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THE ETERNAL SPIRIT:
HIS WORD
AND WORKS

“Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God, who worketh all things in all.”—1 Cor. 12:4-6.

C. C. CRAWFORD, Ph.D.

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FOREWORD

The first draft of this rather elaborate study of the Biblical doctrine of the Holy Spirit and His works was completed some twenty years ago—to be exact, in 1950. I am now presenting it in book form for the first time, after a thoroughgoing review of its content. I have intentionally allowed the material to have time to “jell,” so to speak, to see whether on more mature re-examination I might find myself having made statements which I now have reason to restate or to reject altogether. I have found very little that needs to be omitted or even revamped. I have simply stated herein my personal convictions with respect to this fascinating, rewarding, and exceedingly important Biblical subject.

I have deliberately chosen to treat the subject before us from the point of view of the Bible as a whole, as a unity. This I have done simply *because the Bible is a unity*. It is a whole, complete, perfect, in content and in design, and therefore sufficient to furnish the man of God “completely unto every good work” (2 Tim. 3:17). This means, of course, that I have chosen to disregard the conjectures of much of modern Biblical criticism. For I am convinced that for the most part they *are* conjectures pure and simple, more often than not the products of prejudices and presuppositions which have no foundation in fact. They are the offspring of the ultra-analytical tendencies of the Teutonic mentality in which most of them had their origin, a mentality which for some two hundred years seems to have been incapable of seeing the forest for the trees, and which as a consequence has proved itself destructive in the extreme to both faith and morals. Incidentally, what is true of Biblical criticism in this respect is equally true of the critical theories of the texts of Homer, Plato, Aristotle and the other ancient writers. It is high time for pundits the world over, and the smaller fry as well, to return to sanity in this particular field as elsewhere. Besides, were these critical theories to be proven true beyond any reasonable doubt, the fact would still remain that the Bible is a unity. Regardless of the number of men who, theoretically, may have contributed to the writing of its component parts, the Bible is still *one* book, still *The Book*, the Book of the Spirit. Though a library of some sixty-six books, it is still a book with one theme from beginning to end. It begins with a picture of Paradise lost; it terminates with a picture of Paradise regained. It is not, never was designed to be, a textbook of science (even though it has often anticipated the findings of science). It makes no attempt to present a system of philosophy, nor does it presume to give us a history of the human race. The Bible is simply the history of Redemption, and therefore of the Messianic Line

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through which the divine Plan of Redemption for man was worked out. It is this, and nothing more. It has one motif running throughout—the redemption of fallen man as effectuated through the offices and work of Messiah, Christ, the Son of God, and as achieved and realized by the continuing ministry of the Holy Spirit. If men would only accept the Bible and treat it as *the one book* which it really is, most of their false conclusions would disappear as chaff before the wind.

So-called "intellectualism," "secular learning," academic "scholarship," etc., has absolutely nothing to suggest that would discredit the Christian revelation of the living and true God, the Personal Absolute, the God and Father of our Lord Jesus Christ. The source of most of the antagonism to Biblical faith is clearly stated by the Apostle Paul when he tells us that the Gentiles—the pagan world—knew not God simply *because their senseless hearts were darkened*. "For," he writes, "the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and creeping things." Hence, the Apostle adds, that "even as they refused to have God in their knowledge, God gave them up unto a reprobate mind," etc. (Rom. 1:20-23, 28). Is it not true in all ages that even when the Light shines in the darkness, "the darkness apprehends it not" (John 1:5)? It has always been true that men will not accept the Light simply because *they choose not to accept it*. They actually prefer to live in darkness, that is, especially in moral and spiritual darkness. *They voluntarily choose sin and reject righteousness*.

Why, for example, do the pseudo-pundits of this world attack the integrity and reliability only of the Scriptures? They make no such vicious attacks on the Vedas, the Avesta, the Koran, The Key to the Scriptures, the Book of Mormon, or other alleged "sacred" books of the cults and so-called "religions." No! It is the Bible, and the Bible only, that is the butt of their supercilious attacks.

Again, why do the nit-picking "analytical critics" attack only the Genesis account of the Creation? They never attack the mythological Egyptian, Babylonian, Hindu, Greek, Roman, Amerindian, etc., cosmogonies. Why not? Because these are

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obviously mythological; their gods and goddesses are not personalities, but personifications of forces of nature. But the Genesis cosmogony patently is not mythological; it has not a single characteristic of the myth-form (*mythos*). The only way by which it might possibly be downgraded would have to be by efforts to show that it is not in harmony with human science, that is, not necessarily mythological, but *unscientific*. But the content of this Creation narrative in Genesis is so "sententiously sumblime" that it defies all human efforts to destroy its integrity.

Again, I have included in this work a few rather brief references to the correlations that exist between the more refined idealistic philosophical thinking, which, of course, is the product of man's reasoning powers alone, and the presentation of the doctrine of the Holy Spirit that we find in the Bible. These correlations (harmonies) *do exist*, and are also in accord with human experience itself. As a matter of fact, I know of no time in the entire history of human thought when scientific theory was in greater harmony with Biblical teaching than it is today. This, I think, is most significant.

Finally, it is my conviction that the church of the present day is relatively powerless, largely because professing Christians have lost their sense of the companionship of the Spirit of God. It is hoped that what is presented herein may serve in some measure to focus the attention of God's people upon this dire loss, and so awaken in them aspiration for a spiritual infilling of which they now seem to be pitifully unaware. May we all—we who profess to be Christians—open our hearts to the overtures of God's Spirit, that He may come freely into the interior life and abide there as a gracious Guest, Companion, Advocate, and Guide; filling us with that measure of His grace and power which He has freely promised to all obedient believers. For only by the continuing ministry of the Spirit can the Church, as the Temple of God, be kept strong and steadfast; as the Household of Faith, affectionate and tender; as the Body of Christ, harmonious and vitally active; as the Bride of Christ, chaste and devoted; and as the Army of the Great King, powerful and victorious. *May we not so much seek to possess the Holy Spirit as to be possessed by Him*, that He may use us freely in the accomplishment of the task to which He has set Himself in this Dispensation as the true Vicegerent of Christ upon earth, viz., the preaching of the Gospel for a testimony unto all nations (Matt. 24:14). For not until this task shall have been accomplished will His work—and ours—have been gloriously consummated.

Dallas Christian College
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