namely, Philip, who came to be known as Philip the evangelist (Acts 21:8), possessed these *charismata*, the Scriptures leave no room for doubt. For, in Acts 8:5-8, we find this same man down in Samaria preaching the Gospel to the people of that city. "And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those that had unclean spirits, they came out, crying with a loud voice; and many that were lame, were healed. And there was much joy in that city." Now, as the inspired historian goes on to inform us, there was a certain magician or sorcerer in that city by the name of Simon, who had acquired a considerable reputation with the superstitious populace for his apparently extraordinary powers. we read that when the people "believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus

Christ, they were baptized, both men and women. And Simon also himself believed, and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed" (Acts 8:12-13). The question that arises here is this: Whence had Philip, who was *not* an apostle, obtained this charismatic measure, these extraordinary gifts, of the Spirit? There can be but one answer: *At the time the Apostles laid their hands upon him*, when he was ordained a deacon of the Jerusalem congregation; the imposition of apostolic hands at that time was the visible symbol of the Spirit's communication of these special gifts to those upon whom hands were laid. *That this charismatic measure of the Spirit could be conferred only by an apostle* (the Twelve having themselves first received the *baptismal* or *overwhelming* measure of the Spirit on the Day of Pentecost, Acts 2:1-4) is evident from the remainder of the narrative in the eighth chapter of Acts. Here we read, vv. 14-20, as follows:

Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them; only they had been baptized into the name of the Lord Jesus Christ. Then laid they their hands on them, and they received the Holy Spirit [that is, the *charismatic measure* of the Spirit]. *Now when Simon saw that through the laying on of 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. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money, etc.

In this account, the facts regarding the bestowal of the charismatic measure of Spirit-power are made so plain that misunderstanding is impossible. These facts are (a) that this measure of the Spirit could be conferred upon another person only by an apostle, and (b) that the outward sign of the conferring of it was the laying on of an apostle's hand. This explains why Philip, who had received this measure of the Spirit from the Apostles themselves in Jerusalem, as signified outwardly by their laying of their hands upon him, could not himself impart the gift to those converted under his preaching—*Philip was not an apostle*. Hence it was necessary for the Apostles Peter and John to come down to Samaria from Jerusalem, and lay their hands upon Philip's converts, that the latter might, in common with the saints generally throughout the apostolic age, be endued with this measure of the Spirit, for evidential purposes in relation to the unconverted world and for their

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own strengthening in the most holy faith. The same facts are brought out in the account of Paul's meeting with certain disciples at Ephesus several years later.

Acts 19:1-7: Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And *when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied.* And they were in all about twelve men.

Here again it was the charismatic measure of the Spirit which was imparted to new converts, and the outward sign of the communication of the spiritual gift was the laying on of an apostle's hand. That the actual presence of an apostle was necessary to the communication of this gift goes without saying, for only by being present in person could he lay his hands upon another person; the gift was not communicable *in absentia*. Hence says Paul, writing to the Christians in Rome: "For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established," that is, confirmed in the faith (Rom. 1:11). All this adds up to one basic incontrovertible fact, namely, that the imposition of an apostle's hand signified at times, whatever secondary import the act may have had, the inward communication of the charismatic measure of Spirit-power. (3) There are instances in the New Testament, however, in which the imposition of hands, accompanied by fasting and prayer, seems to have signified only the Spirit's authorization, as Administrator of the Church of Christ, of the appointment of some person or persons to a special ministry in the Church. A notable instance of this occurs in Acts 13:1-4. Here was read as follows:

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

It should be observed that in this entire passage not one word is said about charismatic gifts, and that there is absolutely

nothing in the context to warrant the conclusion that any such gifts were imparted. On the contrary, the command of the Holy Spirit in this case, to the prophets and teachers in the Antioch church, was not that they should qualify Paul and Barnabas for the work to which they were being called, but simply that they should formally set them apart to this work. Moreover, since the impartation of such extraordinary gifts of the Spirit was one of the peculiar functions of the Apostolic office, it goes without saying that these prophets and teachers lacked both the authority and the power to impart such gifts. Moreover, even if it could be proved, which it cannot, that these prophets and teachers did have the power to confer on others this special gift of working miracles, it would, nevertheless, be sufficient for our present purpose to point to the fact that Paul at least stood in need of no such gifts. He was not dependent on these gifts, nor on ordination by any group of men, for his divine commission and attendant qualifications to preach the Gospel and to exercise the prerogatives and powers of an apostle (cf. Galatians, chs. 1 and 2). We are therefore compelled to conclude that the imposition of hands, by the prophets and teachers of the Antioch church, was simply the Spirit's outward and formal authorization of these two evangelists, Paul and Barnabas, to the assumption of the special task to which He, the Spirit, had called them. (4) One other passage needs to be considered in this connection, viz., the words of the Apostle Paul to the young preacher, Timothy, 1 Tim. 4:14—“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.” The “presbytery,” in this passage, is literally the *eldership*, and should be so translated; there is no excuse for using the *transliterated* word here, in this one isolated case in the entire New Testament. Correlating this passage with Acts 16:1-3, it becomes evident that the elders at Lystra had laid their hands on this young preacher for some purpose. It is also clear that Timothy received the same or some other gift by the laying on of Paul's hands. In 2 Tim. 1:6, the Apostle himself says to his protegee: “For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.” We may safely conclude, therefore, that whatever the miraculous gift was that Timothy received, he received it from Paul, and that from the elders at Lystra he received the gift of his office as an evangelist. There is no evidence in the New Testament that prophets, teachers or elders

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had the authority or power to impart to another the charismatic measure of the Spirit; that was a function only of the Apostolic office. Thus the laying on of hands may be the outward symbol of the Spirit's communication of special spiritual gifts, or it may be the outward symbol of His commission to a special ministry in the Church of Christ.

Fire is regarded by some commentators as a symbol of the Holy Spirit. This view is based almost exclusively on the correlation of John the Baptizer's statement regarding the mission of Jesus, "He shall baptize you in the Holy Spirit and in fire" (Matt. 3:11), with the description in the second chapter of Acts of the external signs which accompanied the advent of the Spirit on the Day of Pentecost. These signs were "a sound as of the rushing of a mighty wind" and "tongues, parting asunder, like as of fire" (Acts 2:1-4). I am convinced, however, that the Scriptures generally speaking do not support this interpretation. Fire, in Scripture, is a symbol of the Word rather than of the Spirit. Hence the sound as of a rushing mighty wind and the tongues parting asunder resembling fire, on the Day of Pentecost, symbolized the joint operation of the Spirit and the Word, namely, the advent of the Spirit to incorporate and indwell the Church of Christ and the first proclamation of the facts, commands and promises of the Gospel as revealed by the Spirit (Acts 2:1-47). God's Spirit and God's Word go together. Isa. 59:21—"This is my covenant with them, saith Jehovah, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth," etc. Hence, as the Word of God is a savor from life unto life to the saved, being the Divine standard by which they are purified and acquitted, and a savor from death unto death to the lost, being the standard by which they are condemned (2 Cor. 2:16-17, 1 Cor. 3:13), so Fire, which destroys dross, and purges only by destroying, is quite properly a symbol of the moral judgment executed by the Word upon sin and upon the unforgiven sinner (Matt. 25:41, Rev. 20:10, 14). (Matt. 3:11-12, 25:41; 2 Thess. 1:7-10; Rev. 20:10, 14).

4. The Holy Spirit as Distinguished from His Gifts

It is absolutely necessary for anyone who desires to obtain anything like a clear understanding of the Holy Spirit and His work, to keep in mind always the distinction existing between the Spirit Himself on the one hand, and His powers, influences,