

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,

and gifts, on the other. As we have already seen, the Scriptures make it clear that the Holy Spirit is Himself, that is, as to essence or being, a Person. He is not a mere impersonal energy or force, something like electricity, for example; nor is He a mere personification of some physical or mental force; He is essentially a Person. As such He is not ontologically one with the powers and influences which He exerts in the physical and moral worlds, but the Source of those powers and influences. As a matter of fact, before there can be activity of any kind, there must of necessity be *a being capable of acting*. Before there can be thought, there must of necessity be a thinker; before there can be love, there must be a lover; before there can be a sin, there must be a sinner. Metaphysically speaking, *being* is the first of all categories, upon which all activity, either physical or mental, is necessarily predicated. The failure to recognize this fundamental truth, or perhaps it would be more correct to say, the deliberate will to ignore it, on the part of a great many thinkers of modern times, has been the cause of much of the confusion which has prevailed in philosophical thought since the time of Descartes. And if we are going to avoid confusion, in our attempt to understand, even partially, the nature and activities of the Spirit of God, we must never lose sight of this ontological distinction between the Spirit Himself and the gifts of the Spirit.

To illustrate, although the illustrations are perforce inadequate: Jennie Lind, for instance, was a person. But she had a gift of song, which we call an art, which enabled her to hold her audience enraptured when she sang "Home, Sweet Home" in Madison Square Garden. But the person, Jennie Lind, was one thing, and the gift or art was another. Leonardo De Vinci was one of the great painters of all time. His talent enabled him to produce the immortal masterpiece, "The Last Supper," a painting which will bless and adorn humanity as long as time lasts. But the person was one thing, and the painting—the person's gift to humanity—was another thing. Thomas A. Edison was a person. But his gifts to humanity were the electric light, the phonograph, and others of like character. Marconi was a person, but his gift to humanity was wireless telegraphy. Similarly, St. Augustine was a great theologian and philosopher. His books have influenced Christian thought and doctrine for centuries. But the man himself, the author, was one thing; his books, and the influences he exerted through them, were another thing. Harriet Beecher Stowe wrote a great novel entitled

Uncle Tom's Cabin. The influence of this book was far-reaching; in fact it was one of the direct causes of the American Civil War. By no stretch of the imagination, however, can we regard the book and its author as having been ontologically identical. The same reasoning may be applied to Tom Paine and his *Age of Reason*: Paine himself was a person, one thing; his book, which has influenced thousands of uninformed persons into infidelity, is quite another thing. The author himself has died, but his book and its influence lives on; as a matter of fact, the influence of the book itself will live forever, and in its disastrous effects upon the souls of men will be felt throughout eternity. *Every person exerts individual energies and influences of various kinds; however, the person and his influences are distinct things. So it is with the Holy Spirit: His Person is one thing ontologically, but His powers, influences, and gifts are another thing.*

Moreover, the Holy Spirit being a Person, and incorporeal (that is, in the physical sense of the term), we may reasonably conclude that His powers, influences and gifts are essentially *psychical*. Perhaps some would say that they are "superpsychical." Obviously, however, in the light of our human experience, the adjective "superpsychical," like "superpersonal," is meaningless. The most we can say, with any degree of comprehension, is that the powers of the Spirit are essentially psychical. As such, of course, they may transmute themselves into physical manifestations; for thoughts, as we have learned, may indeed become things. Now, because both the *being* and the *activity* of the Spirit are characteristically psychical (and incorporeal), it is practically impossible for the human intellect, unless it is trained acutely in logical and in ontological discernment, to be able to differentiate between these two aspects of existence. As a matter of fact, with respect to man himself *as a person*, it is very difficult to grasp the distinction between a human being *as a being* (person), on the one hand, and that person's *thought* or characteristic activity as a person, on the other hand. What indeed is the ontological difference between a human being and his own thought? About all we can say is that, logically, *thinking presupposes being*, that is, a *thinker*. Beyond this we cannot go, because science has no instruments, no means of any kind whatsoever, for ascertaining experimentally the real nature of either being or thinking, or of the difference ontologically between being and thinking, in man. If this be true with respect to *being* and *activity* in man, and we know that it is, how infinitely more true it is with respect to the Being and Activity of the

Holy Spirit. Hence, in the nomenclature of the Spirit Himself, as found in Scripture, no such distinction is explicitly asserted: the Bible, it must be remembered, is not a text on metaphysics. The Spirit reveals Himself to us in Scripture in terms adapted to our comprehension, that is, as possessing the faculties or powers that only a person is known by us to possess, as doing the things that only a person is known by us to do, and as experiencing the slights that only a person is known by us to experience. By the revelation of these truths in the simplest form possible, the Spirit impresses upon our minds the fact that He is, in Himself, in His essential being, a Person. On the other hand, because the Holy Spirit, is made known to us (imparted to us, it may be truly said) only through His psychical powers and influences, the nomenclature of the Spirit, for all practical purposes and in adaptation especially to the limitations of the human intellect, treats the *being* of the Spirit as fundamentally identical with His psychical *activity*. However, in order that we may not become confused, we must never lose sight of the fact that the Spirit Himself is a Person, and that *as a Person* He Himself is to be kept distinct from His activity, in our thinking about Him.

For example, we are told by Jesus Himself (John 4:24) that God IS a Spirit (or Spirit). That is to say, He is a spiritual or incorporeal Being: in the words of one of the older catechisms, a Being "without body or parts, yet possessing understanding and free will." Then again the Scriptures make it clear that God HAS Spirit (1 Cor. 2:10-14). That is to say, God HAS Spirit in that He includes in the totality of His Being the being of the Spirit and therefore the powers and influences of the being of the Spirit. In the third place, it is frequently asserted in Scripture that God GIVES Spirit, or *the Spirit*, to human individuals under certain conditions and for specific purposes (Neh. 9:20, John 3:34, John 7:39, Acts 5:32, Acts 15:8, Rom. 5:5, 1 Thess. 4:8, 1 John 3:24, etc.). How, then, does God give the Spirit, Himself a Person, to another person? Obviously, it is only by giving to men—imparting to them—the psychical powers and influences of the Spirit, that God can impart to them in any sense the being of the Spirit. Strictly speaking, one person as such could hardly give himself, or be given by someone else, to another person, because every person is a distinct individual and therefore an absolute *other* to all other persons; rather, it is only the psychical powers and influences of one person that can be given or imparted to another person. Hence,

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when God is said to *give* the Spirit to men, it is really the psychical powers and influences which are given; it is only in this sense that the Spirit Himself can be said to be given. It is worthy of note, too, as confirmed by human experience, that psychical powers and influences can in a very real sense be transferred from one person to another; as a matter of fact, practically all human learning is of the character of such a transfer. And it can be said also that in such a transfer the being of one person is, in a certain sense, communicated to the other; that is, in the sense that the communicated influences become an integral part of the personality receiving them. This indeed is the perfectly natural and inevitable result of living the life with the Holy Spirit. Hence, men are said in Scripture, that is, in the nomenclature of the Spirit Himself, to *receive* the Spirit (Acts 8:15, 17, 19; Acts 10:47, 19:2; Gal. 3:2), to *have* the Spirit (Rom. 8:9, 1 Cor. 7:40, Jude 19), to be *filled with* the Spirit (Exo. 31:3, 35:31; Luke 1:15, 41, 67; Acts 2:4, 4:8, 4:31, 9:17, 13:9, 13:52; Eph. 5:18), to be *full of* the Spirit, etc. (cf. especially Luke 4:1—here it is said that “Jesus, full of the Holy Spirit, returned from the Jordan”; cf. also Deut. 34:9; Acts 6:3, 5; Acts 7:55, 11:24, etc.); that is to say, they receive, they have, they are filled with, or full of, the powers and graces of the Spirit (in various measures, of course, for various ends, as we shall see later). And, conversely, the Spirit is said to be—through His various powers and influences—*upon* men (Isa. 42:1, 59:21; Isa. 61:1; Luke 2:25, 4:18, etc.), *in* men (Gen. 41:38; Num. 27:18; Psa. 51:11; Ezek. 36:26; Rom. 8:11; 1 Cor. 6:19; Jas. 4:5; cf. Jer. 3:14, Hos. 2:19 ff., with marginal rendering of Jas. 4:5: “That Spirit which he made to dwell in us yearneth for us even unto jealous envy”); to *come upon* men (Num. 24:2; Judg. 3:10, 11:29; 1 Sam. 19:20, 23; 2 Chron. 15:1; Luke 1:35; Acts 1:8); to *come mightily upon* them (Judg. 14:6; 14:19, 15:14; 1 Sam. 10:6, 10:10, 11:6, 16:13); to *come unto* them (John 16:7, 8, 13); to *fall upon* them (Ezek. 11:5; Acts 10:44, 11:15); to *rest upon* them (Num. 11:25, 26; Isa. 11:2); to *enter into* them (Ezek. 2:2, 3:24); to *clothe Himself with* them (Judg. 6:34, 1 Chron. 12:18, 2 Chron. 24:20); to *dwell in* them (Rom. 8:9, 11; 1 Cor. 3:16, 6:19; Jas. 4:5); to *abide in, upon or among* them (John 1:33; Isa. 63:11; 2 Chron. 20:14; Hag. 2:5); and to *depart from* them (Psa. 51:11, 1 Sam. 16:14, 1 Ki. 22:24). The Spirit accomplishes all these operations through the media of His powers, influences and graces. With the same signification, God Himself is said to *give* the Spirit to men, as we have seen

already; to *put His Spirit* upon them (Num. 11:17, 25, 29; Isa. 42:1; Matt. 12:18); to *put His Spirit within* them (Ezek. 11:19, 36:26, 37:14); to *pour out His Spirit upon* them (Prov. 1:23; Isa. 32:15, 44:3; Ezek. 39:29; Joel 2:28-29; Zech. 12:10; Acts 2:17, 18, 33; Acts 10:45); to *fill them with His Spirit* (Exo. 28:3, 31:3, 35:31; Acts 2:4); and to *take His Spirit from* them (Psa. 51:11). Obviously, the reference in all these passages is to the powers, influences and graces of the Spirit. To give these powers and influences to men is equivalent to giving the Spirit to them; to pour out these powers and influences upon men is equivalent to pouring out the Spirit upon them; to put these powers and influences upon or in men is equivalent to putting the Spirit upon or in them; to fill men with these powers and influences of the Spirit is equivalent to filling them with the Spirit; and to take these powers and influences from men is equivalent to taking the Spirit from them. However, as previously stated, in studying the Holy Spirit and His activity, it is exceedingly important, if we would avoid confusion in our thinking, to keep in mind at all times the distinction that exists ontologically between the Spirit Himself and the gifts and graces which He bestows upon men.

It seems to me that the key to a proper understanding of this whole subject of the enduements of the Spirit is to be found in the testimony of John the Baptizer respecting Jesus the Messiah, in John 3:27-36. Among other things, the Baptizer says, v. 34: "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure" (the rendering of the American Revised Version). There is a textual difficulty here, however; namely, as to whether the *ho theos*, which appears in some ancient sources as the subject of *didōsin* ("giveth"), in the second sentence, is genuine. Those who do not regard it as genuine (it is marked doubtful by Lachmann, and is deleted by Tischendorf (8th edition), Westcott and Hort, and others) usually give some such rendering as that of the American Revised Version: "for he giveth not the Spirit by measure." Obviously this rendering tends to obscure the meaning of the passage; it makes it impossible to determine whether it is God, Christ ("he whom God hath sent"), or even the Spirit Himself, "who giveth the Spirit without measure." As a matter of fact, three interpretations have been suggested, viz., (1) *For God giveth not the Spirit by measure*, (2) *For he, i.e., the Messiah, giveth not the Spirit by measure* (preferred by Westcott, and those who see in the entire passage the reflections of

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the author of the Gospel, rather than the testimony of the Baptizer), and (3) *For the Spirit giveth not by measure*, the object to be supplied being "the words of God." Granting that the *ho theos* is genuine, the passage would read, of course: "For God giveth not the Spirit by measure." It is so translated in the Authorized Version, the King James translators having added the phrase "unto him," to complete the meaning, rendering the entire passage as follows: "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." This seems to me to be the correct rendering of the passage. For, regardless of the difficulties of text, its meaning is made crystal clear by the context. Throughout this entire passage (namely, vv. 27-36), the Baptizer is testifying regarding the Messiah: "he that cometh from above," "he that cometh from heaven" (v. 31), "he whom God hath sent" (v. 34). And even though John is speaking here in general terms, the reference in v. 34 is plainly to Jesus, the Son of God, the One whom God hath sent,—He who alone was capable of receiving the fulness of the Spirit, and upon whom alone, as the Scriptures expressly assert, the fulness of the Spirit was bestowed. "The Spirit of God, even in the inspired prophets, was but a partial and intermittent gift (1 Cor. 7:25, 13:9; 1 Pet. 1:11; Heb. 1:1, etc.), but in Jesus, the Messiah and the Son of God, the Spirit of God dwelt fully and uninterruptedly."¹ "The God-man, in his servant-form, knew and taught and performed only what the Spirit permitted and directed."²

Cf. Col. 1:19—For it was the good pleasure of the Father that in him should all the fulness dwell. Heb. 1:1-3: God . . . hath at the end of these days spoken unto us in his Son . . . who being the effulgence of his glory, and the very image of his substance, etc. 2 Cor. 3:17—Now the Lord is the Spirit. Heb. 9:14: How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, etc. Matt. 4:1—Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Luke 4:1—And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness, etc. Matt. 12:28—[the words of Jesus Himself]: But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. From these Scriptures, and many others of like import, it is evident that Jesus, the Messiah, the One whom God sent into the world to speak the words of God, *always* spoke and acted under the inspiration and guidance of the Holy Spirit. Hence, the Baptizer, who was himself inspired by the Spirit, was right in declaring that Jesus, God's Son, *possessed the Holy Spirit without measure*. And that this is precisely what John did declare in the text in question, John 3:34, is crystal clear. In the first place, it is the

1. J. W. McGarvey and Philip Y. Pendleton, *The Fourfold Gospel*, 137.

2. A. H. Strong, *Systematic Theology*, One-volume Edition, 696.

only interpretation that is in harmony with the context, both with the verses which immediately precede it, as we have already seen, and also those which immediately follow, in which John concludes his testimony with these words: The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him (vv. 35-36). In the second place, it is the only interpretation that is in harmony with Scripture teaching as a whole. Hence Dr. Goodspeed's excellent rendering of the passage: "For he whom God has sent speaks God's words, for God gives him his Spirit without measure.¹ It was a common observation among the Jews that the Holy Spirit was given only in certain measures to the prophets, some writing only one book, some two, and so on. But Jesus, the perfect Teacher, possessed the Holy Spirit without measure, not for any particular time, purpose, or people, but for all time and from all eternity. Moreover, it should be noted that the present tense, "giveth," in this text, points to a continuous communication (or possession) of the Spirit; in other words, if Christ had received the Spirit "by measure," then His gift of the Spirit might conceivably have been exhausted. And of course we know that this did not happen, for we read that at the end of His earthly ministry He through the eternal Spirit offered himself without blemish unto God (Heb. 9:14).

The significance of this text, however, for our present purpose is in the truth which it asserts implicitly. Explicitly it affirms that Jesus, the God-man, possessed the Holy Spirit *without measure*. Implicitly it asserts, therefore, that human beings can possess the Spirit only *by measure*; that is to say, they possess various measures of the Spirit—actually of the Spirit's powers and influences—for various Divine ends, the measure bestowed being in adaptation to the Divine purpose to be accomplished in the bestowing of it. This is a truth of the utmost importance. It is my conviction that the failure of churchmen to differentiate between these different measures of Spirit-power, and the corresponding purposes respectively for which they were conferred, has been the source of much of the confusion which has always prevailed in Christian doctrine regarding the operations of the Holy Spirit in general. This subject will be dealt with later, in some detail, in separate chapters on these various measures of Spirit-power and the respective ends served by the conferring of them. For the present purpose, however, it will suffice to present the bare facts, with the Scripture references to support them, as follows:

1. God gives the Spirit *by measure* unto men, as clearly implied in the words of John the Baptizer, in John 3:34. Jesus Christ alone possessed the powers and influences of the Spirit *without measure*, i.e., in their fulness (Col. 1:19, 2:9).

1. Edgar J. Goodspeed, *The New Testament: An American Translation*, 179.

2. The *baptismal* or *overwhelming* measure of Spirit-power (designated in Scripture *the baptism of the Holy Spirit*), the greatest measure of the Spirit ever conferred upon men, was administered by Christ Himself, and was conferred directly from Heaven in fulfilment of Divine promise (Luke 24:45-49; John 14:16-17, 14:26, 15:26, 16:7; Acts 1:1-8). In so far as the facts are revealed in the book of Acts, in which the history of the Church in apostolic times is given, this measure of Spirit-power was conferred only twice: it was conferred *first* upon the Apostles in Jerusalem on the Day of Pentecost (Acts 1:26—2:4, 2:32-33), and the *second* time upon Cornelius and his household at Caesarea some years afterward (Acts 10:44-48, 11:15-18, 15:7-9).

[Note Peter's words], Acts 11:15-17—And as I began to speak, the Holy Spirit fell on them [Cornelius and his house], even as on us at the beginning [*i.e.*, on the Apostles, on the Day of Pentecost, the day of the beginning of the New Institution, the Church of Christ]. . . . And I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized in the Holy Spirit. If then God gave unto them [Gentiles] the like gift as he did also unto us [Jews], when we believed on the Lord Jesus Christ, who was I, that I could withstand God? [Note also Peter's words in Acts 15:8, 9—referring again to the conversion of Cornelius]: And God, who knoweth the heart, bare them [Gentiles] witness, giving them the Holy Spirit, even as he did unto us [Jews]; and he made no distinction between us and them, cleansing their hearts by faith.

The Apostle's language in both of these passages makes it very clear that no similar outpouring of Spirit-power in baptismal measure had taken place in the interim between the Day of Pentecost and the conversion of the first Gentiles in the persons of Cornelius and the members of his household. Nor is there the slightest intimation in the book of Acts that any similar outpouring occurred after this first admission of Gentiles into the Body of Christ. Moreover, in both of these instances Holy Spirit baptism was a special miracle for a special Divine purpose. This baptismal measure of the Spirit's powers and influences was conferred upon the Apostles on Pentecost (1) to clothe them with infallibility in presenting the Christian System—the Gospel, with its facts, commands and promises—to men, thus bringing to completion the progressive revelation of God to His moral creatures (cf. again Luke 24:45-49; John 14:26, 15:26-27, 16:7-14, 20:21-23; Acts 1:8, 2:32-36, 10:39; 1 Cor. 2:10-13, etc.), and (2) to endue them with the power to work miracles to demonstrate the divine origin and authority of this message which they were to give to the world (1 Cor. 2:1-5,

Heb. 2:3-4, etc.). The same measure of the Spirit conferred upon Cornelius and his household at Caesarea some years later, for the purpose of breaking down "the middle wall of partition" between Jews and Gentiles (Eph. 2:11-18); in a word, it was to signify to the Jews in unmistakable terms that the Gentiles were to be admitted to the blessings of the New Covenant along with them and on the same conditions (cf. again Acts 10:44-48, 11:15-18, 15:7-9; 1 Cor. 12:13). Finally, it should be noted, for our present purpose, that to receive the baptismal measure of the Spirit's powers and influences was, in the words of the inspired Apostle himself, to receive the Holy Spirit. Cf. again the two passages having reference to Holy Spirit baptism, viz., Acts 10:46, 47—"Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" And Acts 15:8—"And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us."

3. The *evidential* or *confirmatory* measure of Spirit-power was conferred only by the Apostles themselves and only upon obedient believers, that is, upon Christians. This measure of the Spirit was conferred upon the saints generally, and upon Christian prophets and teachers in particular, throughout the apostolic age and prior to the writing and formation of the Canon. The visible symbol of the communication of this measure of spiritual power was the laying on of an Apostle's hands (Acts 6:3-6, 8:14-29, 19:1-7; Rom. 1:11-12; 2 Tim. 1:6, etc.), and the saints who received this transfer of spiritual power were qualified with certain abnormal (usually called *miraculous*) endowments which are Scripturally designated "spiritual gifts" (1 Cor. 12:1, 4, 31; 14:1). The Greek word for such a "gift" is *charisma* (plural, *charismata*); hence this measure of Spirit-power may properly be called the *charismatic* measure. This measure of the Spirit was conferred upon the early Christians for a twofold purpose: (1) to evince to the outside world the Divine origin and authority of the Gospel message, and (2) to confirm the saints themselves in the most holy faith (Mark 16:19-20; Acts 8:4-8; Rom. 1:11, 12; 1 Cor. 2:1-5; Rom. 1:11-12; Heb. 2:2-4). In view of the fact that the presence of an Apostle was necessary to the communication of this measure of Spirit-power, the transfer of it obviously terminated with the death of the last of the Apostles. Hence there is no evidence that these *charismata* extended beyond the apostolic age; as a matter of fact, Paul himself clearly asserts that they were to be "done

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away" (1 Cor. 13:8-13) and to be superseded by "the most excellent way" of Love (1 Cor. 12:31, 13:1 ff.). "In the primitive churches," writes Moses E. Lard,

these gifts took the place, and answered the purpose of the present written word. By them the churches were built up and kept in order. In a word, every thing was done by them—the gospel was preached, the disciples instructed, and the churches ruled. They were then indispensable; but now they are not, the New Testament supplying their place.¹

Finally, it should be noted again that, as in the receiving of Holy Spirit baptism, *the receiving of the charismatic measure of Spirit-power is described, in the nomenclature of the Spirit Himself, as the receiving of the Spirit.* We read, for example, in Acts 8:14-19, that

when the apostles that were at Jerusalem heard that Samaria had received the word of God [from Philip the evangelist], they sent unto them [*i.e.*, Philip's converts] Peter and John: who, when they were come down [to Samaria], 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. Then laid they [*i.e.*, Peter and John] their hands upon them, and *they received the Holy Spirit.* [We go on to read that when Simon the sorcerer, himself a baptized believer] 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,* etc.

In other words, to receive the charismatic measure of Spirit-power was to receive the Holy Spirit. The same truth is clearly set forth in Acts 19:1-7.

[Here we read that] 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.

In this instance again it is quite clear that in receiving the charismatic measure of Spirit-power, these baptized believers are said to have received the Holy Spirit, and, conversely, *they are said to have received the Spirit in the sense that, through the laying on of the Apostle's hands, they received the charismatic measure of the Spirit's powers and influences. The point to*

1. Moses E. Lard, *Commentary on Romans*, 384.

be remembered, however, is that proper distinction must be made in our thinking between the Spirit Himself and the various measures of His powers and influences which were, and are, bestowed upon the saints.

4. Finally, there is the *regenerating* and *sanctifying* measure of Spirit-power which is given to every baptized believer in Christ. This measure of the Spirit is received "by the hearing of faith" (Gal. 3:2); that is, by the reception of the living Word into one's heart and the assimilation of that Word into one's life.

Rom. 10:6-10: But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

This measure of Spirit-power is received, then, to the degree that one walks in the light of the Word (which is to walk by the Spirit, Gal. 5:16, 25), lives by the Word, and triumphs by means of the Word over all the obstacles of this present world which would hinder his growth in holiness. 1 John 5:4—"This is the victory that hath overcome the world, even our faith." This is the measure of the Spirit which is promised to men on the conditions of their repentance and baptism (in water) into Christ (Gal. 3:26-27). Both the promise itself and the necessary conditions to its fulfilment are clearly stated at the conclusion of the first Gospel sermon ever preached to men, Acts 2:38—"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." The phrase, "the gift of the Holy Spirit," here, is equivalent to "the Holy Spirit as a gift." The passage means simply that the Holy Spirit comes to take up His abode in the heart of every obedient believer at the time of his baptism into Christ, and continues to dwell in him thereafter according to the measure of his faith, which in turn is determined by the degree of his own yielding of his mind and affection and will to the revealed Mind (the Word) of Christ. Rom. 10:17—"So belief cometh of hearing, and hearing by the word of Christ." Hence the Church, the Body of Christ, constituted of all the elect of God under the New Covenant, is said to be the "habitation of God in the Spirit" (Eph. 2:22), because all individual members of the Body are indwelt by the one and

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the same Spirit (Rom. 5:5; 1 Cor. 3:16, 6:19; 2 Cor. 1:22; Eph. 1:13; Gal. 4:6, etc.). Now one can be filled with the sanctifying measure of the Spirit only by being filled with the Thought and Love of the Spirit, which are the Thought and Love of God. And one can be filled with the Spirit's Thought and Love only by feeding upon, digesting, and assimilating the Word, *i.e.*, into the structure of his personality and life; for it is in the Word that the Thought and Love of the Spirit are embodied, and it is by the Word that the Thought and Love of the Spirit are mediated to men. To possess the Word in great measure is, therefore, to possess the sanctifying power of the Spirit in great measure. Not that the Spirit is the Word, but that the power of the Spirit is in the Word and is exercised through the Word in the regeneration and sanctification of sinners. Certainly where there is no hearing, no reading, of the Gospel, no contact whatever of the alien sinner with the facts, commands and promises of the Gospel, there is no conversion to Christ, no subsequent growth in the grace and knowledge of Christ; that is to say, no growth in holiness. The whole missionary enterprise of the Church is predicated upon this fundamental fact. *God's Spirit and God's Word go together* (Isa. 59:21). Hence the implanted Word (Jas. 1:21) is the mode of the Spirit's indwelling, and the evidence of this Divine indwelling is the fruit of the Spirit manifested in the individual Christian life (Gal. 5:22-25). And finally, as with the baptismal and charismatic measures of Spirit-power, *baptized believers are said in Scripture to receive the Spirit in the sense that they receive, through the obedience of faith on their part, the regenerating and sanctifying measure of the Spirit's powers and influences.* But once more this word of caution: *We must keep in mind the ontological distinction between the Spirit Himself and the various measures of Spirit-power dispensed by the Spirit.*

Again, it is significant, I think, that each of these measures of the Spirit's powers and influences, *viz.*, the baptismal, charismatic, and sanctifying measures, respectively, is described in Scripture as a *gift*. And it is equally significant that the Greek word for "gift," as signifying a bestowal of any one of these three general measures of Spirit-power, is the word *dōrea*, as distinguished from the word *charisma*, which is used generally to signify the abnormal endowments which ensued, in apostolic times, from the reception of the *evidential* measure of the Spirit. For example, in Acts 10:45, the baptismal measure of the Spirit is designated a *gift*. Here we read as follows, with reference to

the coming of the Spirit in baptismal measure upon Cornelius and his household: "And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." And Peter himself, later, defending his action in preaching the Gospel to Gentiles, said with reference to the same event: "If then God gave unto them [Gentiles] the like gift as he did also unto us [Jews], when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11:17). Again, in Acts 8:20, in the reply of the Apostle Peter to Simon the sorcerer, the charismatic measure of the Spirit is designated "the gift of God": "Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." And in Acts 2:38, the text in which Peter first stated the terms of pardon under the New Covenant, that sanctifying measure of the Spirit is also designated a gift: "And Peter 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." Now in all of these texts the Greek word *dōrea* is used for "gift"; and in two of them, Acts 10:45 and Acts 2:38, *dōrea* is used with the genitive of that of which the gift consists, namely, the Holy Spirit, that is to say, His indwelling presence and power. Thus in the nomenclature of the Spirit Himself, a clear distinction is made between those general gifts from above, on the one hand, which were in the form of various *measures* of Spirit-power, and the special *distributions* of Spirit-power, on the other hand, which were granted to the saints generally throughout the apostolic age (*i.e.*, the *charismata*), which took the form of special abnormal endowments for evidential purposes.

A word or two becomes necessary at this point regarding the *charismata* themselves.

[In Mark 16:15-18, we read that Jesus, just before His ascension to the Father, said to the Eleven] Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. [To these statements the writer of the Gospel himself adds these words]: So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed (vv. 19-20).

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I realize of course that this entire section, Mark 16:9-20, does not appear in the two oldest Greek manuscripts, and that its genuineness is therefore in question. Be that as it may, however, the fact remains that the content of the entire passage is in strict harmony with what follows in Luke's account of the early Church, in Acts, and in the various New Testament Epistles. Thus, in Heb. 2:2-4, we read the following:

For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

Now the word in this text which is translated "gifts" in the American Revised Version (Greek, *merismos*; dative plural, *merismois*), literally rendered is "distributions"; hence the entire phrase should be given, "distributions of the Holy Spirit." Thus the meaning of the passage is clear: These special distributions of Spirit-power, or rather the miracles performed as a result of them, were the means by which God Himself attested the Gospel message as proclaimed by the Apostles, Prophets, Teachers and Evangelists of the early Church. These extraordinary powers are designated, in this text and elsewhere in the New Testament, (1) *signs*, with reference to their design; (2) *wonders*, with respect to their nature as abnormal manifestations calculated to excite amazement in the minds of those who witnessed them; (3) *manifold powers*, with respect to their origin from the being of God; and finally, in their specifically Christian aspect, *gifts* or *distributions of the Holy Spirit*, imparted to the original witnesses and proclaimers of the truth, according to the will of God. These abnormal powers are designated elsewhere in the New Testament, in the Greek, *charismata*, which, rendered in English, is "gracious gifts." The general New Testament name for them is "spiritual gifts." Paul enumerates these *charismata* in 1 Cor. 12:4-11:

Now there are diversities of gifts [*charismaton*] [he writes] but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the inter-

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pretation of tongues. [Then the Apostle concludes by saying]: But all these worketh the one and the same Spirit, dividing to each one severally even as he will.

These various "manifestations" of the Spirit ensued from the reception of the charismatic measure of Spirit-power. And this measure, as it has already been made clear, (1) was conferred upon the early Christians generally, prior to the inditing of the Word, and (2) was conferred for a twofold purpose, viz., to attest the Divine origin and content of the Gospel message, and to confirm the saints in "the faith which was once for all delivered" (Jude 6). (*Revelation* is thus, as always, attested by *demonstration*.) Moreover, the outward symbol of the communication of this inward spiritual power was, as has also been shown, the laying on of an Apostle's hands. I cannot emphasize the fact too strongly that failure to recognize the purpose served by the *charismata*, and hence their temporary significance only, has always been a prime source of error regarding the operations of the Spirit in general.

To sum up: "There is one body, and one Spirit" (Eph. 4:4). "There are diversities of gifts [*charismata*], but the same Spirit" (1 Cor. 12:4). Again: "But all these [*charismata*] worketh the one and the same Spirit, dividing to each one severally even as he will" (1 Cor. 12:11). In a word, there is but one Spirit; the distributions of His powers and influences, however, are many and varied. These distributions—all of which are called *gifts*, in Scripture—are distributions both according to *measure* and according to *kind*; in the former category, the gift is designated a *dōrea*; in the latter, a *charisma*. There is but one Spirit, and He Himself must be kept distinct in our thinking, both (1) from the general gifts (singular, *dōrea*), in the form of distinct measures of Spirit-power conferred upon various classes of persons for as many different ends; and (2) from the *charismata*, those special gifts, varying as to kind, conferred upon the early Christians in general as a result of their enduement with the charismatic measure of Spirit-power, and conferred upon them for the twofold purpose as explained in the foregoing paragraphs. The Holy Spirit is one, His gifts are something else, ontologically.

5. Modes of Dispensing the Spirit

By this caption, "modes of dispensing the Spirit," is meant, of course, modes of dispensing the powers, graces and gifts of the Spirit. On the basis of the nomenclature of the Spirit, these