

Second only, moreover, to the incarnate Logos, the most beautiful creation of the Divine Spirit is the spiritual House of God, built up, as it is, of living stones which are moulded according to the Mind of Christ and fitly framed together by the Spirit, thus growing into the holy Temple of the Lord, the habitation of God in the Spirit (1 Pet. 2:5, Eph. 2:21-22). Eye hath not seen, nor ear heard, nor has it entered into the imagination of man to conceive of the beauty ultimately to be revealed in God's saints, when they shall stand at last in His presence garbed in the white linen of righteousness, clothed in glory and honor and immortality.

[Rom. 8:18]: For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. [Dan. 12:3, here we are told that in the last great Day] they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. [1 Cor. 15:41-45]: There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. [Rev. 19:7-8]: Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. [Rev. 21:2]: And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

The Church of Christ—that mystical living organism which has been “cleansed by the washing of water with the word,” and which shall ultimately be presented to its Divine Head “a glorious church, not having spot or wrinkle or any such thing,” but “holy and without blemish” (Eph. 5:25-27)—is the most beautiful of all the creations of the Spirit of God.

8. The Spirit and the Cosmos: A Recapitulation

We may now sum up, with reference to the work of the Spirit in the first phase of the Creative Process, as follows:

1. The bringing into existence of the old or physical Creation was characterized by the projection of new and successively nobler increments of power into the Creative Process, by the Spirit of God, at each forward step, that is, at the beginning

of each succeeding stage, in the Creation. These successively higher increments of power, moreover, marked off the various levels in the total Hierarchy of Being, and continue to do so. It is impossible to think that there was any process of evolution "according to fixed laws, by means of *resident* forces" from any one of these levels to the higher one; indeed there is no evidence anywhere in Nature, the mass of conjecture to the contrary notwithstanding, that such an unbroken, purely "naturalistic" evolutionary process ever occurred.¹ These various levels of being have existed from the beginning, and still exist. At the lowest level there are the various kinds of "physical" energy which lie at the root of all physiochemical processes. At the second or plant level, life force in the form of the vegetative or cellular processes is superposed upon the basic physiochemical processes. At the third or animal level, sensitivity and locomotion are the powers added to both the physiochemical and cellular processes. At the fourth or human level, the faculty of reason is superposed upon all physiochemical and biological—in a word, upon all organic—processes. Or, to put the same description in Aristotelian terms, at the lowest level of being there is the inanimate order; at the second level, there is "vegetative soul"; at the third, "animal soul"; and at the fourth and highest level, "rational soul." According to Scripture, the Spirit of God is the Source of all forms of energy and life that exist in the natural world; for this reason, of course, the life process is basically one and the same in all living creatures. The Spirit, moreover, is the Source of all the higher or spiritual forms of life. The strictly moral life, for instance, is that life by which reason is utilized to keep the animal desires and passions under proper control; but the essentially spiritual life is even more: it is that life in which human reason itself is controlled and directed by the Spirit of God through the instrumentality of the Word, which is in turn the Mind of both the Logos and the Spirit.

1. Says Lecomte du Nouy, *Human Destiny*, p. 66: "It is almost impossible, nowadays, not to be an evolutionist." The fact remains, however, that the entire evolutionary reconstruction of the origin of the Cosmos and its forms of life is still a *hypothesis*. And "hypothesis" is simply an academic word for a fairly good guess. No one objects to the teaching of evolution as a hypothesis; but to present it as established *fact* is to go beyond what the *known* facts warrant.

2. In the second place, the Holy Spirit, through the instrumentality of the Word, *sustains* all the forms of life in the

natural world. "If God gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust" (Job 34:14-15). Again I quote this charming bit from Matheson:

I never knew that man was so dependent on the Spirit of God. I always knew indeed that the Spirit was necessary to man's *salvation*, but it never occurred to me that it was required even to keep up the flesh. I understood well enough that its removal would shut out a man from the other world, but I never thought that its removal would make it impossible to live in this. Yet this is what the Bible says. It tells me that the Divine Spirit is necessary even to the life of the human. It tells me that if the Spirit of God were gathered back to Himself, there would be a simultaneous collapse of the world called secular, that the products of materialism would disappear with the death of spiritualism, that the institutions of earth would fade in the vanishing of the breath of heaven, that in the extinction of grace supreme "all flesh would perish together."¹

3. In the third place, the twofold activity of the Spirit, namely, that of *stirring* and that of *brooding* or incubating, in the first or physical phase of the Creative Process is typical of His twofold activity in the second or spiritual phase of that Process. His advent, on the first Pentecost after the Resurrection, to incorporate and to indwell thereafter the Body of Christ, was attended by stirrings of the most startling character. On that day the Apostles, according to promise, were "all together in one place" somewhere in Jerusalem, probably in an apartment of the Temple, waiting for the Spirit's coming.

And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance [Acts 2:1-4].

That event marked the beginning also of the mighty stirring of the hearts of men everywhere out of the idolatry, superstition, and moral degradation of their pagan systems—a stirring that has been going on in all parts of the world from that day to this, wherever the Gospel is preached for the obedience of faith. According to the teaching of Jesus, the mission of the Spirit to the unconverted world, throughout the present Dispensation, is to "convict the world in respect of sin, and of righteousness, and of judgment" (John 16:8). This the Spirit does of course

1. *Op. cit.*, p. 45.

through the preaching of the Word by faithful men. Hence the Word of God is said to be the Sword of the Spirit (Eph. 6:17), that sharp two-edged sword which is "living, and active . . . 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). Where men are pricked by conscience and thus convicted of their sins, there the Word is being preached in its simplicity and purity, and there the Spirit is operating to stir sinners out of their smug complacency. But where men are living comfortably in their sins, experiencing no inner stirring by the pricks of conscience, there the Word is silenced, and there the Spirit is not at work. The message of Christianity is always a *stirring* message, when it is faithfully proclaimed, because it is the message of the Holy Spirit, and it is contrary to the very nature of the Spirit to be complacent in the presence of sin or to allow sinful men to remain complacent in the practice of sin.

In like manner, just as the Spirit has brooded continuously over the physical Creation from the beginning, sustaining it in its various processes, and upholding its myriad forms of energy and life, so does He brood unceasingly over the spiritual Creation also. From the moment of His coming to earth to incorporate and to indwell the Church of the living God, He has unflinchingly brooded over her, filling her with the warmth of His loving presence, nourishing her upon the rich spiritual content of the Word, cohabiting with her, so to speak, to beget sons and daughters of the Almighty, glorifying her with the power of His might, and preparing her to meet the Bridegroom in eternal glory. And some glorious day He will ascend with her to meet the Lord, the Bridegroom, in the air. (1 Thess. 4:13-18).

I love Thy kingdom, Lord,
 The house of Thine abode,
 The Church our blest Redeemer saved
 With His own precious blood.
 I love Thy Church, O God,
 Her walls before Thee stand,
 Dear as the apple of Thine eye,
 And graven on Thy hand.

For her my tears shall fall,
 For her my prayers ascend,

THE ETERNAL SPIRIT — HIS WORD AND WORKS

To her my cares and toils be given
Till toils and cares shall end.
Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Spirit Divine, why is it that I am at war with Thee? Nothing else is at war with Thee. We speak of the *laws* of nature and we do well. All nature is Thy law and keeps Thy law; this heart of mine has alone refused to say, "Thy will be done." I am myself the miracle of the universe, the violation of the order of nature. I am the only thing in creation which strives with Thee, which needs to be reconciled to Thee. They say that to believe in Thee is to believe in that which contradicts reason; no, it is to find something which destroys the contradiction. I am *now* the contradiction to reason, the miracle in nature, the one exception to the reign of universal law. Spirit of Christ, Spirit of the heavenly Father, conquer my will, that the miracle may be destroyed. Reconcile my heart to Thy heart, that there may be no more violation of law. Unite my purpose to Thy purpose, that I may be in harmony with all things and that all things may work together for my good. Let me know for the first time the joy of being no anomaly in the universe of life, no interruption in the order of nature. All things shall be subject unto Thee when I have ceased to strive.¹

1. George Matheson, *op. cit.*, 4.