

the Son is made possible—is realized—only through the communion of the Spirit. Such communion or fellowship perpetuates and guarantees the oneness of the Body. Cf. Eph. 4:4-6: "There is one body, and one Spirit, even as also ye were alled in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Cf. Eph. 2:22—here we are told that God "inhabits" the Church through His Spirit. By strict allegiance to the seven essentials of Christian unity here enumerated, the saints are to "keep the unity of the Spirit in the bond of peace" (Eph. 4:3). It is evident that "keeping the unity of the Spirit in the bond of peace" and maintaining "the communion of the Spirit" is a matter of adhering strictly to the teaching of the Word of Christ. To this I might add that it is equally obvious that present-day denominationalism is the result solely of the introduction of human authority into the Church of Christ.

6. The indwelling Spirit is also said to *transform the saints from glory to glory*. 2 Cor. 3:17,18—"Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Again, it will be seen that this transforming activity is wrought through the Word of Christ. The Word is that mirror which reflects the image of God in the Person of His Son Jesus Christ, who is "the very image of his substance" (Heb. 1:3); hence, by gazing into this mirror and feeding our souls upon the living Word reflected therein, we become partakers of the divine nature ourselves. And thus the Lord—the Logos—and the Spirit become in effect *one* in us, as the Spirit transforms us "from glory to glory." Christian growth is, after all, entirely a matter of becoming *like Christ*.

5. The Spirit and the Word in Sanctification

We can now see clearly that the ordinary or sanctifying measure of the Spirit is imparted to the saints, and nurtured in them, by their obeying and following the Word, by their studying the Word and meditating upon it, and by their keeping the ordinances, appointments and services authorized by

the Word. In sanctification, as in other works of the Godhead, we find the Spirit and the Word intimately linked together. Alien sinners receive the "spirit of adoption" through obedience to the Scripture terms of pardon and consequent union with Christ, in which union the Life of the Spirit begins in them. They are sealed with "the Holy Spirit of promise" by hearing and accepting the Word of truth, the Gospel of their salvation. They enjoy the "communion of the Spirit" through the Word, and to the degree that the Word dwells in them richly, directing their actions and moulding their lives. And they are transformed by the Spirit from glory to glory, by gazing into that Word which, like a mirror, reflects the image of God in the Person of His Son, and by gazing into which they become, little by little, like Him. In fact it is impossible to draw any line of demarcation between the Spirit and the Word in the activities of the Godhead.

I do not mean to imply by these statements, of course, that the Spirit and the Word are identical, that the Spirit is the Word, or that the Word is the Spirit. Indeed not — the Spirit is one, the Word is another. Moreover, the Word is both personal and stereotyped. Jesus Christ, the Son of the living God, is the personal Word, the Logos; the Scriptures constitute the stereotyped Word, in which the personal Word is reflected as in a mirror. We have already seen that the Holy Spirit indwelt the Personal Word without measure. The Holy Spirit also indwells the written Word; hence it, too, is living and active and powerful. The Holy Spirit is the Source and Author of this written Word, his personality is in it, and His powers and influences are dispensed through it. His spirituality is in it, and His powers and influences are dispensed through it. His spirituality saturates it, to such an extent that what is said in Scripture to be done by the Word is said also to be done by the Spirit, and vice versa.

Nor am I saying here that men receive the Spirit merely through *knowledge* of the Word. A man may know the doctrine of the Word quite well, and still remain a hardened sinner or confirmed hypocrite. Some of the worst reprobates the world has ever known were thorough students of the *letter* of the Word. There is a world of difference between the mere knowledge, or intellectual comprehension, of the Word, and the acceptance of it to the extent that it possesses us and moulds our

lives. If we would be led by the Spirit we must take the Word into our hearts, we must cherish it, we must make it the essential part of our very being. We must *abide* in it, and it must *abide* in us, before we can claim to be led by the Spirit.

The sainted David Lipscomb writes: "The words of the Bible are God-inspired. Spoken by God, they are impregnated with the Spirit of God. These words received into the heart of man, the Spirit with which they are impregnated finds a home in the heart. That heart, 'dead in trespasses and in sins,' is quickened by that Spirit through the word of truth. Cherished in the heart, the whole heart, in all its emotions and desires, is gradually moulded by the Spirit; the character is transformed into the likeness of the character of God and the life is brought under the rule of the Spirit of God." Again: "There is no antagonism between the idea of the Spirit of God accomplishing results and the Word of God doing the same. Were a great operator or writer to present a new system of State policy and the people of our state were all changed and converted by that speech, would it detract from the honor and glory of that author to say that his speech had wrought a wonderful revolution in public sentiment? All would understand that what was done through the speech, spoken or written, was done by the author of the speech. Praise of the speech would be honor to its author. We who placed his thoughts and spirit in that speech produced the results and was the recipient of the glory and honor attributed to the speech. So the Spirit of God is the author of the word of God, and everything attributed to the Word of God is really attributed to the Spirit of God, who gave that Word and breathed into it all the power and efficacy contained in that word. The thought that power and efficacy attributed to the Word of God detract from the honor, glory and efficacy of the Spirit of God, is absurd, and, in any other department of life that the domain of religion, would mark him so contending as deficient in mental poise."¹

I am unable to convince myself that there in any *mystical* impartation of the Divine Spirit to the human spirit either before or after repentance and baptism. Mysticism, that is, reliance upon feeling or "experience" instead of relying upon God's Word, has wrought nothing but confusion in the Church in all ages. As a matter of fact, our feelings may evidence that

1. David Lipscomb, *Salvation from Sin*, p. 99.

which is done in us or done by us, but neither feeling nor "experience" can prove that which is wrought in us by another who is not visible to us. Pardon does not take place in us; it takes place in the Mind of God, the offended Party; and hence we cannot attest the fact of pardon by our feelings. The legitimate feeling of joy comes only from *doing* what God through the Spirit tells us to do in order to enjoy the blessings of the New Covenant. Let us abandon mysticism, therefore, in all its forms. Let us put our confidence in the Word, follow it, obey it both in letter and in spirit, and walk in the life and light and love which it sheds abroad in our hearts. Humanity will be divided in just two classes in the final Judgment, namely, those who shall have conformed their lives to the Word of Christ, and those who shall not have done so. (Matt. 7:24-27). Those who, by following the Word, shall have conformed their lives to the Mind of Christ and thus become Christ-like, will be presented by the Spirit Himself before the Throne of Grace, clothed in white garments of righteousness, a prepared people ready to interit a prepared place. Those who shall not have followed the Word, hence not having the Spirit, will cry out "to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" (Rev. 6:16-17).

6. The Fruit of the Spirit

The possession of the ordinary measure of the Spirit, imparted through the obedience of faith, enables the Christian to bear spiritual fruit. Jesus said, Matt. 7:16-20: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." How may the world know, then, that a man has been born of the Spirit and is being led by the Spirit? The answer is unmistakable: *By his fruits*. Hence, says Paul, Gal. 5:22-25: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-