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ARTICLE IV.

THE SCRIPTURAL DOCTRINE OF THE HOLY SPIRIT.

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THE scriptural doctrine of the Holy Spirit has in Christian dogmatics been subordinated to the doctrines relating to the first two persons of the Trinity. Neither the church creeds nor the systems of theology have considered the teachings of the Bible in reference to the Spirit with that thoroughness which has been devoted to the teachings relative to the Son. It was not till the fourth century that the doctrine received explicit statement. The Apostle's Creed merely asserts, without definition or limitation, a belief in the Holy Ghost. The Nicene Creed, though teaching the deity and consubstantiality of the Son with great explicitness, simply recognizes a belief in the Holy Ghost, "the Lord and Giver of life; who proceedeth from the Father [and the Son]; who with the Father and Son together is worshipped and glorified; who spake by the prophets." The Symbol of Chalcedon (451) makes no reference to the Spirit; and the Athanasian Creed, though asserting with great force and definiteness the truths relating to the Trinity, lays far greater emphasis upon doctrines relating to the second, than upon those concerning the third person of the Godhead. Indeed, the creeds of the church, considered as a body, have subordinated the biblical teachings relative to the Spirit to those relative to the Son.

In the writings of the Fathers and in modern systems of divinity, with rare exceptions, a similar subordination is manifested. Although in the fourth century great diversity of opinions prevailed regarding the scriptural doctrine of the Spirit, Athanasius, Basil the Great, and the Gregories indicated their belief in his divinity and personality, but gave less prominence to the doctrine than to that of the Son. Augustine, too, in his work on the Trinity, argues with unanswerable logic in behalf of the three hypostases, but he fails to lay that importance upon the doctrine of the third person which he places upon the second. In modern times, also, the same condition prevails. How few are the references that Calvin in his "Institutes" makes to the Holy Spirit! Examine the systems of divinity published during the last century, and for a single page devoted to the scriptural doctrine of the Spirit, at least ten will be found relating to Christ.¹ Few are the works that have been published concerning the Holy Spirit, but those on the biblical doctrine of the Son are well-nigh innumerable.

The causes of the subordinate position assigned to the scriptural doctrine of the Holy Spirit in the church creeds, the Fathers, and theological systems are patent. The most prominent is that every objection which may be urged against the existence of three distinctions in the Godhead is involved in that of two distinctions. This consideration may have influenced the Nicene theologians to omit any extended reference to the Holy Ghost in their creed.² "Trinitarians," says a Unitarian author, "if they can satisfy themselves of the deity of Christ, consider that their whole work is done."³ All the difficulties of believing in three persons are first encountered in believ-

¹ In Storr and Flatt's "Biblical Theology" the proportion is about one to fifty; in Dr. George Hill's "Divinity," one to twelve.

² Shedd's History of Christian Doctrine, Vol. i. pp. 355, 356.

³ Discourses on the Doctrines of Christianity, by Rev. William G. Eliot, p. 28.

ing in two; and, therefore, the biblical teaching regarding Christ, not that regarding the Holy Spirit, has been the central point of theological controversy. Another cause of the subordination lies in the fact that the third person is not revealed in a manner attracting such special attention as the second. He is not incarnate. The very term "Spirit" signifies an absence of physical reality. *Spiritus, πνεῦμα*, represents the air; and what is the air but that medium which was unseen and unknown till modern chemical analysis divided it into its parts?

In a representation of the scriptural doctrine of the Holy Spirit, his personality is of prime importance. "The controversy with regard to the Holy Spirit," says Professor Peabody, "is not as to its reality, or its divinity, but as to its *personality*. No Christian denies that there is a Holy Spirit, or maintains the Holy Spirit to be an inferior and subordinate person. But the Trinitarian maintains, that the Holy Spirit is a distinct and equal person of the Godhead. We, on the other hand, believe that the Holy Spirit is but a name, and a most appropriate name, for divine influences and operations, and especially for the influence of God upon the soul of man."⁴ Therefore, to indicate the biblical teaching in reference to the personality of the third person of the Trinity, it is necessary to examine the different uses made in the Bible of the terms Spirit and Holy Spirit.

Throughout the Old Testament frequent reference is made to the Spirit of God, the Spirit of Jehovah. He is called רוח יהוה רוח אלקים and in two places (Ps. li. 11; Isa. lxiii. 10), the Spirit of Holiness. This Spirit works in external nature,⁵ as the quickening breath of God,⁶ or the breath of his mouth;⁷ in man as the inspiring principle of courage,⁸ of bodily strength,⁹ and of holy

⁴ Lectures on Christian Doctrine, pp. 130, 131.

⁵ Gen. i. 2; Ps. civ. 30. ⁶ Gen. ii. 7; Job xxxii. 8. ⁷ Ps. xxxiii. 6; Isa. xl. 4.

⁸ Judges xi. 29.

⁹ Judges xiv. 6.

skill in art;¹⁰ in a ruler of administrative power,¹¹ and of wisdom, acuteness¹² and moral purity.¹³ This spirit is especially active in prophecy,¹⁴ but even among God's chosen people appears only in isolated and individual cases. Moses, even, feels its limitations.¹⁵ Near the close of the old dispensation God's spirit is promised in a greater fulness than before.¹⁶ In the Old Testament, therefore, constant references are made to the spirit of God which acts upon external nature and upon man.¹⁷

In the New Testament the references to these are more frequent and of greater importance. The New Testament uses of *πνεῦμα* are embraced in four classes. The first includes those significations that relate to physical phenomena. "Whom the Lord Jesus shall slay with the breath of his mouth;"¹⁸ "The wind bloweth where it listeth" (*τὸ πνεῦμα ὅπου θέλει πνεῖ*);¹⁹ "Who maketh his angels winds,"²⁰ indicate physical meanings and relations. The second class includes those significations that relate to mental and spiritual phenomena of man in their most comprehensive sense. "For who among men knoweth the things of a man, save the spirit of the man?"²¹ "Absent in body but present in spirit;" Paul purposed in the spirit,²² are passages that refer to the operations of the human mind. Death is described as the surrendering of the *πνεῦμα*, as Christ "yielded up his spirit,"²³ and Stephen prays, "Lord Jesus, receive my spirit."²⁴ It also denotes the assurance of the Christian of regeneration.

¹⁰ Ex. xxxi. 3-5; xxxv. 31-35. ¹¹ 1 Sam. xvi. 13. ¹² Isa. xi. 2.

¹³ Ps. li. 13; Isa. lxiii. 10. ¹⁴ Num. xxiv. 2, 3; 1 Sam. xix. 20-23.

¹⁵ Num. xi. 29; cf. 14, 16, 17, 25-28. ¹⁶ Ezek. xxxvi. 26, 27.

¹⁷ See Schmid's "Biblical Theology of the New Testament" for these and other references.

¹⁸ 2 Thess. ii. 8. ¹⁹ John iii. 8.

²⁰ Heb. i. 7. Similar uses are common in Greek literature. See Eurip., Phœn., 851; Cycl., 278.

²¹ 1 Cor. ii. 11. ²² Acts xix. 21.

²³ Matt. xxvii. 50; Luke xxiii. 46; John xix. 30.

²⁴ Acts vii. 59; cf. Luke viii. 55.

“The body is dead because of sin; but the spirit is life because of righteousness;”²⁵ “Ye are not in the flesh, but in the spirit;”²⁶ “Ye received the spirit of adoption;”²⁷ “Serve, in newness of the spirit,”²⁸ indicate its reference to the belief concerning conversion. The third class of uses of the term embraces those that represent the spirit as an influence of God. In this class would, according to Unitarians, be included all those significations which do not belong to the divisions already named. But to it probably do belong such passages as, “We received, not the spirit of the world, but the spirit which is of God;”²⁹ “He hath given us of his spirit.”³⁰ The fourth class of meanings, and one usually opposed to the preceding, embraces those uses of πνεῦμα as personal. In this case it is usually connected with either ἅγιον, the Holy Spirit, or τοῦ θεοῦ, the Spirit of God.

With this preliminary review of the uses of the term πνεῦμα, we proceed to examine the biblical proof of the Spirit's personality.

I. The personality of the Holy Spirit is taught.

1. Personal attributes are ascribed to him. (1) Understanding. It is the Spirit which speaketh to the disciples when under arrest.³¹ The Holy Spirit reveals to Simeon that he shall not die before seeing the face of the Lord Jesus.³² He teaches the disciples, brings to their remembrance whatever Christ has said to them,³³ guides them into all truth and reveals to them things to come.³⁴ It is the Spirit which gives them utterance on the day of Pentecost.³⁵ “The Spirit himself beareth witness with our spirit, that we are children of God.”³⁶ He helpeth human infirmities; he aids the believer in prayer; he maketh intercession with groanings which cannot be uttered.³⁷ “He searcheth all things, yea, the deep things of God.”³⁸

²⁵ Rom. viii. 10

²⁶ Rom. viii. 9.

²⁷ Rom. viii. 15.

²⁸ Rom. vii. 6.

²⁹ 1 Cor. ii. 12.

³⁰ 1 John iv. 13.

³¹ Matt. x. 20.

³² Luke ii. 26.

³³ John xiv. 26.

³⁴ John xvi. 13.

³⁵ Acts ii. 4.

³⁶ Rom. viii. 16.

³⁷ Rom. viii. 26.

³⁸ 1 Cor. ii. 10.

All these passages teach that the Spirit possesses those rational powers which belong only to a person. (2) Affections are ascribed to him.. He suffers pain or grief." His intercession is accompanied with agonies. (8) Volition is attributed to the Holy Spirit. He guides men into the truth." He leads them into the divine sonship." He addresses them. He directs the travels of Paul and his companions." He divides spiritual gifts according as he wills (*βούλεται*)."

2. The acts of a person are ascribed to the Spirit. He is represented as speaking. He informs Peter that three men search for him." Through the Spirit (*διά* with the genitive) the disciples advise Paul not to go up to Jerusalem." The Spirit gives warnings and promises to the churches." All these acts belong only to a person.

3. The personal pronouns are applied to the Spirit. "The Comforter, even the Holy Spirit, whom the Father will send in my name, he (*ἐκεῖνος*) shall teach you all things, and bring to your remembrance all that I said unto you." "When he (*ἐκεῖνος*), the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself (*ἑαυτοῦ*); . . . he (*ἐκεῖνος*) shall glorify me." "I will send him (*αὐτόν*) unto you." "And he, when he (*ἐκεῖνος*) is come, will convict the world." But it might be objected that neuter pronouns are used referring to the Spirit far more frequently than personal. The fact, however, constitutes no objection to the Spirit's personality; for the relative pronoun receives its gender, according to well-known laws of Greek syntax, from the gender of the noun to which it relates. *Πνεῦμα* is neuter, and therefore, pronouns referring to it are neuter. Yet in at least two instances the nominative pronoun *ἐκεῖνος* is used when referring to *πνεῦμα*. But it may be

³⁹ Eph. iv. 30. ⁴⁰ John xvi. 13. ⁴¹ Rom. viii. 14. ⁴² Acts xvi. 7.

⁴³ 1 Cor. xii. 11. ⁴⁴ Acts x. 19. ⁴⁵ Acts xxi. 4.

⁴⁶ Rev. ii. 7, 11, 17, 29; iii. 6, 13, etc. ⁴⁷ John xiv. 26.

⁴⁸ John xvi. 13, 14. ⁴⁹ John xvi. 7. ⁵⁰ John xvi. 8.

still further objected in the same line, that since *πνεῦμα* is neuter it cannot refer to a person. But in reply it is sufficient to state the familiar law of Greek grammar that the ending of a noun, as well as the meaning, determines its gender. The gender of *πνεῦμα* was settled long before the first book of the New Testament was written; and the inspired penman could use it (unless there were specific reasons to the contrary) only in that sense in which the genius of the language had determined.

These representations of the scriptural doctrine of the Holy Spirit indicate that he possesses the attributes of personality, understanding, affections, and will; that the acts of a person are ascribed to him; and that personal pronouns are employed in reference to him. Other representations of the doctrine will be indirectly brought forward in the succeeding parts of the discussion, but those already advanced show that the teaching of the New Testament regarding the Holy Spirit is that he is a person.

Two objections are urged against the doctrine of the personality of the Spirit.

1. The first is that the Holy Spirit is a mere influence personified. Reply. (1) Proof is lacking. The strongest evidence in favor of the objection is found in Christ's last discourses with his disciples in which his purpose was to comfort them and particularly to point out the community of life existing between himself and the Father as encouragement for their future work. To speak of the Holy Spirit as a person, though not in a literal sense, would have been in harmony with the purpose. But this result might have been equally well attained by pointing to himself as the Christ to be glorified, and who would bestow his own spirit upon them. What need, therefore, of his personifying the Holy Spirit? Christ's purpose would have been as well effected by the indwelling of the Father and of the Son.⁴¹ (2) A figure of personification is not used by

⁴¹ See Schmid's *Biblical Theology of the New Testament*, p. 160.

good writers, and assuredly not by inspired writers, so as to be constantly misunderstood. (3) The Holy Spirit is represented as a person by different writers; and (4) under the most diverse circumstances. Personality is ascribed to him in circumstances totally devoid of an unusual degree of intellectual or spiritual excitement, and in which rhetoric would not demand the employment of *prosopœia*. (5) He is contradistinguished from an influence, as in the first verses of the twelfth chapter of First Corinthians; and particularly in the seventh verse, in which the manifestation (*φανέρωσις*) of the Spirit is distinguished from the Spirit himself.

2. A second objection is presented in the biblical representation of the Spirit as poured out, which suggests passivity, which implies impersonality. But a sufficient answer is: (1) That it is the power of the Spirit with which men are endowed¹³ and though this power may be passive and impersonal, the personality of the Spirit is not thereby disproved. (2) The symbol of this pouring out of the Spirit is the water, refreshing and life-giving of itself.

II. The Holy Spirit is not only a person, he is also a person distinct from the Father and the Son. Intimations of this distinctness are visible in the Old Testament, as has already been indicated in the review of the teachings of the Hebrew Scriptures concerning the Spirit's personality. But the New Testament contains plain declarations of the distinction between the third and the first two persons of the Godhead. At the close of his career Christ tells his sorrowing disciples, from whom he is to be parted, that the Father will send the Paraclete who shall abide with them forever.¹⁴ The writer of the Epistle to the Hebrews represents Christ as offering himself through the eternal Spirit (*διὰ πνεύματος αἰωνίου*) unto God.¹⁵ The final injunction of the risen Lord to his followers in reference to baptism shows the distinction of the personal

¹³ Luke xxiv. 49.¹⁴ John xiv. 16, 20; xv. 26.¹⁵ Heb. ix. 14.

Spirit from Christ." The Spirit is particularly emphasized." The apostolic benediction recognizes a division of the functions and of the personality of the hypostases," the love of God, the grace of Christ, and the communion or fellowship (*κοινωνία*) of the Spirit. The Bible, therefore, evidently teaches that the Spirit is not merely a person but also a person distinct from the Father and the Son. Relations, however, exist between these distinctions; as these can best be considered in a succeeding part of this discussion, their examination is deferred.

III. The Scriptures represent the Spirit not simply as a person, and one distinct from the Father and the Son, but as God. The Bible frequently interchanges the term *πνεῦμα* and *θεός*. Peter represents Ananias as deceiving the Holy Spirit and so deceiving God, which indicates his divinity." In his vision, Isaiah " is commanded of the Lord to speak to the people; in the book of the Acts the Holy Ghost is portrayed putting the same words into the prophet's mouth. But to take up the particular representations of the Bible in reference to the divinity of the third person of the Trinity:

1. Divine attributes are ascribed to him. (1) Omniscience. He teaches the disciples of Christ all things, and brings to their remembrance whatsoever Christ has said to them." He searcheth all things, even the deep things (*τὰ βύθῃ*) of God." He distributes the "diversities of gifts," the "differences of administrations," the "diversities of operations" according as he wills. Knowledge so profound and so extended, comprehending divine as well as human affairs, extending to the minute and varied needs of individuals, the human mind at once infers, unless there be evidence to the contrary, is omniscient. (2) Omnipotence belongs to the Spirit. He gives the power to work miracles." He performs miracles, as after the baptism he catches away Philip from the

" Matt. xxviii. 19. " 1 Cor. xii. 3. " 2 Cor. xiii. 14. " Acts v. 3. 4.

" Isa. vi. 8. 9. 10. " John xiv. 26. " 1 Cor. ii. 10. " 1 Cor. xii. 10.

sight of the Ethiopian eunuch. It is only an omnipotent being who can work miracles or bestow the power of working them. To God alone belongeth omnipotence and omniscience. Therefore the Spirit is God.

2. Divine works are ascribed to the Holy Spirit. (1) He is the inspirer of the Bible,—“Holy men spake as they were moved of the Holy Ghost.” But God is also its inspirer,—“Every scripture inspired of God is also profitable,” etc. Therefore the Spirit is God. (2) Regeneration. Christ's words to Nicodemus, “Except a man be born of water and the Spirit, he cannot enter into the kingdom of God”⁴⁸ indicate the Spirit's agency. “Born not of blood, nor of the will of the flesh, nor of the will of man, but of God,”⁴⁹ indicate God's agency. Therefore the Spirit is God. (3) Sanctification. “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,”⁵⁰ which proves the influence of the Spirit. “I have planted, Apollos watered, but God gave the increase,”⁵¹ which proves the influence of God in sanctification. Therefore, the Spirit is divine.

3. Divine honors are ascribed to the Spirit. He is associated with the Father and the Son in the baptismal formula and in the apostolic benedictions. He is addressed in prayer as in Paul's oath.⁵² Blasphemy against him cannot be pardoned.⁵³ Such honors belong only to divinity. Since, therefore, in general, the attributes of divinity, the works of divinity, the honors of divinity, are ascribed to the Holy Spirit, he is God.

IV. Having considered the teaching of the Bible in reference to the personality, distinctness and divinity of the Holy Spirit, we now proceed to examine the biblical representations of his relations. These relations refer to the other persons of the Godhead, to the Bible, and to individuals.

⁴⁸ John iii. 3-8.

⁴⁹ John i. 13.

⁵⁰ 1 Cor. vi. 11.

⁵¹ 1 Cor. iii. 6.

⁵² Rom. ix. 1.

⁵³ Matt. xii. 31.

1. The relation of the Spirit to the Father and Son. (1) To the Father. Ontologically, the Bible indicates that the first and third persons are the same in substance and equal in power and glory. The formulas of baptism and of benediction teach their equality and mutual dependence and independence. In respect to mere being the Bible intimates no subordination or inferiority. But in regard to office, to the functions of the persons, it says there is subordination. The nature of their respective offices demands that the Father's work precedes the Son's, and the Son's the Spirit's. The Father is the creator of the world. The Son is the redeemer of the world; he makes an atonement for its sin; and an atonement can take place only after the creation. The Holy Spirit regenerates and sanctifies the soul; and both regeneration and sanctification depend upon the atonement. To enter into any discussion of the metaphysical doctrine of the procession of the Holy Spirit is beyond the scope of this paper; the Bible merely and plainly asserts that the procession is only a precedence in respect to office. The Spirit was not given to the twelve in our Lord's lifetime because he was not yet glorified.⁶⁶ On his ascension he sends the Spirit of truth which proceedeth from the Father.⁷⁰ Though, therefore, ontologically there is equality between the subsistences, in respect to office the Father is superior to the Spirit.

To the Son, as well as to the Father, the Spirit is represented as holding intimate relations. What was the character of these relations previous to the incarnation the Bible contains no hint that is not suggested in the preceding paragraphs; but, during the incarnation, the Bible teaches that relations of the most intimate nature existed between them. It is the Spirit that abode upon Christ at his baptism. It is the Spirit that was given to him without measure (*οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα*).⁷¹ It is his sending the Spirit of which he

⁶⁶ John vii. 39.⁷⁰ John xiv. 26.⁷¹ John iii. 34.

converses with the twelve in his last interview; and after the resurrection his breathing upon them symbolizes his words, "Receive ye the Holy Ghost."¹⁷ Of the reason that Christ did not bestow the Spirit while he himself sojourned in the flesh, the Bible allows a judgment of a considerable degree of accuracy. It is probable that while the Son was present, the disciples needed not the Spirit; only when he had departed was it fitting for the Spirit to be sent. "The Spirit was not yet given; because Jesus was not yet glorified."¹⁸

2. To the Bible, as well as to the first and second persons of the Godhead, the Holy Spirit bears relations. The Holy Spirit is the inspirer of the Scriptures. To this general proposition two schools of theologians, of diverse tenets and tendencies, each putting its own interpretation upon the terms used, give their adherence. The one school represent inspiration as purely subjective; the other as containing an objective element. The one in modern times took its rise in Schleiermacher; the other has been, with slight modifications, the doctrine of the church throughout her history. The former represents inspiration as the sum total of all those influences which are bestowed by the Spirit upon the church catholic, not limited in its extent to the prophets or the apostles, but embracing the believers of all time. It was transplanted from German to English soil by Coleridge; and its principles are outlined in his "Letters to an Inquiring Spirit." Though under his treatment it is modified somewhat in respect to its application to different parts of the sacred text, it still retains the characteristics of its origin. By it inspiration is robbed of the supernatural element: inspiration becomes merely the natural operation of the individual's natural powers. Dr. Arnold, Archdeacon Hare, and Mr. Maurice, disciples of Coleridge, whom

¹⁷ John xx. 22.¹⁸ John vii. 39.

they regarded, as Hare remarks, as one "to whom the mind of our generation in England owes more than to any other man,"¹⁴ subscribed to the principles which their master taught. The universality of inspiration, according to this school, is intimated in Mr. Maurice's words: "The Spirit of God has come down, not on the great prophet only, but for the whole flock of Christ, to keep them from pride and self-conceit and delusion, and to guide them into all truth."¹⁵ "The Father of all," he further says, "has sent forth his Son, made of a woman, that you may receive the adoption of sons. He has baptized you with the Spirit of his Son: and that Spirit would be crying in your hearts, Abba, Father. That Spirit would be leading you into fellowship with all your brethren. That Spirit would be making you humble, teachable, courageous, free. That Spirit would claim all things for you; common books and the chief book, nature and grace, earth and heaven."¹⁶ This doctrine of inspiration, which Mr. Maurice held, but in spite of his intellectual power, through a mental infirmity seemed unable precisely to define, has been stated by a follower as "that action of the Divine Spirit by which apart from any idea of infallibility, all that is good in man, beast, or matter is originated and sustained."¹⁷

Opposed to this theory, originated in Germany, developed in England, and adopted by liberal theologians of America, is the doctrine of inspiration as supernatural, objective, and limited in its extent to the writers of the Old and the New Testament. It teaches in reference to the Scriptures, "that, in a general point of view, it embraces the entire range of influence supernaturally exerted in order to communicate to mankind the knowledge of truths, which they could not otherwise have acquired, together with a recognition of the diversified phenomena connected with the exertion of such influence.

¹⁴ *Mission of the Comforter*, Vol. i. p. xiii.

¹⁵ *Theological Essays*, p. 348.

¹⁶ *Ibid.*, p. 349.

¹⁷ *Macnigh's Doctrine of Inspiration*, p. 196; see also p. 192.

in so far as these phenomena form a legitimate object of investigation by the human mind.”” In its result, says another writer, the “invisible action of the Spirit was to clothe all that they said or wrote when under its influence with infallible truth and divine authority.””

With this preliminary review of the positions of the two chief and opposing schools, we proceed to examine in detail the scriptural representations of inspiration in reference to the Holy Spirit.

First, in the Old Testament occur frequent suggestions that its writers are inspired by God or by the Holy Spirit. “The Spirit of the Lord spake by me, and his word was upon my tongue,”” “The mouth of the Lord hath spoken,” “Thus saith the Lord,” “Hear the word of the Lord,” these and many other similar passages indicate a divine influence operating on the minds of the sacred writers.

Secondly, assurances of divine aid are given to the writers of the New Testament. The passages in the New Testament relative to inspiration may be divided into two classes: The first includes remarks attributed to Christ; and the second embraces the testimonies outlined in the Epistles and the book of the Acts.

In the first class are included four distinct occasions on which Christ promised his disciples the aid of the Holy Spirit. On sending forth the twelve he assures them, “When they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.”” These words are emphasized by those of Luke: “When they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say (*μὴ μεριμνήσητε*); for

¹⁸ Divine Inspiration, by E. Henderson, D.D., p. 46.

¹⁹ Inspiration, by James Bannerman, D.D., p. 215.

²⁰ 2 Sam. xxiii. 2.

²¹ Matt. x. 19, 20.

the Holy Spirit shall teach you in that very hour what ye ought to say."⁶² On the third day of the week of Christ's passion, "as he sat on the Mount of Olives" he made the same promise to his disciples: "When they shall lead you to judgment, and deliver you up, be not anxious beforehand (*μὴ προμεριμνᾶτε*) what ye shall speak, but whatsoever shall be given you (*ὃ ἐὰν δοθῇ ὑμῖν*) in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."⁶³ The teaching of these similar passages is obvious. They indicate that a real and objective power influences the minds of those addressed. It is not ye that speak, it is the Holy Spirit. The argument is plain. If the supernatural aid of the Spirit is bestowed on the disciples in conducting their defence before a Jewish tribunal, *a fortiori* would that aid be given in writing books designed for the whole human race through thousands of years.

This conclusion receives additional evidence in the promise of Christ on the "same night that he was betrayed." The Spirit of truth—a term thrice repeated—is to abide with the disciples, he will bring to their remembrance the words of their Lord, he will teach them new lessons of divine knowledge. He shall testify of Christ, and on this testimony shall those who have been with Christ from the beginning bear witness. "I have yet many things to say unto you, but ye cannot bear them now . . . when he, the Spirit of truth, is come, he shall guide you into all the truth . . . He shall declare unto you the things that are to come . . . He taketh of mine, and shall declare it unto you."⁶⁴ The aid of the Holy Spirit the departing Christ promises and re-promises to his followers in their work of preaching his gospel and of recording its truths.

Once more. In the Acts and in the Epistles are frequent references to the Holy Spirit as the inspirer of the

⁶² Luke xii. 11, 12.

⁶³ Mark xiii. 11; see also Luke xxi. 14, 15.

⁶⁴ John xvi. 12-15.

sacred penmen. The result of the first church council at Antioch is reached by the aid of the Spirit: "It seemed good to the Holy Ghost and to us."⁶⁶ The gospel is preached with the aid of the Spirit sent down from heaven.⁶⁷ The writer to the Hebrews, in quoting from the Psalms, attributes the passage to the Holy Ghost.⁶⁸ "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost."⁶⁹ "Which things also we speak, not in words (λόγοις) which man's wisdom teacheth, but which the Spirit teacheth."⁷⁰

The conclusion in general, therefore, from this extended representation is that the Holy Spirit is the inspirer of the Bible. He guides the disciples in speaking, much more does he guide them in writing.

Of the modes of the inspiration little need be known and, therefore, the Bible reveals but little. The methods were certainly various, for "by divers portions and in divers manners"⁷¹ (πολυμερῶς καὶ πολυτρόπως) did it occur. Visions were employed, as in the case of Isaiah,⁷² Ezekiel⁷³ and of Peter.⁷⁴ Direct communication to the mind of the writer may have been used in revealing doctrines, as of the general judgment and the atonement, which the natural reason could not grasp. In other cases the Spirit may have enlarged the mental powers of the penman to behold truths hitherto unseen, or have superintended the writing to secure its accuracy.

3. In addition to the relations which the Spirit bears to the first and second persons of the Trinity and to the Bible, he holds relations to individuals. (1) To individuals in respect to regeneration. Before entering upon the discussion of this topic it is necessary to call to mind the proof given in a preceding paragraph of the divinity of the Holy Spirit. The Holy Spirit was shown to be God. The following investigation will incidentally adduce new

⁶⁶ Acts xv. 28. ⁶⁷ 1 Pet. i. 12. ⁶⁸ Heb. iii. 7; see Ps. xciv. 8-11.

⁶⁹ 2 Pet. i. 21. ⁷⁰ 1 Cor. ii. 13. ⁷¹ Heb. i. 1.

⁷² Isa. vi. ⁷³ Ezek. i. ⁷⁴ Acts x. 9-17.

evidence of the truth of that proposition. For regeneration is ascribed in the Bible to both the Father and the Spirit. It is also attributed to Christ, inasmuch as the atonement is prerequisite to the work of the Spirit. The Spirit is the author of regeneration. "Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."* The same figure as that used by Christ in explaining the mystery of regeneration to Nicodemus, is employed by the apostles. "Of his own will he brought us forth by the word of truth."** "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God;" "as new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby."** "According to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Ghost."** "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."** These passages obviously teach that the Spirit originates and superintends all the agencies employed in regeneration.

It is also to be noted that regeneration is ascribed to the Father.** "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus."

The Spirit also acts in the work antecedent to regeneration. He is continually operating on the world. Blasphemy against him can be forgiven neither in the present

* John iii. 5-8.

** James i. 18.

** 1 Pet. i. 23; ii. 2.

** Titus iii. 5.

** 2 Cor. iii. 3.

** Eph. ii. 4-6.

nor the future world.¹⁰⁰ On his departure Christ promised the Spirit of truth will come and "convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged."¹⁰¹ The Spirit convinces the sinner of his sin of unbelief in Christ. Opposed to this sin is the righteousness of Christ to which he may attain. And the Spirit finally convinces the world of the condemnation (*κρίσις*) passed upon its prince. Therefore, not only of regeneration, but also of a process antecedent to it, the Spirit is the author.

Of the means, moreover, which the Spirit (or God) employs in his work, the Bible gives a full representation. Divine truth, that is the truth relating to God and to holiness, is the inducement used. The sword of the Spirit is the word of God.¹⁰² This word is "living, and active, and sharper than any two-edged sword."¹⁰³ It is "like as fire . . . and like a hammer that breaketh the rock in pieces."¹⁰⁴ "With the word of truth,"¹⁰⁵ are Christians begotten; and the implanted word is able to save their souls.¹⁰⁶ "In Christ Jesus I begat you through the gospel."¹⁰⁷ "Ye have purified your souls in your obedience to the truth [through the Spirit]."¹⁰⁸ These and many other passages that might be cited indicate that the divine truth is the agency which the Spirit employs in regeneration.

An objection, however, to this conclusion may be found in such declarations of the Bible as "I planted, Apollos watered, but God gave the increase. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."¹⁰⁹ "The word of the cross

¹⁰⁰ Matt. xii. 32; Mark iii. 29; Luke xii. 10.

¹⁰¹ John xvi. 8-11.

¹⁰² Eph. vi. 17.

¹⁰³ Heb. iv. 12.

¹⁰⁴ Jer. xxiii. 29.

¹⁰⁵ James i. 18.

¹⁰⁶ James i. 21

¹⁰⁷ I Cor. iv. 15.

¹⁰⁸ I Pet. i. 22. Lachmann and Tischendorf exclude *διὰ πνεύματος*.

¹⁰⁹ I Cor. iii. 6-7.

is to them that are perishing foolishness . . . it was God's good pleasure through the foolishness of the preaching (*διὰ τῆς μωρίας τοῦ κηρύγματος*) to save them that believe."¹¹⁰ Reply : First, men will not be regenerated unless the Holy Spirit presents the truth to the soul. Of itself the truth is ineffective to the depraved sinner. But applied by the Spirit it results in conversion. Secondly, the planting and watering are prerequisite to the harvest. So the perception of spiritual truth is logically antecedent to regeneration.

(2) The relation of the Holy Spirit to the believer in respect to sanctification. The work of the Spirit in sanctification is not of the same kind as his work in regeneration. For regeneration is simply sanctification begun, and sanctification may be defined as regeneration continued or confirmed. The differences of the two processes, as indicated in the Scriptures, are finely drawn out by a Scotch theologian: "In regeneration there is an infusion of spiritual life into the soul, in which life all the graces or all the holy tempers of the Christian are virtually included. In sanctification these graces are unfolded and matured, and exert their native influence upon the conduct. In regeneration the living seed is sown, and begins to germinate and show itself above ground; in sanctification it grows up, and yields fruit, according to the parable, in some thirty, in some sixty, in some a hundred fold. In regeneration the new creature is formed, but although no feature or member is wanting, they are diminutive and feeble; and it is yet but a babe: in sanctification the body grows in all its parts, acquires vigor and activity, and advances toward the full stature of a perfect man in Christ. In short, it is the same work which is carried on in regeneration and sanctification, according to the words of an apostle, 'He which hath begun a good work in you, will perform it until the day of Jesus Christ.'"¹¹¹

¹¹⁰ 1 Cor. i. 18-21.

¹¹¹ Dick's Theology, Vol. ii. p. 235.

The agent in sanctification, as in regeneration, is the Holy Spirit. Yet, as in the case of regeneration, the work is also ascribed to the Father and to the Son: in two passages man is described as elected by the Father to sanctification; and the atonement of the Son alone makes sanctification possible. But the agency of the Spirit is amply indicated in the Scriptures. "But ye were washed, but ye were sanctified, but ye were justified, in the name of the Lord Jesus Christ, and in the Spirit (*ἐν τῷ πνεύματι*) of our Lord."¹¹³ "Elect, . . . according to the foreknowledge of God, the Father in sanctification of the Spirit"¹¹⁴ (*ἐν ἀγιασῶ πνεύματος*). "God chose you from the beginning unto salvation, in sanctification of the Spirit."¹¹⁴ The work of the sanctification is, however, most fully set forth in the eighth chapter of Romans. The followers of Christ are represented as walking not "after the flesh, but after the Spirit." They mind the things of the Spirit. The Spirit dwelleth in them. He giveth life. He beareth witness that they are the sons of God. They enjoy the first-fruits of the Spirit. They are aided by him in prayer.

Respecting the method which the Spirit employs in the process of sanctification the Bible offers numerous suggestions. It is, as in the case of regeneration, the divine truth. In Christ's last discourse to his disciples the Spirit is called three times the Spirit of truth; and the reason of the title is plainly stated, for the Spirit shall "teach you all things, and bring to your remembrance all that I said unto you." "He shall guide you into all truth." "He shall declare unto you things that are to come." "He shall testify of me." "He shall take of mine and declare it unto you." In his prayer Christ petitions his Father to sanctify his disciples through his truth. It is the Holy Spirit which shines into the hearts of saints "to give the light of the knowledge of the glory of God in the face of Jesus Christ."¹¹⁵ By means of the divine truth the Holy Spirit sanctifies believers.

¹¹³ 1 Cor. vi. 11. ¹¹⁴ 1 Pet. i. 2. ¹¹⁵ 2 Thess. ii. 13. ¹¹⁶ 2 Cor. iv. 6.

V. Though the examination of the scriptural doctrine of the Holy Spirit is now complete in its main divisions, a few minor points remain for examination which can be most satisfactorily made in the form of questions.

1. What is the relation of the Holy Spirit to so-called Christian perfection?

The two prominent theories of Christian perfection, at the present time, among several which have arisen in the church, are the Arminian theory and the Oberlin. The Arminian theory, stated by its modern expounder, is: "Perfection is the loving God, with all the heart, mind, soul, and strength. This implies that no wrong temper, nor contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by love."¹¹⁶ The Oberlin theory, as defined by President Finney, is: "By entire sanctification, I understand the consecration of the whole being to God. In other words, it is that state of devotedness to God and his service required by the moral law. The law is perfect. It requires just what is right, all that is right and nothing more. Nothing more nor less can possibly be perfection or entire sanctification than obedience to the law. Obedience to the law of God in an infant, a man, an angel, and in God himself, is perfection in each of them."¹¹⁷ The arguments urged in behalf of either of these theories are derived from both the Bible and human reason. But our answer to the question proposed is limited to the teaching of the few passages in which the reference to the Spirit bears upon the theory:—

(1) The passages quoted to prove the theory of perfection seldom contain any reference to the Spirit. This fact is presumptive evidence against the truth of the theory. For the Spirit is the author of sanctification: *a fortiori* would he not be represented in the Scriptures as the author of perfection, in case the doctrine were true? (2) Paul

¹¹⁶ Wesley's Plain Account of Christian Perfection, p. 48.

¹¹⁷ Oberlin Evangelist, Vol. ii. p. 1.

acknowledges the aid of the Spirit in a way inconsistent with a belief in his own perfection. "In like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered."¹¹⁸ (3) Paul acknowledges he has not attained the complete blessings which the Spirit bestows. "Which have the first-fruits of the Spirit . . . waiting for our adoption."¹¹⁹ (4) At the coming of Christ, not by the coming of the Holy Spirit, will Christians be perfected. "To the end he may stablish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints."¹²⁰

2. Does the Holy Spirit guide the Christian in the practical affairs of life? We answer: First, that the guidance relates primarily to religious truth. For Christ's promise that the Comforter "shall teach you all things and bring to your remembrance all that I said unto you,"¹²¹ implies that the Spirit's instruction is to embrace only those spiritual topics with which his own teaching was concerned. Paul's words to the Romans: "The Spirit itself beareth witness with our spirit, that we are children of God;"¹²² to the Corinthians: "But we received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God;"¹²³ and to the Galatians: "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father,"¹²⁴ indicate the same principle as Christ's utterances. The guidance, therefore, extends primarily only to religious truth. But a second answer, derived from the first, is founded upon the fact that truth has varying degrees of religious character. The truth relative to regeneration and sanctification is more directly religious than that concerning the conducting of a business or the taking of a journey. Therefore,

¹¹⁸ Rom. viii. 26.¹¹⁹ Rom. viii. 23.¹²⁰ 1 Thess. iii. 13.¹²¹ John xiv. 26.¹²² Rom. viii. 16.¹²³ 1 Cor. ii. 12.¹²⁴ Gal. iv. 6.

the guidance of the Spirit in the deliberations of the human mind is proportional to the religious character of the truth reflected upon.

From this discussion two inferences may be derived. (1) The doctrine of the Friends relative to immediate revelations has a foundation in the Scripture so far as the revelation relates to spiritual truth. (2) The Bible authorizes a belief in the Spirit's guidance in the affairs of daily life so far forth as these affairs are connected with the truth pertaining to religion.

3. How is the guidance of the Spirit to be distinguished? To this inquiry the Scriptures give no exact answer. The general reply, however, is that the individual who is guided by the Spirit is frequently immediately conscious of the guidance. "The baptism of the Spirit," says Professor Morgan, "appears to have been such a blessing that those who received it were fully conscious of possessing it. Not that they all doubted of their own piety before, and that this blessing assured them of their acceptance. It seems plain that Peter and others were sure they loved the Saviour before the events of the Pentecost occurred. The lips of Christ had told his disciples that they were clean while as yet the Paraclete was not in them; and an angel had assured Cornelius of his acceptance before the apostle preached to him the gospel and the Holy Ghost fell on them that heard the word. If they were conscious of a relation of acceptance before the reception of the promise, how much more when the spirit of adoption in their hearts cried, Abba, Father!"¹²⁶ At times, therefore, the individual is directly conscious of the guidance of the Spirit; again he may be unconscious of the guidance. The influence of the Spirit may lie in the same line with the individual's inclinations and volitions. The Spirit may give only an increased energy to

¹²⁶ The Gift of the Holy Ghost, according to the Teaching of the Scripture. By John Morgan, D. D., Professor of Biblical Theology in the Oberlin Theological Seminary. Oberlin, Ohio: E. J. Goodrich.

a man's natural powers. In such a case the Spirit cannot be distinguished from the working of the human mind. In the retrospect, however, an individual may perceive the guidance of the Spirit in a course of action of which at the time of its occurrence he was not directly conscious. So blessed has proved to be a course of conduct, and of a degree of wisdom of which he believes his own powers were incapable, that with a reasonable degree of assurance he may believe that he received the aid of the Holy Spirit.

4. What is the relation of the Spirit to men who are not Christians? The relation is clearly indicated in two passages: Christ's words to the twelve: "The Spirit of truth, whom the world cannot receive, for it beholdeth him not, neither knoweth him;"¹¹⁶ and Paul's declaration to the Corinthians: "The natural (*ψυχικός*) man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually (*πνευματικῶς*) judged."¹¹⁷

VI. We shall conclude the paper with a review of several of the more important and recent works relative to the Holy Spirit.

In reviewing them, however, the influence which John Owen, the Puritan theologian and contemporary of Baxter and Howe, has exerted by his work on the Holy Spirit¹¹⁸ should not be forgotten. For two centuries it has been a standard work on the doctrines relative to the Holy Spirit. Its six hundred octavo pages are a storehouse of arguments, of biblical representations concerning the personality and divinity of the Spirit, and of his work in regeneration and sanctification. Its clear apprehension of great principles, the richness and usual correctness of its interpretation of the Scriptures, have given it

¹¹⁶ John xiv. 17.

¹¹⁷ 1 Cor. ii. 14.

¹¹⁸ Πνευματολογία; or, A Discourse concerning the Holy Spirit. By John Owen, D. D. London, 1674. Complete Edition of Author's Works: Edinburgh, 1862.

its high place in pneumatic literature. Its defects are a lack of dialectical acuteness and a verbosity which characterizes the entire twenty-four volumes of the author's works. But notwithstanding these faults, however, it has had a deeper influence upon theological thought in reference to the doctrines which it treats than any other treatise.

Of the works of the present century relative to the Spirit, that of Archdeacon Hare, "The Mission of the Comforter,"¹¹⁹ is one of the earliest and most important. The volume comprises ten sermons, the first five of which discussing the work of the Spirit were preached before the University of Cambridge in 1840. The first sermon, under the analogy of the separation of a child from his parents, points out the expediency of Christ's departure, in order that by the ministry of the Spirit the disciples might attain a higher stage of character than was possible under the personal care of Christ. The remaining discourses, based upon the text (three upon the separate clauses, the concluding one upon the entire passage) "He will convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged,"¹²⁰ examine the mission of the Spirit in the three functions which the passage suggests. The personal character of the work which it attributes to the Spirit is well indicated in the following extract: "He came to abide with Christ's church forever . . . As his work at the first was universal and preparatory, so has it ever been and so it is still; universal, in that this threefold conviction belongs to every child of man, and is such that without it none can have any clear insight into the truth, as it is in himself, or in the world,

¹¹⁹ *The Mission of the Comforter, and other Sermons.* By Julius Charles Hare, M. A. London, 1846.

¹²⁰ John xvi. 8-11.

or in God; and preparatory, in that only thereby can any one livingly and consciously become a member of Christ's holy body."¹⁸¹ The work of the Spirit in glorifying Christ is finely portrayed in the following passage: "The Comforter . . . glorifies Christ. In convincing us of sin, he convinces us of the sin of not believing in Christ. In convincing us of righteousness, he convinces us of the righteousness of Christ. . . . In convincing us of judgment, he convinces us that the Prince of this world was judged in the life and by the death of Christ. Thus throughout Christ is glorified. . . . In like manner all the graces which the Spirit bestows are the graces which were manifested in the life of Christ." Archdeacon Hare's work is not, and does not pretend to be, an exhaustive treatise upon the doctrine; but its literary excellence, well illustrated in the extracts just made, and its piety and reverence, give it an unrivalled place among works relating to the work of the Spirit on the individual believer.

Archdeacon Hare's work is composed, as has been said, of sermons preached before the University of Cambridge. At the University of Oxford, in 1868, eight lectures were delivered, on the Bampton foundation, on "The Administration of the Holy Spirit in the Body of Christ"¹⁸² by George Moberly, D. C. L. The resulting volume is a careful study of the work of the Holy Spirit in the church. The topics considered are The Gradual Development of the Doctrine of the Holy Spirit; The Spirit-bearing Church with its Divinely constituted Organs; The Teaching and Authority of the Apostles; The Ecclesiastical, or Post-apostolic Teaching of the Church; Baptism; Communion; Ordination and Absolution; and The Personal Priesthood. With these divisions the author traces the administration of the Holy Spirit in the body of Christ, from the unmeasured fulness with the Holy Spirit dwelling in Christ himself to the measured and divided sufficiency with which the same gift was im-

¹⁸¹ *Mission of the Comforter*, p. 147. ¹⁸² Oxford and London, 1868.

parted to the apostles and through them to the church at large.¹³³ Though colored with hierarchical tendencies and somewhat digressive, it is a careful exhibit of the operations of the Spirit in reference to the church universal.

Very different from Dr. Moberly's Lectures is the treatise¹³⁴ on the Holy Ghost from the pen of the Roman Cardinal, Henry Edward Manning. The aim of the work is to show: "1. That to believe in revelation is the highest act of the human reason. 2. That to believe in revelation, whole and perfect, is the perfection of reason. 3. That to submit to the voice of the Holy Spirit in the church is the absolute condition to attain a perfect knowledge of revelation. 4. That the divine witness of the Holy Spirit in the church anticipates the criticism of the human reason and refuses to be subject to it."¹³⁵ With this in view, Cardinal Manning considers the relation of the Holy Ghost to the church, to the human reason, to the letter and to the interpretation of the Scriptures, and to the "divine tradition of the faith." The positions he assumes are worthy of note as representing the Catholic doctrine. In reference to the relation of the Spirit to the church he remarks: "1. The Holy Ghost came before into the world by his universal operations in all mankind, but now he comes through the Incarnate Son by a special and personal presence. 2. Before the day of Pentecost the Mystical Body of Christ was not complete; the Holy Ghost came to perfect its creation and organization. 3. The Holy Ghost came at Pentecost to constitute a union between himself and the Mystical Body that would be absolute and indissoluble. 4. Before the incarnation the Holy Ghost wrought invisibly; now by his temporal mission he has manifested his presence and his operations by

¹³³ *Ibid.*, p. 32.

¹³⁴ *The Temporal Mission of the Holy Ghost; or, Reason and Revelation.* By Henry Edward, Archbishop of Westminster. Second Edition. London, 1866.

¹³⁵ *Ibid.*, p. 13.

the visible church of Jesus Christ. 5. Before the incarnation the Holy Ghost taught and sanctified individuals, but without intermitted exercise after his visitation; now he teaches and sanctifies the body of the church permanently." In reference to the relation of the Spirit to the inspiration of the Bible, the Catholic doctrine is: "1. That the writings of the prophets and apostles are Holy Scripture. 2. That God is the author of the Sacred Books. 3. That the Sacred Books are so many in number, and are such in name. 4. That these books in their integrity are to be held as sacred and canonical. 5. That the Latin version called Vulgate is authentic."¹³⁷

Much unlike the definite and succinct statements of Dr. Manning's volume, are the representations of the Holy Spirit contained in "The Paraclete,"¹³⁸ a work attributed, though his name does not appear on the title-page, to the eloquent, non-conformist divine, Joseph Parker, of London. It covers the general field of the personality of the Spirit and his work in the inspiration of the Bible and regeneration of the human soul. "Is the Holy Ghost a person? Is it true that he can be the guest of the heart, the teacher of the understanding, the revealer of Christ? Is the Holy Ghost a *Comforter*, and as such will he come to the bereaved and aching heart with solace that is not earthly but heavenly?"¹³⁹ Such are the questions which the author endeavors to answer. The purpose of the work is, therefore, more practical than dogmatical, more homiletical than theological. Considered from this point of view it is of much worth. But the general character of its views, its diffuseness and digressiveness, forbid its occupying a high place in the distinctive literature of the subject. The warmth of its style, however, and its practical characteristics have given it a popularity far beyond

¹³⁷ *Ibid.*, pp. 19, 137 *seq.*

¹³⁸ *The Paraclete: An Essay on the Personality and Ministry of the Holy Ghost, and some Reference to Current Discussions.* London, 1874.

¹³⁹ *Ibid.*, p. 9.

what its intrinsic merit would insure.

The teaching of the Bible relative to the Holy Spirit is very satisfactorily exhibited in two volumes,¹⁴⁰ recently translated into English by Dr. Van Oosterzee, professor of theology in the University of Utrecht, and by Dr. Schmid, late professor at Tübingen. The former work is of the nature of a handbook, but its representations of the New Testament doctrines of the Holy Spirit are explicit, plain, and satisfactory. Dr. Schmid's volume is a more exhaustive work, and is by far the most valuable treatise of its kind with which we are acquainted. His method is inductive; and from his examination of the scriptural teachings in reference to any doctrine he draws conclusions which are accurate exegetically, profound philosophically, and sound dogmatically.

Among the modern systems of divinity the "Christian Dogmatics"¹⁴¹ of Dr. Martensen, bishop of Seeland, Denmark, deserves a prominent place. The author is an orthodox Lutheran, of the tendency of the right wing of Schleiermacher.¹⁴² This volume published in 1850 and his "Christian Ethics" (*Die Christliche Ethik*) issued in 1871 are noble contributions to the literature of German theology. His teaching in reference to the Holy Spirit may be summed up in his graphic words: "He renews and restores to youth and vigor the life of Christ in individual souls, and in the entire kingdom of Christ; he moulds the Christian doctrine and worship with new forms. He devises and finds out new means and plans for the spread of the kingly empire of Christ. He, the holy, ever-present principle of Providence, reveals him-

¹⁴⁰ "The Theology of the New Testament. By Rev. J. J. Van Oosterzee, D. D. Translated from the Dutch by Maurice J. Evans, B. A. London. 1870." "Biblical Theology of the New Testament. By C. F. Schmid, D. D. Translated from the German by G. H. Venables. Edinburgh. 1870."

¹⁴¹ *Christian Dogmatics; A Compendium of the Doctrines of Christianity.* By H. Martensen. Translated from the German by Rev. Wm. Urwick, M. A., Edinburgh. 1866.

¹⁴² *Bibliotheca Sacra*, Vol. xxx. pp. 189, 190.

self on the one hand, as the PARACLETE, who, convinces the world of sin, of righteousness, and of judgment (John xvi. 8), and, on the other hand, as the Comforter not only of individual souls, but of the church, wherein all the promises of history find their accomplishment. As the ever-present principle of renewal and of living development, he proves himself the spirit of *power*; and thus through him the kingly dominion of Christ never dies away, never grows old."¹⁴³

In his volume, entitled "Theological Essays,"¹⁴⁴ the Rev. F. D. Maurice writes of the inspiration and the personality and teaching of the Holy Spirit.¹⁴⁵ His chief purpose is to prove that the Spirit which inspired the Bible works upon men to-day, and that the inspiration of the Bible is generically like that which God now gives his worshippers. "The Bible is read," he says, "as an inspired book; as a book which does not stand aloof from human life, but meets it; which proves itself not to be the work of a different Spirit from that which is reproving and comforting the sinner, but the same. . . . Either we must set at naught the fruits of them who have clung to the Bible, and found a meaning in it where the doctors could not interpret it, or we must forego the demand which we make on the consciences of young men, when we compel them to declare that they regard the inspiration of the Bible as generically unlike that which God bestows on his children in this day."¹⁴⁶ Mr. Maurice is a strong believer in the personality of the Spirit. "How melancholy," he exclaims, "if we must resolve this Spirit into the spiritual measurements, affections, power of the creatures when he comes to guide and animate!"¹⁴⁷

The two volumes¹⁴⁸ by Dr. Daniel Steele treat of Chris-

¹⁴³ Dogmatics, pp. 334, 335.

¹⁴⁴ Second Edition, Cambridge, England, 1853.

¹⁴⁵ Essays xiii. and xiv.

¹⁴⁶ Theological Essays, pp. 338, 379.

¹⁴⁷ *Ibid.*, p. 379.

¹⁴⁸ "Love Enthroned: Essays on Evangelical Perfection," and "Milestone Papers, Doctrinal, Ethical and Experimental, on Christian Progress."

tian perfection. Yet as they, in common with the large majority of works of a similar class, consider perfection as the work of the Spirit, they are properly included within our survey. "Love Enthroned" neither is nor pretends to be a logical treatise. The author's design is not of a dogmatic nature, but "to *testify* unto you the gospel of the grace of God," and "to lead willing souls unto the blessing of the fulness of Christ by the shortest path." With this purpose he discusses these and similar propositions: "Love triumphant and original sin;" "full salvation immediately attainable;" "metaphysical representations of perfect love;" "the fruits of perfect love;" "the full assurance of faith;" and "the evidence of perfect love." With many of the author's statements we cordially concur. The spiritual fervor pervading both volumes is worthy of hearty commendation. Yet with many specific remarks and with the general theory maintained we must express disagreement. The suggestion that "some souls have been brought into communion so intimate as to distinguish the persons of the Trinity" lacks both rational and scriptural proof. The chapter treating of "the higher life prayer," expository of the third chapter of Ephesians, we cannot but regard as a sad example of rhetorical exaggeration accompanied with lax exegesis. In the chapter entitled "The Three Dispensations," to the third dispensation of the spirit (pp. 145, 146) are attributed works which, in our judgment, the Bible fails to warrant.

The second of Dr. Steele's volumes is intended to supplement the first. Its chief literary defect, one suggested by the title, is a lack of unity. The negative limitations to revelations of the Holy Spirit in the human soul" which the author suggests, are worth quoting: 1. "They must not be repugnant to the divine endowment of reason." 2. "The Spirit's inward utterances are never contrary to his declarations in the Holy Scriptures." 3. "The Holy Spirit can never antagonize our moral intuitions." 4. "The Holy Spirit never utters a word or prompts to an act derogatory to Christ."