

Person and the System; and of these the Person is first, for the simple reason that the System depends *in toto* upon the Person. The point of departure for doctrine in the New Testament is the Person rather than a teaching. To his disciples Plato, for example, was master; to the Jews, Moses was lawgiver; but to Christians, Christ is the very Object of their faith, the Power of God and the Wisdom of God. The essential thing in primitive and pure Christianity as it came directly from the Holy Spirit was not an organization, institution or hierarchy; not an elaborate creedal statement; but *the personal* Christ. Jesus said Himself, with respect to the work of the Spirit: "He shall glorify me" (John 16:14). Christianity in its pure form is not a speculation imagined by a philosopher, but the religion born of a *person who actually lived on earth* and finding in Him its only significance for mankind. *Christianity is therefore essentially authoritarian.* Its Founder makes this claim: "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). To this authoritarian aspect, all other aspects of the Christian religion, including even the ethical, must be regarded as subordinate. The whole Christian System stands or falls with the Person—Jesus of Nazareth, the Christ, the Son of the living God. "What think ye of the Christ? whose Son is he?"

2. The Spirit and the Word

The Word of God is presented to us in Scripture in two general forms, namely, as *personal* and as *impersonal*.

The personal Word is, of course, the Eternal Logos, the one who became flesh and dwelt among us as The Only Begotten Son of God.

The impersonal Word also exists in two general forms, namely, (1) as oral or spoken, and (2) as stereotyped, *i.e.*, written, printed, etc. Incidentally, in this particular connection, the argument has often been heard that "the Church existed before the Book," thus implying that Scripture is secondary in authority to ecclesiastical leadership or that churchmen are vested with authority to "interpret," and even to supplement, Scripture teaching. Protagonists of this view—to whom the wish is father to the thought—presume to find their norm of Christian faith and practice in the Church, and this means, of course, in Church "officials," rather than in the Scriptures. But a mere babe in Christ should be able to detect the glaring fallacy in this position. True it is that the Church existed for

some time prior to the formation of the New Testament *canon*. But the Church certainly did not exist prior to the Word of Christ; indeed it came into existence as a result of the preaching of that Word, the Gospel of our salvation. As Paul wrote to the Thessalonians: "We thank God without ceasing that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" (1 Thess. 2:13). The Apostles' teaching, which is the Word of Christ communicated to them by the Holy Spirit and by them to the rest of mankind, existed coterminously with the first proclamation of the facts of the Gospel (the death, burial and resurrection of Christ) and the incorporation of the Church on the great Day of Pentecost. On that day the Spirit descended from Heaven, according to the promise of Christ, and clothed the Apostles with proper infallibility for their message and proper authority for their mission and work (Luke 24:45-49, John 20:21-23, Acts 1:1-8, 2:1-4, etc.), and on that day the Gospel Dispensation was ushered in. (If there was a Church in existence prior to Pentecost, certainly it lacked the presence and power of the Spirit, because it was on that day that He came to earth to assume His work of incorporating and administering the Body of Christ.) The Apostles' teaching had its inception from that day and hour that the Spirit descended to qualify them as ambassadors of Christ, as infallible witnesses of His death, burial and resurrection.

Cf. Acts 1:8—But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. Acts 2:32—This Jesus did God raise up, whereof we all are witnesses. Acts 10:40-41: Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. 1 Pet. 1:12—To whom [the prophets] it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven. Acts 4:33—And with great power gave the apostles their witness of the resurrection of the Lord Jesus. 2 Cor. 5:20—We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.

Hence we read that the members of the newly-formed congregation at Jerusalem, the first Church of Christ in all the world, the first-fruits of the spiritual harvest, "*continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread*

and the prayers" (Acts 2:42). Now the Apostles' teaching was, at that time and for about a century following, communicated *orally*; later it was embodied in permanent form in the New Testament canon. And through this stereotyped Word the original (and only) Apostles themselves have witnessed, and to this day continue to witness, for Jesus, "unto the uttermost part of the earth," just as He told them that they should do. Hence it follows that this Word of Christ communicated to the Apostles by the Spirit sent down from Heaven, and delivered by them to the rest of mankind, is the all-sufficient guide in faith and practice for all Christians in all ages and in all parts of the world. It embraces all truth essential to the regeneration of sinners and to the growth of saints in that holiness without which no man shall see the Lord. With this body of truth—the Apostles' teaching—Divine revelation was perfected and consummated. Both revelation and demonstration came to an end with the Apostles; in the truth communicated by them to mankind "all things that pertain unto life and godliness" are given (2 Pet. 1:3); the final revelation made through them constitutes "the faith which was *once for all* delivered unto the saints" (Jude 3). The Apostles' teaching, therefore, the Last Will and Testament of our Lord and Savior Jesus Christ, at first communicated orally, now existing in canonized or stereotyped form, is the all-sufficient authority—the norm of religious faith and practice—for all, anywhere and in any age, who profess to be Christians. As Paul puts it: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16-17). *If the Scriptures "complete" the man of God and furnish him completely unto every good work, what more is needed?* As a matter of fact, nothing that has been written by men, either in the established creeds and "confessions" of Christendom or in ordinarily published literature, since the last of the Apostles and primitive evangelists died, has added one iota of moral and spiritual truth to the body of truth which they themselves delivered to mankind in the New Testament Scriptures.

Now, as previously stated, the Word of God is presented to us in Scripture as existent in two generic forms, namely, as *personal* (The Logos, Son of God, Jesus, Messiah), and as *impersonal* (spoken, and written or stereotyped, as in Scripture). The Scriptures make it clear, moreover, that the impersonal

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Word, either spoken or written, invariably emanates from the personal Word, the Logos. He it is who has ever *edicted* or *decreed* the Thought and Will of God *outwardly*, in the form of the spoken or written Word, as communicated in turn by the Spirit "by divers portions and in divers manners" both to inanimate and animate Nature and to men, and as permanently embodied in Scripture. Furthermore, His very life—the Divine Life—energizes this impersonal Word; and His Spirit, who is the Holy Spirit, impregnates, vitalizes, this same impersonal Word. He Himself says: "The words that I have spoken unto you are spirit, and are life" (John 6:63). Again, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Being Himself the embodiment of Divine Truth, it has ever been His work to declare that Truth, for communication in turn by the Spirit to those creatures ordained to receive it. *Ediction, decree, declaration, promulgation*—this has ever been eminently the work of the Logos, He who became flesh and dwelt among us as The Only Begotten Son of God.

Cf. John 14:6—I am the way, and *the truth*, and the life. John 8:31-32: 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. John 18:37—To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. John 14:23-24: If a man love me, he will keep my word: and the Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. John 3:34—For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure unto him. [As in the Authorized Version, the words, "unto him," must be supplied in this passage, to give it meaning, the only meaning it can have in relation to its context; it is Jesus Himself who is referred to here as possessing the Spirit without measure.]

Even in Old Testament times, from the dawn of Creation in fact, the Thought and Will of God was *edicted* or *decreed* by the Logos in the form of words or language, and then effectuated by the Spirit.

Cf. Gen. 1:1-3: In the beginning God created the heavens and the earth . . . and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. [The formula, *and God said*, occurs at the beginning of each successive epoch of Creation, and, we are told, whatever God *said* or decreed, in each instance, *was so*, that is, it was done.] 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. Psa. 148:5-6: Let them [all created things] praise the name of Jehovah; For he commanded, and they were created. He hath also established them for ever and ever: He hath made a decree which shall not pass away. Cf. Heb. 11:3—By faith we understand

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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. Also John 1:3 again: All things were made through him; and without him was not anything made that hath been made. Col. 1:16-17—all things have been created through him, and unto him; and he is before all things, and in him all things consist. Heb. 1:2—his Son . . . through whom he made the worlds, etc. [By correlating these passages, we must conclude that, in the Creation and Preservation of the physical universe and its creatures, it was the *personal* Logos who *edicted* or *decreed*, and that the ediction took the form of the impersonal Word, that is, the Will of God as communicated in the language of men.

[See again 1 Pet. 1:10-12]: Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace which should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into. [Here it is explicitly stated that the Spirit who inspired the Old Testament prophets was the Spirit of Christ; moreover, in this passage of Scripture, the Spirit of Christ is positively identified with the Holy Spirit: they are one and the same Spirit.] 2 Pet. 1:21—For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit. [Does not Paul state expressly that the children of Israel, in olden times, drank of a spiritual rock that followed them: and the rock was Christ (1 Cor. 10:4)? From eternity, the Will of God has been edicted eminently by the personal Word, the Logos.]

And the New Testament Scripture, as everyone knows, is the *edicted* Last Will and Testament of our Lord and Savior Jesus Christ, communicated to mankind by the Spirit, in the form of words or human language, as revealed through the instrumentality of the inspired Apostles, prophets and evangelists of the first century.

[To the men who were to be qualified as His Apostles, Jesus, the incarnate Logos, said]: The Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you (John 14:26). Again, the Spirit of truth, which proceedeth from the Father, he shall bear witness of me (John 15:26). Still again: When he, the Spirit of truth is come, he shall guide you into all the truth: *for he shall not speak from himself, but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you* (John 16:13-14) [Hence says the Apostle Paul]: But we received, not the Spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words. . . . For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ (2 Cor. 2:12-13, 16). [The pronoun "we" in these statements has reference, of course, to the Apostles.] Eph. 3:4-5: the mystery of Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy

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apostles and prophets in the Spirit, etc. 1 Thess. 4:15—For this we say unto you by the word of the Lord, etc. Acts 8:25—They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem. Col. 3:16—Let the word of Christ dwell in you richly. Rev. 3:8 [the risen Christ, through the Spirit, to the church in Philadelphia]: I know thy works . . . that thou hast a little power, and didst keep my word, and didst not deny my name. [Scriptures of like import can be cited from every book of the New Testament.]

From all these passages of Scripture it becomes evident that *ediction* has ever been eminently the work of the personal Word, the Logos; and that *communication*—that is, inspiration and revelation—has ever been eminently the work of the Spirit.

Now one of the fundamental truths impressed upon us by the Scriptures repeatedly, is that God's Spirit and His Word—both personal and impersonal, for let it not be forgotten that the former indwells, vitalizes and energizes the latter—go together, and act together, in the various Divine operations that are performed in relation to the Cosmos and its creatures. This truth is nowhere more clearly revealed than in one of the familiar passages of the Old Testament:

And as for me, 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, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever [Isa. 59:21].

In the verse immediately preceding, v. 20, it is said: "And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah." Obviously this entire passage is of prophetic import: that is to say, it has reference to the gifts and blessings of the New Covenant. This New Covenant is to be marked by the giving of God's Spirit to His people, the Church; and this Spirit, it is here promised, shall not depart from them, Spiritual Israel, as long as time endures. Moreover, according to the promise here given, the Spirit is to be accompanied with "words" which will be put in His people's (the Church's) mouth; and these words are to remain unchanged, and to be passed on by faithful men from mouth to mouth, from generation to generation, until time shall be no more. What are the "words" alluded to here? Obviously all of God's communications to men—the entire impersonal Word as embodied in the Scriptures—which the Church will maintain as inspired truth through all the ages. The details of this specific promise of the New Covenant are given in the book of *Jeremiah* and agree precisely with this prophetic passage from *Isaiah*:

Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: *I will put my law in their inward parts, and in their heart will I write it*; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; *for they shall all know me, from the least of them unto the greatest of them*, saith Jehovah; for I will forgive their iniquity, and their sin will I remember no more (Jer. 31:31-34).

In view of these prophetic passages from the Old Testament, we are not surprised that the Apostle Paul should designate the Church—in a metaphor of course—"the pillar and ground of the truth" (1 Tim. 3:15), that is, the support of its preservation and of its proclamation throughout the world; or that he should have exhorted his son in the Gospel, the young evangelist Timothy, in these words: "And the things which thou hast heard from me among many witnesses, the same commit thou to *faithful men*, who shall be able to teach others also" (2 Tim. 2:2). Nor are we surprised to read the anathemas which the Apostle pronounces upon any or all who would pervert the Word, the Gospel, of Christ:

But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema (Gal. 1:8-9).

This Gospel of Christ is the Word of Christ, the personal Logos, as revealed by the Spirit. And these and many other Scriptures teach, both explicitly and implicitly, that God's Spirit and His Word—personal and impersonal, the former in the latter, and mediating the Divine Life through it—go together and act together in all the operations of the Godhead.

Now the relation between the Spirit and the personal Logos in the latter's eternal (pre-incarnate) mode of being, is of the nature of that which is sustained among the members of the Godhead themselves, and as such remains essentially inscrutable to our human understanding. The most we can know, it seems, is that—speaking in metaphysical terms—it is a personal (*i.e.*, mental and spiritual) relationship, and one of such intimacy as completely transcends our limited human experience. We can know, too, from Divine revelation alone, that it has ever been the work *eminently* of the eternal Logos to edict or decree what

the Father wills, and that of the Spirit *eminently* to communicate and to effectuate outwardly the edicts of the Divine Will as decreed by the Logos. Beyond this we cannot go. As for the relationship, however, between the Holy Spirit and the incarnate Logos, Jesus of Nazareth, the Son of the living God, the essential facts of that relationship are revealed in the Scriptures. In the first place, it is made clear that Jesus, by virtue of His human nature, possessed a human "spirit," in the sense probably of possessing *personal* human life; in some unfathomable manner He was man as well as God, the God-man; and as a man He possessed, naturally, the spirit that is in man.

Luke 2:52—And Jesus advanced in wisdom and stature, and in favor with God and men. [This passage shows that His growth was as that of a normal child.] Mark 8:12—And he sighed deeply in his spirit, etc. John 11:33—When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, etc. Luke 23:46—[the final Word from the Cross]: And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. 1 Cor. 15:45—The first man Adam became a living soul. The last Adam became a life-giving spirit.

In the second place, it is made equally clear in Scripture that the human spirit of Jesus was so fully possessed by the Spirit of God as to leave no ground for any distinction of being between them. We are told expressly that God gave not the Spirit by measure unto Him (John 3:34); that is to say, Jesus possessed the gifts and powers of the Spirit without measure or in an unlimited manner; in all that He said and did He acted under the guidance and inspiration of the Spirit of God.

Matt. 1:20—Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. Luke 1:35—And the angel answered and said unto her [Mary], the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. Matt. 1:18—Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. 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. 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. Luke 4:16 ff.—And he came to Nazareth . . . and he entered 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

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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 began to say unto them, Today hath this scripture been fulfilled in your ears. [The quotation is from Isa. 61:1 ff.] Matt. 12:28—If I by the Spirit of God cast out demons, then is the kingdom of God come upon you. Luke 10:21—In that same hour he rejoiced in the Holy Spirit, and said, etc. Acts 10:38—Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. Heb. 9:14—how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? Rom. 1:3-4: Concerning his Son . . . who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Acts 1:2—until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen. [The "commandment" alluded to here was the Great Commission (Matt. 28:18-20).] John 3:34—For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure unto him.

To sum up; Jesus was begotten by the agency of the Spirit; He was anointed with the Spirit; at all times He was led by the Spirit; He preached by inspiration of the Spirit; He performed miracles by the power of the Spirit; through the eternal Spirit He offered Himself up to God as the Lamb without blemish and without spot; by Spirit-power He was raised up from the dead; and even after His resurrection He gave the Great Commission "through the Holy Spirit unto the apostles whom he had chosen."

These numerous Scriptures clearly indicate the intimacy of the relationship that existed between the Holy Spirit and Jesus of Nazareth, the incarnate Logos. Jesus was so possessed, inspired and guided by the Holy Spirit that what He is said to have done *by* or *in* His own spirit may also rightly be said to have been done *by* or *in* the Spirit of God. Indeed the relation was so intimate that throughout the Scriptures the terms "Spirit of Jesus," "Spirit of Christ," "Spirit of God," and "Holy Spirit," are all used interchangeably.

[See again 1 Pet. 1:10-12]: Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time *the Spirit of Christ which was in them* did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you *by the Holy Spirit sent forth from heaven*. 2 Pet. 1:21—For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit. [These passages clearly teach that the Spirit of Christ who inspired the Old Testament prophets is the Holy Spirit.] Acts 16:6-7: And they went through the region of Phrygia and Galatia, *having been forbidden of the Holy Spirit* to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and *the Spirit*

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of Jesus suffered them not. [Here again the Holy Spirit and the Spirit of Jesus are identified as the one and the same Spirit.] 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. But if any man hath not the Spirit of Christ, he is none of his. Rom. 8:2—the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. Gal. 4:6—And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. Cf. Rom. 5:5—the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. Rom. 8:14-15: For as many as are led by the Spirit of God, these are the sons of God. For ye received not the Spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. Phil. 1:19—through your supplication and the supply of the Spirit of Jesus Christ. Eph. 4:30—And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.

As for the relation between the Spirit and the impersonal Word—that is, the Word spoken or written, which is itself the teaching of the Logos as communicated by the Spirit—again the Scriptures make it clear that they *go together* in the various operations of the Godhead.

The relations existing in God between Thought-power, Will-power, Spirit-power and Word-power, are inscrutable to us, of course, and it would be useless, if not actually presumptuous, for us to speculate regarding them. Suffice it to say that the Word of God—either as Personal or as impersonal—is the revelation or expression of the Thought and Will, and therefore of the Spirit, of God; and conversely the Spirit realizes or effectuates the decrees of the Word. Now the decrees—the statutes, commandments, doctrine or teaching—of God are said in Scripture to be uttered or edicted by the personal Logos. But they are necessarily edicted in the forms of human language, the language of those human individuals through whom they are communicated to men by the inspiration of the Spirit. These decrees (laws, statutes and commandments)—this doctrine or teaching as a whole—constitute the impersonal Word, that is, the Word orally communicated or the Word as embodied in permanent (stereotyped) form in Scripture. Furthermore, the Scriptures make it clear that in practically all operations of the Deity, Spirit-power is exercised either *along with*, or, in most cases, *through the instrumentality* of, the spoken or written (impersonal) Word. I do not mean to affirm by this statement that Spirit-power is in all cases *necessarily* confined to the Word; far be it from me—a mere man—to impose limitations upon the power of the Divine Spirit or upon the extent of His operations. But the operations of the Godhead are orderly: our God is a God of order. "God is not a God of confusion, but of peace"

(1 Cor. 14:33). As stated heretofore, and as perfectly obvious to any intelligent being, the whole framework of the physical creation is one of order, otherwise there could never have been a human science. It is perfectly reasonable to conclude, therefore, that the operations of the Deity, both in the kingdom of Nature, and in the Kingdoms of Grace and of Glory, are according to definite arrangement or *ordering* among the three Persons; that is to say, orderly. This conclusion, moreover, is fully corroborated by the Scriptures. Hence, this is not a question of what the Spirit *can do*, in relation to the Word, but of what He actually *does*, *how* He operates in *fact*. Order is the effect of intelligence and purposiveness. It must be characteristic, therefore, of the operations of the Spirit, because He operates toward specific ends and He adapts means to ends perfectly. Now in the very nature of the case, persons communicate with one another through the media of words or language; hence it is perfectly reasonable to conclude, just as the Scriptures teach, that the Holy Spirit, a Divine Person, communicates with human persons through the same media. As a matter of fact, according to the Scripture, in all operations of the Godhead, God's Spirit and His Word go together in effectuating and realizing the Divine purposes *within* and *for* the whole of the Creation. This is equally true of the impersonal Word as of the personal Word or Logos. This does not mean that the Spirit is the spoken or written Word: indeed the Spirit is, as we have seen, a Person. This means simply that the Spirit operates *together with*, or in most cases *through the instrumentality of*, the spoken or written Word.

1. *God's Spirit and His Word acted together in the Creation of the physical universe and its living creatures.* Hence we find that *God said* (ordered, decreed) something, at the beginning of each epoch of the Creation, and that whatever God said, *was done* (Gen. 1:2, 3, 6, 9, 11, 14, 20, 24, 26, 29; Cf. Psa. 33:6, 9; Heb. 11:3, etc.). In the first chapter of the *book of Genesis*, of course, we have the Word in its indited or stereotyped form; in the actual Creation, however, the Word was personal, the Logos Himself, and the Spirit operated to effectuate His decrees (Cf. again John 1:1-3, Col. 1:16-17, 1 Cor. 8:6, Heb. 1:1-3, etc.). In Creation, the Spirit and the Word acted together, the Logos as the Executor of the Father's Will and Purpose, and the Spirit as the Realizer or Effectuator of the Word's decrees.

2. *God's Spirit and God's Word act together in sustaining the physical Creation and all commonly designated "natural"*

processes. The ultimate Source of every form of life in the universe is the Divine Spirit: He is the Spirit of Life—natural or physical, spiritual, and eternal (Gen. 2:7; Job 27:3, 32:8, 34:14-15; Psa. 104:27-30; John 6:63, 3:3-6; Acts 17:24-25; Rom. 8:2, 8:11, etc.). But again, in general Providence as in Creation, the Spirit effectuates or realizes the decrees of the Word.

Psa. 33:9—For he spake, and it was done; *He commanded, and it stood fast*. Psa. 148:6-7: He hath also established them [all created things] for ever and ever [i.e., as long as Time lasts]; *He hath made a decree which shall not pass away*, [that is, until He shall rescind it.] Job 38:33—Knowest thou the ordinances of the heavens? Jer. 31:35-36: Thus sayeth Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name: If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. 2 Pet. 3:5-7: there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

The Will of God as expressed by the Word is the constitution (that which constitutes) both of the physical and of the moral universe, the authority and power back of all laws of nature and all moral law as well. "He [the Logos] is before all things, and in him all things consist," literally, "hold together" (Col. 1:17). The Son, we are told, is the effulgence of the Father's glory and the very image of His substance, and it is He who "*upholds all things by the word of his power*" (Heb. 1:3). So-called "natural law" is the Word decreed, that is, spoken for all time—the Word as the source of all *secondary causation* in Nature. When the Word acts or is spoken, however, for a special purpose of God, for the working of a unique event in space and time, an event not to be repeated in all its attendant circumstances,—then a miracle or "mighty work" (Acts 2:22) is performed. Natural events (secondary causes) are regular and recurring; miracles (primary causes) are particular events for particular Divine purposes; but all have their constitution in the Will and Word of God. Hence, when in the finality of temporal events, the Word shall be spoken (1 Cor. 15:52—"the trumpet shall sound"), then the earth and the heavens—the whole Cosmos—shall be rolled up as a vesture and "shall be changed" (Psa. 102:25-27, Heb. 1:10-12), and Time shall be no more.

3. *Both inspiration and revelation, though eminently works*

of the Spirit of God, are effectuated, nevertheless, through the instrumentality of the Word.

Both inspiration and revelation are in a special sense works of the Spirit of God; that is, though concurred in by both the Father and the Son, and sometimes ascribed to the Father and sometimes to the Son, they are ascribed eminently to the Holy Spirit. This is, of course, according to the nature of things. For, as Paul puts it, "who among men knoweth the things of a man save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God." To which he adds, speaking with respect to the *inspiration* of the Apostles:

But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words (1 Cor. 2:11-13).

What the Apostle has to say here with respect to his own inspiration and that of the Apostles in general, is equally true with respect to the inspiration of the Prophets, holy men of old, from Enoch, "the seventh from Adam" (Jude 14), down to John the Baptizer, the last of that illustrious line. "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). For the purely "natural" man—that is, "natural" in the sense of being uninspired—"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). Divine Truth is, and in the nature of the case has to be, communicated to man by the Spirit Himself. To the Spirit of God we are indebted for all that is known or knowable of God and of His Plan for the human race. Furthermore, to the Spirit of God we are indebted also for whatever individual capacity we may have for understanding the Truth of God and thus knowing God. For even reason itself was implanted in man at his creation by the Breath of God, that is, by the procession of the Spirit from the Being of God.

Now *revelation* is twofold, as to mode; that is, it is of two kinds. Primarily, revelation is *historical*; that is, it has taken the form of those successive historical events which occurred in the execution of the Plan of Redemption.

[Among those events were the following: (1) the universal application of the penalty of sin, following man's first disobedience (Gen.

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3:14-19); (2) the institution of sacrifice, to point forward to the Atonement made once for all "at the end of the ages" (Heb. 9:26); (3) the moral purification of the world by the Deluge, and the preservation of the race through Noah and his sons; (4) the Call of Abraham, the Abrahamic Promise, and the inauguration of the Old Covenant; (5) the formation of the Hebrew Theocracy under Moses at Sinai, with its ordinances, institutions, and rites, all of which were designed to be typical of Christ and the Christian System; (6) the ministry of the Hebrew Prophets, accounting the details of the life and work of the Messiah to come; (7) the special ministry of John the Baptizer to the Jewish nation, heralding the immediate advent of the Messiah; (8) the incarnation, ministry, death, resurrection, and exaltation to universal sovereignty, of the Messiah Himself, the Son of God; (9) the advent of the Holy Spirit on the Day of Pentecost, the incorporation of the Church of Christ, and the institution of the New Covenant; (10) the special ministry of the Apostles as witnesses and ambassadors of Christ; and (11) the subsequent preaching of the Gospel for a testimony unto all the nations.]

All these were historical events; that is, events occurring in time and space. They are presented to us in Scripture as a chain of historical events, all linked together in the Divine Purpose, and all leading eventually to one final and supreme end, namely, the Second Coming of Christ and the Day of the Consummation of all things (Acts 3:20-21).

Revelation is, in the second place, *documentary*. The events came first; after them, the recording and the interpretation. This was wrought by the agency of the Spirit (1) in the medium of words or language, (2) through the instrumentality of inspired—God-breathed—men. That is, the Spirit moved, impelled, and inspired certain men to set down in permanent form the account of these successive historical events by which the Divine Plan was progressively effectuated on earth, and to record also the correct interpretation of the significance of those events for man. Thus Moses is said to have written a book, at Jehovah's command, containing the account of "the journeys of the children of Israel, when they went forth out of the land of Egypt" (Exo. 17:14, 24:4; Num. 33:1-2, etc.). Sometimes these revelations of Divine Truth were first communicated to the people orally, and were put in written form afterward. This was especially true of the Apostles' teaching. Throughout the first century, the local congregations of Christians were under the personal supervision of the Apostles, and the Spirit's revelation, with accompanying instruction, was communicated to them orally by the Apostles and by the early evangelists who were personally taught by the Apostles themselves. Thus the church in Jerusalem is said to have "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and

the prayers" (Acts 2:42). It is evident that the Apostles' teaching was at that time communicated vocally to the saints. Little by little, however, this teaching was reduced to permanent form in the Gospels, histories, epistles, and prophetic books of the New Testament canon, as indited by inspired or Spirit-taught men. The fact to be remembered is that, whether oral or written, it was the Apostles' teaching, and, because the Apostles were guided into all the truth by the Holy Spirit, the Vicegerent of Christ on earth throughout the Gospel Dispensation, it was, and is, the teaching or Word of Christ. We today have the Apostles' teaching in permanent form in the New Testament Scriptures.

In a word, *revelation* is the term which has reference to the *disclosure* of God's Plan of Redemption for man, both as a historical development, and as the documentary record of that development. *Inspiration*, on the other hand, is the term which has reference to the actual communication, or to be more precise, to the *mode of communication* of this Divine revelation. Inspiration, in Scripture, is invariably connected with the realization of the Divine Plan in the world, or with the communication of Divine Truth respecting that Plan, its origin, execution and ends. For this reason, purely human psychical "inspiration," which may account for the great productions of human genius, is, nevertheless, of an order inferior to Divine inspiration, which invariably has for its end Divine revelation in one or both of its forms, *i.e.*, either as historical or as documentry.

Now both inspiration and revelation (oral or written), though eminently works of the Spirit of God, are wrought, nevertheless, through the instrumentality of words. To *inspire* is, literally, to *breathe into*; and in this connection, it means, literally, to *breathe words into*. Saul the persecutor, we are told, "yet breathing threatening and slaughter against the disciples of the Lord," sought authority from the Jewish high priest at Jerusalem to journey to Damascus and to destroy the church at that place (Acts 9:1). How did Saul "breathe" threatening and slaughter against the Christians? Obviously, *in words*. When a man enounces words, he literally *breathes them out* of his mouth. So when the Holy Spirit enounces Divine Truth, He too, just as literally, breathes that Truth into the mind of the recipient in the form of words. "Man shall not live by bread alone, but *by every word that proceedeth out of the mouth of God*" (Matt. 4:4). The Breath of God is, as we have already learned, a metaphor of the Spirit, particularly of the procession

of the Spirit from the Being of God. When God breathes—that is, acts through His Spirit-power—He may move to extraordinary deeds, or He may communicate Truth to them, in which case He does so *in words*. It is well and good to contend, as some churchmen do, that only the Thought of God is communicated by inspiration. But I should like to ask, How can that thought be made intelligible to men, or by them in turn to other men, if it is not communicated in words—that is to say, in language—which they can understand; and which in fact, by translation, can be made intelligible to all men? The fact remains, therefore, that inspiration, especially inspiration which has revelation for its end, the communication of Divine Truth, is effectuated by means of *words*. Moreover, the words so communicated constitute what we mean here by the impersonal Word. As Jesus Himself says: "The words that I have spoken unto are spirit, and are life" (John 6:63). And as Simon Peter said to Jesus: "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). Paul gives us "the conclusion of the whole matter" as follows: "But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, *not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words*" (1 Cor. 2:12-13). Thus it will be seen that all of God's revelations by His Spirit have been preserved for us *in words*, in the indited or stereotyped Word, the Scriptures.

4. *God's Spirit and His Word act together in the work of demonstration or miracles.* Inspiration and revelation have ever been attested, in the economy of God, by miracles; moreover, when inspiration and revelation came to an end with the Apostles, demonstration or miracles ceased also.

The Will of God, as expressed by the Word and realized by the Spirit, being the constitution of the physical universe, it follows that the Will of God, again as expressed by the Word and realized by the Spirit, or as effectuated by the Spirit through the instrumentality of the Word, is the Divine factor that must enter into the working of what is known in Scripture as a miracle. Hence we find that in the performing of miracles, as described in the Scriptures, the usual procedure was that *the Word was spoken* (either vocally, or subvocally, i.e., by suggestion) *and the miracle was wrought immediately*. Sometimes, of course, an emblem of the Word, instead of the spoken Word itself, was employed to work miracles; a symbol such as,

for example, the rod of Moses or that of Aaron, by the use of which wonders and signs were wrought by these great men of God, in Egypt, at the Red Sea, and in the Wilderness (Exo. 4:1-5, 7:8-13, 14:16; Acts 7:36). However, as the subject of Miracles is to be fully elaborated in a complementary work, I shall not attempt to discuss it here.

5. *God's Spirit and His Word go together in the work of regeneration or recreation.*

Regeneration is ascribed, in Scripture, to God the Father as the source, to the Spirit of God as the agent, to the Word (spoken or written) as the means, and to the preacher as the instrument.

1 Pet. 1:3—Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead. Jas. 1:17-18: the Father of lights . . . of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

John 3:5-7: 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. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. Tit. 3:5—according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit.

Heb. 8:10—For this is the covenant that I will make with the house of Israel, After those days, saith the Lord: I will put my laws into their mind, And on their heart also I will write them: And I will be to them a God, And they shall be to me a people [cf. Jer. 31:31-34].

2 Cor. 3:2-3: Ye are our epistle . . . known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, 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. Rom. 1:16—

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. Rom. 10:14-17: How then shall they call on him in whom they have not believed- and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? . . . So belief cometh of hearing, and hearing by the word of Christ.

1 Cor. 1:21—it was God's good pleasure through the foolishness of the preaching to save them that believe. John 1:12-13: But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Luke 8:11—[from the Parable of the Sower]: The [spiritual] seed 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. V. 25, following: And this is the word of good tidings which was preached unto you. 1 Cor. 15:1-4: Now I make known unto you, brethren, *the gospel which I preached unto you*, which also ye received, wherein also ye stand, *by which also ye are saved*,

if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures, etc. [The whole Christian missionary enterprise is

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predicated on the fact that where there is no promulgation of the Gospel, there is no operation of the Spirit, no conversion to Christ. The matter is hardly debatable that the Spirit operates through the Word, spoken or written, in the conversion and regeneration of sinners.]

[1 Cor. 4:15, here Paul says]: In Christ Jesus I begat you through the gospel. Philemon 10 [Paul to Philemon]: I beseech thee for my child, whom I have begotten in my bonds, Onesimus. 1 Tim. 1:2—Timothy, my true child in faith. Tit. 1:4—to Titus, my true child after a common faith. [In the sense that a man is begotten spiritually by means of the Word as proclaimed by a given evangelist, he is said in Scripture to have been "begotten" by that evangelist.]

6. *God's Spirit and His Word act together in the work of sanctification of the saints.*

1 Cor. 6:11—but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. Rom. 15:16—that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. 2 Thess. 2:13—that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth. 1 Pet. 1:2—according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Gal. 5:16—Walk by the Spirit, and ye shall not fulfil the lust of the flesh. Gal. 5:25—If we live by the Spirit, by the Spirit let us also walk. Rom. 14:17—for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Sanctification is not a work wrought instantaneously by the Spirit of God in the human heart. It is, rather, the result of continuous activity of the Spirit, through the instrumentality of the Divine Word and its ordinances; and is equivalent, on the human side, to Christian growth or growth in holiness. All life is growth; the essential property of life is growth; and the new spiritual life begotten in the human heart in regeneration is no exception to this rule; *that life* indeed is a continuous growth in "the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). Sanctification, therefore, though wrought by the agency of the Spirit, is effectuated through the instrumentality of the Word. It is only by receiving the Word into their hearts, by feeding upon it as spiritual food, by digesting it, by assimilating it, by turning it, so to speak, into their own spiritual blood, that regenerated persons *can* live the life of the Spirit, and thus become in fact partakers of the Divine Nature themselves (2 Pet. 1:4), and grow in that holiness "without which no man shall see the Lord" (Heb. 12:14). In sanctification, as in regeneration, the Spirit is the *agent*, and the Word the *means*.

1 Thess. 2:13—And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, *which also worketh in you that believe.*

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John 8:31—If ye abide in my word, then are ye truly my disciples. John 15:10—If ye keep my commandments, ye shall abide in my love. John 17:17—*Sanctify them in the truth: thy word is truth.* 1 John 3:24—And he that keepeth his commandments abideth in him, and he in him. Matt. 7:24-27: Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof. Col. 3:16—*Let the word of Christ dwell in you richly.* 2 Tim. 2:16-17: Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. 1 Pet. 2:2—as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation. Heb. 5:12-14: For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of *the word of righteousness*; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil. Matt. 28:20—teaching them to observe all things whatsoever I commanded you. Tit. 2:2—Speak thou the things which befit the sound doctrine. 2 Tim. 1:18—Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.

The life of sanctification is the expanding and deepening life that is lived personally with the Holy Spirit, as mediated by the Word and its appointments; the life which becomes, little by little, as the saint becomes transformed into the image of Christ “from glory to glory” (2 Cor. 3:18), the life of the Spirit Himself within him. The Holy Spirit, through the Word of Truth, instructs, guides, and leads the Christian; and the latter, “hungering and thirsting after righteousness” (Matt. 5:6), responds to this Divine instruction, guidance and leadership, by feeding upon, digesting, and assimilating the Word, by keeping the Divine appointments that are authorized by the Word, and by conforming his life to the standard of righteousness that is ordained by the impersonal Word and that was exemplified in the incarnate life of the personal Word. (Rather than praying to possess the Holy Spirit, should we not ask help to “open our hearts” so that He may possess us?) In this manner are God’s children from day to day “strengthened with power through his Spirit in the inward man” (Eph. 3:16); in this manner do they add to their faith, virtue; and to virtue, knowledge; and to knowledge, self-control; and to self-control, patience; and

to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love (2 Pet. 1:5-7). And in the end there shall be richly supplied unto them "the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11), where they shall be clothed in glory and honor and incorruption, and where they shall see God "face to face." Therefore, my fellow Christians, "be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15:58).

The late Z. T. Sweeney, in his excellent little treatise entitled *The Spirit and the Word*, points out sixteen different effects which the Holy Spirit might—and indeed does—work by indwelling the saint of God, and shows that the same effects are said in Scripture to be accomplished by the Word, as follows:

[1. *The Spirit might give us faith.* But the Word is said to give faith.] Rom. 10:17—So belief cometh of hearing, and hearing by the word of Christ. Rom. 10:8—The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach. Acts 15:7—Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

[2. *The Spirit might enable us to enjoy a new birth.* But He does this also through the Word.] 1 Pet. 1:23—having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

[3. *The Spirit might give us light.* But He does this likewise through the Word.] Psa. 119:130—The opening of thy words giveth light. Psa. 119:105—Thy word is a lamp unto my feet, And light unto my path. Prov. 6:23—For the commandment is a lamp; and the law is light. 2 Cor. 4:4—in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them.

[4. *The Spirit might give us wisdom.* But He does it through the Word.] Psa. 19:7—The testimony of Jehovah is sure, making wise the simple. 1 Cor. 1:24—Christ the power of God, and the wisdom of God. 2 Tim. 3:14-15: But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

[5. *The Spirit might convert us.* He does it, however, by means of the Word.] Psa. 19:7—The law of Jehovah is perfect, converting the soul. [The Revised Version gives it: *restoring the soul*, which is equivalent of course.] Acts 28:27—For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, *And should turn again*, And I should heal them [cf. Isa. 6:9-10, Matt. 13:14-15].

[6. *The Spirit might open our eyes.* But this He does also through the Word.] Psa. 19:8—The precepts of Jehovah are right, rejoicing the heart; The commandment of Jehovah is pure, enlightening the eyes. Acts 26:17-18: Delivering thee from the people, and from the Gentiles, unto whom I send thee, *to open their eyes*, that they may turn from

darknes to light and from the power of Satan unto God. [Paul opened the eyes of the Gentiles, of course, by preaching the Gospel to them.]

[7. *The Spirit might give us understanding.* But He does it through the Word.] Psa. 119:104—Through thy precepts I get understanding. Acts 28:27 again: lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, etc.

[8. *The Spirit might quicken us.* But again He does it through the Word.] Psa. 119:50—For thy word hath quickened me. Psa. 119:93—I will never forget thy precepts; For with them thou hast quickened me. John 6:63—the words that I have spoken unto you are spirit, and are life. Matt. 4:4—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (cf. Deut. 8:3).

[9. *The Spirit might save us.* But He does it through the instrumentality of the Word.] Jas. 1:21—receive with meekness the implanted word, which is able to save your souls. Eph. 1:13—in whom ye also, having heard the word of truth, the gospel of your salvation. Rom. 1:16—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.

[10. *The Spirit might sanctify us.* But this He is said to do through the Word.] John 17:17—Sanctify them in the truth: thy word is truth. 2 Thess. 2:13—for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

[11. *The Spirit might purify us.* This He does also through the Word.] 1 Pet. 1:22—Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently.

[12. *The Spirit might cleanse us.* But He does it through the Word.] John 15:3—Already ye are clean because of the word which I have spoken unto you. Acts 15:9—and he made no distinction between us and them, cleansing their hearts by faith.

[13. *The Spirit might make us free from sin.* This freedom, however, is mediated through the Word of Truth.] John 8:31-32: 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. Rom. 6:17-18: But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.

[14. *The Spirit might impart a divine nature to us.* But He does it through the Word.] 2 Pet. 1:4—whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

[15. *The Spirit might fit us for glory and immortality.* But He does it through the Word.] Acts 20:32—And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. Acts 26:18—that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

[16. *The Spirit might strengthen us.* But this, too, He does through the Word.] Psa. 119:28—Strengthen thou me according unto thy word.

We have enumerated here about all the conceivable things that the Holy Spirit could do for a Christian by dwelling in him. These works, moreover, undoubtedly the Spirit does effect in the saint, acting in His capacity as the Agent of the Godhead. But the numerous Scriptures quoted above make it evident that the Spirit effects these works of conversion, regeneration,

and sanctification, through the instrumentality of the Word spoken or indited. God's Spirit and His Word act together in the New or Spiritual Creation just as in the Old Physical or Natural Creation.

7. *Finally, the Scriptures clearly intimate that God's Spirit and His Word will act together in the immortalization of the saints.*

The same Spirit who seals us, who indwells us, who is in us as the earnest of our inheritance, who transforms us from glory unto glory, who intercedes for us with groanings which cannot be uttered, will never leave us—provided, of course, that we do not quench the Spirit—until He shall have raised our bodies from the dead and transformed them into spiritual bodies, like unto the glorified body of our Redeemer: that is, “conformed” them unto the image of God's Son, in *body* as well as in spirit (Rom. 8:29). This work of the Spirit is known in Scripture as *glorification*; glorification—to speak more precisely—is the final phase of the entire process of immortalization. As we read in Rom. 8:30, those whom God foreordained to be conformed ultimately to the image of His Son (*i.e.*, in His Eternal Purpose), “them he also called; and whom he called, them he also justified; and whom he justified, them he also *glorified*” (all this in His Eternal Purpose, of course). Now this Eternal Purpose will be fully realized when the saints are raised from the dead and clothed in glory and honor and incorruption (Rom. 2:7). This final work of immortalization, furthermore, we are told in Scripture, will be effectuated by the agency of the Spirit of God. “But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead *shall give life also to your mortal bodies through his Spirit that dwelleth in you*” (Rom. 8:11). As the Jewish Dispensation came to an end with the Ascension of the Son of God, so the present or Gospel Dispensation will terminate with the Ascension of the Spirit and the Bride of Christ, the Church.

But again we have clear intimations in Scripture that the Spirit—even in the quickening and immortalization of the bodies of the saints—will act only in conformity to the edictions or decrees of the Word. (In this last operation, the redemption of the body, even mortality itself shall be swallowed up of life, Rom. 8:23, 2 Cor. 5:4.)

1 Thess. 4:15-17: For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord,

THE ETERNAL SPIRIT — HIS PERSON AND POWERS

shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Cor. 15:51-54: Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

In these passages such expressions as "the Lord shall descend from heaven with a shout," "the voice of the archangel," "the trump of God," "at the last trump," "the trumpet shall sound," etc., are metaphorical: they teach us simply that the decree of the Logos shall issue forth, that the Word of God will be edicted by the Messiah, the reigning King and Judge, that the time of "the restoration of all things whereof God spake by the mouth of his holy prophets that were from of old" (Acts 3:21) is at hand. He—The Messiah—will speak the Word, proclaiming that the temporal process is at an end, and, by the power of the Spirit, *it will be done*, just as it was done in the physical Creation at the beginning. The Word of God will be spoken and the miracle will be wrought: "in a moment, in the twinkling of an eye," death will be swallowed up in victory. "O death, where is thy victory? O death, where is thy sting?" (1 Cor. 15:55). What profound meditation this teaching should engender in the minds and hearts of all the saints! God's Spirit and His Word will act together—and the Consummation of the Eternal Purpose of God will take place!

God's Spirit and God's Word go together, act together, and together effectuate the Divine purposes in the world of things and in the world of men. This we have seen to be true in the Divine works of Creation, Conservation, Inspiration, Revelation, and Demonstration. It is likewise true in the Divine works of Regeneration, Sanctification, and Immortalization.

Man walks by the Spirit to the extent that he walks in the light provided by the Word spoken or indited; he lives by the Spirit to the extent that he lives by the Word, the oracles of God. Indeed no man can even confess that Jesus is Lord, but in the Holy Spirit (1 Cor. 12:3); that is, by having been convinced by the testimony recorded in Scripture, the Word as revealed

by the Spirit, that Jesus is in truth the Christ, the Son of the living God.

[The summarization of the design of the Fourth Gospel applies equally to the entire Bible, and to the New Testament in particular]: Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name (John 20:30-31). [Finally, in the Last Judgment, all men will be judged individually according to their fidelity to the light provided by the Word under which they shall have lived]: And books were opened; and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works (Rev. 20:12). [As Jesus himself says]: For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels (Mark 8:38). For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart (Heb. 4:12). [Paul summarizes the whole matter as follows]: For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law. . . . (For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves: in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ (Rom. 2:12-16).

In view of all these truths, we must admit that no man is led by the Spirit to reject or to neglect the teaching of the Word. And it becomes equally clear that no man who disregards or disobeys the teaching of the Word can truthfully claim to be led by the Spirit. No man was ever led by the Spirit to act contrary to the Word. God's Spirit and His Word go together, act together, and together effectuate the Divine purposes in every realm of the Totality of Being.

3. Operations of the Godhead in General

In the nomenclature of the Spirit, Divine operations are ascribed sometimes to God absolutely, and sometimes to each Person of the Godhead distinctly.

All Divine operations, whether in the Kingdom of Nature or in the Kingdom of Grace, are usually ascribed to God absolutely. As John Owen has written:

All divine operations, whether in nature or in grace, are usually ascribed to God absolutely; because the several persons are undivided