

## THE ETERNAL SPIRIT — HIS PERSON AND POWERS

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

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various modes may be classified in two categories, namely, (1) the modes by which God disposes the powers and influences of the Spirit to the three great works of Creation, Providence and Redemption — those three Divine works which embrace all other activities of Deity; and (2) the modes by which the Spirit Himself voluntarily applies His powers and influences to the works which He condescends to perform.

In the nomenclature of the Spirit, as found in Scripture, God is said to do the following:

1. To *give* the Spirit, *i.e.*, the powers, gifts and graces of the Spirit. Thus, as we have already noted, God gave the Spirit without measure to His Only Begotten Son, Messiah (John 3:34); He gave the Spirit, in the capacity of Comforter (Revealer, Strengthened, Advocate, Guide), in baptismal measure to the Apostles (John 14:16-17, 14:26, 15:26; Acts 1:1-5, 2:1-4); He gave the Spirit in evidential measure to the saints generally throughout the apostolic age (Acts 8:14-20, 19:1-7; 1 Cor. 12:4-11; Heb. 2:3-4); and He gives the Spirit in sanctifying measure to all obedient believers in all ages (Luke 11:13; John 7:39; Acts 2:38, 5:32; Rom. 5:5; 1 Cor. 3:16, 6:19; 1 Thess. 4:8; 1 John 3:24, etc.). Hence, throughout Scripture, the Holy Spirit is graciously and significantly designated the *gift* of God (*e.g.*, Acts 2:38, 8:20); and those different classes upon whom the various powers and influences of the Spirit were bestowed are said to have *received* the Spirit as a Divine gift. Only chosen leaders received Him in Old Testament times, and that not for the salvation of their souls, but for the working of various needful works in the unfolding of God's Plan of Redemption for man. Under the present Dispensation, all true members of the New Covenant receive Him, in various measures adapted to corresponding Divine ends (Joel 2:28-29, John 7:37-39; Acts 2:15-21, etc.). The Apostles received Him in *overwhelming* measure, to vest them with authority to act as ambassadors of Christ to men (John 20:21-23; Luke 24:45-49; Acts 1:8; 2 Cor. 5:20; Eph. 6:20), and to clothe them with infallibility to reveal all truth pertaining to the Kingdom of God (John 14:26, 16:13-15; 1 Cor. 2:9-13; Eph. 3:3-12; 1 Pet. 1:10-12) and to embody this final revelation in permanent form in the New Testament canon (2 Pet. 1:3). And Cornelius and his household, the first converts to Christianity from among the Gentiles, also received Holy Spirit baptism, to establish the fact once for all that the blessings of the Gospel are for both Gentiles and Jews and on the same conditions (Acts 10:47, 11:17, 15:7-9). Moreover,

Christians generally throughout the apostolic age received the Spirit's powers and influences in *extraordinary* measure, and for evidential purposes; that is, to evince to the outside world, by these *signs*, the divine origin of the Gospel message and to confirm the saints themselves in the most holy faith (1 Cor. 12:4-11, Rom. 1:11-12, Heb. 2:3-4). And all true Christians in all ages receive His indwelling presence—the *sanctifying* measure of His power—by opening their hearts to Him through the obedience of faith (Gal. 3:2, Acts 2:38, etc.). As to the question whether the giving and receiving of the regenerating and sanctifying measure of Spirit-power involves some sort of a mystical communication from the Spirit Himself to the converted person, as a result of the latter's faith, obedience and pardon, I am prepared to say only that I find no intimation, in Scripture, of such an impartation. However, I certainly am not so presumptuous as to attempt myself to impose limitations upon the Spirit's power or activity. Moreover, this question is not one of *power*, but of *fact*; that is, of the facts revealed in the *Scriptures* regarding the Divine mode of dispensing this measure of the Spirit. And to my way of thinking the Scriptures make it very clear that, in so far as the generality of Christians is concerned, God gives the Spirit to them in regenerating and sanctifying measure through the Word which they receive into their hearts (Jas. 1:21, 1 Pet. 1:22-25, Eph. 1:13), and upon which they feed thereafter as spiritual bread (1 Pet. 2:2, 1 Cor. 3:2, Heb. 5:11-14) and by feeding upon which they become partakers of the divine nature (2 Pet. 1:4, Eph. 4:13-24, Heb. 12:10, 1 John 3:2) and thus "meet to be partakers of the inheritance of the saints in light" (Col. 1:12).

2. To *send* the Spirit. John 14:26—"But the Comforter, even the Holy Spirit, whom the Father will send in my name," etc. "In the name of Christ" is a phrase that is used in Scripture to signify *by the authority of Christ* (cf. Matt. 28:18). Hence to be sent by the Father *in the name of Christ* is equivalent to being sent by Christ Himself, for the Father and the Son are one (John 10:30).

Cf. Luke 24:49—"Behold, I send the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high. 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. John 16:7—"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. [All these statements were made by Jesus Himself, to the men who were to be qualified subsequently for the apostleship.]

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This term, *send*, or *send forth*, implies a local motion; a person who is sent usually moves from one place to another. But we are told in Scripture that the Spirit is omnipresent (Psa. 139:7-10); hence this expression must be a metaphor signifying special manifestations of the Spirit's grace and power to those to whom He is said to be sent. It implies, of course, that the Spirit was not previously in or with that person, or those persons; it indicates a communication of the Spirit's presence and power to be in, and to guide, the recipient. Cf. Gal. 4:4-6: "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are his sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." The reference here, of course, is to all the saints of God under the New Covenant, to whom the indwelling Spirit is the Spirit of adoption (cf. Rom. 8:14-17). Cf. also Psa. 104:30, here the Psalmist says, with reference to the things of the physical creation: "Thou sendest forth thy Spirit, they are created; And thou renewest the face of the ground." This is an affirmation of the fact of the creative and conservative operations of the Divine Spirit in the Kingdom of Nature.

3. To *put His Spirit upon* men. Thus God is said to have taken of the Spirit that was upon Moses and to have put it upon the seventy elders of Israel (Num. 11:17, 25). And concerning His Anointed, God said through the prophet Isaiah: "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." Cf. Isa. 61:1—"The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings to the meek," etc. Cf. Matt. 12:15ff. and Luke 4:17ff.: in these passages Jesus quotes the two passages from Isaiah as having their fulfilment in Himself and in His ministry. This expression signifies primarily the Divine investiture of those upon whom the Spirit is put, with the proper authority, together with the credentials necessary to support that authority, for the execution of some divine task of special significance.

4. To *pour out* or *pour forth* His Spirit. Inasmuch as it would be impossible to pour out or pour forth one person upon another person, this expression again obviously has reference, not to the Person, but to the powers, gifts and graces of the Spirit. It signifies an eminent act of Divine bounty, a pouring

out of the powers and graces of the Spirit *in abundance*. The expression refers directly, wherever used, to Gospel times. Although God did give His Spirit in some measure to His chosen leaders in Old Testament times, there was no general pouring forth of the Spirit's gifts and graces prior to the ratification of the New Covenant and the inauguration of the New Institution—the Christian System. Cf. Joel's prophecy, quoted verbatim by the Apostle Peter as having the beginning of its fulfilment with the advent of the Spirit on the Day of Pentecost: "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" (Joel 2:28-29; cf. Acts 2:16-21). This prophecy has reference primarily of course to the two outpourings of the Spirit in baptismal measure, upon Jews and Gentiles respectively, that is, upon the Apostles on the Day of Pentecost in Jerusalem, and upon Cornelius and his household some years later at Caesarea, both of which were attended by extraordinary outward manifestations, namely, "a sound as of the rushing of a mighty wind" and "tongues parting asunder, like as of fire" (Acts 2:2-3). With reference to the first of these two instances of Holy Spirit baptism, that which introduced the events of that memorable first Pentecost after the Resurrection, Peter himself said, in the course of his sermon on that occasion: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, *he hath poured forth this, which ye see and hear*" (Acts 2:32-33). And with reference to the second instance of Holy Spirit baptism, that which marked the first reception of Gentiles into the Church of Christ, Luke, the inspired historian, says: "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*" (Acts 10:45). That these outpourings were of the same general character, that is, attended by the same outward signs, on both occasions, is evident from Peter's own statement later to the brethren of the Jerusalem church. "As I began to speak," he said, "the Holy Spirit fell upon them," that is, upon the Gentile Cornelius and his household, "even as on us at the beginning," that is to say, in the same manner that he fell upon us Jews (in the person of the Apostles themselves) on the Day of Pentecost,

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the day of the beginning of the Gospel Dispensation. To this, the Apostle adds: "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?" (Acts 11:15-17). This phrase, the *pouring out* or *pouring forth* of the Spirit, has reference, however, not only to the conferring of Holy Spirit baptism and to that of the *charismata* as well, but also relates to the Spirit's purifying and sanctifying powers and influences; in fact, it is a general expression taking in all the gifts and graces of the Spirit bestowed by God upon His elect throughout the entire Gospel Dispensation. The present Dispensation is, in fact, the Dispensation of the Holy Spirit. It is the age of the outpouring of His own gracious gifts through His indwelling of all the saints of God. For He came on the Day of Pentecost to take up His abode in the Body of Christ and to dwell therein until the end of the age. Hence, in Scripture the effects of the presence and power of the Spirit in the hearts of all true believers are often compared to the effects of the outpouring of water.

Isa. 32:1-2: "Behold, a king shall reign in righteousness, and princes shall rule in justice. And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, etc. Isa. 44:3, 4—For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. John 4:14 [the words of Jesus to the woman of Samaria]: 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 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 has said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified.

When the fountains of the great deep are opened, the rain is poured down *in abundance*; hence, "through the washing of regeneration and renewing of the Holy Spirit" (in regeneration and in sanctification), God is said in Scripture to "pour out upon us *richly*, through Jesus Christ our Savior" the gifts and graces of His Spirit (Tit. 3:4-6).

He [the Spirit] comes on the dry, barren, parched ground of men's hearts, causing them to spring, and produce fruits of holiness and righteousness, Heb. 6:7. And thus Christ, by His Spirit, 'comes down

like rain upon the sown grass; as showers that water the earth,' Psalm 72:6.<sup>4</sup>

5. To *supply* the Spirit. Gal. 3:5—"He therefore that supplieth to you the Spirit, and worketh miracles among you [or, *powers in you*], doeth he it by the works of the law, or by the hearing of faith?" This text clearly indicates that the measure of Spirit-power within a Christian is in proportion to his faith. Cf. Phil. 1:19—"For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ." The Greek verb, *epichorēgeō*, (noun, *epichorēgia*), means literally to "supply further," "furnish besides," etc. It signifies the adding of one thing to another, and hence indicates the further conferring and renewing of the Spirit's powers and graces from day to day. The essential property of Spirit-power, as we have already learned, is inexhaustibleness.

6. To *fill men with His Spirit*. Exo. 31:1 ff.—"And Jehovah spake unto Moses, saying, See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in Wisdom, and in understanding, and in knowledge, and in all manner of workmanship," etc. (cf. Exo. 35:31). The reference here is to an endowment with special artistic ability to construct and adorn the furnishings of the Tabernacle. Cf. Acts 2:4—"And they [the Apostles] were all filled with the Holy Spirit, and began to speak with other [unacquired] tongues, as the Spirit gave them utterance." Here again the reference is to an infilling with Divine knowledge and wisdom (revelation), for the proclamation of the Truth that makes men free, the communication of Divine thought having been attended no doubt by the heightening of the natural psychological powers of the men who were thus qualified to go into all the world as ambassadors of the Lord Jesus Christ.

Again, in the nomenclature of the Spirit, the Spirit Himself is said to do the following:

1. To *proceed* from the Father.

John 15:26—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. [The Spirit proceeds from the Father; however, in view of the fact that He acts as the Vicegerent of Christ throughout the present Dispensation, He is said to be sent by the Father *in the name of* (i.e., *by the authority of*) the Son; and in this sense He is said to be sent by the Son also.] John 14:16—I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth, etc. John 14:26—But the Comforter, even the Holy Spirit, whom the Father will send in my name, etc. Luke 24:49—

1. John Owen, *A Discourse Concerning the Holy Spirit*, 63.

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And behold, I send for the promise of my Father upon you, etc. Acts 2:32, 33—This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and have received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear.

(1) There is a procession of the Spirit which is *natural* or *personal*. This term expresses the eternal relation between the Spirit and both the Father and the Word; the Spirit is of both by eternal procession, *i.e.*, *emanation*. Evidently the mode of this procession is essentially psychical; over-speculation regarding this matter, however, is both foolish and hurtful. (2) There is also a procession of the Spirit which is *dispensatory* or *administrative*. This term has reference to the egress of the Spirit from the Godhead in His own voluntary application of His powers and influences to the work which He has undertaken to perform in the realization of God's general Plan for His Creation. Thus, under the old Dispensations, the Spirit condescended to act as God's agent in qualifying certain leaders—men of great faith—for the divers special works which they were divinely elected to perform in the course of the unfolding of the Eternal Purpose (Eph. 3:1-13, Heb. 1:1-2, 1 Pet. 1:10-12, 2 Pet. 1:21). These great Old Covenant leaders are all designated "prophets" in Scripture. It must be remembered that the primary function of a prophet, in the Biblical sense of that term, is to reveal—through the Spirit—the will and word of God to men, and that only secondarily he is a foreteller of future events. Under the present Dispensation, however, the Holy Spirit acts as the agent both of the Father, and in a special sense of the Son, the Head of the Church, in administering the affairs of the Body of Christ and in perfecting and realizing the work of salvation in the saints (Eph. 2:22; John 16:12-15). In this latter sense, then, the procession of the Spirit has reference to, and results in, the endowment of believers with various measures of His powers and influences as adapted to corresponding divine ends. In some cases, the end is revelation; in others, demonstration; in still others, regeneration and sanctification. "There are diversities of gifts, but the same Spirit" (1 Cor. 12:4).

2. To *come unto* or *upon* men. God *sends* the Spirit; hence the Spirit Himself *comes*, voluntarily of course. This term signifies motion, action; that is, motion or action of a psychical kind. In other words, the Holy Spirit, by His own will and consent, begins to work where He has not worked before, always of course to effectuate the purposes of the Heavenly Father. Thus



the Spirit is said to have come upon Balaam (Num. 24:2), Othniel (Judg. 3:10), Jephthah (Judg. 11:29), the messengers of Saul (1 Sam. 19:20), Saul himself (1 Sam. 19:23), Azariah (2 Chron. 15:1), Jahaziel (2 Chron. 20:14). Again, He is said to have come upon, in the sense of having "clothed himself with," Gideon (Judg. 6:34), Amasai (1 Chron. 12:18), and Zechariah (2 Chron. 24:20).

Cf. Luke 1:35 [the words of Annunciating Angel to Mary]: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee. [Cf. also the following statements of Jesus to the men who were to become His Apostles]: John 15:26—But when the Comforter is come, whom I will send unto you from the Father, etc. John 16:7, 8, 13—For if I go not away, the Comforter will not come unto you . . . and he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment . . . when he, the Spirit of truth is come, he shall guide you into all the truth, etc. Acts 1:8—But ye shall receive power, when the Holy Spirit is come upon you, etc. [And concerning the disciples whom Paul found at Ephesus, we read]: And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied (Acts 19:6).

Again, the Spirit is said to have *come mightily upon* certain persons, that is, in extraordinary measure producing some outward manifestation of an unusual kind. Thus He is said to have come mightily upon Samson (Judg. 14:6, 14:19, 15:14), and upon King Saul (1 Sam. 10:6, 10; 11:6), and upon King David (1 Sam. 16:13). These expressions, wherever used, mean apparently that the Spirit began to operate where He had not operated before.

3. *To fall on men.* (1) That which makes Heaven to be Heaven is the presence of God, and where God is, of course, is the eternal "home" of the Spirit. Hence this phrase, *to fall on men*, expresses the idea of the Spirit's *descending* from above, from Heaven, His natural habitat; as, e.g., He is said to have *descended* out of the opened "heaven"—"in a bodily form, as a dove"—to anoint Jesus of Nazareth as the Messiah, our Prophet, Priest, and King (Matt. 3:16, Mark 1:10, Luke 3:21-22, John 1:32). (2) The phrase expresses also the idea of a sudden and unexpected operation, and one that produced visible effects which startled and amazed spectators, even as, for example, the fire of Jehovah fell suddenly upon Elijah's offering on Mount Carmel, and the spectators were amazed and cried out, "Jehovah, he is God" (1 Ki. 18:38-39). Cf. Acts 10:44-46, the narrative of the conversion of Cornelius, as told by Luke: "While Peter yet spake these words, the Holy Spirit fell on all them

that heard the word. 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. For they heard them speak with tongues, and magnify God." Cf. also Peter's account, of the same occurrence, Acts 11:15: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning." This is to say, the Holy Spirit fell on Cornelius and his house, Gentiles, in the same manner that He fell on the Apostles, Jews, at the beginning of the Gospel Dispensation. This points back to the advent of the Spirit on the Day of Pentecost. Although Luke, in his narrative (Acts 2:1-13), does not state explicitly that the Spirit *fell on* the Apostles, on that occasion, he makes it very clear that His advent was precisely of that character. His coming was sudden ("suddenly there came from heaven," v. 2), and as to its character quite unexpected. It was attended, moreover, by outward manifestations ("a sound as of the rushing of a mighty wind" and "tongues parting asunder, like as of fire," vv. 2, 3) and evinced by visible effects upon and in the Apostles, the recipients (they "were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance," v. 4), all of which startled and amazed the entire populace of Jerusalem. Cf. vv. 6-8, 12—"And when this sound was heard, the multitude came together, and were confounded, because that every man heard them [the Apostles] speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? And how hear we, every man in our language wherein we were born? . . . And they were all amazed, and were perplexed, saying one to another What meaneth this?" Thus it will be seen that the Holy Spirit fell on the recipients, in these two instances, in the sense of having conferred upon them the *baptismal* measure of His powers and influences. (3) This expression is used also, in Acts 8:16, to indicate the communication of the *evidential* measure of the Spirit. Here we read with reference to the Samaritans who had been converted by the preaching of Philip the evangelist, Acts 8:14-17: "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. Then laid they their hands upon them, and they received the Holy Spirit." In this instance, the reception

of the Spirit by baptized believers resulted in their enduement with the *charismata* characteristic of the Church generally throughout the apostolic age. (4) This phrase, *to fall upon men*, however, is never used in Scripture to describe the communication of the sanctifying measure of the Spirit's powers and influences. On the contrary it is used only to describe those operations of the Spirit which were for the special purpose of establishing some divine truth or purpose; that is to say, for purposes of revelation and demonstration only. This is a fact of the utmost significance. (5) The expression is used only once in the Old Testament. The prophet Ezekiel says, ch. 11, v. 5—"And the Spirit of Jehovah fell upon me, and he said unto me, Speak, Thus saith Jehovah," etc. Cf. Ezek. 8:1, 3—"And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me. . . . And he put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem," etc. Here again the phrase is used to describe the beginning of an operation of the Spirit for purposes of revelation only. The series of visions thus vouchsafed Ezekiel are written down in his great book for all men to read and to profit withal.

4. *To rest upon men*, that is, upon persons to whom He is given or sent.

Num. 11:25, 26—And Jehovah came down in the cloud, and spake unto him [Moses], and took of the Spirit that was upon him, and put it upon the seventy elders: and it came to pass that, when the Spirit rested upon them, they prophesied, but they did so no more. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent; and they prophesied in the camp. [We continue to read that when this latter incident was reported to Moses, he exclaimed]: Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them! (v. 29).

Thus whereas and when God is said to *put His Spirit upon men*, the Spirit Himself is said to *rest upon* them. The idea suggested by these terms is that of a continued brooding over, or overshadowing, which in turn implies an abiding interest in, oversight of, and communication of spiritual powers to, the person or persons who are thus objects of the Divine solicitude and instrumentalities for the realization of Divine ends. Cf. John 1:32, 33—the testimony of John the Baptizer respecting the anointing of Jesus with the Holy Spirit: "I have beheld the

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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 baptized in the Holy Spirit." From the moment of His conception in the womb of the Virgin, by the overshadowing of the Holy Spirit (Luke 1:35), to the time when, "through the eternal Spirit," He "offered himself without blemish unto God" (Heb. 9:14), as an all-sufficient Atonement for the sins of the world, Jesus, Messiah, received the fulness of the abiding presence and power of the Spirit, both upon Him and in Him (John 3:34). In like manner, the Spirit is said to rest upon all who are truly saints of God under the New Covenant. 1 Pet. 4:14—"If ye are reproached for the name of Christ, blessed are ye, because the Spirit of glory and the Spirit of God resteth upon you." Where the Spirit rests, in works of sanctification, there He abides in complacency and in delight. And because the ultimate effect of such an abiding will be, for the recipient, the putting on of glory and honor and immortality, through the working of the power of the same Spirit, the Spirit Himself is designated the Spirit of Glory.

5. To *enter into* men, and to  *dwell in* them. Ezek. 2:2—"And the Spirit entered into me when he spake unto me, and set me upon my feet." Ezek. 3:24—"Then the Spirit entered into me, and set me upon my feet, and he spake with me," etc. Here, the phrase, *enter in*, signifies an entrance primarily for the purposes of inspiration and revelation. The phrase, *dwell in*, however, occurs only in the New Testament. It is the expression uniformly used in the New Testament to describe the Holy Spirit's indwelling of the saints in sanctifying measure, and it occurs, either explicitly or implicitly, in many different passages.

Rom. 8:9—But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. Rom. 8:11—But if the Spirit of him that raised up Jesus from the dead dwelleth in you, etc. 1 Cor. 3:16—Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? (cf. Eph. 2:22, 1 Cor. 6:19). Jas. 4:5—That Spirit which he made to dwell in us yearneth for us even unto jealous envy.

The Spirit is said to dwell in the saints as the Spirit of their adoption (Rom. 8:14-17, Gal. 4:4-6), as the seal of their election (Eph. 1:13, 4:30), and as the earnest (pledge) of their eternal inheritance (2 Cor. 1:21-22, 5:5; cf. Rom. 8:18-25). This spiritual indwelling is, of course, by means of, and in proportion to, the

continuous reception of the Word into their hearts. For it is only by feeding upon the Word and assimilating it, in the forming of their thoughts and attitudes, and the moulding of their personalities, that Christians can possibly bring forth the fruit of the Spirit in their lives (Gal. 5:22-25).

6. To *depart from men*. Gen. 6:3—"And Jehovah said, My Spirit shall not strive with man for ever." Psa. 51:11—"Take not thy holy Spirit from me." 1 Sam. 16:14—"Now the Spirit of Jehovah departed from Saul," etc. The fact cannot be emphasized too strongly that *any abiding or indwelling of the Spirit in the human heart presupposes our keeping our hearts open to His presence, hence open and receptive to the Word which is the means of His indwelling*. In the very nature of the case, only "they that hunger and thirst after righteousness" can expect to be "filled" (Matt. 5:6). "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 examined" (1 Cor. 2:14). In every generation, there are a great many persons who profess their faith in Christ, but thereafter become entangled in temptations, and conquered by their lusts, and turn again into the ways of disobedience and sin. The gifts imparted to them by the Spirit dry up and wither; their light goes out, and darkness settles down upon their minds and obscures their vision. Thus they quench the Spirit (1 Thess. 5:19). And if to this general neglect and indifference, they add positive *despite* unto the Spirit of Grace, their case is, in general, irremediable.

Heb. 6:4-8: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it it also tilled, receiveth blessing from God; but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned. Heb. 10:26-31: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of first which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

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I am convinced that Christians generally speaking do not comprehend the enormity of the sin of backsliding.

The abiding attributes of the Spirit are seven in number: "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. 11:2). Jesus possessed these attributes perfectly. And all saints possess them in the measure that they keep their hearts open and receptive to the Spirit's presence and power. Hence, John the Revelator, saluting the seven churches of Asia, prays for grace and peace for them, from the Father and "from the seven Spirits that are before his throne" (Rev. 1:4). In this passage, the term "seven Spirits"—the number *seven* being, in Scripture, the symbol of perfection—has reference to the seven attributes or graces of the one Spirit of God. Therefore, in view of the fact that our Lord Jesus Christ, as the Foundation of the Church (Psa. 118:20-24, Acts 4:10-12), was anointed with all these graces in their perfection, it was said of the Stone, in Zechariah's vision—the Stone which symbolized the Branch, the Suffering Servant of Jehovah—that upon that one Stone should be "seven eyes" (Zech. 3:8-10); that is, the seven graces of the one Spirit of God.

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### SPECIAL NOTE ON JOHN 3:5

I have presented above, in its fullness, the interpretation of John 3:8 which has prevailed generally in the past as a result of the influence of the *Authorized Version*. However, there is another view of this passage which seems to me to have been neglected, and which presents some aspects of the subject that surely need to be given serious consideration. I therefore present this alternative interpretation, as stated by A. J. Gordon, in his excellent book, *The Ministry of the Spirit* (p. 166, fn.) as follows:

(John 3:8): The wind bloweth where it listeth, etc. Without pronouncing dogmatically, it must be said that the translation of Bengel and some others—*The Spirit breatheth where he wills, and thou hearest his voice*—has reasons in its favor which are well-nigh irresistible; e.g., if *to pneuma* here is the wind, it has one meaning in the first part of the sentence and another meaning in the second; and that meaning too, one which it bears in no other instance of the more than two hundred and seventy uses of the word in the New Testament. It is not the word used in Acts 2:2, as might be expected if it signified wind. Then it seems unnatural to ascribe volition to the wind, *thelei*. On the contrary, if the words apply to the Spirit, the saying is in entire harmony with other Scriptures, which affirm the sovereignty of the Holy

Ghost in regeneration (John 1:13), and in the control and direction of those who are the subjects of the new birth (1 Cor. 12:4-11).

With this McGarvey agrees (although Pendleton dissents), as follows:

In this sentence we have the word *pneuma* translated by the two words "wind" and "spirit." There can be no justification in rendering *pneuma* "wind," when the last clause of the same sentence, and three times in the immediate context, it is rendered "spirit." There can be no doubt that it means the same in both clauses of this verse, and if we render it "wind" in the first clause, we must say "born of the wind" in the last clause. Whatever is the meaning of this verse, it must be extracted from the rendering which the Revisers [American Standard Revision] have strangely placed in the margin, viz., "The Spirit breathes where it will, and thou hearest," etc. It teaches that a man is born of the Spirit by hearing the voice of the Spirit, breathing as He wills through inspired men. It is equivalent to Paul's maxim that faith comes by hearing and hearing by the word of God. [McGarvey and Pendleton, *The Fourfold Gospel*, 128.]

But Pendleton would accept the rendering of the *Authorized Version*:

From this (Bro. McCarvey's) construction of verse 8 I dissent, and hold that the Revisers have given us the true reading in the text. . . . I take the passage to mean that the process by which a man is regenerated by the Spirit of God is no more mysterious than other operations in the natural world, of which operations the blowing of the wind is taken as an example [*ibid.*, 129, fn.].

It is interesting to note that the Douay (Roman Catholic) Version, following the Vulgate, gives this verse as follows:

The Spirit breatheth where he will and thou hearest his voice: but thou knowest not whence he cometh and wither he goeth. So is every one that is born of the Spirit. [This is accompanied by the following footnote]: By these words our Savior hath declared the necessity of baptism; and by the word *water* it is evident that the application of it is necessary with the words, Matt. 28:19.) [Here the reference is to the meaning of vv. 1-5.]

"The Spirit breathes where he pleases," etc. So does Rotherham give it (*Emphasized New Testament*, 94). So reads the currently popular *King James II Version*, with a slight change: "The Spirit breathes where He desires, and you hear His voice, but you do not know from where He comes and where He goes," etc. So reads *The Emphatic Diaglott*, with the sole exception of using "it" for "he," with reference to the Spirit.

As a matter of fact, this rendering seems to be more in harmony with the meaning of the text. Whoever heard of the wind (unless personified, of course) "listing" (i.e., voluntarily *pleasing*) to do something? How can the wind be said to *will* to do anything? How could anyone be "born of the wind"

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in any sense whatever? Then, why translate the word *pneuma* "wind" in the first clause, but render it "Spirit" in the last? To dismiss the whole question with the bland statement, as does the *Revised Standard Version* in a footnote, that "the same Greek word means both *wind* and *spirit*" is simply begging the question. The Greek word used for wind in the New Testament is *anemos*; *pnoē* is used once, in Acts 2:2, as previously noted. In the first clause of John 3:8, we have the *only* instance in the New Testament in which *pneuma* is rendered "wind." These facts ought surely to settle this controversy—if indeed it is a controversial matter *per se*.

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## QUESTIONS FOR REVIEW OF PART FIVE

1. List the names by which the Spirit designates Himself in the Old Testament Scriptures.
2. Explain what is meant by the sevenfold or perfect Spirit. In what Scripture passage is this designation found?
3. List the names by which the Spirit designates His relationship to the Father.
4. List those by which the Spirit designates His relationship to the Son.
5. List the Scripture terms which designate the Spirit's deity.
6. List the names by which the Spirit designates His spiritual attributes.
7. List the names by which the Spirit designates His own spiritual attributes.
8. Correlate the Scriptures which identify the Spirit of Yahweh, the Spirit of Christ, and the Holy Spirit as the one Eternal Spirit.
9. What problem must have been involved in the communication of God's word to man?
10. Through what divine agency was this revelation delivered?
11. What is meant by the nomenclature of the Spirit?
12. What various meanings do the terms *ruach* and *pneuma* convey to us?
13. What does the term "Spirit" signify with reference to God?
14. What distinctive meanings are suggested by the names of God, *Elohim* and *Yahweh*?
15. What is the significance of the name, "The Good Spirit of God"?
16. From what four points of view may we regard the Spirit of Christ as the Holy Spirit?
17. In what sense is the Holy Spirit "The Power of the Most High"? In what Scripture passage do we find this name? What relation to the Word is indicated in this passage?
18. Explain—as best one can—the full significance of the name "Holy Spirit."
19. What is suggested by the term *Breath* as a metaphor of the Spirit?
20. Explain Gen. 2:7 and John 20:21-23.
21. What does the metaphor *Wind* suggest with reference to the Spirit?