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A table of contents for *Bibliotheca Sacra* can be found here:

[https://biblicalstudies.org.uk/articles\\_bib-sacra\\_01.php](https://biblicalstudies.org.uk/articles_bib-sacra_01.php)

## ARTICLE VI.

## THE NATURE OF THE DIVINE INDWELLING.

BY THE REV. CALVIN B. HULBERT, D.D.

ANDREW MURRAY gives us a book entitled, "The Master's Indwelling"; John MacNeil is the author of another, "The Spirit-Filled Life"; A. J. Gordon leaves us, "The Ministry of the Spirit"; and R. A. Torrey adds a fourth, "The Indwelling God." Other books we have, not a few, with similar titles. As to the phraseology here used, we notice, *first*, that there is abundant biblical authority for it. Passages abound in the Scriptures in which God is said to be in believers; many in which Christ is said to be; and more numerous still are the passages in which the same is said of the Holy Spirit. We object not to the titles of the books above-named as unbiblical, but as indiscriminate and unmodulated. God as well as Christ dwells in believers, and the Holy Spirit as really as either. We cannot say that the believer is any more "Spirit-filled" than he is God-filled and Christ-filled.

So much as to the fact of the Divine Indwelling. The believer has in him the Father and the Son and the Holy Ghost. The statement is startling, but it is well to have it before us in all its magnitude. A *second* remark is fitted to meliorate somewhat such language, and forbid our putting an irreverent construction upon it. It is to this effect, that over against the above-named passages which teach that the Persons of the Trinity are in believers, we have counter passages, equally abundant, which teach that believers are in the Father and in the Son and in the Spirit.

A *third* remark is now required, to the effect that these passages, affirming the indwelling of the Persons of the Trinity in the believer, and the believer in these Persons, teach no more, no less, and no other, than do other passages which affirm the *fact of union* between God and the believer. St. Paul has given us the origin and ground of this union: "Now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." Here is the reconciliation expressed in our Anglo-Saxon term, atonement (*at-one-ment*), the effect giving to the instrument its name. In this work Christ is the mediator between God and man, the daysman who lays his hands upon the offended and the offending party, and brings them into harmony. This reconciliation involves regeneration, which is the ingeneration of a new life, bringing the renewed man into union with the Father and the Son and the Holy Ghost, into whose name he is baptized. This union is vital. Our Lord likens it to the relation of branch and vine; and the apostle, to the connection between the head and the body. Indwelling and union, then, are one and the same thing.

Our *fourth* remark is an inquiry into the *nature* of this union or indwelling. How can an Infinite Person be united to, and dwell in, a finite person without absorbing the personality of the latter; or, conversely, how can a finite person be united to, or dwell in, an Infinite Being without loss of selfhood? May there not be a prevailing obscuration resting upon this relationship as hurtful as it is confusing? And is not this obscuration inexcusable, since

the Bible takes such pains to make the nature of this union both intelligible and reasonable? To us it seems clear that the initiative explanation of the mystery, veiling this union, is found in the Scriptures' frequent reference to the union of believers with one another. St. Paul emphasizes this union as being of the first importance. "Be of the same mind one towards another"; "that ye may with one mind glorify God"; "Be ye joined together in the same mind"; "Beloved, be ye of one mind"; "that I may hear that ye stand fast in one spirit, with one soul"; "Fulfill ye my joy that ye be of the same mind, having the same love, being of one accord, of one mind"; and St. Peter adds, "Be ye all of one mind"; "Arm yourselves likewise with the same mind."

In these appeals is set forth a union, which, without violence, may be denominated an indwelling of believers in one another. This indwelling is no absorption; so far from impinging upon, it augments, the personality of each believer; for, in the biblical theory of the believer, he is as many times a man as there are men like-minded, to whom he is conjoined: every believer is a host.

This, then, is our first stage of advance: two finite believers can be united and dwell in each other by having the same mind, or by intercommunion of minds. Our next stage is, Can two beings, one an Infinite and the other a finite, dwell in each other after the same manner, first, by intercommunication, and then, agreeing, by intercommunion? To this question the Scriptures bring us an instant reply: "Let this mind be in you which was also in Christ Jesus"; "we have the mind of Christ"; "if any man hath not the spirit of Christ." Since Christ is one with the Father, it follows that to have the mind that is in Christ is to have at the same time the mind that is in the Father; and to have the mind of the Father and Son is to have the mind of the Spirit.

It was for this union that our Lord prayed: "Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me and I in thee, that they also may be in us"; "one, even as we are one; I in them, and thou in me, that they may be perfected into one."

Such, now, is the nature of this union; it is not constitutional; there is no loss of identity on either side; no surrender nor obscuration of personality. When it was the good pleasure of God to reveal his Son in St. Paul, the apostle's identity was all the more clean cut, and his personality all the greater. Inspiration was always an augmentation of the soul inspired. When a finite human intellect thinks, according to its measure, as God's intellect thinks; when a human will chooses as God's will chooses; when a human heart loves as God's heart loves,—the human intellect, will, and heart take to themselves a magnitude, nobility, and wealth as inconceivable as otherwise impossible. But this indwelling, union, fellowship, is not only with the Father, but with his Son and with the Holy Ghost. Enoch walked with God; here was union, a mutual indwelling; but the two companions were very different beings. John was the disciple whom Jesus loved; here again is union, a mutual indwelling; but the two lovers were, as persons, absolutely distinct. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Of Barnabas it had been said, that "he was a good man, and full of the Holy Ghost." The union between this apostle and the Holy Ghost was a mutual indwelling, and yet, in these very Scriptures, in one instance, the apostle is said to be "full of the Holy Ghost," and in the other, the Holy Ghost is represented as standing over against him, and as distinct from him as was Abraham from Jehovah in the plain of Mamre, or Mary from her risen Lord at the sepulcher.

We now approach more definitely our theme. There is little, if any, confusion in maintaining this spiritual union, yet personal distinction, between the believer and the Father, and the believer and the Son. In the order of biblical thought the Father and the Son reveal themselves objectively and visibly—the Father in the Old Covenant, often anthropomorphically, and Christ in the New, in human nature. This fact forbids any danger of our identifying the believer with the Father and the Son. On the other hand, the Holy Spirit, never disclosing himself to us thus objectively, is more easily misapprehended as dwelling in us personally. Our contention is that the non-investiture of the Spirit in an objective form renders him no more able to enter and dwell in the believer than it is for the Father or the Son to do it. The Holy Spirit, never appearing in human form, is more easily conceived of as impersonal than is the Father or the Son, and therefore, thus divested, is more naturally thought of as dwelling in the believer. In our predisposition to apply to the Spirit the diminutive impersonal pronoun *it*, is there not expressed the hidden belief that, before that august Being, whom we adore as one of the Triune Powers of Eternity, occupies us, he must lay aside somewhat of his glory, as did our Lord when he became incarnate; and contract himself to the dimensions of our littleness? But let us hope that we are not as irreverent as the indignity of our “it” implies. While we rebuke ourselves for the ease with which we fall into error here, do we not feel, after all, that we are exposed to it by the forms of speech employed in the Bible; as when believers are said to be “filled with the Spirit”? You say that the Scriptures never speak of believers as filled with the Father, or as filled with the Son. But, on this account, have you the authority to say that believers are more filled with the Spirit than they are with the Father, and with the Son? May it not be that in what we

call his dispensation, the Spirit employs a *medium* of union with us which neither the Father nor the Son requires to the same extent? And may not this justify the variation of phrase which we have noticed? Ought not we who live "in these last days"—days of the dispensation of the Spirit—to be so taught by the Spirit himself as quickly to discriminate between his distinct objective Personality and the conscious indwelling of the spiritual life which he engenders? This we unhesitatingly affirm, and claim that the Scriptures give us no right to suppose that the Holy Spirit dwells in believers in any other way or more abundantly than do the other Persons of the Trinity.

But our inquiry ends not here. If the union of the believer with the Spirit is not an indwelling of the person of the Spirit in him (which would approximate to an incarnation), the question is, What is this union, and how is it effected? Our conviction is that we can obtain a clear apprehension of this union only as we take note of the function which *Divine Truth* fills in the work of salvation. That truth is the medium, and sole medium, through which the Spirit regenerates and sanctifies. While he may be a sovereign over it and in it and through it, yet it is the privilege of the believer to receive the Spirit as incarnate in it. There is an advance in the type of revealed religion, and let us reach our point through preceding stages. In the preliminary dispensation, God put himself in communication with his people in phenomenal appearances; after the building of the tabernacle, he was recognized as resident in the Holy of Holies; later, after the national temple was built, Jehovah established in its sanctuary his permanent seat. After the inauguration of formal worship in the wilderness, the Israelites knew where Jehovah was to be found. They did not question his omnipresence; they knew that he was everywhere; yet his peculiar seat, the appointed place of communication, was in the Holy of

Holies. In the succeeding dispensation, the *Logos* was made flesh and tabernacled among us. The people among whom he mingled always knew where to find him; in Nazareth, at Capernaum, by Jacob's well, at Bethany, or in Jerusalem. There was always a place where, a structure in which, first the Jehovah, and afterwards the Christ, was to be found.

On reaching the final dispensation, wherein the Holy Spirit is the special Agent, we find a marked change in the economy of redemption. When the Paraclete came to take the place of the ascended Lord, he did not come, laying aside his glory, made of a woman, to dwell with us in the flesh, to be visibly here and there as our Lord had been. "As a *dove*," descending and lighting upon Christ at his baptism; and as "*tongues* parting asunder, like as of fire" at the Pentecost,—these are the sum total of all the phenomenal appearances which the Third Person in the Trinity has vouchsafed to mankind. But in this advance of type into a purely spiritual economy, wherein the Holy Spirit never addresses the senses, does he further embarrass us—we tremulously ask—by having no localization? Moses and David knew where they could find Jehovah, and Peter and John where they could find his Son; but in these last days, these best days, is there no place where the Comforter holds his seat? True, he was not made flesh, but does this forbid his pitching his tent among us? Does not every force in nature, known to science, insist upon not being unclothed, but clothed upon, lest it be found naked? And does not the Spirit, in analogy with this law, demand an investiture, and thus by a residential presence make known to men where he can be found? We answer in the affirmative; and add further that a hurtful misconception abounds in a failure to give to the Spirit a definite local habitation. Think a moment: it must have involved the disciples in painful embarrassment, in spite of all amelior-

ations, to have their Lord, during the interval between his resurrection and ascension, suddenly burst in upon them, when and where they never could imagine. This experience of not knowing what to expect, may have been for a limited time a wholesome discipline, but no one could conceive of this fitting relationship as an established order of things to continue through all time. Except now as the Holy Spirit is connected with some place where, some instrument whereby, some Holy of Holies, some Urim and Thummim, where or by which he may be found and approached, an embarrassment such as the disciples felt during the forty days must be the embarrassment of believers in respect to the Spirit—his times and modes—through all time. We claim for the Spirit, then, a definite localization; or, if it is preferred, an association with some authorized Divine Symbol, which shall steady our aim to get at him, and that will give us law and method in this purely spiritual economy.

That the *influence* of the Spirit may be as untraceable as the path of the wind, does not forbid the Spirit himself from being always in a place of accessibility. The Father is a Spirit and accessible, and he has told us where we can find him. Our risen Lord is a Spirit, and is accessible, and we can find him, where the Proto-martyr placed him, at the right hand of the Father. In the same way we need to know where the Holy Spirit holds his residence in the earth. To conceive of him as nowhere, except in the sense that he is everywhere, makes him little less than an attenuated diffusion in space. We take the ground that the Holy Spirit, after the example of our Lord, who, to reach us, pitched his tent in human nature, has erected for his occupancy in the earth a tabernacle: it is *the Inspired Volume*; or, if you prefer, *Religious Truth supernaturally authenticated*. The volume of revealed truth is his place of residence; like the burning bush, it is the signal

of his presence; and he has it as the symbol of his manifestation by a threefold right: he created it, he preserved it, and he possesses it as his investiture. If there is anything in the universe that is his by his sole creatorship and ownership, it is the Bible. Holy men wrote it as he inspired them to. There is not a word in its mouth or on its tongue that is not there by his authorship. His creation of it endears it to him as very precious. Along the disordered centuries, he has been its guardian and insured it against damage and loss. We do not say that he is in it by enclosure; but he is in it as his Urim and Thummim—the light of the world and the perfection of beauty; he is in it as his pillar of cloud and fire; he is in it as the magazine of his forces.

We are speaking of the nature of the union between the Spirit and the believer. This union is real and vital; but we insist that it is effected solely by the Spirit through truth which he vitalizes. Except through such truth, the Spirit never deals with adult minds. It is in point, therefore, to show here that biblical language is represented as fraught with a meaning distinct from that of lexical definition. It has vitality and power not merely in the agency that uses it, but in the agent that is in it. "Is not my word like as a fire? And like a hammer that breaketh the rock in pieces"; "He hath made my mouth like a sharp sword"; "The word of the Lord is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"; "Our sufficiency is of God, who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life"; "I am not ashamed of the gospel, for it is the power of God unto salvation"; "As the rain cometh down and the snow from heaven, . . . so shall my word be that go-

eth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it ” ; “ Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures ? ”

To borrow a figure from Dr. Samuel Harris : we are told that the sun, in order to affect favorably the earth, must have its light and heat taken and held in the atmosphere of the earth, and thence reflected from its surface—that to go above its atmosphere is to lose the effect of the sun and be in utter darkness. What the earth’s atmosphere, in this case, is to the sun, its medium in communicating its light and warmth, such divine truth is as the medium wherewith the Holy Spirit reaches and influences human minds. To get above or outside of such truth, were it possible, would be to get where the Spirit cannot reach us. Our position here is confirmed by the fact that two agents are identified in the Scriptures as performing in the believer one and the same act. In passages already cited, the Holy Spirit is said to abide in him ; but observe in the following texts, that, with equal positiveness, the word is said to abide in him : “ If ye abide in me and my words abide in you ; ” “ ye are strong, and the word of God abideth in you. ” Why were the Jews rejected ? “ Because my word hath no place in you. ” But again these two agents, identified as one, abiding simultaneously in the believer, work there the same results ; namely, regeneration and sanctification.

1. The Holy Spirit regenerates. “ Except ye be born of the Spirit ” ; “ that which is born of the Spirit is spirit ” ; “ washing of regeneration and renewing of the Holy Ghost. ” So again, the word accomplishes the same act : “ born again, not of corruptible seed, but of incorruptible, by the word of God ” ; “ for in Christ Jesus I begat you through the gospel ” ; “ Of his own will begat he us by the word of

truth"; "I beseech thee for my child (Onesimus) whom I have begotten in my bonds."

2. The Holy Spirit sanctifies. "Being sanctified by the Holy Ghost"; "hath chosen you to salvation through sanctification of the spirit and belief of the truth"; "in sanctification of the spirit unto obedience." In like manner the word sanctifies. "Ye are clean through the word which I have spoken unto you"; "cleansed by the washing of water by the word"; "seeing ye have purified your souls in obeying the truth through the Spirit."

In all these passages we see the same effects wrought by two agents; hence we identify them as co-actors; these agents are (1) the Holy Spirit; (2) the Word vitalized by the Spirit. Here we have the same dual agency, as in the case of faith and its *Object*. We are not saved by faith, justified by faith, apart from the object of faith. Without its object, faith is nothing; including its object, it is everything. The object without faith, cannot save; including faith, it saves instantly. As faith and Christ can do nothing apart, so the Spirit and the word must act together. This law is not impaired by the exceptions that may be conceded.

All are agreed that the words of the Bible, as words, have no sanctity beyond that possessed by them when elsewhere used. The sanctity is in the truth which they convey; it is the truth which we identify with the Spirit. It is important to note here carefully that the truth, inspired or identified with the Spirit, cannot be considered as confined within the Book we revere as the Bible. It is revealed *in* the Bible for the sake of getting *out*, revealed in human souls. It never thus goes out to stay except into hearts whose spirits it has vivified and made homogeneous with its own spirit.

"The Bible," says Dean Stanley, "propagates itself by other means than the mere multiplication of its printed or

written copies. Sacred pictures, as is often said, are the Bible of the unlettered. Good men are living Bibles. Creeds are Bibles in miniature. Its truths are capable of expansion and progression, far beyond the mere letter of their statement. The lives and deeds, and, above all, the One Life, and the One Work which it records, spread their influence almost irrespectively of the written words in which they were originally recorded. It is not in the close limitation of the stream to its parent spring, but in the wide overflow of its waters, that the true fountain of biblical inspiration proves its divine abundance and vitality.

“ ‘ Mohammed’s truth lay in a holy book,  
Christ’s in a Sacred Life.

“ ‘ So while the world rolls on from change to change,  
And realms of thought expand,  
The letter stands without expanse or range,  
Stiff as a dead man’s hand.

“ ‘ While, as the life-blood fills the glowing form,  
The Spirit Christ has shed,  
Flows through the ripening ages, fresh and warm,  
More felt than heard or read.’ ”<sup>1</sup>

“ If the meaning of the Bible is the Bible, the Bible itself,” says Dr. Samuel Harris, “ comes down through the ages like a river of life, purifying, deepening, and broadening its waters as it flows.” “ The true doctrine of the Spirit is distinguished from the fanatical by the facts, that the work of the Spirit is the continuance and world-wide extension of God’s work of redemption; that it avails itself of the moral power accumulated by God’s antecedent redemptive action and the revelation he has made of himself in the same; that, as the progress and extension of that same redemptive action, it may be in harmony with all the work of redemption which has preceded, and with the revelation of the same in the word of God. So Christ explicitly teaches: ‘ He shall glorify me; for he shall re-

<sup>1</sup> Eastern Church (Chas. Scribner’s Sons, New York, 1884), pp. 261-262.

ceive of mine and shall show it unto you.'"<sup>1</sup> The Bible goes where its truth goes, and is co-expansive with all who are vitalized by it; and hence has become a Book incommensurable. This expansion the Bible claims for itself. In the preaching of the apostles, when biblical truth was taking possession of the people, bringing them into homogeneity with it, it is said that "the word of God grew and multiplied"; "so mightily grew the word of God and prevailed." The word of God expanding is symbolized by the woman's leaven hid in the meal, and working in the dough, layer after layer, till the whole mass was transmuted into its own fermented state. Biblical truth is the leaven, but it would not be, except the Spirit in it gives it vitality, makes it his sword in subduing men into harmony with it. Truth thus vitalized is "the seed which remaineth in him" who is born of God, forbidding his return to an unregenerate state. If believers were filled with the truth thus vitalized, and thus with all the fullness of the Spirit's influence, we might say without abatement, that the inspiration of the Bible had so expanded as to take them all in, and that they together had an authority difficult to be discriminated from its own. While we cannot affirm this in the present meager knowledge and acceptance of the truth, we may yet be bold to repeat, that biblical truth and the Lord's people are co-expansive. Wherever you find the latter you find the former. It is by this absorption of biblical truth in the hearts of God's people that they are filled with devotion. "Are there not," inquires Professor Phelps, "certain portions of the Scriptures, not devotional in form, which are so in their profoundest impression upon us? We find them to be devotional helps. Their themes are so lofty, their range of thought is so elevated yet so simple, their emotive fervor is so concentrated yet so tranquil, that in the reading of

<sup>1</sup> *The Kingdom of Christ on Earth*, p. 83.

them the mind rises Godward intuitively. Portions of the Epistles are of this character. Preëminently such are the discourses of our Lord. The line that separates them from prayer is scarcely felt by one whose mind is lifted into full sympathy with them. The reader may naturally reverse them, and utter them in devout address to their author."

Holding this relation, the devout believer and inspired truth are complementary to each other. In a state of reciprocity, the docile listener is a participator in all inspired utterances. He engages in silent colloquy with the hidden speaker. Thought responds to thought; feeling to feeling. Prayer in some form is the natural vent to emotions awakened by the Divine Voice. To be reticent in such a Presence would stifle colloquial response, and reduce the Bible to a monologue.

It is on this theory of the vitality of the word of God that we can interpret our Lord's parable: "So is the Kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how; for the earth beareth fruit of herself." In the shoot the seed extends itself in a way unknown to the sower; so in the hearts of men, the inspired word extends itself in a way unknown to the teacher. The sower and the teacher alike dismiss supervision and care when they have sown the seed and taught the word. Held to no further service, their responsibility here ends. This similitude suggests another thought of yet deeper interest. The sower, without further intervention, rests; leaving the germination and growth *to the earth's own power*; so the teacher, having taught the word, rests; leaving it to produce its effects *to the moral self-activity of the human mind and heart*. Were there no immanent power in the earth acting on the seed, it would not germinate in it; so if there were no moral self-activity in the human soul, responding recep-

tively to the word, the word taught would remain inoperative. This teaches that the Spirit, immanent in the word in applying it to the hearer, utilizes forces in him which he evokes.

Recall the steps taken. 1. The Scriptures teach the indwelling of God in believers; they also teach the corresponding truth that believers dwell in God. 2. These Scriptures, logically absurd when the figure is pressed unduly, are never to be construed to mean more, or other, than this; that there is a vital union between God and his people. 3. The nature of this union is the same in kind with that which conjoins men in the same fraternity. Men are one, and dwell in each other, when they harmonize in thought, feeling, and purpose. 4. That this is the kind of union which is to exist between God and the believer is made clear by injunctions like these: "Be ye of the same mind, the same soul"; "let this mind be in you which is in Christ Jesus." 5. Owing to the fact that Jehovah appeared to men in human form, and Christ in the flesh, there is no difficulty in conceiving of this union of the believer with the Father and the Son without personal identification. On the other hand, the Comforter, being a pure Spirit, not standing over against us in visible oppositeness, is liable, in our conception of him, to lose his personality in an absorption of him in the believer. Ask the first Christian brother you meet, where the Holy Spirit holds his personal residence on earth, and he will say, In his people, individually and collectively. 6. To this reply we do not object, provided the speaker will concede that the Spirit's primary and personal residence in the earth is in the tabernacle which he has pitched, the Bible; and that in proportion as biblical truth has free course in the believer and possesses him, he may be said to embody the Spirit's power. According as the believer is filled with inspired truth, and is inspired by it, he may be said to be

filled with the Spirit's inspiration. This comes as near saying that he is filled with the Spirit himself as we need to go, or the Bible will justify. A soul filled with the truth fertilized by the Spirit's indwelling, may be said, without violence in the figure, to have a body consecrated as his temple. Why was a large Christian assembly recently shocked when an ardent young man said, in the enthusiasm of the moment, "We all ought to be little Christs"? Why did the audience recoil from such an utterance as an approach to blasphemy? Would the pain have been less acute if he had said, "We all ought to be little Holy Ghosts"? These questions show how biblical truth, inversely as it is precious, becomes painfully revolting by perversion.

Two things then we have on earth that are unalterably conjoined; neither exists without the other,—Divine Truth and the Holy Spirit. Where one is, the other is; where one is not, the other is not; destroy the first and the second withdraws. This is true, since the exceptions prove it. Inspired Truth is the Spirit's Other Self, his bride: had they never existed in bridal union, the Second Adam would have continued "alone."

We claim for this view of the Nature of the Divine Indwelling that it is not only free from absurdity, but deeply impressive. It presents not a mystical, but an intelligible, relationship between the believer and the Persons of the Trinity. It relieves the mind of a conception of the Spirit as diffused in space; it gives him localization and accessibility. The Tabernacle which he has pitched for his residence is not so much the Book as the content of it which overflows its limits, and is co-extensive with humanity, made homogeneous in spirit with it. This gives it a remarkable expansion—the capacity and practicability of embracing the human race entire. This view of the Bible, too, makes it a live Book; touch it, and it stirs; lay your

hand on it, and you feel it pulsate; put your ear down to it, and you hear it breathe; speak to it, and it responds; kiss it, and it returns the loving salutation. It is a companionable Book. As you read some books, you feel held at a distance, the reserve is cold and forbidding; when you read this and yield to its embrace, it hugs you to its bosom. There is something in it that cannot be of it as a visibility; it is a Book with a Soul in it.

Do you say that it is the hope of the Christian that many pagans are saved through the truths of natural religion? But has this hope a biblical warrant apart from what the Spirit may do by giving to such truths a quickening power? Do you inquire: If the Spirit could thus save, why did he not do it without a written revelation and the facts and truths contained therein? But do not the Scriptures teach that, without that revelation and its truths, the dispensation of the Spirit would have been impossible? It is because of the Spirit's investiture in truth supernaturally revealed that he has accorded to him the prerogative to extend, if he please, the inspiration of that truth to the truths of natural religion, and make them effective—"live wires"—often, to the salvation of souls in pagan lands. True, "there is no speech nor language; their voice is not heard; (but) their line is gone out through all the earth, and their words to the end of the world." The truths of natural religion are forms of divine truth revealed; all the voices of Nature and all divine providences are express revelations of God. In dealing with men, the Spirit may employ these revelations as homogeneous with truths revealed in the Scriptures, and make them savingly effective.

If our position is correct, we see the impropriety of praying for the coming of the Spirit, as though his place of residence were not with us. Did our Lord promise the Spirit? Did he come? Is he to abide with us forever?

And is he "the Spirit of truth," that conjoins him with revealed truth as his abode, the magazine of his power and the base of his operations? If the Spirit then is on earth in the word, taking the place of the absent Lord; if he is here in all the plenitude of his power, in the worship of the sanctuary, in the sacraments, in the prayer circle and in the tents of Jacob, does it not betoken a sad loitering in Christian intelligence, and a strange perversion of the divine order, for a Christian people, assembled for worship, to be so spiritually blind as not to recognize the Spirit as present? What could you think of Aaron in the Holy of Holies asking for the presence of Jehovah? Our Lord said, when with us, of the world, that it could not receive the Spirit "for it beholdeth him not, neither knoweth him"; can this be our trouble?

Is it objected to the position here taken that it is out of harmony with the phraseology of Scripture? Does the objector say that in many passages the Holy Spirit comes and goes, acts and is acted upon, in his naked personality—as uninvested in the truth? We respond that many passages abound of which the following are samples: "He shall baptize with the Holy Ghost"; "When the Holy Ghost is come upon you"; "And they were filled with the Holy Ghost"; "And the Holy Ghost fell on them"; let these passages suffice as representative of a large class that might be cited. It is enough to say that these passages, and such like, are to be received and explained as elsewhere found with significant variations. In some instances, as above, we have absolute and unqualified statement. In other instances there is such a marked modification in the phraseology as to show variation and limitation in the thought expressed. For instances: "Receive ye the Holy Ghost" is greatly modified in the promise, "Ye shall receive the *gift* of the Holy Ghost." And this last expression is itself varied in the words, "On the Gentiles also

was *poured out* the gift of the Holy Ghost." It is said of Stephen that he "was *filled* with the Holy Ghost"; previously it had been said of him that "he wrought great and wondrous signs, *being full of grace and power.*" "How much more shall your Heavenly Father give *the Holy Spirit*"; here is fulfilled the prophecy: "I will *pour out of my Spirit.*" We claim that these variations of expression justify us in saying that the absolute and unqualified statements are evangelical idioms to be interpreted as we find the identical idea expressed elsewhere in other language. "Have ye received the Holy Ghost since ye believed?" Does this question imply that the Holy Ghost is to be received in person? If you say, "Yes," we ask you to stand corrected by St. Paul's startling interrogatory addressed to the churches of Galatia: "This only would I learn of you, Received ye the Spirit by the works of the law or by the hearing of faith?" "St. Paul here intimates," says Professor Warfield, "with entire distinctness, that it is in connection with the truth of God offered to faith that the Holy Ghost is given." He continues: "Although the gospel is nought except as it is attended with the demonstration of the Spirit, yet this very gospel itself and its preaching is called the power of God unto salvation." But how can preaching be thus powerful except as the Holy Ghost is in the gospel preached? When it is said, "Ye shall be baptized with the Holy Ghost," a baptism of fire is included; and such baptism is one and the same thing with being "*clothed with power from on high.*" How was the baptism of fire administered to the two disciples on their way to Emmaus? By such biblical exposition of truth by their Lord as caused them to exclaim, "Did not our hearts burn within us as he talked with us by the way and opened to us the Scriptures?" The same "unction of the Holy One" came to Timothy, when, obeying the mandate of St. Paul, he *stirred into a*

• *flame* the gift of God that was in him by the laying on of the apostle's hands. In three distinct instances the Holy Ghost is said to have *fallen* upon persons. Obviously this could not be said of the person of the Spirit. May not these descents have been symbolized (1) in our Lord's baptism, when "the Spirit of God descended as a dove and lighted *upon* him"; (2) in our Lord's breathing *upon* the disciples, saying, "Receive ye the Holy Ghost"; and (3) in the Pentecost, when the Spirit's "tongues like as of fire sat *upon* each of them"? We claim that in all true teaching or preaching of the word of Truth there is such an identification of Truth and the Spirit that a cordial reception of the former involves the baptism of the latter.

If we are correct in the general direction which this discussion has taken, it follows that we find abundant reason for modifying certain views that have been disappointing and hurtful to many believers. In a failure to associate the Spirit with revealed truth and to understand the mode of his operations through the truth, they have expected—we will not say too much, but—what has come to them in a form not anticipated, and in supplies less abundant. It is all-important for the agriculturist to make his labors play in with established laws of nature; it is equally important that every believer, to grow in grace, should understand and heed the conditions whereby that growth is to be effected. "The *law* of the spirit of life" is just as imperative as a law in nature. A failure to see that the Spirit does his work in the hearts of men, not by contravening or overriding law, but in exact adherence to it, has occasioned disappointments and discouragements without end in the Christian life, and been at the foundation of no small part of the fanaticism that has disfigured the experience of the Christian church. Illuminati have arisen at intervals all along the ages who have claimed remarkable discernments and endowments. Various religious sects

have asserted the claim to extraordinary supernatural gifts. In modern church life, persons often arise who assert in their behalf, and in behalf of others, a special indwelling of the Spirit; and who are importunate, not to say impatient, to have others enter into the higher life, and partake of their rest and joy.

While not pronouncing upon these claims, and acceding that great allowance must be accorded to persons of varying natural temperament, and of different types and grades of Christian experience, yet we may assert, with some degree of boldness, that, since the age of miracles and the close of the Scripture Canon, all Christian experience must square itself to the grade of the non-miraculous, and to the spiritually natural. We believe in that which comes to us from above the natural in Christian experience, and we accord to Christian consciousness, for the individual, the duty to enter into special intimacy with God, for it is required of every believer that his fellowship be with the Father and with his Son Jesus Christ; but this does not militate against another belief; it is that these forms of experience come within the compass of the order and method established in the gift of life, and the process by which that life is to be developed by growth. Everything in nature that grows, has provisions made for that growth. The Christian life is to grow, and has provisions made to secure it—spiritual milk of the word for infantile believers, and strong meat of the word for the full-grown. Apart from the use of this diet, we know not that the Spirit ever acts upon the believing mind. Believers live and grow by every word that proceedeth out of the mouth of God—that word vitalized and made effective by the indwelling energies of the Holy Ghost. Can the believer be filled with the Spirit? He can be; but only and in proportion as he is filled with inspired truth and gets the good of it. “The sanctification of the Spirit” tallies “with the belief of the

truth." "Sanctify them in the truth: thy word is truth";  
"And I saw the heaven opened; and behold, a white horse,  
and he that sat thereon, called Faithful and True: and in  
righteousness he doth judge and make war. And his eyes  
are a flame of fire, and upon his head are many diadems;  
and he hath a name written, which no one knoweth but  
he himself. And he is arrayed in a garment sprinkled  
with blood; and his name is called *The Word of God.*"